Siri Guru Granth Sahib

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English Translation of Siri Guru Granth Sahib

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One Universal Creator God.
The Name is Truth.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying, Beyond Birth, Self-existent.

By Guru's Grace ~

Chant and Meditate:

True in the Primal Beginning. True Throughout the Ages.

True Here and Now. O Nanak, Forever and Ever True. || 1 ||

By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times. By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within. The hunger of the hungry is not appeased, even by piling up loads of worldly goods. Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end. So how can you become truthful? And how can the veil of illusion be torn away? O Nanak, it is written that you shall obey the Hukam of His Command, and walk in the Way of His Will. || 1 || By His Command, bodies are created; His Command cannot be described. By His Command, souls come into being; by His Command, glory and greatness are obtained. By His Command, some are high and some are low; by His Written Command, pain and pleasure are obtained. Some, by His Command, are blessed and forgiven; others, by His Command, wander aimlessly forever. Everyone is subject to His Command; no one is beyond His Command. O Nanak, one who understands His Command, does not speak in ego. || 2 || Some sing of His Power—who has that Power? Some sing of His Gifts, and know His Sign and Insignia. Some sing of His Glorious Virtues, Greatness and Beauty. Some sing of knowledge obtained of Him, through difficult philosophical studies. Some sing that He fashions the body, and then again reduces it to dust. Some sing that He takes life away, and then again restores it.

Some sing that He seems so very far away. Some sing that He watches over us, face to face, ever-present. There is no shortage of those who preach and teach. Millions upon millions offer millions of sermons and stories. The Great Giver keeps on giving, while those who receive grow weary of receiving. Throughout the ages, consumers consume. The Commander, by His Command, leads us to walk on the Path. O Nanak, He blossoms forth, Carefree and Untroubled. || 3 || True is the Master, True is His Name—speak it with infinite love. People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts. So what offering can we place before Him, by which we might see the Darbaar of His Court? What words can we speak to evoke His Love? In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness. By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found. O Nanak, know this well: the True One Himself is All. || 4 || He cannot be established, He cannot be created. He Himself is Immaculate and Pure. Those who serve Him are honored. O Nanak, sing of the Lord, the Treasure of Excellence. Sing, and listen, and let your mind be filled with love. Your pain shall be sent far away, and peace shall come to your home. The Guru's Word is the Sound-current of the Naad; the Guru's Word is the Wisdom of the Vedas; the Guru's Word is all-pervading. The Guru is Shiva, the Guru is Vishnu and Brahma; the Guru is Paarvati and Lakhshmi. Even knowing God, I cannot describe Him; He cannot be described in words. The Guru has given me this one understanding: there is only the One, the Giver of all souls. May I never forget Him! || 5 || If I am pleasing to Him, then that is my pilgrimage and cleansing bath. Without pleasing Him, what good are ritual cleansings? I gaze upon all the created beings: without the karma of good actions, what are they given to receive? Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once. The Guru has given me this one understanding: there is only the One, the Giver of all souls. May I never forget Him! || 6 || Even if you could live throughout the four ages, or even ten times more, and even if you were known throughout the nine continents and followed by all, with a good name and reputation, with praise and fame throughout the world—still, if the Lord does not bless you with His Glance of Grace, then who cares? What is the use? Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt. O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous. No one can even imagine anyone who can bestow virtue upon Him. || 7 || Listening—the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters. Listening—the earth, its support and the Akaashic ethers. Listening—the oceans, the lands of the world and the nether regions of the underworld. Listening—Death cannot even touch you. O Nanak, the devotees are forever in bliss. Listening—pain and sin are erased. || 8 || Listening—Shiva, Brahma and Indra. Listening—even foul-mouthed people praise Him. Listening—the technology of Yoga and the secrets of the body. Listening—the Shaastras, the Simritees and the Vedas. O Nanak, the devotees are forever in bliss.

Listening—pain and sin are erased. || 9 || Listening—truth, contentment and spiritual wisdom. Listening—take your cleansing bath at the sixty-eight places of pilgrimage. Listening—reading and reciting, honor is obtained. Listening—intuitively grasp the essence of meditation. O Nanak, the devotees are forever in bliss. Listening—pain and sin are erased. || 10 || Listening—dive deep into the ocean of virtue. Listening—the Shaykhs, religious scholars, spiritual teachers and emperors. Listening—even the blind find the Path. Listening—the Unreachable comes within your grasp. O Nanak, the devotees are forever in bliss. Listening—pain and sin are erased. || 11 || The state of the faithful cannot be described. One who tries to describe this shall regret the attempt. No paper, no pen, no scribe can record the state of the faithful. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind. || 12 || The faithful have intuitive awareness and intelligence. The faithful know about all worlds and realms. The faithful shall never be struck across the face. The faithful do not have to go with the Messenger of Death. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind. || 13 || The path of the faithful shall never be blocked. The faithful shall depart with honor and fame. The faithful do not follow empty religious rituals. The faithful are firmly bound to the Dharma. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind. || 14 || The faithful find the Door of Liberation. The faithful uplift and redeem their family and relations. The faithful are saved, and carried across with the Sikhs of the Guru. The faithful, O Nanak, do not wander around begging. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind. || 15 || The chosen ones, the self-elect, are accepted and approved. The chosen ones are honored in the Court of the Lord. The chosen ones look beautiful in the courts of kings. The chosen ones meditate single-mindedly on the Guru. No matter how much anyone tries to explain and describe them, the actions of the Creator cannot be counted. The mythical bull is Dharma, the son of compassion; this is what patiently holds the earth in its place. One who understands this becomes truthful. What a great load there is on the bull! So many worlds beyond this world—so very many! What power holds them, and supports their weight? The names and the colors of the assorted species of beings were all inscribed by the Ever-flowing Pen of God. Who knows how to write this account? Just imagine what a huge scroll it would take! What power! What fascinating beauty! And what gifts! Who can know their extent? You created the vast expanse of the Universe with One Word! Hundreds of thousands of rivers began to flow. How can Your Creative Potency be described? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One! || 16 || Countless meditations, countless loves. Countless worship services, countless austere disciplines. Countless scriptures, and ritual recitations of the Vedas. Countless Yogis, whose minds remain detached from the world.

Countless devotees contemplate the Wisdom and Virtues of the Lord. Countless the holy, countless the givers. Countless heroic spiritual warriors, who bear the brunt of the attack in battle (who with their mouths eat steel). Countless silent sages, vibrating the String of His Love. How can Your Creative Potency be described? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. || 17 || Countless fools, blinded by ignorance. Countless thieves and embezzlers. Countless impose their will by force. Countless cut-throats and ruthless killers. Countless sinners who keep on sinning. Countless liars, wandering lost in their lies. Countless wretches, eating filth as their ration. Countless slanderers, carrying the weight of their stupid mistakes on their heads. Nanak describes the state of the lowly. I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. || 18 || Countless names, countless places. Inaccessible, unapproachable, countless celestial realms. Even to call them countless is to carry the weight on your head. From the Word, comes the Naam; from the Word, comes Your Praise. From the Word, comes spiritual wisdom, singing the Songs of Your Glory. From the Word, come the written and spoken words and hymns. From the Word, comes destiny, written on one's forehead. But the One who wrote these Words of Destiny—no words are written on His Forehead. As He ordains, so do we receive. The created universe is the manifestation of Your Name. Without Your Name, there is no place at all. How can I describe Your Creative Power? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. || 19 || When the hands and the feet and the body are dirty, water can wash away the dirt. When the clothes are soiled and stained by urine, soap can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by the Love of the Name. Virtue and vice do not come by mere words; actions repeated, over and over again, are engraved on the soul. You shall harvest what you plant. O Nanak, by the Hukam of God's Command, we come and go in reincarnation. || 20 || Pilgrimages, austere discipline, compassion and charity—these, by themselves, bring only an iota of merit. Listening and believing with love and humility in your mind, cleanse yourself with the Name, at the sacred shrine deep within. All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the World, to His Word, to Brahma the Creator. He is Beautiful, True and Eternally Joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the Universe was created? The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas. That time is not known to the Qazis, who study the Koran. The day and the date are not known to the Yogis, nor is the month or the season. The Creator who created this creation—only He Himself knows. How can we speak of Him? How can we praise Him?

How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the Master, Great is His Name. Whatever happens is according to His Will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. || 21 || There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18,000 worlds, but in reality, there is only One Universe. If you try to write an account of this, you will surely finish yourself before you finish writing it. O Nanak, call Him Great! He Himself knows Himself. || 22 || The praisers praise the Lord, but they do not obtain intuitive understanding—the streams and rivers flowing into the ocean do not know its vastness. Even kings and emperors, with mountains of property and oceans of wealth—these are not even equal to an ant, who does not forget God. || 23 || Endless are His Praises, endless are those who speak them. Endless are His Actions, endless are His Gifts. Endless is His Vision, endless is His Hearing. His limits cannot be perceived. What is the Mystery of His Mind? The limits of the created universe cannot be perceived. Its limits here and beyond cannot be perceived. Many struggle to know His limits, but His limits cannot be found. No one can know these limits. The more you say about them, the more there still remains to be said. Great is the Master, High is His Heavenly Home. Highest of the High, above all is His Name. Only one as Great and as High as God can know His Lofty and Exalted State. Only He Himself is that Great. He Himself knows Himself. O Nanak, by His Glance of Grace, He bestows His Blessings. || 24 || His Blessings are so abundant that there can be no written account of them. The Great Giver does not hold back anything. There are so many great, heroic warriors begging at the Door of the Infinite Lord. So many contemplate and dwell upon Him, that they cannot be counted. So many waste away to death engaged in corruption. So many take and take again, and then deny receiving. So many foolish consumers keep on consuming. So many endure distress, deprivation and constant abuse. Even these are Your Gifts, O Great Giver! Liberation from bondage comes only by Your Will. No one else has any say in this. If some fool should presume to say that he does, he shall learn, and feel the effects of his folly. He Himself knows, He Himself gives. Few, very few are those who acknowledge this. One who is blessed to sing the Praises of the Lord, O Nanak, is the king of kings. || 25 || Priceless are His Virtues, Priceless are His Dealings. Priceless are His Dealers, Priceless are His Treasures. Priceless are those who come to Him, Priceless are those who buy from Him. Priceless is Love for Him, Priceless is absorption into Him. Priceless is the Divine Law of Dharma, Priceless is the Divine Court of Justice. Priceless are the scales, priceless are the weights. Priceless are His Blessings, Priceless is His Banner and Insignia. Priceless is His Mercy, Priceless is His Royal Command. Priceless, O Priceless beyond expression! Speak of Him continually, and remain absorbed in His Love. The Vedas and the Puraanas speak. The scholars speak and lecture. Brahma speaks, Indra speaks.

The Gopis and Krishna speak. Shiva speaks, the Siddhas speak. The many created Buddhas speak. The demons speak, the demi-gods speak. The spiritual warriors, the heavenly beings, the silent sages, the humble and serviceful speak. Many speak and try to describe Him. Many have spoken of Him over and over again, and have then arisen and departed. If He were to create as many again as there already are, even then, they could not describe Him. He is as Great as He wishes to be. O Nanak, the True Lord knows. If anyone presumes to describe God, he shall be known as the greatest fool of fools! || 26 || Where is that Gate, and where is that Dwelling, in which You sit and take care of all? The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there. So many Ragas, so many musicians singing there. The praanic wind, water and fire sing; the Righteous Judge of Dharma sings at Your Door. Chitr and Gupt, the angels of the conscious and the subconscious who record actions, and the Righteous Judge of Dharma who judges this record sing. Shiva, Brahma and the Goddess of Beauty, ever adorned, sing. Indra, seated upon His Throne, sings with the deities at Your Door. The Siddhas in Samaadhi sing; the Saadhus sing in contemplation. The celibates, the fanatics, the peacefully accepting and the fearless warriors sing. The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing. The Mohinis, the enchanting heavenly beauties who entice hearts in this world, in paradise, and in the underworld of the subconscious sing. The celestial jewels created by You, and the sixty-eight holy places of pilgrimage sing. The brave and mighty warriors sing; the spiritual heroes and the four sources of creation sing. The planets, solar systems and galaxies, created and arranged by Your Hand, sing. They alone sing, who are pleasing to Your Will. Your devotees are imbued with the Nectar of Your Essence. So many others sing, they do not come to mind. O Nanak, how can I consider them all? That True Lord is True, Forever True, and True is His Name. He is, and shall always be. He shall not depart, even when this Universe which He has created departs. He created the world, with its various colors, species of beings, and the variety of Maya. Having created the creation, He watches over it Himself, by His Greatness. He does whatever He pleases. No order can be issued to Him. He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will. || 27 || Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body. Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick. See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world. I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. || 28 || Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart. He Himself is the Supreme Master of all; wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string. Union with Him, and separation from Him, come by His Will.

We come to receive what is written in our destiny. I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. || 29 || The One Divine Mother conceived and gave birth to the three deities. One, the Creator of the World; One, the Sustainer; and One, the Destroyer. He makes things happen according to the Pleasure of His Will. Such is His Celestial Order. He watches over all, but none see Him. How wonderful this is! I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. || 30 || On world after world are His Seats of Authority and His Storehouses. Whatever was put into them, was put there once and for all. Having created the creation, the Creator Lord watches over it. O Nanak, True is the Creation of the True Lord. I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. || 31 || If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue, I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe. Along this path to our Husband Lord, we climb the steps of the ladder, and come to merge with Him. Hearing of the etheric realms, even worms long to come back home. O Nanak, by His Grace He is obtained. False are the boastings of the false. || 32 || No power to speak, no power to keep silent. No power to beg, no power to give. No power to live, no power to die. No power to rule, with wealth and occult mental powers. No power to gain intuitive understanding, spiritual wisdom and meditation. No power to find the way to escape from the world. He alone has the Power in His Hands. He watches over all. O Nanak, no one is high or low. || 33 || Nights, days, weeks and seasons; wind, water, fire and the nether regions—in the midst of these, He established the earth as a home for Dharma. Upon it, He placed the various species of beings. Their names are uncounted and endless. By their deeds and their actions, they shall be judged. God Himself is True, and True is His Court. There, in perfect grace and ease, sit the self-elect, the self-realized Saints. They receive the Mark of Grace from the Merciful Lord. The ripe and the unripe, the good and the bad, shall there be judged. O Nanak, when you go home, you will see this. || 34 || This is righteous living in the realm of Dharma. And now we speak of the realm of spiritual wisdom. So many winds, waters and fires; so many Krishnas and Shivas. So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colors. So many worlds and lands for working out karma. So very many lessons to be learned! So many Indras, so many moons and suns, so many worlds and lands. So many Siddhas and Buddhas, so many Yogic masters. So many goddesses of various kinds. So many demi-gods and demons, so many silent sages. So many oceans of jewels. So many ways of life, so many languages. So many dynasties of rulers. So many intuitive people, so many selfless servants. O Nanak, His limit has no limit! || 35 || In the realm of wisdom, spiritual wisdom reigns supreme. The Sound-current of the Naad vibrates there, amidst the sounds and the sights of bliss.

In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there. These things cannot be described. One who tries to speak of these shall regret the attempt. The intuitive consciousness, intellect and understanding of the mind are shaped there. The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there. || 36 || In the realm of karma, the Word is Power. No one else dwells there, except the warriors of great power, the spiritual heroes. They are totally fulfilled, imbued with the Lord's Essence. Myriads of Sitas are there, cool and calm in their majestic glory. Their beauty cannot be described. Neither death nor deception comes to those, within whose minds the Lord abides. The devotees of many worlds dwell there. They celebrate; their minds are imbued with the True Lord. In the realm of Truth, the Formless Lord abides. Having created the creation, He watches over it. By His Glance of Grace, He bestows happiness. There are planets, solar systems and galaxies. If one speaks of them, there is no limit, no end. There are worlds upon worlds of His Creation. As He commands, so they exist. He watches over all, and contemplating the creation, He rejoices. O Nanak, to describe this is as hard as steel! || 37 || Let self-control be the furnace, and patience the goldsmith. Let understanding be the anvil, and spiritual wisdom the tools. With the Fear of God as the bellows, fan the flames of tapa, the body's inner heat. In the crucible of love, melt the Nectar of the Name, and mint the True Coin of the Shabad, the Word of God. Such is the karma of those upon whom He has cast His Glance of Grace. O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them. || 38 || SHALOK: Air is the Guru, Water is the Father, and Earth is the Great Mother of all. Day and night are the two nurses, in whose lap all the world is at play. Good deeds and bad deeds—the record is read out in the Presence of the Lord of Dharma. According to their own actions, some are drawn closer, and some are driven farther away. Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows—O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them! || 1 ||

SO DAR ~ THAT DOOR. RAAG AASAA, FIRST MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Where is That Door of Yours, and where is That Home, in which You sit and take care of all? The Sound-current of the Naad vibrates there for You, and countless musicians play all sorts of instruments there for You. There are so many Ragas and musical harmonies to You; so many minstrels sing hymns of You. Wind, water and fire sing of You. The Righteous Judge of Dharma sings at Your Door. Chitr and Gupt, the angels of the conscious and the subconscious who keep the record of actions, and the Righteous Judge of Dharma who reads this record, sing of You. Shiva, Brahma and the Goddess of Beauty, ever adorned by You, sing of You. Indra, seated on His Throne, sings of You, with the deities at Your Door. The Siddhas in Samaadhi sing of You; the Saadhus sing of You in contemplation.

The celibates, the fanatics, and the peacefully accepting sing of You; the fearless warriors sing of You. The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing of You. The Mohinis, the enchanting heavenly beauties who entice hearts in paradise, in this world, and in the underworld of the subconscious, sing of You. The celestial jewels created by You, and the sixty-eight sacred shrines of pilgrimage, sing of You. The brave and mighty warriors sing of You. The spiritual heroes and the four sources of creation sing of You. The worlds, solar systems and galaxies, created and arranged by Your Hand, sing of You. They alone sing of You, who are pleasing to Your Will. Your devotees are imbued with Your Sublime Essence. So many others sing of You, they do not come to mind. O Nanak, how can I think of them all? That True Lord is True, forever True, and True is His Name. He is, and shall always be. He shall not depart, even when this Universe which He has created departs. He created the world, with its various colors, species of beings, and the variety of Maya. Having created the creation, He watches over it Himself, by His Greatness. He does whatever He pleases. No one can issue any order to Him. He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will. || 1 || AASAA, FIRST MEHL: Hearing of His Greatness, everyone calls Him Great. But just how Great His Greatness is—this is known only to those who have seen Him. His Value cannot be estimated; He cannot be described. Those who describe You, Lord, remain immersed and absorbed in You. || 1 || O my Great Lord and Master of Unfathomable Depth, You are the Ocean of Excellence. No one knows the extent or the vastness of Your Expanse. || 1 || Pause || All the intuitives met and practiced intuitive meditation. All the appraisers met and made the appraisal. The spiritual teachers, the teachers of meditation, and the teachers of teachers—they cannot describe even an iota of Your Greatness. || 2 || All Truth, all austere discipline, all goodness, all the great miraculous spiritual powers of the Siddhas—without You, no one has attained such powers. They are received only by Your Grace. No one can block them or stop their flow. || 3 || What can the poor helpless creatures do? Your Praises are overflowing with Your Treasures. Those, unto whom You give—how can they think of any other? O Nanak, the True One embellishes and exalts. || 4 || 2 || AASAA, FIRST MEHL: Chanting it, I live; forgetting it, I die. It is so difficult to chant the True Name. If someone feels hunger for the True Name, that hunger shall consume his pain. || 1 || How can I forget Him, O my mother? True is the Master, True is His Name. || 1 || Pause || Trying to describe even an iota of the Greatness of the True Name, people have grown weary, but they have not been able to evaluate it. Even if everyone were to gather together and speak of Him, He would not become any greater or any lesser. || 2 || That Lord does not die; there is no reason to mourn. He continues to give, and His Provisions never run short. This Virtue is His alone; there is no other like Him. There never has been, and there never will be. || 3 || As Great as You Yourself are, O Lord, so Great are Your Gifts.

The One who created the day also created the night. Those who forget their Lord and Master are vile and despicable. O Nanak, without the Name, they are wretched outcasts. || 4 || 3 || RAAG GOOJAREE, FOURTH MEHL: O humble servant of the Lord, O True Guru, O True Primal Being: I offer my humble prayer to You, O Guru. I am a mere insect, a worm. O True Guru, I seek Your Sanctuary. Please be merciful, and bless me with the Light of the Naam, the Name of the Lord. || 1 || O my Best Friend, O Divine Guru, please enlighten me with the Name of the Lord. Through the Guru's Teachings, the Naam is my breath of life. The Kirtan of the Lord's Praise is my life's occupation. || 1 || Pause || The servants of the Lord have the greatest good fortune; they have faith in the Lord, and a longing for the Lord. Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Sangat, the Blessed Congregation, their virtues shine forth. || 2 || Those who have not obtained the Sublime Essence of the Name of the Lord, Har, Har, Har, are most unfortunate; they are led away by the Messenger of Death. Those who have not sought the Sanctuary of the True Guru and the Sangat, the Holy Congregation—cursed are their lives, and cursed are their hopes of life. || 3 || Those humble servants of the Lord who have attained the Company of the True Guru, have such pre-ordained destiny inscribed on their foreheads. Blessed, blessed is the Sat Sangat, the True Congregation, where the Lord's Essence is obtained. Meeting with His humble servant, O Nanak, the Light of the Naam shines forth. || 4 || 4 || RAAG GOOJAREE, FIFTH MEHL: Why, O mind, do you plot and plan, when the Dear Lord Himself provides for your care? From rocks and stones He created living beings; He places their nourishment before them. || 1 || O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved. By Guru's Grace, the supreme status is obtained, and the dry wood blossoms forth again in lush greenery. || 1 || Pause || Mothers, fathers, friends, children and spouses—no one is the support of anyone else. For each and every person, our Lord and Master provides sustenance. Why are you so afraid, O mind? || 2 || The flamingoes fly hundreds of miles, leaving their young ones behind. Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? || 3 || All the nine treasures, and the eighteen supernatural powers are held by our Lord and Master in the Palm of His Hand. Servant Nanak is devoted, dedicated, forever a sacrifice to You, Lord. Your Expanse has no limit, no boundary. || 4 || 5 ||

RAAG AASAA, FOURTH MEHL, SO PURAKH ~ THAT PRIMAL BEING:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

That Primal Being is Immaculate and Pure. The Lord, the Primal Being, is Immaculate and Pure. The Lord is Inaccessible, Unreachable and Unrivalled. All meditate, all meditate on You, Dear Lord, O True Creator Lord. All living beings are Yours—You are the Giver of all souls. Meditate on the Lord, O Saints; He is the Dispeller of all sorrow. The Lord Himself is the Master, the Lord Himself is the Servant.

O Nanak, the poor beings are wretched and miserable! || 1 || You are constant in each and every heart, and in all things. O Dear Lord, you are the One. Some are givers, and some are beggars. This is all Your Wondrous Play. You Yourself are the Giver, and You Yourself are the Enjoyer. I know no other than You. You are the Supreme Lord God, Limitless and Infinite. What Virtues of Yours can I speak of and describe? Unto those who serve You, unto those who serve You, Dear Lord, servant Nanak is a sacrifice. || 2 || Those who meditate on You, Lord, those who meditate on You—those humble beings dwell in peace in this world. They are liberated, they are liberated—those who meditate on the Lord. For them, the noose of death is cut away. Those who meditate on the Fearless One, on the Fearless Lord—all their fears are dispelled. Those who serve, those who serve my Dear Lord, are absorbed into the Being of the Lord, Har, Har. Blessed are they, blessed are they, who meditate on their Dear Lord. Servant Nanak is a sacrifice to them. || 3 || Devotion to You, devotion to You, is a treasure overflowing, infinite and beyond measure. Your devotees, Your devotees praise You, Dear Lord, in many and various and countless ways. For You, many, for You, so very many perform worship services, O Dear Infinite Lord; they practice disciplined meditation and chant endlessly. For You, many, for You, so very many read the various Simritees and Shaastras. They perform rituals and religious rites. Those devotees, those devotees are sublime, O servant Nanak, who are pleasing to my Dear Lord God. || 4 || You are the Primal Being, the Most Wonderful Creator. There is no other as Great as You. Age after age, You are the One. Forever and ever, You are the One. You never change, O Creator Lord. Everything happens according to Your Will. You Yourself accomplish all that occurs. You Yourself created the entire universe, and having fashioned it, You Yourself shall destroy it all. Servant Nanak sings the Glorious Praises of the Dear Creator, the Knower of all. || 5 || 1 || AASAA, FOURTH MEHL: You are the True Creator, my Lord and Master. Whatever pleases You comes to pass. As You give, so do we receive. || 1 || Pause || All belong to You, all meditate on you. Those who are blessed with Your Mercy obtain the Jewel of the Naam, the Name of the Lord. The Gurmukhs obtain it, and the self-willed manmukhs lose it. You Yourself separate them from Yourself, and You Yourself reunite with them again. || 1 || You are the River of Life; all are within You. There is no one except You. All living beings are Your playthings. The separated ones meet, and by great good fortune, those suffering in separation are reunited once again. || 2 || They alone understand, whom You inspire to understand; they continually chant and repeat the Lord's Praises. Those who serve You find peace.

They are intuitively absorbed into the Lord's Name. || 3 || You Yourself are the Creator. Everything that happens is by Your Doing. There is no one except You. You created the creation; You behold it and understand it. O servant Nanak, the Lord is revealed through the Gurmukh, the Living Expression of the Guru's Word. || 4 || 2 || AASAA, FIRST MEHL: In that pool, people have made their homes, but the water there is as hot as fire! In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there. || 1 || In your mind, you do not remember the One Lord—you fool! You have forgotten the Lord; your virtues shall wither away. || 1 || Pause || I am not celibate, nor truthful, nor scholarly. I was born foolish and ignorant into this world. Prays Nanak, I seek the Sanctuary of those who have not forgotten You, O Lord! || 2 || 3 || AASAA, FIFTH MEHL: This human body has been given to you. This is your chance to meet the Lord of the Universe. Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. || 1 || Make every effort to cross over this terrifying world-ocean. You are squandering this life uselessly in the love of Maya. || 1 || Pause || I have not practiced meditation, self-discipline, self-restraint or righteous living. I have not served the Holy; I have not acknowledged the Lord, my King. Says Nanak, my actions are contemptible! O Lord, I seek Your Sanctuary; please, preserve my honor! || 2 || 4 ||

SOHILAA ~ THE SONG OF PRAISE. RAAG GAUREE DEEPAKEE, FIRST MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

In that house where the Praises of the Creator are chanted and contemplated—in that house, sing Songs of Praise; meditate and remember the Creator Lord. || 1 || Sing the Songs of Praise of my Fearless Lord. I am a sacrifice to that Song of Praise which brings eternal peace. || 1 || Pause || Day after day, He cares for His beings; the Great Giver watches over all. Your Gifts cannot be appraised; how can anyone compare to the Giver? || 2 || The day of my wedding is pre-ordained. Come, gather together and pour the oil over the threshold. My friends, give me your blessings, that I may merge with my Lord and Master. || 3 || Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day. Remember in meditation the One who summons us; O Nanak, that day is drawing near! || 4 || 1 || RAAG AASAA, FIRST MEHL: There are six schools of philosophy, six teachers, and six sets of teachings. But the Teacher of teachers is the One, who appears in so many forms. || 1 || O Baba: that system in which the Praises of the Creator are sung—follow that system; in it rests true greatness. || 1 || Pause || The seconds, minutes and hours, days, weeks and months, and the various seasons originate from the one sun;

O Nanak, in just the same way, the many forms originate from the Creator. || 2 || 2 || RAAG DHANAASAREE, FIRST MEHL: Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbs are the studded pearls. The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord. || 1 || What a beautiful Aartee, lamp-lit worship service this is! O Destroyer of Fear, this is Your Ceremony of Light. The Unstruck Sound-current of the Shabad is the vibration of the temple drums. || 1 || Pause || You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one. You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. || 2 || Amongst all is the Light—You are that Light. By this Illumination, that Light is radiant within all. Through the Guru's Teachings, the Light shines forth. That which is pleasing to Him is the lamp-lit worship service. || 3 || My mind is enticed by the honey-sweet Lotus Feet of the Lord. Day and night, I thirst for them. Bestow the Water of Your Mercy upon Nanak, the thirsty song-bird, so that he may come to dwell in Your Name. || 4 || 3 || RAAG GAUREE POORBEE, FOURTH MEHL: The body-village is filled to overflowing with anger and sexual desire; these were broken into bits when I met with the Holy Saint. By pre-ordained destiny, I have met with the Guru. I have entered into the realm of the Lord's Love. || 1 || Greet the Holy Saint with your palms pressed together; this is an act of great merit. Bow down before Him; this is a virtuous action indeed. || 1 || Pause || The wicked shaaktas, the faithless cynics, do not know the Taste of the Lord's Sublime Essence. The thorn of egotism is embedded deep within them. The more they walk away, the deeper it pierces them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads. || 2 || The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated. They have found the Imperishable Supreme Being, the Transcendent Lord God, and they receive great honor throughout all the worlds and realms. || 3 || I am poor and meek, God, but I belong to You! Save me—please save me, O Greatest of the Great! Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace. || 4 || 4 || RAAG GAUREE POORBEE, FIFTH MEHL: Listen, my friends, I beg of you: now is the time to serve the Saints! In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace. || 1 || This life is diminishing, day and night. Meeting with the Guru, your affairs shall be resolved. || 1 || Pause || This world is engrossed in corruption and cynicism. Only those who know God are saved. Only those who are awakened by the Lord to drink in this Sublime Essence, come to know the Unspoken Speech of the Lord. || 2 || Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind. Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. || 3 || O Inner-knower, Searcher of Hearts, O Primal Being, Architect of Destiny: please fulfill this yearning of my mind. Nanak, Your slave, begs for this happiness: let me be the dust of the feet of the Saints. || 4 || 5 ||

One Universal Creator God.
By the Grace of the True Guru:

RAAG SIREE RAAG, FIRST MEHL, FIRST HOUSE:

If I had a palace made of pearls, inlaid with jewels, scented with musk, saffron and sandalwood, a sheer delight to behold—seeing this, I might go astray and forget You, and Your Name would not enter into my mind. || 1 || Without the Lord, my soul is scorched and burnt. I consulted my Guru, and now I see that there is no other place at all. || 1 || Pause || If the floor of this palace was a mosaic of diamonds and rubies, and if my bed was encased with rubies, and if heavenly beauties, their faces adorned with emeralds, tried to entice me with sensual gestures of love—seeing these, I might go astray and forget You, and Your Name would not enter into my mind. || 2 || If I were to become a Siddha, and work miracles, summon wealth and become invisible and visible at will, so that people would hold me in awe—seeing these, I might go astray and forget You, and Your Name would not enter into my mind. || 3 || If I were to become an emperor and raise a huge army, and sit on a throne, issuing commands and collecting taxes—O Nanak, all of this could pass away like a puff of wind. Seeing these, I might go astray and forget You, and Your Name would not enter into my mind. || 4 || 1 || SIREE RAAG, FIRST MEHL: If I could live for millions and millions of years, and if the air was my food and drink, and if I lived in a cave and never saw either the sun or the moon, and if I never slept, even in dreams—even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? || 1 || The True Lord, the Formless One, is Himself in His Own Place. I have heard, over and over again, and so I tell the tale; as it pleases You, Lord, please instill within me the yearning for You. || 1 || Pause || If I was slashed and cut into pieces, over and over again, and put into the mill and ground into flour, burnt by fire and mixed with ashes—even then, I could not estimate Your Value. How can I describe the Greatness of Your Name? || 2 || If I was a bird, soaring and flying through hundreds of heavens, and if I was invisible, neither eating nor drinking anything—even so, I could not estimate Your Value.

How can I describe the Greatness of Your Name? || 3 || O Nanak, if I had hundreds of thousands of stacks of paper, and if ink were never to fail me, and if my pen were able to move like the wind, and if I were to read and recite and embrace love for the Lord—even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? || 4 || 2 || SIREE RAAG, FIRST MEHL: As it is pre-ordained, people speak their words. As it is pre-ordained, they consume their food. As it is pre-ordained, they walk along the way. As it is pre-ordained, they see and hear. As it is pre-ordained, they draw their breath. Why should I go and ask the scholars about this? || 1 || O Baba, the splendor of Maya is deceptive. The blind man has forgotten the Name; he is in limbo, neither here nor there. || 1 || Pause || Life and death come to all who are born. Everything here gets devoured by Death. He sits and examines the accounts, there where no one goes along with anyone. Those who weep and wail might just as well all tie bundles of straw. || 2 || Everyone says that God is the Greatest of the Great. No one calls Him any less. No one can estimate His Worth. By speaking of Him, His Greatness is not increased. You are the One True Lord and Master of all the other beings, of so many worlds. || 3 || Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great? In that place where the lowly are cared for—there, the Blessings of Your Glance of Grace rain down. || 4 || 3 || SIREE RAAG, FIRST MEHL: Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass. Slandering others is putting the filth of others into your own mouth. The fire of anger is the outcaste who burns dead bodies at the crematorium. I am caught in these tastes and flavors, and in self-conceited praise. These are my actions, O my Creator! || 1 || O Baba, speak only that which will bring you honor. They alone are good, who are judged good at the Lord's Door. Those with bad karma can only sit and weep. || 1 || Pause || The pleasures of gold and silver, the pleasures of women, the pleasure of the fragrance of sandalwood, the pleasure of horses, the pleasure of a soft bed in a palace, the pleasure of sweet treats and the pleasure of hearty meals—these pleasures of the human body are so numerous; how can the Naam, the Name of the Lord, find its dwelling in the heart? || 2 || Those words are acceptable, which, when spoken, bring honor. Harsh words bring only grief. Listen, O foolish and ignorant mind! Those who are pleasing to Him are good. What else is there to be said? || 3 || Wisdom, honor and wealth are in the laps of those whose hearts remain permeated with the Lord. What praise can be offered to them? What other adornments can be bestowed upon them? O Nanak, those who lack the Lord's Glance of Grace cherish neither charity nor the Lord's Name. || 4 || 4 || SIREE RAAG, FIRST MEHL: The Great Giver has given the intoxicating drug of falsehood. The people are intoxicated; they have forgotten death, and they have fun for a few days. Those who do not use intoxicants are true; they dwell in the Court of the Lord. || 1 || O Nanak, know the True Lord as True. Serving Him, peace is obtained; you shall go to His Court with honor. || 1 || Pause || The Wine of Truth is not fermented from molasses.

The True Name is contained within it. I am a sacrifice to those who hear and chant the True Name. Only one who obtains a room in the Mansion of the Lord's Presence is deemed to be truly intoxicated. || 2 || Bathe in the waters of Goodness and apply the scented oil of Truth to your body, and your face shall become radiant. This is the gift of 100,000 gifts. Tell your troubles to the One who is the Source of all comfort. || 3 || How can you forget the One who created your soul, and the praanaa, the breath of life? Without Him, all that we wear and eat is impure. Everything else is false. Whatever pleases Your Will is acceptable. || 4 || 5 || SIREE RAAG, FIRST MEHL: Burn emotional attachment, and grind it into ink. Transform your intelligence into the purest of paper. Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru's Instructions, and record these deliberations. Write the Praises of the Naam, the Name of the Lord; write over and over again that He has no end or limitation. || 1 || O Baba, write such an account, that when it is asked for, it will bring the Mark of Truth. || 1 || Pause || There, where greatness, eternal peace and everlasting joy are bestowed, the faces of those whose minds are attuned to the True Name are anointed with the Mark of Grace. If one receives God's Grace, then such honors are received, and not by mere words. || 2 || Some come, and some arise and depart. They give themselves lofty names. Some are born beggars, and some hold vast courts. Going to the world hereafter, everyone shall realize that without the Name, it is all useless. || 3 || I am terrified by the Fear of You, God. Bothered and bewildered, my body is wasting away. Those who are known as sultans and emperors shall be reduced to dust in the end. O Nanak, arising and departing, all false attachments are cut away. || 4 || 6 || SIREE RAAG, FIRST MEHL: Believing, all tastes are sweet. Hearing, the salty flavors are tasted; chanting with one's mouth, the spicy flavors are savored. All these spices have been made from the Sound-current of the Naad. The thirty-six flavors of ambrosial nectar are in the Love of the One Lord; they are tasted only by one who is blessed by His Glance of Grace. || 1 || O Baba, the pleasures of other foods are false. Eating them, the body is ruined, and wickedness and corruption enter into the mind. || 1 || Pause || My mind is imbued with the Lord's Love; it is dyed a deep crimson. Truth and charity are my white clothes. The blackness of sin is erased by my wearing of blue clothes, and meditation on the Lord's Lotus Feet is my robe of honor. Contentment is my cummerbund, Your Name is my wealth and youth. || 2 || O Baba, the pleasures of other clothes are false. Wearing them, the body is ruined, and wickedness and corruption enter into the mind. || 1 || Pause || The understanding of Your Way, Lord, is horses, saddles and bags of gold for me. The pursuit of virtue is my bow and arrow, my quiver, sword and scabbard. To be distinguished with honor is my drum and banner. Your Mercy is my social status. || 3 || O Baba, the pleasures of other rides are false. By such rides, the body is ruined, and wickedness and corruption enter into the mind. || 1 || Pause || The Naam, the Name of the Lord, is the pleasure of houses and mansions. Your Glance of Grace is my family, Lord.

The Hukam of Your Command is the pleasure of Your Will, Lord. To say anything else is far beyond anyone's reach. O Nanak, the True King does not seek advice from anyone else in His decisions. || 4 || O Baba, the pleasure of other sleep is false. By such sleep, the body is ruined, and wickedness and corruption enter into the mind. || 1 || Pause || 4 || 7 || SIREE RAAG, FIRST MEHL: With the body of saffron, and the tongue a jewel, and the breath of the body pure fragrant incense; with the face anointed at the sixty-eight holy places of pilgrimage, and the heart illuminated with wisdom—with that wisdom, chant the Praises of the True Name, the Treasure of Excellence. || 1 || O Baba, other wisdom is useless and irrelevant. If falsehood is practiced a hundred times, it is still false in its effects. || 1 || Pause || You may be worshipped and adored as a Pir (a spiritual teacher); you may be welcomed by all the world; you may adopt a lofty name, and be known to have supernatural spiritual powers—even so, if you are not accepted in the Court of the Lord, then all this adoration is false. || 2 || No one can overthrow those who have been established by the True Guru. The Treasure of the Naam, the Name of the Lord, is within them, and through the Naam, they are radiant and famous. They worship the Naam, and they believe in the Naam. The True One is forever Intact and Unbroken. || 3 || When the body mingles with dust, what happens to the soul? All clever tricks are burnt away, and you shall depart crying. O Nanak, those who forget the Naam—what will happen when they go to the Court of the Lord? || 4 || 8 || SIREE RAAG, FIRST MEHL: The virtuous wife exudes virtue; the unvirtuous suffer in misery. If you long for your Husband Lord, O soul-bride, you must know that He is not met by falsehood. No boat or raft can take you to Him. Your Husband Lord is far away. || 1 || My Lord and Master is Perfect; His Throne is Eternal and Immovable. One who attains perfection as Gurmukh, obtains the Immeasurable True Lord. || 1 || Pause || The Palace of the Lord God is so beautiful. Within it, there are gems, rubies, pearls and flawless diamonds. A fortress of gold surrounds this Source of Nectar. How can I climb up to the Fortress without a ladder? By meditating on the Lord, through the Guru, I am blessed and exalted. || 2 || The Guru is the Ladder, the Guru is the Boat, and the Guru is the Raft to take me to the Lord's Name. The Guru is the Boat to carry me across the world-ocean; the Guru is the Sacred Shrine of Pilgrimage, the Guru is the Holy River. If it pleases Him, I bathe in the Pool of Truth, and become radiant and pure. || 3 || He is called the Most Perfect of the Perfect. He sits upon His Perfect Throne. He looks so Beautiful in His Perfect Place. He fulfills the hopes of the hopeless. O Nanak, if one obtains the Perfect Lord, how can his virtues decrease? || 4 || 9 || SIREE RAAG, FIRST MEHL: Come, my dear sisters and spiritual companions; hug me close in your embrace. Let's join together, and tell stories of our All-powerful Husband Lord. All Virtues are in our True Lord and Master; we are utterly without virtue. || 1 || O Creator Lord, all are in Your Power. I dwell upon the One Word of the Shabad. You are mine—what else do I need? || 1 || Pause || Go, and ask the happy soul-brides, "By what virtuous qualities do you enjoy your Husband Lord?" "We are adorned with intuitive ease, contentment and sweet words.

We meet with our Beloved, the Source of Joy, when we listen to the Word of the Guru's Shabad." || 2 || You have so many Creative Powers, Lord; Your Bountiful Blessings are so Great. So many of Your beings and creatures praise You day and night. You have so many forms and colors, so many classes, high and low. || 3 || Meeting the True One, Truth wells up. The truthful are absorbed into the True Lord. Intuitive understanding is obtained and one is welcomed with honor, through the Guru's Word, filled with the Fear of God. O Nanak, the True King absorbs us into Himself. || 4 || 10 || SIREE RAAG, FIRST MEHL: It all worked out—I was saved, and the egotism within my heart was subdued. The evil energies have been made to serve me, since I placed my faith in the True Guru. I have renounced my useless schemes, by the Grace of the True, Carefree Lord. || 1 || O mind, meeting with the True One, fear departs. Without the Fear of God, how can anyone become fearless? Become Gurmukh, and immerse yourself in the Shabad. || 1 || Pause || How can we describe Him with words? There is no end to the descriptions of Him. There are so many beggars, but He is the only Giver. He is the Giver of the soul, and the praanaa, the breath of life; when He dwells within the mind, there is peace. || 2 || The world is a drama, staged in a dream. In a moment, the play is played out. Some attain union with the Lord, while others depart in separation. Whatever pleases Him comes to pass; nothing else can be done. || 3 || The Gurmukhs purchase the Genuine Article. The True Merchandise is purchased with the True Capital. Those who purchase this True Merchandise through the Perfect Guru are blessed. O Nanak, one who stocks this True Merchandise shall recognize and realize the Genuine Article. || 4 || 11 || SIREE RAAG, FIRST MEHL: As metal merges with metal, those who chant the Praises of the Lord are absorbed into the Praiseworthy Lord. Like the poppies, they are dyed in the deep crimson color of Truthfulness. Those contented souls who meditate on the Lord with single-minded love, meet the True Lord. || 1 || O Siblings of Destiny, become the dust of the feet of the humble Saints. In the Society of the Saints, the Guru is found. He is the Treasure of Liberation, the Source of all good fortune. || 1 || Pause || Upon that Highest Plane of Sublime Beauty, stands the Mansion of the Lord. By true actions, this human body is obtained, and the door within ourselves which leads to the Mansion of the Beloved, is found. The Gurmukhs train their minds to contemplate the Lord, the Supreme Soul. || 2 || By actions committed under the influence of the three qualities, hope and anxiety are produced. Without the Guru, how can anyone be released from these three qualities? Through intuitive wisdom, we meet with Him and find peace. Within the home of the self, the Mansion of His Presence is realized when He bestows His Glance of Grace and washes away our pollution. || 3 || Without the Guru, this pollution is not removed. Without the Lord, how can there be any homecoming? Contemplate the One Word of the Shabad, and abandon other hopes. O Nanak, I am forever a sacrifice to the one who beholds, and inspires others to behold Him. || 4 || 12 || SIREE RAAG, FIRST MEHL: The life of the discarded bride is cursed. She is deceived by the love of duality. Like a wall of sand, day and night, she crumbles, and eventually, she breaks down altogether. Without the Word of the Shabad, peace does not come. Without her Husband Lord, her suffering does not end. || 1 || O soul-bride, without your Husband Lord, what good are your decorations?

In this world, you shall not find any shelter; in the world hereafter, being false, you shall suffer. || 1 || Pause || The True Lord Himself knows all; He makes no mistakes. He is the Great Farmer of the Universe. First, He prepares the ground, and then He plants the Seed of the True Name. The nine treasures are produced from Name of the One Lord. By His Grace, we obtain His Banner and Insignia. || 2 || Some are very knowledgeable, but if they do not know the Guru, then what is the use of their lives? The blind have forgotten the Naam, the Name of the Lord. The self-willed manmukhs are in utter darkness. Their comings and goings in reincarnation do not end; through death and rebirth, they are wasting away. || 3 || The bride may buy sandalwood oil and perfumes, and apply them in great quantities to her hair; she may sweeten her breath with betel leaf and camphor, but if this bride is not pleasing to her Husband Lord, then all these trappings are false. || 4 || Her enjoyment of all pleasures is futile, and all her decorations are corrupt. Until she has been pierced through with the Shabad, how can she look beautiful at Guru's Gate? O Nanak, blessed is that fortunate bride, who is in love with her Husband Lord. || 5 || 13 || SIREE RAAG, FIRST MEHL: The empty body is dreadful, when the soul goes out from within. The burning fire of life is extinguished, and the smoke of the breath no longer emerges. The five relatives (the senses) weep and wail painfully, and waste away through the love of duality. || 1 || You fool: chant the Name of the Lord, and preserve your virtue. Egotism and possessiveness are very enticing; egotistical pride has plundered everyone. || 1 || Pause || Those who have forgotten the Naam, the Name of the Lord, are attached to affairs of duality. Attached to duality, they putrefy and die; they are filled with the fire of desire within. Those who are protected by the Guru are saved; all others are cheated and plundered by deceitful worldly affairs. || 2 || Love dies, and affection vanishes. Hatred and alienation die. Entanglements end, and egotism dies, along with attachment to Maya, possessiveness and anger. Those who receive His Mercy obtain the True One. The Gurmukhs dwell forever in balanced restraint. || 3 || By true actions, the True Lord is met, and the Guru's Teachings are found. Then, they are not subject to birth and death; they do not come and go in reincarnation. O Nanak, they are respected at the Lord's Gate; they are robed in honor in the Court of the Lord. || 4 || 14 || SIREE RAAG, FIRST MEHL: The body is burnt to ashes; by its love of Maya, the mind is rusted through. Demerits become one's enemies, and falsehood blows the bugle of attack. Without the Word of the Shabad, people wander lost in reincarnation. Through the love of duality, multitudes have been drowned. || 1 || O mind, swim across, by focusing your consciousness on the Shabad. Those who do not become Gurmukh do not understand the Naam; they die, and continue coming and going in reincarnation. || 1 || Pause || That body is said to be pure, in which the True Name abides. One whose body is imbued with the Fear of the True One, and whose tongue savors Truthfulness, is brought to ecstasy by the True Lord's Glance of Grace. That person does not have to go through the fire of the womb again. || 2 || From the True Lord came the air, and from the air came water. From water, He created the three worlds; in each and every heart He has infused His Light. The Immaculate Lord does not become polluted. Attuned to the Shabad, honor is obtained. || 3 || One whose mind is contented with Truthfulness, is blessed with the Lord's Glance of Grace.

The body of the five elements is dyed in the Fear of the True One; the mind is filled with the True Light. O Nanak, your demerits shall be forgotten; the Guru shall preserve your honor. || 4 || 15 || SIREE RAAG, FIRST MEHL: O Nanak, the Boat of Truth will ferry you across; contemplate the Guru. Some come, and some go; they are totally filled with egotism. Through stubborn-mindedness, the intellect is drowned; one who becomes Gurmukh and truthful is saved. || 1 || Without the Guru, how can anyone swim across to find peace? As it pleases You, Lord, You save me. There is no other for me at all. || 1 || Pause || In front of me, I see the jungle burning; behind me, I see green plants sprouting. We shall merge into the One from whom we came. The True One is pervading each and every heart. He Himself unites us in Union with Himself; the True Mansion of His Presence is close at hand. || 2 || With each and every breath, I dwell upon You; I shall never forget You. The more the Lord and Master dwells within the mind, the more the Gurmukh drinks in the Ambrosial Nectar. Mind and body are Yours; You are my Master. Please rid me of my pride, and let me merge with You. || 3 || The One who formed this universe created the creation of the three worlds. The Gurmukh knows the Divine Light, while the foolish self-willed manmukh gropes around in the darkness. One who sees that Light within each and every heart understands the Essence of the Guru's Teachings. || 4 || Those who understand are Gurmukh; recognize and applaud them. They meet and merge with the True One. They become the Radiant Manifestation of the Excellence of the True One. O Nanak, they are contented with the Naam, the Name of the Lord. They offer their bodies and souls to God. || 5 || 16 || SIREE RAAG, FIRST MEHL: Listen, O my mind, my friend, my darling: now is the time to meet the Lord. As long as there is youth and breath, give this body to Him. Without virtue, it is useless; the body shall crumble into a pile of dust. || 1 || O my mind, earn the profit, before you return home. The Gurmukh praises the Naam, and the fire of egotism is extinguished. || 1 || Pause || Again and again, we hear and tell stories; we read and write and understand loads of knowledge, but still, desires increase day and night, and the disease of egotism fills us with corruption. That Carefree Lord cannot be appraised; His Real Value is known only through the Wisdom of the Guru's Teachings. || 2 || Even if someone has hundreds of thousands of clever mental tricks, and the love and company of hundreds of thousands of people—still, without the Saadh Sangat, the Company of the Holy, he will not feel satisfied. Without the Name, all suffer in sorrow. Chanting the Name of the Lord, O my soul, you shall be emancipated; as Gurmukh, you shall come to understand your own self. || 3 || I have sold my body and mind to the Guru, and I have given my mind and head as well. I was seeking and searching for Him throughout the three worlds; then, as Gurmukh, I sought and found Him. The True Guru has united me in Union, O Nanak, with that God. || 4 || 17 || SIREE RAAG, FIRST MEHL: I have no anxiety about dying, and no hope of living. You are the Cherisher of all beings; You keep the account of our breaths and morsels of food. You abide within the Gurmukh. As it pleases You, You decide our allotment. || 1 || O my soul, chant the Name of the Lord; the mind will be pleased and appeased.

The raging fire within is extinguished; the Gurmukh obtains spiritual wisdom. || 1 || Pause || Know the state of your inner being; meet with the Guru and get rid of your skepticism. To reach your True Home after you die, you must conquer death while you are still alive. The beautiful, Unstruck Sound of the Shabad is obtained, contemplating the Guru. || 2 || The Unstruck Melody of Gurbani is obtained, and egotism is eliminated. I am forever a sacrifice to those who serve their True Guru. They are dressed in robes of honor in the Court of the Lord; the Name of the Lord is on their lips. || 3 || Wherever I look, I see the Lord pervading there, in the union of Shiva and Shakti, of consciousness and matter. The three qualities hold the body in bondage; whoever comes into the world is subject to their play. Those who separate themselves from the Lord wander lost in misery. The self-willed manmukhs do not attain union with Him. || 4 || If the mind becomes balanced and detached, and comes to dwell in its own true home, imbued with the Fear of God, then it enjoys the essence of supreme spiritual wisdom; it shall never feel hunger again. O Nanak, conquer and subdue this mind; meet with the Lord, and you shall never again suffer in pain. || 5 || 18 || SIREE RAAG, FIRST MEHL: This foolish mind is greedy; through greed, it becomes even more attached to greed. The evil-minded shaaktas, the faithless cynics, are not attuned to the Shabad; they come and go in reincarnation. One who meets with the Holy True Guru finds the Treasure of Excellence. || 1 || O mind, renounce your egotistical pride. Serve the Lord, the Guru, the Sacred Pool, and you shall be honored in the Court of the Lord. || 1 || Pause || Chant the Name of the Lord day and night; become Gurmukh, and know the Wealth of the Lord. All comforts and peace, and the Essence of the Lord, are enjoyed by acquiring spiritual wisdom in the Society of the Saints. Day and night, continually serve the Lord God; the True Guru has given the Naam. || 2 || Those who practice falsehood are dogs; those who slander the Guru shall burn in their own fire. They wander lost and confused, deceived by doubt, suffering in terrible pain. The Messenger of Death shall beat them to a pulp. The self-willed manmukhs find no peace, while the Gurmukhs are wondrously joyful. || 3 || In this world, people are engrossed in false pursuits, but in the world hereafter, only the account of your true actions is accepted. The Guru serves the Lord, His Intimate Friend. The Guru's actions are supremely exalted. O Nanak, never forget the Naam, the Name of the Lord; the True Lord shall bless you with His Mark of Grace. || 4 || 19 || SIREE RAAG, FIRST MEHL: Forgetting the Beloved, even for a moment, the mind is afflicted with terrible diseases. How can honor be attained in His Court, if the Lord does not dwell in the mind? Meeting with the Guru, peace is found. The fire is extinguished in His Glorious Praises. || 1 || O mind, enshrine the Praises of the Lord, day and night. One who does not forget the Naam, for a moment or even an instant—how rare is such a person in this world! || 1 || Pause || When one's light merges into the Light, and one's intuitive consciousness is joined with the Intuitive Consciousness, then one's cruel and violent instincts and egotism depart, and skepticism and sorrow are taken away. The Lord abides within the mind of the Gurmukh, who merges in the Lord's Union, through the Guru. || 2 || If I surrender my body like a bride, the Enjoyer will enjoy me. Do not make love with one who is just a passing show.

The Gurmukh is ravished like the pure and happy bride on the Bed of God, her Husband. || 3 || The Gurmukh puts out the four fires, with the Water of the Lord's Name. The lotus blossoms deep within the heart, and filled with Ambrosial Nectar, one is satisfied. O Nanak, make the True Guru your friend; going to His Court, you shall obtain the True Lord. || 4 || 20 || SIREE RAAG, FIRST MEHL: Meditate on the Lord, Har, Har, O my beloved; follow the Guru's Teachings, and speak of the Lord. Apply the Touchstone of Truth to your mind, and see if it comes up to its full weight. No one has found the worth of the ruby of the heart; its value cannot be estimated. || 1 || O Siblings of Destiny, the Diamond of the Lord is within the Guru. The True Guru is found in the Sat Sangat, the True Congregation. Day and night, praise the Word of His Shabad. || 1 || Pause || The True Merchandise, Wealth and Capital are obtained through the Radiant Light of the Guru. Just as fire is extinguished by pouring on water, desire becomes the slave of the Lord's slaves. The Messenger of Death will not touch you; in this way, you shall cross over the terrifying world-ocean, carrying others across with you. || 2 || The Gurmukhs do not like falsehood. They are imbued with Truth; they love only Truth. The shaaktas, the faithless cynics, do not like the Truth; false are the foundations of the false. Imbued with Truth, you shall meet the Guru. The true ones are absorbed into the True Lord. || 3 || Within the mind are emeralds and rubies, the Jewel of the Naam, treasures and diamonds. The Naam is the True Merchandise and Wealth; in each and every heart, His Presence is deep and profound. O Nanak, the Gurmukh finds the Diamond of the Lord, by His Kindness and Compassion. || 4 || 21 || SIREE RAAG, FIRST MEHL: The fire of doubt is not extinguished, even by wandering through foreign lands and countries. If inner filth is not removed, one's life is cursed, and one's clothes are cursed. There is no other way to perform devotional worship, except through the Teachings of the True Guru. || 1 || O mind, become Gurmukh, and extinguish the fire within. Let the Words of the Guru abide within your mind; let egotism and desires die. || 1 || Pause || The jewel of the mind is priceless; through the Name of the Lord, honor is obtained. Join the Sat Sangat, the True Congregation, and find the Lord. The Gurmukh embraces love for the Lord. Give up your selfishness, and you shall find peace; like water mingling with water, you shall merge in absorption. || 2 || Those who have not contemplated the Name of the Lord, Har, Har, are unworthy; they come and go in reincarnation. One who has not met with the True Guru, the Primal Being, is bothered and bewildered in the terrifying world-ocean. This jewel of the soul is priceless, and yet it is being squandered like this, in exchange for a mere shell. || 3 || Those who joyfully meet with the True Guru are perfectly fulfilled and wise. Meeting with the Guru, they cross over the terrifying world-ocean. In the Court of the Lord, they are honored and approved. O Nanak, their faces are radiant; the Music of the Shabad, the Word of God, wells up within them. || 4 || 22 || SIREE RAAG, FIRST MEHL: Make your deals, dealers, and take care of your merchandise. Buy that object which will go along with you. In the next world, the All-knowing Merchant will take this object and care for it. || 1 || O Siblings of Destiny, chant the Lord's Name, and focus your consciousness on Him. Take the Merchandise of the Lord's Praises with you.

Your Husband Lord shall see this and approve. || 1 || Pause || Those who do not have the Assets of Truth—how can they find peace? By dealing their deals of falsehood, their minds and bodies become false. Like the deer caught in the trap, they suffer in terrible agony; they continually cry out in pain. || 2 || The counterfeit coins are not put into the Treasury; they do not obtain the Blessed Vision of the Lord-Guru. The false ones have no social status or honor. No one succeeds through falsehood. Practicing falsehood again and again, people come and go in reincarnation, and forfeit their honor. || 3 || O Nanak, instruct your mind through the Word of the Guru's Shabad, and praise the Lord. Those who are imbued with the love of the Name of the Lord are not loaded down by doubt. Those who chant the Name of the Lord earn great profits; the Fearless Lord abides within their minds. || 4 || 23 || SIREE RAAG, FIRST MEHL, SECOND HOUSE: Wealth, the beauty of youth and flowers are guests for only a few days. Like the leaves of the water-lily, they wither and fade and finally die. || 1 || Be happy, dear beloved, as long as your youth is fresh and delightful. But your days are few—you have grown weary, and now your body has grown old. || 1 || Pause || My playful friends have gone to sleep in the graveyard. In my double-mindedness, I shall have to go as well. I cry in a feeble voice. || 2 || Haven't you heard the call from beyond, O beautiful soul-bride? You must go to your in-laws; you cannot stay with your parents forever. || 3 || O Nanak, know that she who sleeps in her parents' home is plundered in broad daylight. She has lost her bouquet of merits; gathering one of demerits, she departs. || 4 || 24 || SIREE RAAG, FIRST MEHL, SECOND HOUSE: He Himself is the Enjoyer, and He Himself is the Enjoyment. He Himself is the Ravisher of all. He Himself is the Bride in her dress, He Himself is the Bridegroom on the bed. || 1 || My Lord and Master is imbued with love; He is totally permeating and pervading all. || 1 || Pause || He Himself is the fisherman and the fish; He Himself is the water and the net. He Himself is the sinker, and He Himself is the bait. || 2 || He Himself loves in so many ways. O sister soul-brides, He is my Beloved. He continually ravishes and enjoys the happy soul-brides; just look at the plight I am in without Him! || 3 || Prays Nanak, please hear my prayer: You are the pool, and You are the soul-swan. You are the lotus flower of the day and You are the water-lily of the night. You Yourself behold them, and blossom forth in bliss. || 4 || 25 || SIREE RAAG, FIRST MEHL, THIRD HOUSE: Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds all the world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of Nirvaanaa. || 1 || You fool! Why are you so proud of Maya? Father, children, spouse, mother and all relatives—they shall not be your helpers in the end. || Pause || So weed out evil, wickedness and corruption; leave these behind, and let your soul meditate on God. When chanting, austere meditation and self-discipline become your protectors, then the lotus blossoms forth, and the honey trickles out. || 2 || Bring the twenty-seven elements of the body under your control, and throughout the three stages of life, remember death. See the Infinite Lord in the ten directions, and in all the variety of nature. Says Nanak, in this way, the One Lord shall carry you across. ||

3 || 26 || SIREE RAAG, FIRST MEHL, THIRD HOUSE: Make good deeds the soil, and let the Word of the Shabad be the seed; irrigate it continually with the water of Truth. Become such a farmer, and faith will sprout. This brings knowledge of heaven and hell, you fool! || 1 || Do not think that your Husband Lord can be obtained by mere words. You are wasting this life in the pride of wealth and the splendor of beauty. || 1 || Pause || The defect of the body which leads to sin is the mud puddle, and this mind is the frog, which does not appreciate the lotus flower at all. The bumble bee is the teacher who continually teaches the lesson. But how can one understand, unless one is made to understand? || 2 || This speaking and listening is like the song of the wind, for those whose minds are colored by the love of Maya. The Grace of the Master is bestowed upon those who meditate on Him alone. They are pleasing to His Heart. || 3 || You may observe the thirty fasts, and say the five prayers each day, but 'Satan' can undo them. Says Nanak, you will have to walk on the Path of Death, so why do you bother to collect wealth and property? || 4 || 27 || SIREE RAAG, FIRST MEHL, FOURTH HOUSE: He is the Master who has made the world bloom; He makes the Universe blossom forth, fresh and green. He holds the water and the land in bondage. Hail to the Creator Lord! || 1 || Death, O Mullah—death will come, so live in the Fear of God the Creator. || 1 || Pause || You are a Mullah, and you are a Qazi, only when you know the Naam, the Name of God. You may be very educated, but no one can remain when the measure of life is full. || 2 || He alone is a Qazi, who renounces selfishness and conceit, and makes the One Name his Support. The True Creator Lord is, and shall always be. He was not born; He shall not die. || 3 || You may chant your prayers five times each day; you may read the Bible and the Koran. Says Nanak, the grave is calling you, and now your food and drink are finished. || 4 || 28 || SIREE RAAG, FIRST MEHL, FOURTH HOUSE: The dogs of greed are with me. In the early morning, they continually bark at the wind. Falsehood is my dagger; through deception, I eat the carcasses of the dead. I live as a wild hunter, O Creator! || 1 || I have not followed good advice, nor have I done good deeds. I am deformed and horribly disfigured. Your Name alone, Lord, saves the world. This is my hope; this is my support. || 1 || Pause || With my mouth I speak slander, day and night. I spy on the houses of others—I am such a wretched low-life! Unfulfilled sexual desire and unresolved anger dwell in my body, like the outcasts who cremate the dead. I live as a wild hunter, O Creator! || 2 || I make plans to trap others, although I appear gentle. I am a robber—I rob the world. I am very clever—I carry loads of sin. I live as a wild hunter, O Creator! || 3 || I have not appreciated what You have done for me, Lord; I take from others and exploit them. What face shall I show You, Lord? I am a sneak and a thief. Nanak describes the state of the lowly. I live as a wild hunter, O Creator! || 4 || 29 || SIREE RAAG, FIRST MEHL, FOURTH HOUSE: There is one awareness among all created beings. None have been created without this awareness.

As is their awareness, so is their way. According to the account of our actions, we come and go in reincarnation. || 1 || Why, O soul, do you try such clever tricks? Taking away and giving back, God does not delay. || 1 || Pause || All beings belong to You; all beings are Yours. O Lord and Master, how can You become angry with them? Even if You, O Lord and Master, become angry with them, still, You are theirs, and they are Yours. || 2 || We are foul-mouthed; we spoil everything with our foul words. You weigh us in the balance of Your Glance of Grace. When one's actions are right, the understanding is perfect. Without good deeds, it becomes more and more deficient. || 3 || Prays Nanak, what is the nature of the spiritual people? They are self-realized; they understand God. By Guru's Grace, they contemplate Him; such spiritual people are honored in His Court. || 4 || 30 || SIREE RAAG, FIRST MEHL, FOURTH HOUSE: You are the River, All-knowing and All-seeing. I am just a fish—how can I find Your limit? Wherever I look, You are there. Outside of You, I would burst and die. || 1 || I do not know of the fisherman, and I do not know of the net. But when the pain comes, then I call upon You. || 1 || Pause || You are present everywhere. I had thought that You were far away. Whatever I do, I do in Your Presence. You see all my actions, and yet I deny them. I have not worked for You, or Your Name. || 2 || Whatever You give me, that is what I eat. There is no other door—unto which door should I go? Nanak offers this one prayer: this body and soul are totally Yours. || 3 || He Himself is near, and He Himself is far away; He Himself is in-between. He Himself beholds, and He Himself listens. By His Creative Power, He created the world. Whatever pleases Him, O Nanak—that Command is acceptable. || 4 || 31 || SIREE RAAG, FIRST MEHL, FOURTH HOUSE: Why should the created beings feel pride in their minds? The Gift is in the Hands of the Great Giver. As it pleases Him, He may give, or not give. What can be done by the order of the created beings? || 1 || He Himself is True; Truth is pleasing to His Will. The spiritually blind are unripe and imperfect, inferior and worthless. || 1 || Pause || The One who owns the trees of the forest and the plants of the garden—according to their nature, He gives them all their names. The Flower and the Fruit of the Lord's Love are obtained by pre-ordained destiny. As we plant, so we harvest and eat. || 2 || The wall of the body is temporary, as is the soul-mason within it. The flavor of the intellect is bland and insipid without the Salt. O Nanak, as He wills, He makes things right. Without the Name, no one is approved. || 3 || 32 || SIREE RAAG, FIRST MEHL, FIFTH HOUSE: The Undeceiveable is not deceived by deception. He cannot be wounded by any dagger. As our Lord and Master keeps us, so do we exist. The soul of this greedy person is tossed this way and that. || 1 || Without the oil, how can the lamp be lit? || 1 || Pause || Let the reading of your prayer book be the oil, and let the Fear of God be the wick for the lamp of this body. Light this lamp with the understanding of Truth. || 2 || Use this oil to light this lamp. Light it, and meet your Lord and Master. || 1 || Pause || This body is softened with the Word of the Guru's Bani; you shall find peace, doing seva (selfless service).

All the world continues coming and going in reincarnation. || 3 || In the midst of this world, do seva, and you shall be given a place of honor in the Court of the Lord. Says Nanak, swing your arms in joy! || 4 || 33 ||

SIREE RAAG, THIRD MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I serve my True Guru with single-minded devotion, and lovingly focus my consciousness on Him. The True Guru is the mind's desire and the sacred shrine of pilgrimage, for those unto whom He has given this understanding. The blessings of the wishes of the mind are obtained, and the fruits of one's desires. Meditate on the Name, worship the Name, and through the Name, you shall be absorbed in intuitive peace and poise. || 1 || O my mind, drink in the Sublime Essence of the Lord, and your thirst shall be quenched. Those Gurmukhs who have tasted it remain intuitively absorbed in the Lord. || 1 || Pause || Those who serve the True Guru obtain the Treasure of the Naam. Deep within, they are drenched with the Essence of the Lord, and the egotistical pride of the mind is subdued. The heart-lotus blossoms forth, and they intuitively center themselves in meditation. Their minds become pure, and they remain immersed in the Lord; they are honored in His Court. || 2 || Those who serve the True Guru in this world are very rare. Those who keep the Lord enshrined in their hearts subdue egotism and possessiveness. I am a sacrifice to those who are in love with the Naam. Those who attain the Inexhaustible Name of the Infinite Lord remain happy throughout the four ages. || 3 || Meeting with the Guru, the Naam is obtained, and the thirst of emotional attachment departs. When the mind is permeated with the Lord, one remains detached within the home of the heart. I am a sacrifice to those who enjoy the Sublime Taste of the Lord. O Nanak, by His Glance of Grace, the True Name, the Treasure of Excellence, is obtained. || 4 || 1 || 34 || SIREE RAAG, THIRD MEHL: People wear all sorts of costumes and wander all around, but in their hearts and minds, they practice deception. They do not attain the Mansion of the Lord's Presence, and after death, they sink into manure. || 1 || O mind, remain detached in the midst of your household. Practicing truth, self-discipline and good deeds, the Gurmukh is enlightened. || 1 || Pause || Through the Word of the Guru's Shabad, the mind is conquered, and one attains the State of Liberation in one's own home. So meditate on the Name of the Lord; join and merge with the Sat Sangat, the True Congregation. || 2 || You may enjoy the pleasures of hundreds of thousands of women, and rule the nine continents of the world. But without the True Guru, you will not find peace; you will be reincarnated over and over again. || 3 || Those who wear the Necklace of the Lord around their necks, and focus their consciousness on the Guru's Feet—wealth and supernatural spiritual powers follow them, but they do not care for such things at all. || 4 || Whatever pleases God's Will comes to pass. Nothing else can be done. Servant Nanak lives by chanting the Naam.

O Lord, please give it to me, in Your Natural Way. || 5 || 2 || 35 || SIREE RAAG, THIRD MEHL, FIRST HOUSE: Everyone belongs to the One who rules the Universe. The Gurmukh practices good deeds, and the truth is revealed in the heart. True is the reputation of the true, within whom truth abides. Those who meet the True Lord are not separated again; they come to dwell in the home of the self deep within. || 1 || O my Lord! Without the Lord, I have no other at all. The True Guru leads us to meet the Immaculate True God through the Word of His Shabad. || 1 || Pause || One whom the Lord merges into Himself is merged in the Shabad, and remains so merged. No one merges with Him through the love of duality; over and over again, they come and go in reincarnation. The One Lord permeates all. The One Lord is pervading everywhere. That Gurmukh, unto whom the Lord shows His Kindness, is absorbed in the Naam, the Name of the Lord. || 2 || After all their reading, the Pandits, the religious scholars, and the astrologers argue and debate. Their intellect and understanding are perverted; they just don't understand. They are filled with greed and corruption. Through 8.4 million incarnations they wander lost and confused; through all their wandering and roaming, they are ruined. They act according to their pre-ordained destiny, which no one can erase. || 3 || It is very difficult to serve the True Guru. Surrender your head; give up your selfishness. Realizing the Shabad, one meets with the Lord, and all one's service is accepted. By personally experiencing the Personality of the Guru, one's own personality is uplifted, and one's light merges into the Light. Those who have such pre-ordained destiny come to meet the True Guru. || 4 || O mind, don't cry out that you are hungry, always hungry; stop complaining. The One who created the 8.4 million species of beings gives sustenance to all. The Fearless Lord is forever Merciful; He takes care of all. O Nanak, the Gurmukh understands, and finds the Door of Liberation. || 5 || 3 || 36 || SIREE RAAG, THIRD MEHL: Those who hear and believe, find the home of the self deep within. Through the Guru's Teachings, they praise the True Lord; they find the Lord, the Treasure of Excellence. Attuned to the Word of the Shabad, they are immaculate and pure. I am forever a sacrifice to them. Those people, within whose hearts the Lord abides, are radiant and enlightened. || 1 || O my mind, meditate on the Immaculate Lord, Har, Har. Those whose have such pre-ordained destiny written on their foreheads—those Gurmukhs remain absorbed in the Lord's Love. || 1 || Pause || O Saints, see clearly that the Lord is near at hand; He is pervading everywhere. Those who follow the Guru's Teachings realize Him, and see Him Ever-present. He dwells forever in the minds of the virtuous. He is far removed from those worthless people who lack virtue. The self-willed manmukhs are totally without virtue. Without the Name, they die in frustration. || 2 || Those who hear and believe in the Word of the Guru's Shabad, meditate on the Lord in their minds. Night and day, they are steeped in devotion; their minds and bodies become pure. The color of the world is false and weak; when it washes away, people cry out in pain.

Those who have the Radiant Light of the Naam within, become steady and stable, forever and ever. || 3 || The blessing of this human life has been obtained, but still, people do not lovingly focus their thoughts on the Name of the Lord. Their feet slip, and they cannot stay here any longer. And in the next world, they find no place of rest at all. This opportunity shall not come again. In the end, they depart, regretting and repenting. Those whom the Lord blesses with His Glance of Grace are saved; they are lovingly attuned to the Lord. || 4 || They all show off and pretend, but the self-willed manmukhs do not understand. Those Gurmukhs who are pure of heart—their service is accepted. They sing the Glorious Praise of the Lord; they read about the Lord each day. Singing the Praise of the Lord, they merge in absorption. O Nanak, the words of those who are lovingly attuned to the Naam are true forever. || 5 || 4 || 37 || SIREE RAAG, THIRD MEHL: Those who meditate single-mindedly on the Naam, and contemplate the Teachings of the Guru—their faces are forever radiant in the Court of the True Lord. They drink in the Ambrosial Nectar forever and ever, and they love the True Name. || 1 || O Siblings of Destiny, the Gurmukhs are honored forever. They meditate forever on the Lord, Har, Har, and they wash off the filth of egotism. || 1 || Pause || The self-willed manmukhs do not know the Naam. Without the Name, they lose their honor. They do not savor the Taste of the Shabad; they are attached to the love of duality. They are worms in the filth of manure. They fall into manure, and into manure they are absorbed. || 2 || Fruitful are the lives of those who walk in harmony with the Will of the True Guru. Their families are saved; blessed are the mothers who gave birth to them. By His Will He grants His Grace; those who are so blessed, meditate on the Name of the Lord, Har, Har. || 3 || The Gurmukhs meditate on the Naam; they eradicate selfishness and conceit from within. They are pure, inwardly and outwardly; they merge into the Truest of the True. O Nanak, blessed is the coming of those who follow the Guru's Teachings and meditate on the Lord. || 4 || 5 || 38 || SIREE RAAG, THIRD MEHL: The devotees of the Lord have the Wealth and Capital of the Lord; with Guru's Advice, they carry on their trade. They praise the Name of the Lord forever and ever. The Name of the Lord is their Merchandise and Support. The Perfect Guru has implanted the Name of the Lord into the Lord's devotees; it is an Inexhaustible Treasure. || 1 || O Siblings of Destiny, instruct your minds in this way. O mind, why are you so lazy? Become Gurmukh, and meditate on the Naam. || 1 || Pause || Devotion to the Lord is love for the Lord. The Gurmukh reflects deeply and contemplates. Hypocrisy is not devotion—speaking words of duality leads only to misery. Those humble beings who are filled with keen understanding and meditative contemplation—even though they intermingle with others, they remain distinct. || 2 || Those who keep the Lord enshrined within their hearts are said to be the servants of the Lord. Placing mind and body in offering before the Lord, they conquer and eradicate egotism from within. Blessed and acclaimed is that Gurmukh, who shall never be defeated. || 3 || Those who receive His Grace find Him.

Without His Grace, He cannot be found. The 8.4 million species of beings all yearn for the Lord. Those whom He unites, come to be united with the Lord. O Nanak, the Gurmukh finds the Lord, and remains forever absorbed in the Lord's Name. || 4 || 6 || 39 || SIREE RAAG, THIRD MEHL: The Name of the Lord is the Ocean of Peace; the Gurmukhs obtain it. Meditating on the Naam, night and day, they are easily and intuitively absorbed in the Naam. Their inner beings are immersed in the True Lord; they sing the Glorious Praises of the Lord. || 1 || O Siblings of Destiny, the world is in misery, engrossed in the love of duality. In the Sanctuary of the Guru, peace is found, meditating on the Naam night and day. || 1 || Pause || The truthful ones are not stained by filth. Meditating on the Lord, their minds remain pure. The Gurmukhs realize the Word of the Shabad; they are immersed in the Ambrosial Nectar of the Lord's Name. The Guru has lit the brilliant light of spiritual wisdom, and the darkness of ignorance has been dispelled. || 2 || The self-willed manmukhs are polluted. They are filled with the pollution of egotism, wickedness and desire. Without the Shabad, this pollution is not washed off; through the cycle of death and rebirth, they waste away in misery. Engrossed in this transitory drama, they are not at home in either this world or the next. || 3 || For the Gurmukh, the love of the Name of the Lord is chanting, deep meditation and self-discipline. The Gurmukh meditates forever on the Name of the One Creator Lord. O Nanak, meditate on the Naam, the Name of the Lord, the Support of all beings. || 4 || 7 || 40 || SIREE RAAG, THIRD MEHL: The self-willed manmukhs are engrossed in emotional attachment; they are not balanced or detached. They do not comprehend the Word of the Shabad. They suffer in pain forever, and lose their honor in the Court of the Lord. The Gurmukhs shed their ego; attuned to the Naam, they find peace. || 1 || O my mind, day and night, you are always full of wishful hopes. Serve the True Guru, and your emotional attachment shall be totally burnt away; remain detached within the home of your heart. || 1 || Pause || The Gurmukhs do good deeds and blossom forth; balanced and detached in the Lord, they are in ecstasy. Night and day, they perform devotional worship, day and night; subduing their ego, they are carefree. By great good fortune, I found the Sat Sangat, the True Congregation; I have found the Lord, with intuitive ease and ecstasy. || 2 || That person is a Holy Saadhu, and a renouncer of the world, whose heart is filled with the Naam. His inner being is not touched by anger or dark energies at all; he has lost his selfishness and conceit. The True Guru has revealed to him the Treasure of the Naam, the Name of the Lord; he drinks in the Sublime Essence of the Lord, and is satisfied. || 3 || Whoever has found it, has done so in the Saadh Sangat, the Company of the Holy. Through perfect good fortune, such balanced detachment is attained. The self-willed manmukhs wander around lost, but they do not know the True Guru. They are inwardly attached to egotism. O Nanak, those who are attuned to the Shabad are dyed in the Color of the Lord's Name. Without the Fear of God, how can they retain this Color? || 4 || 8 || 41 || SIREE RAAG, THIRD MEHL: Within the home of your own inner being, the merchandise is obtained. All commodities are within. Each and every moment, dwell on the Naam, the Name of the Lord; the Gurmukhs obtain it. The Treasure of the Naam is inexhaustible. By great good fortune, it is obtained. || 1 ||

O my mind, give up slander, egotism and arrogance. Become Gurmukh, and meditate forever on the Dear Lord, the One and Only Creator. || 1 || Pause || The faces of the Gurmukhs are radiant and bright; they reflect on the Word of the Guru's Shabad. They obtain peace in this world and the next, chanting and meditating within their hearts on the Lord. Within the home of their own inner being, they obtain the Mansion of the Lord's Presence, reflecting on the Guru's Shabad. || 2 || Those who turn their faces away from the True Guru shall have their faces blackened. Night and day, they suffer in pain; they see the noose of Death always hovering above them. Even in their dreams, they find no peace; they are consumed by the fires of intense anxiety. || 3 || The One Lord is the Giver of all; He Himself bestows all blessings. No one else has any say in this; He gives just as He pleases. O Nanak, the Gurmukhs obtain Him; He Himself knows Himself. || 4 || 9 || 42 || SIREE RAAG, THIRD MEHL: Serve your True Lord and Master, and you shall be blessed with true greatness. By Guru's Grace, He abides in the mind, and egotism is driven out. This wandering mind comes to rest, when the Lord casts His Glance of Grace. || 1 || O Siblings of Destiny, become Gurmukh, and meditate on the Name of the Lord. The Treasure of the Naam abides forever within the mind, and one's place of rest is found in the Mansion of the Lord's Presence. || 1 || Pause || The minds and bodies of the self-willed manmukhs are filled with darkness; they find no shelter, no place of rest. Through countless incarnations they wander lost, like crows in a deserted house. Through the Guru's Teachings, the heart is illuminated. Through the Shabad, the Name of the Lord is received. || 2 || In the corruption of the three qualities, there is blindness; in attachment to Maya, there is darkness. The greedy people serve others, instead of the Lord, although they loudly announce their reading of scriptures. They are burnt to death by their own corruption; they are not at home, on either this shore or the one beyond. || 3 || In attachment to Maya, they have forgotten the Father, the Cherisher of the World. Without the Guru, all are unconscious; they are held in bondage by the Messenger of Death. O Nanak, through the Guru's Teachings, you shall be saved, contemplating the True Name. || 4 || 10 || 43 || SIREE RAAG, THIRD MEHL: The three qualities hold people in attachment to Maya. The Gurmukh attains the fourth state of higher consciousness. Granting His Grace, God unites us with Himself. The Name of the Lord comes to abide within the mind. Those who have the treasure of goodness join the Sat Sangat, the True Congregation. || 1 || O Siblings of Destiny, follow the Guru's Teachings and dwell in truth. Practice truth, and only truth, and merge in the True Word of the Shabad. || 1 || Pause || I am a sacrifice to those who recognize the Naam, the Name of the Lord. Renouncing selfishness, I fall at their feet, and walk in harmony with His Will. Earning the Profit of the Name of the Lord, Har, Har, I am intuitively absorbed in the Naam. || 2 || Without the Guru, the Mansion of the Lord's Presence is not found, and the Naam is not obtained. Seek and find such a True Guru, who shall lead you to the True Lord. Destroy your evil passions, and you shall dwell in peace. Whatever pleases the Lord comes to pass. || 3 || As one knows the True Guru, so is the peace obtained. There is no doubt at all about this, but those who love Him are very rare. O Nanak, the One Light has two forms; through the Shabad, union is attained.

|| 4 || 11 || 44 || SIREE RAAG, THIRD MEHL: Discarding the Ambrosial Nectar, they greedily grab the poison; they serve others, instead of the Lord. They lose their faith, they have no understanding; night and day, they suffer in pain. The blind, self-willed manmukhs do not even think of the Lord; they are drowned to death without water. || 1 || O mind, vibrate and meditate forever on the Lord; seek the Protection of His Sanctuary. If the Word of the Guru's Shabad abides deep within, then you shall not forget the Lord. || 1 || Pause || This body is the puppet of Maya. The evil of egotism is within it. Coming and going through birth and death, the self-willed manmukhs lose their honor. Serving the True Guru, eternal peace is obtained, and one's light merges into the Light. || 2 || Serving the True Guru brings a deep and profound peace, and one's desires are fulfilled. Abstinence, truthfulness and self-discipline are obtained, and the body is purified; the Lord, Har, Har, comes to dwell within the mind. Such a person remains blissful forever, day and night. Meeting the Beloved, peace is found. || 3 || I am a sacrifice to those who seek the Sanctuary of the True Guru. In the Court of the True One, they are blessed with true greatness; they are intuitively absorbed into the True Lord. O Nanak, by His Glance of Grace He is found; the Gurmukh is united in His Union. || 4 || 12 || 45 || SIREE RAAG, THIRD MEHL: The self-willed manmukh performs religious rituals, like the unwanted bride decorating her body. Her Husband Lord does not come to her bed; day after day, she grows more and more miserable. She does not attain the Mansion of His Presence; she does not find the door to His House. || 1 || O Siblings of Destiny, meditate on the Naam with one-pointed mind. Remain united with the Society of the Saints; chant the Name of the Lord, and find peace. || 1 || Pause || The Gurmukh is the happy and pure soul-bride forever. She keeps her Husband Lord enshrined within her heart. Her speech is sweet, and her way of life is humble. She enjoys the Bed of her Husband Lord. The happy and pure soul-bride is noble; she has infinite love for the Guru. || 2 || By perfect good fortune, one meets the True Guru, when one's destiny is awakened. Suffering and doubt are cut out from within, and peace is obtained. One who walks in harmony with the Guru's Will shall not suffer in pain. || 3 || The Amrit, the Ambrosial Nectar, is in the Guru's Will. With intuitive ease, it is obtained. Those who are destined to have it, drink it in; their egotism is eradicated from within. O Nanak, the Gurmukh meditates on the Naam, and is united with the True Lord. || 4 || 13 || 46 || SIREE RAAG, THIRD MEHL: If you know that He is your Husband Lord, offer your body and mind to Him. Behave like the happy and pure soul-bride. With intuitive ease, you shall merge with the True Lord, and He shall bless you with true greatness. || 1 || O Siblings of Destiny, without the Guru, there is no devotional worship. Without the Guru, devotion is not obtained, even though everyone may long for it. || 1 || Pause || The soul-bride in love with duality goes around the wheel of reincarnation, through 8.4 million incarnations. Without the Guru, she finds no sleep, and she passes her life-night in pain. Without the Shabad, she does not find her Husband Lord, and her life wastes away in vain. ||

2 || Practicing egotism, selfishness and conceit, she wanders around the world, but her wealth and property will not go with her. The spiritually blind do not even think of the Naam; they are all bound and gagged by the Messenger of Death. Meeting the True Guru, the wealth is obtained, contemplating the Name of the Lord in the heart. || 3 || Those who are attuned to the Naam are immaculate and pure; through the Guru, they obtain intuitive peace and poise. Their minds and bodies are dyed in the Color of the Lord's Love, and their tongues savor His Sublime Essence. O Nanak, that Primal Color which the Lord has applied, shall never fade away. || 4 || 14 || 47 || SIREE RAAG, THIRD MEHL: By His Grace one becomes Gurmukh, worshipping the Lord with devotion. Without the Guru there is no devotional worship. Those whom He unites with Himself, understand and become pure. The Dear Lord is True, and True is the Word of His Bani. Through the Shabad, we merge with Him. || 1 || O Siblings of Destiny: those who lack devotion—why have they even bothered to come into the world? They do not serve the Perfect Guru; they waste away their lives in vain. || 1 || Pause || The Lord Himself, the Life of the World, is the Giver of Peace. He Himself forgives, and unites with Himself. So what about all these poor beings and creatures? What can anyone say? He Himself blesses the Gurmukh with glory. He Himself enjoins us to His Service. || 2 || Gazing upon their families, people are lured and trapped by emotional attachment, but none will go along with them in the end. Serving the True Guru, one finds the Lord, the Treasure of Excellence. His Value cannot be estimated. The Lord God is my Friend and Companion. God shall be my Helper and Support in the end. || 3 || Within your conscious mind, you may say anything, but without the Guru, selfishness is not removed. The Dear Lord is the Giver, the Lover of His devotees. By His Grace, He comes to dwell in the mind. O Nanak, by His Grace, He bestows enlightened awareness; God Himself blesses the Gurmukh with glorious greatness. || 4 || 15 || 48 || SIREE RAAG, THIRD MEHL: Blessed is the mother who gave birth; blessed and respected is the father of one who serves the True Guru and finds peace. His arrogant pride is banished from within. Standing at the Lord's Door, the humble Saints serve Him; they find the Treasure of Excellence. || 1 || O my mind, become Gurmukh, and meditate on the Lord. The Word of the Guru's Shabad abides within the mind, and the body and mind become pure. || 1 || Pause || By His Grace, He has come into my home; He Himself has come to meet me. Singing His Praises through the Shabads of the Guru, we are dyed in His Color with intuitive ease. Becoming truthful, we merge with the True One; remaining blended with Him, we shall never be separated again. || 2 || Whatever is to be done, the Lord is doing. No one else can do anything. Those separated from Him for so long are reunited with Him once again by the True Guru, who takes them into His Own Account. He Himself assigns all to their tasks; nothing else can be done. || 3 || One whose mind and body are imbued with the Lord's Love gives up egotism and corruption. Day and night, the Name of the One Lord, the Fearless and Formless One, dwells within the heart. O Nanak, He blends us with Himself, through the Perfect, Infinite Word of His Shabad. || 4 || 16 || 49 || SIREE RAAG, THIRD MEHL: The Lord of the Universe is the Treasure of Excellence; His limits cannot be found.

He is not obtained by mouthing mere words, but by rooting out ego from within. Meeting the True Guru, one is permeated forever with the Fear of God, who Himself comes to dwell within the mind. || 1 || O Siblings of Destiny, one who becomes Gurmukh and understands this is very rare. To act without understanding is to lose the treasure of this human life. || 1 || Pause || Those who have tasted it, enjoy its flavor; without tasting it, they wander in doubt, lost and deceived. The True Name is the Ambrosial Nectar; no one can describe it. Drinking it in, one becomes honorable, absorbed in the Perfect Word of the Shabad. || 2 || He Himself gives, and then we receive. Nothing else can be done. The Gift is in the Hands of the Great Giver. At the Guru's Door, in the Gurdwara, it is received. Whatever He does, comes to pass. All act according to His Will. || 3 || The Naam, the Name of the Lord, is abstinence, truthfulness, and self-restraint. Without the Name, no one becomes pure. Through perfect good fortune, the Naam comes to abide within the mind. Through the Shabad, we merge into Him. O Nanak, one who lives in intuitive peace and poise, imbued with the Lord's Love, obtains the Glorious Praises of the Lord. || 4 || 17 || 50 || SIREE RAAG, THIRD MEHL: You may torment your body with extremes of self-discipline, practice intensive meditation and hang upside-down, but your ego will not be eliminated from within. You may perform religious rituals, and still never obtain the Naam, the Name of the Lord. Through the Word of the Guru's Shabad, remain dead while yet alive, and the Name of the Lord shall come to dwell within the mind. || 1 || Listen, O my mind: hurry to the Protection of the Guru's Sanctuary. By Guru's Grace you shall be saved. Through the Word of the Guru's Shabad, you shall cross over the terrifying world-ocean of poison. || 1 || Pause || Everything under the influence of the three qualities shall perish; the love of duality is corrupting. The Pandits, the religious scholars, read the scriptures, but they are trapped in the bondage of emotional attachment. In love with evil, they do not understand. Meeting the Guru, the bondage of the three qualities is cut away, and in the fourth state, the Door of Liberation is attained. || 2 || Through the Guru, the Path is found, and the darkness of emotional attachment is dispelled. If one dies through the Shabad, then salvation is obtained, and one finds the Door of Liberation. By Guru's Grace, one remains blended with the True Name of the Creator. || 3 || This mind is very powerful; we cannot escape it just by trying. In the love of duality, people suffer in pain, condemned to terrible punishment. O Nanak, those who are attached to the Naam are saved; through the Shabad, their ego is banished. || 4 || 18 || 51 || SIREE RAAG, THIRD MEHL: By His Grace, the Guru is found, and the Name of the Lord is implanted within. Without the Guru, no one has obtained it; they waste away their lives in vain. The self-willed manmukhs create karma, and in the Court of the Lord, they receive their punishment. || 1 || O mind, give up the love of duality. The Lord dwells within you; serving the Guru, you shall find peace. || Pause || When you love the Truth, your words are true; they reflect the True Word of the Shabad. The Name of the Lord dwells within the mind; egotism and anger are wiped away. Meditating on the Naam with a pure mind, the Door of Liberation is found. || 2 || Engrossed in egotism, the world perishes. It dies and is re-born; it continues coming and going in reincarnation. The self-willed manmukhs do not recognize the Shabad; they forfeit their honor, and depart in disgrace.

Serving the Guru, the Name is obtained, and one remains absorbed in the True Lord. || 3 || With faith in the Shabad, the Guru is found, and selfishness is eradicated from within. Night and day, worship the True Lord with devotion and love forever. The Treasure of the Naam abides in the mind; O Nanak, in the poise of perfect balance, merge into the Lord. || 4 || 19 || 52 || SIREE RAAG, THIRD MEHL: Those who do not serve the True Guru shall be miserable throughout the four ages. The Primal Being is within their own home, but they do not recognize Him. They are plundered by their egotistical pride and arrogance. Cursed by the True Guru, they wander around the world begging, until they are exhausted. They do not serve the True Word of the Shabad, which is the solution to all of their problems. || 1 || O my mind, see the Lord ever close at hand. He shall remove the pains of death and rebirth; the Word of the Shabad shall fill you to overflowing. || 1 || Pause || Those who praise the True One are true; the True Name is their Support. They act truthfully, in love with the True Lord. The True King has written His Order, which no one can erase. The self-willed manmukhs do not obtain the Mansion of the Lord's Presence. The false are plundered by falsehood. || 2 || Engrossed in egotism, the world perishes. Without the Guru, there is utter darkness. In emotional attachment to Maya, they have forgotten the Great Giver, the Giver of Peace. Those who serve the True Guru are saved; they keep the True One enshrined in their hearts. By His Grace, we find the Lord, and reflect on the True Word of the Shabad. || 3 || Serving the True Guru, the mind becomes immaculate and pure; egotism and corruption are discarded. So abandon your selfishness, and remain dead while yet alive. Contemplate the Word of the Guru's Shabad. The pursuit of worldly affairs comes to an end, when you embrace love for the True One. Those who are attuned to Truth—their faces are radiant in the Court of the True Lord. || 4 || Those who do not have faith in the Primal Being, the True Guru, and who do not enshrine love for the Shabad—they take their cleansing baths, and give to charity again and again, but they are ultimately consumed by their love of duality. When the Dear Lord Himself grants His Grace, they are inspired to love the Naam. O Nanak, immerse yourself in the Naam, through the Infinite Love of the Guru. || 5 || 20 || 53 || SIREE RAAG, THIRD MEHL: Whom shall I serve? What shall I chant? I will go and ask the Guru. I will accept the Will of the True Guru, and eradicate selfishness from within. By this work and service, the Naam shall come to dwell within my mind. Through the Naam, peace is obtained; I am adorned and embellished by the True Word of the Shabad. || 1 || O my mind, remain awake and aware night and day, and think of the Lord. Protect your crops, or else the birds shall descend on your farm. || 1 || Pause || The desires of the mind are fulfilled, when one is filled to overflowing with the Shabad. One who fears, loves, and is devoted to the Dear Lord day and night, sees Him always close at hand. Doubt runs far away from the bodies of those, whose minds remain forever attuned to the True Word of the Shabad. The Immaculate Lord and Master is found. He is True; He is the Ocean of Excellence. || 2 || Those who remain awake and aware are saved, while those who sleep are plundered. They do not recognize the True Word of the Shabad, and like a dream, their lives fade away.

Like guests in a deserted house, they leave just exactly as they have come. The life of the self-willed manmukh passes uselessly. What face will he show when he passes beyond? || 3 || God Himself is everything; those who are in their ego cannot even speak of this. Through the Word of the Guru's Shabad, He is realized, and the pain of egotism is eradicated from within. I fall at the feet of those who serve their True Guru. O Nanak, I am a sacrifice to those who are found to be true in the True Court. || 4 || 21 || 54 || SIREE RAAG, THIRD MEHL: Consider the time and the moment—when should we worship the Lord? Night and day, one who is attuned to the Name of the True Lord is true. If someone forgets the Beloved Lord, even for an instant, what sort of devotion is that? One whose mind and body are cooled and soothed by the True Lord—no breath of his is wasted. || 1 || O my mind, meditate on the Name of the Lord. True devotional worship is performed when the Lord comes to dwell in the mind. || 1 || Pause || With intuitive ease, cultivate your farm, and plant the Seed of the True Name. The seedlings have sprouted luxuriantly, and with intuitive ease, the mind is satisfied. The Word of the Guru's Shabad is Ambrosial Nectar; drinking it in, thirst is quenched. This true mind is attuned to Truth, and it remains permeated with the True One. || 2 || In speaking, in seeing and in words, remain immersed in the Shabad. The Word of the Guru's Bani vibrates throughout the four ages. As Truth, it teaches Truth. Egotism and possessiveness are eliminated, and the True One absorbs them into Himself. Those who remain lovingly absorbed in the True One see the Mansion of His Presence close at hand. || 3 || By His Grace, we meditate on the Naam, the Name of the Lord. Without His Mercy, it cannot be obtained. Through perfect good destiny, one finds the Sat Sangat, the True Congregation, and one comes to meet the True Guru. Night and day, remain attuned to the Naam, and the pain of corruption shall be dispelled from within. O Nanak, merging with the Shabad through the Name, one is immersed in the Name. || 4 || 22 || 55 || SIREE RAAG, THIRD MEHL: Those who contemplate the Word of the Guru's Shabad are filled with the Fear of God. They remain forever merged with the Sat Sangat, the True Congregation; they dwell upon the Glories of the True One. They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts. True is their speech, and true are their minds. They are in love with the True One. || 1 || O my mind, you are filled with the filth of egotism. The Immaculate Lord is eternally Beautiful. We are adorned with the Word of the Shabad. || 1 || Pause || God joins to Himself those whose minds are fascinated with the True Word of His Shabad. Night and day, they are attuned to the Naam, and their light is absorbed into the Light. Through His Light, God is revealed. Without the True Guru, understanding is not obtained. The True Guru comes to meet those who have such pre-ordained destiny. || 2 || Without the Name, all are miserable. In the love of duality, they are ruined. Without Him, I cannot survive even for an instant, and my life-night passes in anguish. Wandering in doubt, the spiritually blind come and go in reincarnation, over and over again.

When God Himself bestows His Glance of Grace, He blends us into Himself. || 3 || He hears and sees everything. How can anyone deny Him? Those who sin again and again, shall rot and die in sin. God's Glance of Grace does not come to them; those self-willed manmukhs do not obtain understanding. They alone see the Lord, unto whom He reveals Himself. O Nanak, the Gurmukhs find Him. || 4 || 23 || 56 || SIREE RAAG, THIRD MEHL: Without the Guru, the disease is not cured, and the pain of egotism is not removed. By Guru's Grace, He dwells in the mind, and one remains immersed in His Name. Through the Word of the Guru's Shabad, the Lord is found; without the Shabad, people wander, deceived by doubt. || 1 || O mind, dwell in the balanced state of your own inner being. Praise the Lord's Name, and you shall no longer come and go in reincarnation. || 1 || Pause || The One Lord alone is the Giver, pervading everywhere. There is no other at all. Praise the Word of the Shabad, and He shall come to dwell in your mind; you shall be blessed with intuitive peace and poise. Everything is within the Lord's Glance of Grace. As He wishes, He gives. || 2 || In egotism, all must account for their actions. In this accounting, there is no peace. Acting in evil and corruption, people are immersed in corruption. Without the Name, they find no place of rest. In the City of Death, they suffer in agony. || 3 || Body and soul all belong to Him; He is the Support of all. By Guru's Grace, understanding comes, and then the Door of Liberation is found. O Nanak, sing the Praises of the Naam, the Name of the Lord; He has no end or limitation. || 4 || 24 || 57 || SIREE RAAG, THIRD MEHL: Those who have the Support of the True Name are in ecstasy and peace forever. Through the Word of the Guru's Shabad, they obtain the True One, the Destroyer of pain. Forever and ever, they sing the Glorious Praises of the True One; they love the True Name. When the Lord Himself grants His Grace, He bestows the treasure of devotion. || 1 || O mind, sing His Glorious Praises, and be in ecstasy forever. Through the True Word of His Bani, the Lord is obtained, and one remains immersed in the Lord. || 1 || Pause || In true devotion, the mind is dyed in the deep crimson color of the Lord's Love, with intuitive peace and poise. The mind is fascinated by the Word of the Guru's Shabad, which cannot be described. The tongue imbued with the True Word of the Shabad drinks in the Amrit with delight, singing His Glorious Praises. The Gurmukh obtains this love, when the Lord, in His Will, grants His Grace. || 2 || This world is an illusion; people pass their life-nights sleeping. By the Pleasure of His Will, He lifts some out, and unites them with Himself. He Himself abides in the mind, and drives out attachment to Maya. He Himself bestows glorious greatness; He inspires the Gurmukh to understand. || 3 || The One Lord is the Giver of all. He corrects those who make mistakes. He Himself has deceived some, and attached them to duality. Through the Guru's Teachings, the Lord is found, and one's light merges into the Light. Attuned to the Name of the Lord night and day, O Nanak, you shall be absorbed into the Name. || 4 || 25 || 58 || SIREE RAAG, THIRD MEHL: The virtuous obtain Truth; they give up their desires for evil and corruption.

Their minds are imbued with the Word of the Guru's Shabad; the Love of their Beloved is on their tongues. Without the True Guru, no one has found Him; reflect upon this in your mind and see. The filth of the self-willed manmukhs is not washed off; they have no love for the Guru's Shabad. || 1 || O my mind, walk in harmony with the True Guru. Dwell within the home of your own inner being, and drink in the Ambrosial Nectar; you shall attain the Peace of the Mansion of His Presence. || 1 || Pause || The unvirtuous have no merit; they are not allowed to sit in His Presence. The self-willed manmukhs do not know the Shabad; those without virtue are far removed from God. Those who recognize the True One are permeated and attuned to Truth. Their minds are pierced through by the Word of the Guru's Shabad, and God Himself ushers them into His Presence. || 2 || He Himself dyes us in the Color of His Love; through the Word of His Shabad, He unites us with Himself. This True Color shall not fade away, for those who are attuned to His Love. The self-willed manmukhs grow weary of wandering around in all four directions, but they do not understand. One who is united with the True Guru, meets and merges in the True Word of the Shabad. || 3 || I have grown weary of making so many friends, hoping that someone might be able to end my suffering. Meeting with my Beloved, my suffering has ended; I have attained Union with the Word of the Shabad. Earning Truth, and accumulating the Wealth of Truth, the truthful person gains a reputation of Truth. Meeting with the True One, O Nanak, the Gurmukh shall not be separated from Him again. || 4 || 26 || 59 || SIREE RAAG, THIRD MEHL: The Creator Himself created the Creation; He produced the Universe, and He Himself watches over it. The One and Only Lord is pervading and permeating all. The Unseen cannot be seen. God Himself is Merciful; He Himself bestows understanding. Through the Guru's Teachings, the True One dwells forever in the mind of those who remain lovingly attached to Him. || 1 || O my mind, surrender to the Guru's Will. Mind and body are totally cooled and soothed, and the Naam comes to dwell in the mind. || 1 || Pause || Having created the creation, He supports it and takes care of it. The Word of the Guru's Shabad is realized, when He Himself bestows His Glance of Grace. Those who are beautifully adorned with the Shabad in the Court of the True Lord—those Gurmukhs are attuned to the True Word of the Shabad; the Creator unites them with Himself. || 2 || Through the Guru's Teachings, praise the True One, who has no end or limitation. He dwells in each and every heart, by the Hukam of His Command; by His Hukam, we contemplate Him. So praise Him through the Word of the Guru's Shabad, and drive out egotism from within. That soul-bride who lacks the Lord's Name acts without virtue, and so she grieves. || 3 || Praising the True One, attached to the True One, I am satisfied with the True Name. Contemplating His Virtues, I accumulate virtue and merit; I wash myself clean of demerits. He Himself unites us in His Union; there is no more separation. O Nanak, I sing the Praises of my Guru; through Him, I find that God. || 4 || 27 || 60 || SIREE RAAG, THIRD MEHL: Listen, listen, O soul-bride: you are overtaken by sexual desire—why do you walk like that, swinging your arms in joy? You do not recognize your own Husband Lord! When you go to Him, what face will you show Him? I touch the feet of my sister soul-brides who have known their Husband Lord.

If only I could be like them! Joining the Sat Sangat, the True Congregation, I am united in His Union. || 1 || O woman, the false ones are being cheated by falsehood. God is your Husband; He is Handsome and True. He is obtained by reflecting upon the Guru. || 1 || Pause || The self-willed manmukhs do not recognize their Husband Lord; how will they spend their life-night? Filled with arrogance, they burn with desire; they suffer in the pain of the love of duality. The happy soul-brides are attuned to the Shabad; their egotism is eliminated from within. They enjoy their Husband Lord forever, and their life-night passes in the most blissful peace. || 2 || She is utterly lacking in spiritual wisdom; she is abandoned by her Husband Lord. She cannot obtain His Love. In the darkness of intellectual ignorance, she cannot see her Husband, and her hunger does not depart. Come and meet with me, my sister soul-brides, and unite me with my Husband. She who meets the True Guru, by perfect good fortune, finds her Husband; she is absorbed in the True One. || 3 || Those upon whom He casts His Glance of Grace become His happy soul-brides. One who recognizes her Lord and Master places her body and mind in offering before Him. Within her own home, she finds her Husband Lord; her egotism is dispelled. O Nanak, the happy soul-brides are embellished and exalted; night and day they are absorbed in devotional worship. || 4 || 28 || 61 || SIREE RAAG, THIRD MEHL: Some enjoy their Husband Lord; unto whose door should I go to ask for Him? I serve my True Guru with love, that He may lead me to Union with my Husband Lord. He created all, and He Himself watches over us. Some are close to Him, and some are far away. She who knows her Husband Lord to be always with her, enjoys His Constant Presence. || 1 || O woman, you must walk in harmony with the Guru's Will. Night and day, you shall enjoy your Husband, and you shall intuitively merge into the True One. || 1 || Pause || Attuned to the Shabad, the happy soul-brides are adorned with the True Word of the Shabad. Within their own home, they obtain the Lord as their Husband, with love for the Guru. Upon her beautiful and cozy bed, she enjoys the Love of her Lord. She is overflowing with the treasure of devotion. That Beloved God abides in her mind; He gives His Support to all. || 2 || I am forever a sacrifice to those who praise their Husband Lord. I dedicate my mind and body to them, and give my head as well; I fall at their feet. Those who recognize the One renounce the love of duality. The Gurmukh recognizes the Naam, O Nanak, and is absorbed into the True One. || 3 || 29 || 62 || SIREE RAAG, THIRD MEHL: O Dear Lord, You are the Truest of the True. All things are in Your Power. The 8.4 million species of beings wander around searching for You, but without the Guru, they do not find You. When the Dear Lord grants His Forgiveness, this human body finds lasting peace. By Guru's Grace, I serve the True One, who is Immeasurably Deep and Profound. || 1 || O my mind, attuned to the Naam, you shall find peace. Follow the Guru's Teachings, and praise the Naam; there is no other at all. || 1 || Pause || The Righteous Judge of Dharma, by the Hukam of God's Command, sits and administers True Justice. Those evil souls, ensnared by the love of duality, are subject to Your Command.

The souls on their spiritual journey chant and meditate within their minds on the One Lord, the Treasure of Excellence. The Righteous Judge of Dharma serves them; blessed is the Lord who adorns them. || 2 || One who eliminates mental wickedness from within the mind, and casts out emotional attachment and egotistical pride, comes to recognize the All-pervading Soul, and is intuitively absorbed into the Naam. Without the True Guru, the self-willed manmukhs do not find liberation; they wander around like lunatics. They do not contemplate the Shabad; engrossed in corruption, they utter only empty words. || 3 || He Himself is everything; there is no other at all. I speak just as He makes me speak, when He Himself makes me speak. The Word of the Gurmukh is God Himself. Through the Shabad, we merge in Him. O Nanak, remember the Naam; serving Him, peace is obtained. || 4 || 30 || 63 || SIREE RAAG, THIRD MEHL: The world is polluted with the filth of egotism, suffering in pain. This filth sticks to them because of their love of duality. This filth of egotism cannot be washed away, even by taking cleansing baths at hundreds of sacred shrines. Performing all sorts of rituals, people are smeared with twice as much filth. This filth is not removed by studying. Go ahead, and ask the wise ones. || 1 || O my mind, coming to the Sanctuary of the Guru, you shall become immaculate and pure. The self-willed manmukhs have grown weary of chanting the Name of the Lord, Har, Har, but their filth cannot be removed. || 1 || Pause || With a polluted mind, devotional service cannot be performed, and the Naam, the Name of the Lord, cannot be obtained. The filthy, self-willed manmukhs die in filth, and they depart in disgrace. By Guru's Grace, the Lord comes to abide in the mind, and the filth of egotism is dispelled. Like a lamp lit in the darkness, the spiritual wisdom of the Guru dispels ignorance. || 2 || "I have done this, and I will do that"—I am an idiotic fool for saying this! I have forgotten the Doer of all; I am caught in the love of duality. There is no pain as great as the pain of Maya; it drives people to wander all around the world, until they become exhausted. Through the Guru's Teachings, peace is found, with the True Name enshrined in the heart. || 3 || I am a sacrifice to those who meet and merge with the Lord. This mind is attuned to devotional worship; through the True Word of Gurbani, it finds its own home. With the mind so imbued, and the tongue imbued as well, sing the Glorious Praises of the True Lord. O Nanak, never forget the Naam; immerse yourself in the True One. || 4 || 31 || 64 || SIREE RAAG, FOURTH MEHL, FIRST HOUSE: Within my mind and body is the intense pain of separation; how can my Beloved come to meet me in my home? When I see my God, seeing God Himself, my pain is taken away. I go and ask my friends, "How can I meet and merge with God?" || 1 || O my True Guru, without You I have no other at all. I am foolish and ignorant; I seek Your Sanctuary. Please be Merciful and unite me with the Lord. || 1 || Pause || The True Guru is the Giver of the Name of the Lord. God Himself causes us to meet Him. The True Guru understands the Lord God. There is no other as Great as the Guru. I have come and collapsed in the Guru's Sanctuary. In His Kindness, He has united me with God. || 2 ||

No one has found Him by stubborn-mindedness. All have grown weary of the effort. Thousands of clever mental tricks have been tried, but still, the raw and undisciplined mind does not absorb the Color of the Lord's Love. By falsehood and deception, none have found Him. Whatever you plant, you shall eat. || 3 || O God, You are the Hope of all. All beings are Yours; You are the Wealth of all. O God, none return from You empty-handed; at Your Door, the Gurmukhs are praised and acclaimed. In the terrifying world-ocean of poison, people are drowning—please lift them up and save them! This is servant Nanak's humble prayer. || 4 || 1 || 65 || SIREE RAAG, FOURTH MEHL: Receiving the Naam, the mind is satisfied; without the Naam, life is cursed. If I meet the Gurmukh, my Spiritual Friend, he will show me God, the Treasure of Excellence. I am every bit a sacrifice to one who reveals to me the Naam. || 1 || O my Beloved, I live by meditating on Your Name. Without Your Name, my life does not even exist. My True Guru has implanted the Naam within me. || 1 || Pause || The Naam is a Priceless Jewel; it is with the Perfect True Guru. When one is enjoined to serve the True Guru, He brings out this Jewel and bestows this enlightenment. Blessed, and most fortunate of the very fortunate, are those who come to meet the Guru. || 2 || Those who have not met the Primal Being, the True Guru, are most unfortunate, and are subject to death. They wander in reincarnation over and over again, as the most disgusting maggots in manure. Do not meet with, or even approach those people, whose hearts are filled with horrible anger. || 3 || The True Guru, the Primal Being, is the Pool of Ambrosial Nectar. The very fortunate ones come to bathe in it. The filth of many incarnations is washed away, and the Immaculate Naam is implanted within. Servant Nanak has obtained the most exalted state, lovingly attuned to the True Guru. || 4 || 2 || 66 || SIREE RAAG, FOURTH MEHL: I sing His Glories, I describe His Glories, I speak of His Glories, O my mother. The Gurmukhs, my spiritual friends, bestow virtue. Meeting with my spiritual friends, I sing the Glorious Praises of the Lord. The Diamond of the Guru has pierced the diamond of my mind, which is now dyed in the deep crimson color of the Name. || 1 || O my Lord of the Universe, singing Your Glorious Praises, my mind is satisfied. Within me is the thirst for the Lord's Name; may the Guru, in His Pleasure, grant it to me. || 1 || Pause || Let your minds be imbued with His Love, O blessed and fortunate ones. By His Pleasure, the Guru bestows His Gifts. The Guru has lovingly implanted the Naam, the Name of the Lord, within me; I am a sacrifice to the True Guru. Without the True Guru, the Name of the Lord is not found, even though people may perform hundreds of thousands, even millions of rituals. || 2 || Without destiny, the True Guru is not found, even though He sits within the home of our own inner being, always near and close at hand. There is ignorance within, and the pain of doubt, like a separating screen. Without meeting with the True Guru, no one is transformed into gold. The self-willed manmukh sinks like iron, while the boat is very close. || 3 || The Boat of the True Guru is the Name of the Lord. How can we climb on board? One who walks in harmony with the True Guru's Will comes to sit in this Boat. Blessed, blessed are those very fortunate ones, O Nanak, who are united with the Lord through the True Guru. || 4 || 3 || 67 ||

SIREE RAAG, FOURTH MEHL: I stand by the wayside and ask the Way. If only someone would show me the Way to God—I would go with him. I follow in the footsteps of those who enjoy the Love of my Beloved. I beg of them, I implore them; I have such a yearning to meet God! || 1 || O my Siblings of Destiny, please unite me in Union with my Lord God. I am a sacrifice to the True Guru, who has shown me the Lord God. || 1 || Pause || In deep humility, I fall at the Feet of the Perfect True Guru. The Guru is the Honor of the dishonored. The Guru, the True Guru, brings approval and applause. I am never tired of praising the Guru, who unites me with the Lord God. || 2 || Everyone, all over the world, longs for the True Guru. Without the good fortune of destiny, the Blessed Vision of His Darshan is not obtained. The unfortunate ones just sit and cry. All things happen according to the Will of the Lord God. No one can erase the pre-ordained Writ of Destiny. || 3 || He Himself is the True Guru; He Himself is the Lord. He Himself unites in His Union. In His Kindness, He unites us with Himself, as we follow the Guru, the True Guru. Over all the world, He is the Life of the World, O Nanak, like water mingled with water. || 4 || 4 || 68 || SIREE RAAG, FOURTH MEHL: The Essence of the Ambrosial Naam is the most sublime essence; how can I get to taste this essence? I go and ask the happy soul-brides, "How did you come to meet God?" They are care-free and do not speak; I massage and wash their feet. || 1 || O Siblings of Destiny, meet with your spiritual friend, and dwell upon the Glorious Praises of the Lord. The True Guru, the Primal Being, is your Friend, who shall drive out pain and subdue your ego. || 1 || Pause || The Gurmukhs are the happy soul-brides; their minds are filled with kindness. The Word of the True Guru is the Jewel. One who believes in it tastes the Sublime Essence of the Lord. Those who partake of the Lord's Sublime Essence, through the Guru's Love, are known as great and very fortunate. || 2 || This Sublime Essence of the Lord is in the forests, in the fields and everywhere, but the unfortunate ones do not taste it. Without the True Guru, it is not obtained. The self-willed manmukhs continue to cry in misery. They do not bow before the True Guru; the demon of anger is within them. || 3 || The Lord Himself, Har, Har, Har, is the Sublime Essence. The Lord Himself is the Essence. In His Kindness, He blesses the Gurmukh with it; the Ambrosial Nectar of this Amrit trickles down. Then, the body and mind totally blossom forth and flourish; O Nanak, the Lord comes to dwell within the mind. || 4 || 5 || 69 || SIREE RAAG, FOURTH MEHL: The day dawns, and then it ends, and the night passes away. Man's life is diminishing, but he does not understand. Each day, the mouse of death is gnawing away at the rope of life. Maya spreads out like sweet molasses; the self-willed manmukh is stuck like a fly, rotting away. || 1 || O Siblings of Destiny, God is my Friend and Companion. Emotional attachment to children and spouse is poison; in the end, no one will go along with you as your helper. || 1 || Pause ||

Through the Guru's Teachings, some embrace love for the Lord, and are saved. They remain detached and unaffected, and they find the Sanctuary of the Lord. They keep death constantly before their eyes; they gather the Provisions of the Lord's Name, and receive honor. The Gurmukhs are honored in the Court of the Lord. The Lord Himself takes them in His Loving Embrace. || 2 || For the Gurmukhs, the Way is obvious. At the Lord's Door, they face no obstructions. They praise the Lord's Name, they keep the Naam in their minds, and they remain attached to the Love of the Naam. The Unstruck Celestial Music vibrates for them at the Lord's Door, and they are honored at the True Door. || 3 || Those Gurmukhs who praise the Naam are applauded by everyone. Grant me their company, God—I am a beggar; this is my prayer. O Nanak, great is the good fortune of those Gurmukhs, who are filled with the Light of the Naam within. || 4 || 33 || 31 || 6 || 70 || SIREE RAAG, FIFTH MEHL, FIRST HOUSE: Why are you so thrilled by the sight of your son and your beautifully decorated wife? You enjoy tasty delicacies, you have lots of fun, and you indulge in endless pleasures. You give all sorts of commands, and you act so superior. The Creator does not come into the mind of the blind, idiotic, self-willed manmukh. || 1 || O my mind, the Lord is the Giver of peace. By Guru's Grace, He is found. By His Mercy, He is obtained. || 1 || Pause || People are entangled in the enjoyment of fine clothes, but gold and silver are only dust. They acquire beautiful horses and elephants, and ornate carriages of many kinds. They think of nothing else, and they forget all their relatives. They ignore their Creator; without the Name, they are impure. || 2 || Gathering the wealth of Maya, you earn an evil reputation. Those whom you work to please shall pass away along with you. The egotistical are engrossed in egotism, ensnared by the intellect of the mind. One who is deceived by God Himself, has no position and no honor. || 3 || The True Guru, the Primal Being, has led me to meet the One, my only Friend. The One is the Saving Grace of His humble servant. Why should the proud cry out in ego? As the servant of the Lord wills, so does the Lord act. At the Lord's Door, none of his requests are denied. Nanak is attuned to the Love of the Lord, whose Light pervades the entire Universe. || 4 || 1 || 71 || SIREE RAAG, FIFTH MEHL: With the mind caught up in playful pleasures, involved in all sorts of amusements and sights that stagger the eyes, people are led astray. The emperors sitting on their thrones are consumed by anxiety. || 1 || O Siblings of Destiny, peace is found in the Saadh Sangat, the Company of the Holy. If the Supreme Lord, the Architect of Destiny, writes such an order, then anguish and anxiety are erased. || 1 || Pause || There are so many places—I have wandered through them all. The masters of wealth and the great land-lords have fallen, crying out, "This is mine! This is mine!" || 2 || They issue their commands fearlessly, and act in pride. They subdue all under their command, but without the Name, they are reduced to dust. || 3 || Even those who are served by the 33 million angelic beings, at whose door the Siddhas and the Saadhus stand, who live in wondrous affluence and rule over mountains, oceans and vast dominions—

O Nanak, in the end, all this vanishes like a dream! || 4 || 2 || 72 || SIREE RAAG, FIFTH MEHL: Arising each day, you cherish your body, but you are idiotic, ignorant and without understanding. You are not conscious of God, and your body shall be cast into the wilderness. Focus your consciousness on the True Guru; you shall enjoy bliss forever and ever. || 1 || O mortal, you came here to earn a profit. What useless activities are you attached to? Your life-night is coming to its end. || 1 || Pause || The animals and the birds frolic and play—they do not see death. Mankind is also with them, trapped in the net of Maya. Those who always remember the Naam, the Name of the Lord, are considered to be liberated. || 2 || That dwelling which you will have to abandon and vacate—you are attached to it in your mind. And that place where you must go to dwell—you have no regard for it at all. Those who fall at the Feet of the Guru are released from this bondage. || 3 || No one else can save you—don't look for anyone else. I have searched in all four directions; I have come to find His Sanctuary. O Nanak, the True King has pulled me out and saved me from drowning! || 4 || 3 || 73 || SIREE RAAG, FIFTH MEHL: For a brief moment, man is a guest of the Lord; he tries to resolve his affairs. Engrossed in Maya and sexual desire, the fool does not understand. He arises and departs with regret, and falls into the clutches of the Messenger of Death. || 1 || You are sitting on the collapsing riverbank—are you blind? If you are so pre-destined, then act according to the Guru's Teachings. || 1 || Pause || The Reaper does not look upon any as unripe, half-ripe or fully ripe. Picking up and wielding their sickles, the harvesters arrive. When the landlord gives the order, they cut and measure the crop. || 2 || The first watch of the night passes away in worthless affairs, and the second passes in deep sleep. In the third, they babble nonsense, and when the fourth watch comes, the day of death has arrived. The thought of the One who bestows body and soul never enters the mind. || 3 || I am devoted to the Saadh Sangat, the Company of the Holy; I sacrifice my soul to them. Through them, understanding has entered my mind, and I have met the All-knowing Lord God. Nanak sees the Lord always with him—the Lord, the Inner-knower, the Searcher of hearts. || 4 || 4 || 74 || SIREE RAAG, FIFTH MEHL: Let me forget everything, but let me not forget the One Lord. All my evil pursuits have been burnt away; the Guru has blessed me with the Naam, the true object of life. Give up all other hopes, and rely on the One Hope. Those who serve the True Guru receive a place in the world hereafter. || 1 || O my mind, praise the Creator. Give up all your clever tricks, and fall at the Feet of the Guru. || 1 || Pause || Pain and hunger shall not oppress you, if the Giver of Peace comes into your mind. No undertaking shall fail, when the True Lord is always in your heart. No one can kill that one unto whom You, Lord, give Your Hand and protect. Serve the Guru, the Giver of Peace; He shall wash off the residues of all your mistakes. || 2 || Your servant begs to serve those who are enjoined to Your service.

The opportunity to work hard serving the Saadh Sangat is obtained, when the Divine Lord is pleased. Everything is in the Hands of our Lord and Master; He Himself is the Doer of deeds. I am a sacrifice to the True Guru, who fulfills all hopes and desires. || 3 || The One appears to be my Companion; the One is my Brother and Friend. The elements and the components are all made by the One; they are held in their order by the One. When the mind accepts, and is satisfied with the One, then the consciousness becomes steady and stable. Then, one's food is the True Name, one's garments are the True Name, and one's Support, O Nanak, is the True Name. || 4 || 5 || 75 || SIREE RAAG, FIFTH MEHL: All things are received if the One is obtained. The precious gift of this human life becomes fruitful when one chants the True Word of the Shabad. One who has such destiny written on his forehead enters the Mansion of the Lord's Presence, through the Guru. || 1 || O my mind, focus your consciousness on the One. Without the One, all entanglements are worthless; emotional attachment to Maya is totally false. || 1 || Pause || Hundreds of thousands of princely pleasures are enjoyed, if the True Guru bestows His Glance of Grace. If He bestows the Name of the Lord, for even a moment, my mind and body are cooled and soothed. Those who have such pre-ordained destiny hold tight to the Feet of the True Guru. || 2 || Fruitful is that moment, and fruitful is that time, when one is in love with the True Lord. Suffering and sorrow do not touch those who have the Support of the Name of the Lord. Grasping him by the arm, the Guru lifts them up and out, and carries them across to the other side. || 3 || Embellished and immaculate is that place where the Saints gather together. He alone finds shelter, who has met the Perfect Guru. Nanak builds his house upon that site where there is no death, no birth, and no old age. || 4 || 6 || 76 || SIREE RAAG, FIFTH MEHL: Meditate on Him, O my soul; He is the Supreme Lord over kings and emperors. Place the hopes of your mind in the One, in whom all have faith. Give up all your clever tricks, and grasp the Feet of the Guru. || 1 || O my mind, chant the Name with intuitive peace and poise. Twenty-four hours a day, meditate on God. Constantly sing the Glories of the Lord of the Universe. || 1 || Pause || Seek His Shelter, O my mind; there is no other as Great as He. Remembering Him in meditation, a profound peace is obtained. Pain and suffering will not touch you at all. Forever and ever, work for God; He is our True Lord and Master. || 2 || In the Saadh Sangat, the Company of the Holy, you shall become absolutely pure, and the noose of death shall be cut away. So offer your prayers to Him, the Giver of Peace, the Destroyer of fear. Showing His Mercy, the Merciful Master shall resolve your affairs. || 3 || The Lord is said to be the Greatest of the Great; His Kingdom is the Highest of the High. He has no color or mark; His Value cannot be estimated. Please show Mercy to Nanak, God, and bless him with Your True Name. || 4 || 7 || 77 || SIREE RAAG, FIFTH MEHL: One who meditates on the Naam is at peace; his face is radiant and bright. Obtaining it from the Perfect Guru, he is honored all over the world.

In the Company of the Holy, the One True Lord comes to abide within the home of the self. || 1 || O my mind, meditate on the Name of the Lord, Har, Har. The Naam is your Companion; it shall always be with you. It shall save you in the world hereafter. || 1 || Pause || What good is worldly greatness? All the pleasures of Maya are tasteless and insipid. In the end, they shall all fade away. Perfectly fulfilled and supremely acclaimed is the one, in whose heart the Lord abides. || 2 || Become the dust of the Saints; renounce your selfishness and conceit. Give up all your schemes and your clever mental tricks, and fall at the Feet of the Guru. He alone receives the Jewel, upon whose forehead such wondrous destiny is written. || 3 || O Siblings of Destiny, it is received only when God Himself bestows it. People serve the True Guru only when the fever of egotism has been eradicated. Nanak has met the Guru; all his sufferings have come to an end. || 4 || 8 || 78 || SIREE RAAG, FIFTH MEHL: The One is the Knower of all beings; He alone is our Savior. The One is the Support of the mind; the One is the Support of the breath of life. In His Sanctuary there is eternal peace. He is the Supreme Lord God, the Creator. || 1 || O my mind, give up all these efforts. Dwell upon the Perfect Guru each day, and attach yourself to the One Lord. || 1 || Pause || The One is my Brother, the One is my Friend. The One is my Mother and Father. The One is the Support of the mind; He has given us body and soul. May I never forget God from my mind; He holds all in the Power of His Hands. || 2 || The One is within the home of the self, and the One is outside as well. He Himself is in all places and interspaces. Meditate twenty-four hours a day on the One who created all beings and creatures. Attuned to the Love of the One, there is no sorrow or suffering. || 3 || There is only the One Supreme Lord God; there is no other at all. Soul and body all belong to Him; whatever pleases His Will comes to pass. Through the Perfect Guru, one becomes perfect; O Nanak, meditate on the True One. || 4 || 9 || 79 || SIREE RAAG, FIFTH MEHL: Those who focus their consciousness on the True Guru are perfectly fulfilled and famous. Spiritual wisdom wells up in the minds of those unto whom the Lord Himself shows Mercy. Those who have such destiny written upon their foreheads obtain the Name of the Lord. || 1 || O my mind, meditate on the Name of the One Lord. The happiness of all happiness shall well up, and in the Court of the Lord, you shall be dressed in robes of honor. || 1 || Pause || The fear of death and rebirth is removed by performing loving devotional service to the Lord of the World. In the Saadh Sangat, the Company of the Holy, one becomes immaculate and pure; the Lord Himself takes care of such a one. The filth of birth and death is washed away, and one is uplifted, beholding the Blessed Vision of the Guru's Darshan. || 2 || The Supreme Lord God is pervading all places and interspaces. The One is the Giver of all—there is no other at all. In His Sanctuary, one is saved. Whatever He wishes, comes to pass. || 3 || Perfectly fulfilled and famous are those, in whose minds the Supreme Lord God abides. Their reputation is spotless and pure; they are famous all over the world.

O Nanak, I am a sacrifice to those who meditate on my God. || 4 || 10 || 80 || SIREE RAAG, FIFTH MEHL: Meeting the True Guru, all my sufferings have ended, and the Peace of the Lord has come to dwell within my mind. The Divine Light illuminates my inner being, and I am lovingly absorbed in the One. Meeting with the Holy Saint, my face is radiant; I have realized my pre-ordained destiny. I constantly sing the Glories of the Lord of the Universe. Through the True Name, I have become spotlessly pure. || 1 || O my mind, you shall find peace through the Word of the Guru's Shabad. Working for the Perfect Guru, no one goes away empty-handed. || 1 || Pause || The desires of the mind are fulfilled, when the Treasure of the Naam, the Name of the Lord, is obtained. The Inner-knower, the Searcher of hearts, is always with you; recognize Him as the Creator. By Guru's Grace, your face shall be radiant. Chanting the Naam, you shall receive the benefits of giving charity and taking cleansing baths. Sexual desire, anger and greed are eliminated, and all egotistical pride is abandoned. || 2 || The Profit of the Naam is obtained, and all affairs are brought to fruition. In His Mercy, God unites us with Himself, and He blesses us with the Naam. My comings and goings in reincarnation have come to an end; He Himself has bestowed His Mercy. I have obtained my home in the True Mansion of His Presence, realizing the Word of the Guru's Shabad. || 3 || His humble devotees are protected and saved; He Himself showers His Blessings upon us. In this world and in the world hereafter, radiant are the faces of those who cherish and enshrine the Glories of the True Lord. Twenty-four hours a day, they lovingly dwell upon His Glories; they are imbued with His Infinite Love. Nanak is forever a sacrifice to the Supreme Lord God, the Ocean of Peace. || 4 || 11 || 81 || SIREE RAAG, FIFTH MEHL: If we meet the Perfect True Guru, we obtain the Treasure of the Shabad. Please grant Your Grace, God, that we may meditate on Your Ambrosial Naam. The pains of birth and death are taken away; we are intuitively centered on His Meditation. || 1 || O my mind, seek the Sanctuary of God. Without the Lord, there is no other at all. Meditate on the One and only Naam, the Name of the Lord. || 1 || Pause || His Value cannot be estimated; He is the Vast Ocean of Excellence. O most fortunate ones, join the Sangat, the Blessed Congregation; purchase the True Word of the Shabad. Serve the Lord, the Ocean of Peace, the Supreme Lord over kings and emperors. || 2 || I take the Support of the Lord's Lotus Feet; there is no other place of rest for me. I lean upon You as my Support, O Supreme Lord God. I exist only by Your Power. O God, You are the Honor of the dishonored. I seek to merge with You. || 3 || Chant the Lord's Name and contemplate the Lord of the World, twenty-four hours a day. He preserves our soul, our breath of life, body and wealth. By His Grace, He protects our soul. O Nanak, all pain has been washed away, by the Supreme Lord God, the Forgiver. || 4 || 12 || 82 || SIREE RAAG, FIFTH MEHL: I have fallen in love with the True Lord. He does not die, He does not come and go. In separation, He is not separated from us; He is pervading and permeating amongst all. He is the Destroyer of the pain and suffering of the meek. He bears True Love for His servants. Wondrous is the Form of the Immaculate One. Through the Guru, I have met Him, O my mother! || 1 || O Siblings of Destiny, make God your Friend.

Cursed is emotional attachment and love of Maya; no one is seen to be at peace. || 1 || Pause || God is Wise, Giving, Tender-hearted, Pure, Beautiful and Infinite. He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite. He is not known as young or old; His Court is Steady and Stable. Whatever we seek from Him, we receive. He is the Support of the unsupported. || 2 || Seeing Him, our evil inclinations vanish; mind and body become peaceful and tranquil. With one-pointed mind, meditate on the One Lord, and the doubts of your mind will be dispelled. He is the Treasure of Excellence, the Ever-fresh Being. His Gift is Perfect and Complete. Forever and ever, worship and adore Him. Day and night, do not forget Him. || 3 || One whose destiny is so pre-ordained, obtains the Lord of the Universe as his Companion. I dedicate my body, mind, wealth and all to Him. I totally sacrifice my soul to Him. Seeing and hearing, He is always close at hand. In each and every heart, God is pervading. Even the ungrateful ones are cherished by God. O Nanak, He is forever the Forgiver. || 4 || 13 || 83 || SIREE RAAG, FIFTH MEHL: This mind, body and wealth were given by God, who naturally adorns us. He has blessed us with all our energy, and infused His Infinite Light deep within us. Forever and ever, meditate in remembrance on God; keep Him enshrined in your heart. || 1 || O my mind, without the Lord, there is no other at all. Remain in God's Sanctuary forever, and no suffering shall afflict you. || 1 || Pause || Jewels, treasures, pearls, gold and silver—all these are just dust. Mother, father, children and relatives—all relations are false. The self-willed manmukh is an insulting beast; he does not acknowledge the One who created him. || 2 || The Lord is pervading within and beyond, and yet people think that He is far away. They are engrossed in clinging desires; within their hearts there is ego and falsehood. Without devotion to the Naam, crowds of people come and go. || 3 || Please preserve Your beings and creatures, God; O Creator Lord, please be merciful! Without God, there is no saving grace. The Messenger of Death is cruel and unfeeling. O Nanak, may I never forget the Naam! Please bless me with Your Mercy, Lord! || 4 || 14 || 84 || SIREE RAAG, FIFTH MEHL: "My body and my wealth; my ruling power, my beautiful form and country—mine!" You may have children, a wife and many mistresses; you may enjoy all sorts of pleasures and fine clothes. And yet, if the Name of the Lord does not abide within the heart, none of it has any use or value. || 1 || O my mind, meditate on the Name of the Lord, Har, Har. Always keep the Company of the Holy, and focus your consciousness on the Feet of the Guru. || 1 || Pause || Those who have such blessed destiny written on their foreheads meditate on the Treasure of the Naam. All their affairs are brought to fruition, holding onto the Guru's Feet. The diseases of ego and doubt are cast out; they shall not come and go in reincarnation. || 2 || Let the Saadh Sangat, the Company of the Holy, be your cleansing baths at the sixty-eight sacred shrines of pilgrimage. Your soul, breath of life, mind and body shall blossom forth in lush profusion; this is the true purpose of life.

In this world you shall be blessed with greatness, and in the Court of the Lord you shall find your place of rest. || 3 || God Himself acts, and causes others to act; everything is in His Hands. He Himself bestows life and death; He is with us, within and beyond. Nanak seeks the Sanctuary of God, the Master of all hearts. || 4 || 15 || 85 || SIREE RAAG, FIFTH MEHL: The Guru is Merciful; we seek the Sanctuary of God. Through the Teachings of the True Guru, all worldly entanglements are eliminated. The Name of the Lord is firmly implanted within my mind; through His Ambrosial Glance of Grace, I am exalted and enraptured. || 1 || O my mind, serve the True Guru. God Himself grants His Grace; do not forget Him, even for an instant. || Pause || Continually sing the Glorious Praises of the Lord of the Universe, the Destroyer of demerits. Without the Name of the Lord, there is no peace. Having tried all sorts of ostentatious displays, I have come to see this. Intuitively imbued with His Praises, one is saved, crossing over the terrifying world-ocean. || 2 || The merits of pilgrimages, fasts and hundreds of thousands of techniques of austere self-discipline are found in the dust of the feet of the Holy. From whom are you trying to hide your actions? God sees all; He is Ever-present. My God is totally pervading all places and interspaces. || 3 || True is His Empire, and True is His Command. True is His Seat of True Authority. True is the Creative Power which He has created. True is the world which He has fashioned. O Nanak, chant the True Name; I am forever and ever a sacrifice to Him. || 4 || 16 || 86 || SIREE RAAG, FIFTH MEHL: Make the effort, and chant the Lord's Name. O very fortunate ones, earn this wealth. In the Society of the Saints, meditate in remembrance on the Lord, and wash off the filth of countless incarnations. || 1 || O my mind, chant and meditate on the Name of the Lord. Enjoy the fruits of your mind's desires; all suffering and sorrow shall depart. || Pause || For His sake, you assumed this body; see God always with you. God is pervading the water, the land and the sky; He sees all with His Glance of Grace. || 2 || The mind and body become spotlessly pure, enshrining love for the True Lord. One who dwells upon the Feet of the Supreme Lord God has truly performed all meditations and austerities. || 3 || The Ambrosial Name of the Lord is a Gem, a Jewel, a Pearl. The essence of intuitive peace and bliss is obtained, O servant Nanak, by singing the Glories of God. || 4 || 17 || 87 || SIREE RAAG, FIFTH MEHL: That is the essence of the scriptures, and that is a good omen, by which one comes to chant the Name of the Lord. The Guru has given me the Wealth of the Lotus Feet of the Lord, and I, without shelter, have now obtained Shelter. The True Capital, and the True Way of Life, comes by chanting His Glories, twenty-four hours a day. Granting His Grace, God meets us, and we no longer die, or come or go in reincarnation. || 1 || O my mind, vibrate and meditate forever on the Lord, with single-minded love. He is contained deep within each and every heart. He is always with you, as your Helper and Support. || 1 || Pause || How can I measure the happiness of meditating on the Lord of the Universe? Those who taste it are satisfied and fulfilled; their souls know this Sublime Essence.

In the Society of the Saints, God, the Beloved, the Forgiver, comes to dwell within the mind. One who has served his God is the emperor of kings || 2 || This is the time to speak and sing the Praise and the Glory of God, which brings the merit of millions of cleansing and purifying baths. The tongue which chants these Praises is worthy; there is no charity equal to this. Blessing us with His Glance of Grace, the Kind and Compassionate, All-powerful Lord comes to dwell within the mind and body. My soul, body and wealth are His. Forever and ever, I am a sacrifice to Him. || 3 || One whom the Creator Lord has met and joined to Himself shall never again be separated. The True Creator Lord breaks the bonds of His slave. The doubter has been put back on the path; his merits and demerits have not been considered. Nanak seeks the Sanctuary of the One who is the Support of every heart. || 4 || 18 || 88 || SIREE RAAG, FIFTH MEHL: With your tongue, repeat the True Name, and your mind and body shall become pure. Your mother and father and all your relations—without Him, there are none at all. If God Himself bestows His Mercy, then He is not forgotten, even for an instant. || 1 || O my mind, serve the True One, as long as you have the breath of life. Without the True One, everything is false; in the end, all shall perish. || 1 || Pause || My Lord and Master is Immaculate and Pure; without Him, I cannot even survive. Within my mind and body, there is such a great hunger; if only someone would come and unite me with Him, O my mother! I have searched the four corners of the world—without our Husband Lord, there is no other place of rest. || 2 || Offer your prayers to Him, who shall unite you with the Creator. The True Guru is the Giver of the Naam; His Treasure is perfect and overflowing. Forever and ever, praise the One, who has no end or limitation. || 3 || Praise God, the Nurturer and Cherisher; His Wondrous Ways are unlimited. Forever and ever, worship and adore Him; this is the most wonderful wisdom. O Nanak, God's Flavor is sweet to the minds and bodies of those who have such blessed destiny written on their foreheads. || 4 || 19 || 89 || SIREE RAAG, FIFTH MEHL: Meet with the humble Saints, O Siblings of Destiny, and contemplate the True Name. For the journey of the soul, gather those supplies which will go with you here and hereafter. These are obtained from the Perfect Guru, when God bestows His Glance of Grace. Those unto whom He is Merciful, receive His Grace. || 1 || O my mind, there is no other as great as the Guru. I cannot imagine any other place. The Guru leads me to meet the True Lord. || 1 || Pause || Those who go to see the Guru obtain all treasures. Those whose minds are attached to the Guru's Feet are very fortunate, O my mother. The Guru is the Giver, the Guru is All-powerful. The Guru is All-pervading, contained amongst all. The Guru is the Transcendent Lord, the Supreme Lord God. The Guru lifts up and saves those who are drowning. || 2 || How shall I praise the Guru, the All-powerful Cause of causes? Those, upon whose foreheads the Guru has placed His Hand, remain steady and stable. The Guru has led me to drink in the Ambrosial Nectar of the Naam, the Name of the Lord; He has released me from the cycle of birth and death.

I serve the Guru, the Transcendent Lord, the Dispeller of fear; my suffering has been taken away. || 3 || The True Guru is the Deep and Profound Ocean of Peace, the Destroyer of sin. For those who serve their Guru, there is no punishment at the hands of the Messenger of Death. There is none to compare with the Guru; I have searched and looked throughout the entire universe. The True Guru has bestowed the Treasure of the Naam, the Name of the Lord. O Nanak, the mind is filled with peace. || 4 || 20 || 90 || SIREE RAAG, FIFTH MEHL: People eat what they believe to be sweet, but it turns out to be bitter in taste. They attach their affections to brothers and friends, uselessly engrossed in corruption. They vanish without a moment's delay; without God's Name, they are stunned and amazed. || 1 || O my mind, attach yourself to the service of the True Guru. Whatever is seen, shall pass away. Abandon the intellectualizations of your mind. || 1 || Pause || Like the mad dog running around in all directions, the greedy person, unaware, consumes everything, edible and non-edible alike. Engrossed in the intoxication of sexual desire and anger, people wander through reincarnation over and over again. || 2 || Maya has spread out her net, and in it, she has placed the bait. The bird of desire is caught, and cannot find any escape, O my mother. One who does not know the Lord who created him, comes and goes in reincarnation over and over again. || 3 || By various devices, and in so many ways, this world is enticed. They alone are saved, whom the All-powerful, Infinite Lord protects. The servants of the Lord are saved by the Love of the Lord. O Nanak, I am forever a sacrifice to them. || 4 || 21 || 91 || SIREE RAAG, FIFTH MEHL, SECOND HOUSE: The herdsman comes to the pasture lands—what good are his ostentatious displays here? When your allotted time is up, you must go. Take care of your real hearth and home. || 1 || O mind, sing the Glorious Praises of the Lord, and serve the True Guru with love. Why do you take pride in trivial matters? || 1 || Pause || Like an overnight guest, you shall arise and depart in the morning. Why are you so attached to your household? It is all like flowers in the garden. || 2 || Why do you say, "Mine, mine"? Look to God, who has given it to you. It is certain that you must arise and depart, and leave behind your hundreds of thousands and millions. || 3 || Through 8.4 million incarnations you have wandered, to obtain this rare and precious human life. O Nanak, remember the Naam, the Name of the Lord; the day of departure is drawing near! || 4 || 22 || 92 || SIREE RAAG, FIFTH MEHL: As long as the soul-companion is with the body, it dwells in happiness. But when the companion arises and departs, then the body-bride mingles with dust. || 1 || My mind has become detached from the world; it longs to see the Vision of God's Darshan. Blessed is Your Place. || 1 || Pause || As long as the soul-husband dwells in the body-house, everyone greets you with respect. But when the soul-husband arises and departs, then no one cares for you at all. || 2 || In this world of your parents' home, serve your Husband Lord; in the world beyond, in your in-laws' home, you shall dwell in peace. Meeting with the Guru, be a sincere student of proper conduct, and suffering shall never touch you. || 3 || Everyone shall go to their Husband Lord.

Everyone shall be given their ceremonial send-off after their marriage. O Nanak, blessed are the happy soul-brides, who are in love with their Husband Lord. || 4 || 23 || 93 || SIREE RAAG, FIFTH MEHL, SIXTH HOUSE: The One Lord is the Doer, the Cause of causes, who has created the creation. Meditate on the One, O my mind, who is the Support of all. || 1 || Meditate within your mind on the Guru's Feet. Give up all your clever mental tricks, and lovingly attune yourself to the True Word of the Shabad. || 1 || Pause || Suffering, agony and fear do not cling to one whose heart is filled with the GurMantra. Trying millions of things, people have grown weary, but without the Guru, none have been saved. || 2 || Gazing upon the Blessed Vision of the Guru's Darshan, the mind is comforted and all sins depart. I am a sacrifice to those who fall at the Feet of the Guru. || 3 || In the Saadh Sangat, the Company of the Holy, the True Name of the Lord comes to dwell in the mind. Very fortunate are those, O Nanak, whose minds are filled with this love. || 4 || 24 || 94 || SIREE RAAG, FIFTH MEHL: Gather in the Wealth of the Lord, worship the True Guru, and give up all your corrupt ways. Meditate in remembrance on the Lord who created and adorned you, and you shall be saved. || 1 || O mind, chant the Name of the One, the Unique and Infinite Lord. He gave you the praanaa, the breath of life, and your mind and body. He is the Support of the heart. || 1 || Pause || The world is drunk, engrossed in sexual desire, anger and egotism. Seek the Sanctuary of the Saints, and fall at their feet; your suffering and darkness shall be removed. || 2 || Practice truth, contentment and kindness; this is the most excellent way of life. One who is so blessed by the Formless Lord God renounces selfishness, and becomes the dust of all. || 3 || All that is seen is You, Lord, the expansion of the expanse. Says Nanak, the Guru has removed my doubts; I recognize God in all. || 4 || 25 || 95 || SIREE RAAG, FIFTH MEHL: The whole world is engrossed in bad deeds and good deeds. God's devotee is above both, but those who understand this are very rare. || 1 || Our Lord and Master is all-pervading everywhere. What should I say, and what should I hear? O my Lord and Master, You are Great, All-powerful and All-knowing. || 1 || Pause || One who is influenced by praise and blame is not God's servant. One who sees the essence of reality with impartial vision, O Saints, is very rare—one among millions. || 2 || People talk on and on about Him; they consider this to be praise of God. But rare indeed is the Gurmukh, who is above this mere talk. || 3 || He is not concerned with deliverance or bondage. Nanak has obtained the gift of the dust of the feet of the Saints. || 4 || 26 || 96 || SIREE RAAG, FIFTH MEHL, SEVENTH HOUSE: Relying on Your Mercy, Dear Lord, I have indulged in sensual pleasures. Like a foolish child, I have made mistakes. O Lord, You are my Father and Mother. || 1 || It is easy to speak and talk, but it is difficult to accept Your Will. || 1 || Pause || I stand tall; You are my Strength. I know that You are mine. Inside of all, and outside of all, You are our Self-sufficient Father. || 2 || O Father, I do not know—how can I know Your Way?

He frees us from bondage, O Saints, and saves us from possessiveness. || 3 || Becoming Merciful, my Lord and Master has ended my comings and goings in reincarnation. Meeting with the Guru, Nanak has recognized the Supreme Lord God. || 4 || 27 || 97 || SIREE RAAG, FIFTH MEHL, FIRST HOUSE: Meeting with the humble beings, O Siblings of Destiny, the Messenger of Death is conquered. The True Lord and Master has come to dwell within my mind; my Lord and Master has become Merciful. Meeting with the Perfect True Guru, all my worldly entanglements have ended. || 1 || O my True Guru, I am a sacrifice to You. I am a sacrifice to the Blessed Vision of Your Darshan. By the Pleasure of Your Will, You have blessed me with the Ambrosial Naam, the Name of the Lord. || 1 || Pause || Those who have served You with love are truly wise. Those who have the Treasure of the Naam within emancipate others as well as themselves. There is no other Giver as great as the Guru, who has given the gift of the soul. || 2 || Blessed and acclaimed is the coming of those who have met the Guru with loving faith. Attuned to the True One, you shall obtain a place of honor in the Court of the Lord. Greatness is in the Hands of the Creator; it is obtained by pre-ordained destiny. || 3 || True is the Creator, True is the Doer. True is our Lord and Master, and True is His Support. So speak the Truest of the True. Through the True One, an intuitive and discerning mind is obtained. Nanak lives by chanting and meditating on the One, who is pervading within and contained amongst all. || 4 || 28 || 98 || SIREE RAAG, FIFTH MEHL: Worship the Guru, the Transcendent Lord, with your mind and body attuned to love. The True Guru is the Giver of the soul; He gives Support to all. Act according to the Instructions of the True Guru; this is the true philosophy. Without being attuned to the Saadh Sangat, the Company of the Holy, all attachment to Maya is just dust. || 1 || O my friend, reflect upon the Name of the Lord, Har, Har. In the Saadh Sangat, He dwells within the mind, and one's works are brought to perfect fruition. || 1 || Pause || The Guru is All-powerful, the Guru is Infinite. By great good fortune, the Blessed Vision of His Darshan is obtained. The Guru is Imperceptible, Immaculate and Pure. There is no other as great as the Guru. The Guru is the Creator, the Guru is the Doer. The Gurmukh obtains true glory. Nothing is beyond the Guru; whatever He wishes comes to pass. || 2 || The Guru is the Sacred Shrine of Pilgrimage, the Guru is the Wish-fulfilling Elysian Tree. The Guru is the Fulfiller of the desires of the mind. The Guru is the Giver of the Name of the Lord, by which all the world is saved. The Guru is All-powerful, the Guru is Formless; the Guru is Lofty, Inaccessible and Infinite. The Praise of the Guru is so sublime—what can any speaker say? || 3 || All the rewards which the mind desires are with the True Guru. One whose destiny is so pre-ordained, obtains the Wealth of the True Name. Entering the Sanctuary of the True Guru, you shall never die again. Nanak: may I never forget You, Lord. This soul, body and breath are Yours. || 4 || 29 || 99 || SIREE RAAG, FIFTH MEHL: O Saints, O Siblings of Destiny, listen: release comes only through the True Name. Worship the Feet of the Guru. Let the Name of the Lord be your sacred shrine of pilgrimage.

Hereafter, you shall be honored in the Court of the Lord; there, even the homeless find a home. || 1 || O Siblings of Destiny, service to the True Guru alone is True. When the True Guru is pleased, we obtain the Perfect, Unseen, Unknowable Lord. || 1 || Pause || I am a sacrifice to the True Guru, who has bestowed the True Name. Night and day, I praise the True One; I sing the Glorious Praises of the True One. True is the food, and true are the clothes, of those who chant the True Name of the True One. || 2 || With each breath and morsel of food, do not forget the Guru, the Embodiment of Fulfillment. None is seen to be as great as the Guru. Meditate on Him twenty-four hours a day. As He casts His Glance of Grace, we obtain the True Name, the Treasure of Excellence. || 3 || The Guru and the Transcendent Lord are one and the same, pervading and permeating amongst all. Those who have such pre-ordained destiny, meditate on the Naam. Nanak seeks the Sanctuary of the Guru, who does not die, or come and go in reincarnation. || 4 || 30 || 100 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SIREE RAAG, FIRST MEHL, FIRST HOUSE, ASHTAPADEES:

I speak and chant His Praises, vibrating the instrument of my mind. The more I know Him, the more I vibrate it. The One, unto whom we vibrate and sing—how great is He, and where is His Place? Those who speak of Him and praise Him—they all continue speaking of Him with love. || 1 || O Baba, the Lord Allah is Inaccessible and Infinite. Sacred is His Name, and Sacred is His Place. He is the True Cherisher. || 1 || Pause || The extent of Your Command cannot be seen; no one knows how to write it. Even if a hundred poets met together, they could not describe even a tiny bit of it. No one has found Your Value; they all merely write what they have heard again and again. || 2 || The Pirs, the Prophets, the spiritual teachers, the faithful, the innocents and the martyrs, the Shaikhs, the mystics, the Qazis, the Mullahs and the Dervishes at His Door—they are blessed all the more as they continue reading their prayers in praise to Him. || 3 || He seeks no advice when He builds; He seeks no advice when He destroys. He seeks no advice while giving or taking. He alone knows His Creative Power; He Himself does all deeds. He beholds all in His Vision. He gives to those with whom He is pleased. || 4 || His Place and His Name are not known, no one knows how great is His Name. How great is that place where my Sovereign Lord dwells? No one can reach it; whom shall I go and ask? || 5 || One class of people does not like the other, when one has been made great. Greatness is only in His Great Hands; He gives to those with whom He is pleased. By the Hukam of His Command, He Himself regenerates, without a moment's delay. || 6 || Everyone cries out, "More! More!", with the idea of receiving. How great should we call the Giver? His Gifts are beyond estimation. O Nanak, there is no deficiency; Your Storehouses are filled to overflowing, age after age. || 7 || 1 || FIRST MEHL: All are brides of the Husband Lord; all decorate themselves for Him.

But when the time comes to settle their accounts, their red robes are corrupt. His Love is not obtained through hypocrisy. Her false coverings bring only ruin. || 1 || In this way, the Dear Husband Lord ravishes and enjoys His bride. The happy soul-bride is pleasing to You, Lord; by Your Grace, You adorn her. || 1 || Pause || She is decorated with the Word of the Guru's Shabad; her mind and body belong to her Husband Lord. With her palms pressed together, she stands, waiting on Him, and offers her True prayers to Him. Dyed in the deep crimson of the Love of her Darling Lord, she dwells in the Fear of the True One. Imbued with His Love, she is dyed in the color of His Love. || 2 || She is said to be the hand-maiden of her Beloved Lord; His sweetheart surrenders to His Name. True Love is never broken; she is united in Union with the True One. Attuned to the Word of the Shabad, her mind is pierced through. I am forever a sacrifice to Him. || 3 || That bride, who is absorbed into the True Guru, shall never become a widow. Her Husband Lord is Beautiful; His Body is forever fresh and new. The True One does not die, and shall not go. He continually enjoys His happy soul-bride; He casts His Gracious Glance of Truth upon her, and she abides in His Will. || 4 || The bride braids her hair with Truth; her clothes are decorated with His Love. Like the essence of sandalwood, He permeates her consciousness, and the Temple of the Tenth Gate is opened. The lamp of the Shabad is lit, and the Name of the Lord is her necklace. || 5 || She is the most beautiful among women; upon her forehead she wears the Jewel of the Lord's Love. Her glory and her wisdom are magnificent; her love for the Infinite Lord is True. Other than her Beloved Lord, she knows no man. She enshrines love for the True Guru. || 6 || Asleep in the darkness of the night, how shall she pass her life-night without her Husband? Her limbs shall burn, her body shall burn, and her mind and wealth shall burn as well. When the Husband does not enjoy His bride, then her youth passes away in vain. || 7 || The Husband is on the Bed, but the bride is asleep, and so she does not come to know Him. While I am asleep, my Husband Lord is awake. Where can I go for advice? The True Guru has led me to meet Him, and now I dwell in the Fear of God. O Nanak, His Love is always with me. || 8 || 2 || SIREE RAAG, FIRST MEHL: O Lord, You are Your Own Glorious Praise. You Yourself speak it; You Yourself hear it and contemplate it. You Yourself are the Jewel, and You are the Appraiser. You Yourself are of Infinite Value. O True Lord, You are Honor and Glory; You Yourself are the Giver. || 1 || O Dear Lord, You are the Creator and the Cause. If it is Your Will, please save and protect me; please bless me with the lifestyle of the Lord's Name. || 1 || Pause || You Yourself are the flawless diamond; You Yourself are the deep crimson color. You Yourself are the perfect pearl; You Yourself are the devotee and the priest. Through the Word of the Guru's Shabad, You are praised. In each and every heart, the Unseen is seen. || 2 || You Yourself are the ocean and the boat. You Yourself are this shore, and the one beyond. O All-knowing Lord, You are the True Way. The Shabad is the Navigator to ferry us across. One who does not fear God shall live in fear; without the Guru, there is only pitch darkness. || 3 || The Creator alone is seen to be Eternal; all others come and go. Only You, Lord, are Immaculate and Pure. All others are bound up in worldly pursuits. Those who are protected by the Guru are saved.

They are lovingly attuned to the True Lord. || 4 || Through the Shabad, they recognize the Dear Lord; through the Guru's Word, they are attuned to Truth. Filth does not stick to the body of one who has secured a dwelling in his True Home. When the Lord bestows His Glance of Grace, we obtain the True Name. Without the Name, who are our relatives? || 5 || Those who have realized the Truth are at peace throughout the four ages. Subduing their egotism and desires, they keep the True Name enshrined in their hearts. In this world, the only real profit is the Name of the One Lord; it is earned by contemplating the Guru. || 6 || Loading the Merchandise of the True Name, you shall gather in your profits forever with the Capital of Truth. In the Court of the True One, you shall sit in truthful devotion and prayer. Your account shall be settled with honor, in the Radiant Light of the Name of the Lord. || 7 || The Lord is said to be the Highest of the High; no one can perceive Him. Wherever I look, I see only You. The True Guru has inspired me to see You. The Divine Light within is revealed, O Nanak, through this intuitive understanding. || 8 || 3 || SIREE RAAG, FIRST MEHL: The fish did not notice the net in the deep and salty sea. It was so clever and beautiful, but why was it so confident? By its actions it was caught, and now death cannot be turned away from its head. || 1 || O Siblings of Destiny, just like this, see death hovering over your own heads! People are just like this fish; unaware, the noose of death descends upon them. || 1 || Pause || The whole world is bound by death; without the Guru, death cannot be avoided. Those who are attuned to Truth are saved; they renounce duality and corruption. I am a sacrifice to those who are found to be Truthful in the True Court. || 2 || Think of the hawk preying on the birds, and the net in the hands of the hunter. Those who are protected by the Guru are saved; the others are caught by the bait. Without the Name, they are picked up and thrown away; they have no friends or companions. || 3 || God is said to be the Truest of the True; His Place is the Truest of the True. Those who obey the True One—their minds abide in true meditation. Those who become Gurmukh, and obtain spiritual wisdom—their minds and mouths are known to be pure. || 4 || Offer your most sincere prayers to the True Guru, so that He may unite you with your Best Friend. Meeting your Best Friend, you shall find peace; the Messenger of Death shall take poison and die. I dwell deep within the Name; the Name has come to dwell within my mind. || 5 || Without the Guru, there is only pitch darkness; without the Shabad, understanding is not obtained. Through the Guru's Teachings, you shall be enlightened; remain absorbed in the Love of the True Lord. Death does not go there; your light shall merge with the Light. || 6 || You are my Best Friend; You are All-knowing. You are the One who unites us with Yourself. Through the Word of the Guru's Shabad, we praise You; You have no end or limitation. Death does not reach that place, where the Infinite Word of the Guru's Shabad resounds. || 7 || By the Hukam of His Command, all are created. By His Command, actions are performed. By His Command, all are subject to death; by His Command, they merge in Truth. O Nanak, whatever pleases His Will comes to pass. Nothing is in the hands of these beings. || 8 || 4 || SIREE RAAG, FIRST MEHL: If the mind is polluted, then the body is polluted, and the tongue is polluted as well.

With false mouths, people speak falsehood. How can they be made pure? Without the Holy Water of the Shabad, they are not cleansed. From the True One alone comes Truth. || 1 || O soul-bride, without virtue, what happiness can there be? The Husband Lord enjoys her with pleasure and delight; she is at peace in the love of the True Word of the Shabad. || 1 || Pause || When the Husband goes away, the bride suffers in the pain of separation, like the fish in shallow water, crying for mercy. As it pleases the Will of the Husband Lord, peace is obtained, when He Himself casts His Glance of Grace. || 2 || Praise your Husband Lord, together with your bridesmaids and friends. The body is beautified, and the mind is fascinated. Imbued with His Love, we are enraptured. Adorned with the Shabad, the beautiful bride enjoys her Husband with virtue. || 3 || The soul-bride is of no use at all, if she is evil and without virtue. She does not find peace in this world or the next; she burns in falsehood and corruption. Coming and going are very difficult for that bride who is abandoned and forgotten by her Husband Lord. || 4 || The beautiful soul-bride of the Husband Lord—by what sensual pleasures has she been doomed? She is of no use to her Husband if she babbles in useless arguments. At the Door of His Home, she finds no shelter; she is discarded for seeking other pleasures. || 5 || The Pandits, the religious scholars, read their books, but they do not understand the real meaning. They give instructions to others, and then walk away, but they deal in Maya themselves. Speaking falsehood, they wander around the world, while those who remain true to the Shabad are excellent and exalted. || 6 || There are so many Pandits and astrologers who ponder over the Vedas. They glorify their disputes and arguments, and in these controversies they continue coming and going. Without the Guru, they are not released from their karma, although they speak and listen and preach and explain. || 7 || They all call themselves virtuous, but I have no virtue at all. With the Lord as her Husband, the soul-bride is happy; I, too, love that God. O Nanak, through the Shabad, union is obtained; there is no more separation. || 8 || 5 || SIREE RAAG, FIRST MEHL: You may chant and meditate, practice austerities and self-restraint, and dwell at sacred shrines of pilgrimage; you may give donations to charity, and perform good deeds, but without the True One, what is the use of it all? As you plant, so shall you harvest. Without virtue, this human life passes away in vain. || 1 || O young bride, be a slave to virtue, and you shall find peace. Renouncing wrongful actions, following the Guru's Teachings, you shall be absorbed into the Perfect One. || 1 || Pause || Without capital, the trader looks around in all four directions. He does not understand his own origins; the merchandise remains within the door of his own house. Without this commodity, there is great pain. The false are ruined by falsehood. || 2 || One who contemplates and appraises this Jewel day and night reaps new profits. He finds the merchandise within his own home, and departs after arranging his affairs. So trade with the true traders, and as Gurmukh, contemplate God. || 3 || In the Society of the Saints, He is found, if the Uniter unites us. One whose heart is filled with His Infinite Light meets with Him, and shall never again be separated from Him. True is his position; he abides in Truth, with love and affection for the True One. || 4 || One who understands himself finds the Mansion of the Lord’s Presence within his own home. Imbued with the True Lord, Truth is gathered in.

God is known throughout the three worlds. True is the Name of the True One. || 5 || The wife who knows that her Husband Lord is always with her is very beautiful. The soul-bride is called to the Mansion of the His Presence, and her Husband Lord ravishes her with love. The happy soul-bride is true and good; she is fascinated by the Glories of her Husband Lord. || 6 || Wandering around and making mistakes, I climb the plateau; having climbed the plateau, I go up the mountain. But now I have lost my way, and I am wandering around in the forest; without the Guru, I do not understand. If I wander around forgetting God's Name, I shall continue coming and going in reincarnation, over and over again. || 7 || Go and ask the travellers, how to walk on the Path as His slave. They know the Lord to be their King, and at the Door to His Home, their way is not blocked. O Nanak, the One is pervading everywhere; there is no other at all. || 8 || 6 || SIREE RAAG, FIRST MEHL: Through the Guru, the Pure One is known, and the human body becomes pure as well. The Pure, True Lord abides within the mind; He knows the pain of our hearts. With intuitive ease, a great peace is found, and the arrow of death shall not strike you. || 1 || O Siblings of Destiny, filth is washed away by bathing in the Pure Water of the Name. You alone are Perfectly Pure, O True Lord; all other places are filled with filth. || 1 || Pause || The Temple of the Lord is beautiful; it was made by the Creator Lord. The sun and the moon are lamps of incomparably beautiful light. Throughout the three worlds, the Infinite Light is pervading. In the shops of the city of the body, in the fortresses and in the huts, the True Merchandise is traded. || 2 || The ointment of spiritual wisdom is the destroyer of fear; through love, the Pure One is seen. The mysteries of the seen and the unseen are all known, if the mind is kept centered and balanced. If one finds such a True Guru, the Lord is met with intuitive ease. || 3 || He draws us to His Touchstone, to test our love and consciousness. The counterfeit have no place there, but the genuine are placed in His Treasury. Let your hopes and anxieties depart; thus pollution is washed away. || 4 || Everyone begs for happiness; no one asks for suffering. But in the wake of happiness, there comes great suffering. The self-willed manmukhs do not understand this. Those who see pain and pleasure as one and the same find peace; they are pierced through by the Shabad. || 5 || The Vedas proclaim, and the words of Vyaasa tell us, that the silent sages, the servants of the Lord, and those who practice a life of spiritual discipline are attuned to the Naam, the Treasure of Excellence. Those who are attuned to the True Name win the game of life; I am forever a sacrifice to them. || 6 || Those who do not have the Naam in their mouths are filled with pollution; they are filthy throughout the four ages. Without loving devotion to God, their faces are blackened, and their honor is lost. Those who have forgotten the Naam are plundered by evil; they weep and wail in dismay. || 7 || I searched and searched, and found God. In the Fear of God, I have been united in His Union. Through self-realization, people dwell within the home of their inner being; egotism and desire depart. O Nanak, those who are attuned to the Name of the Lord are immaculate and radiant. || 8 || 7 || SIREE RAAG, FIRST MEHL: Listen, O deluded and demented mind: hold tight to the Guru's Feet. Chant and meditate on the Naam, the Name of the Lord; death will be afraid of you, and suffering shall depart. The deserted wife suffers terrible pain.

How can her Husband Lord remain with her forever? || 1 || O Siblings of Destiny, I have no other place to go. The Guru has given me the Treasure of the Wealth of the Naam; I am a sacrifice to Him. || 1 || Pause || The Guru's Teachings bring honor. Blessed is He—may I meet and be with Him! Without Him, I cannot live, even for a moment. Without His Name, I die. I am blind—may I never forget the Naam! Under His Protection, I shall reach my true home. || 2 || Those chaylaas, those devotees, whose spiritual teacher is blind, shall not find their place of rest. Without the True Guru, the Name is not obtained. Without the Name, what is the use of it all? People come and go, regretting and repenting, like crows in a deserted house. || 3 || Without the Name, the body suffers in pain; it crumbles like a wall of sand. As long as Truth does not enter into the consciousness, the Mansion of the Lord's Presence is not found. Attuned to the Shabad, we enter our home, and obtain the Eternal State of Nirvaanaa. || 4 || I ask my Guru for His Advice, and I follow the Guru's Advice. With the Shabads of Praise abiding in the mind, the pain of egotism is burnt away. We are intuitively united with Him, and we meet the Truest of the True. || 5 || Those who are attuned to the Shabad are spotless and pure; they renounce sexual desire, anger, selfishness and conceit. They sing the Praises of the Naam, forever and ever; they keep the Lord enshrined within their hearts. How could we ever forget Him from our minds? He is the Support of all beings. || 6 || One who dies in the Shabad is beyond death, and shall never die again. Through the Shabad, we find Him, and embrace love for the Name of the Lord. Without the Shabad, the world is deceived; it dies and is reborn, over and over again. || 7 || All praise themselves, and call themselves the greatest of the great. Without the Guru, one's self cannot be known. By merely speaking and listening, what is accomplished? O Nanak, one who realizes the Shabad does not act in egotism. || 8 || 8 || SIREE RAAG, FIRST MEHL: Without her Husband, the soul-bride's youth and ornaments are useless and wretched. She does not enjoy the pleasure of His Bed; without her Husband, her ornaments are absurd. The discarded bride suffers terrible pain; her Husband does not come to the bed of her home. || 1 || O mind, meditate on the Lord, and find peace. Without the Guru, love is not found. United with the Shabad, happiness is found. || 1 || Pause || Serving the Guru, she finds peace, and her Husband Lord adorns her with intuitive wisdom. Truly, she enjoys the Bed of her Husband, through her deep love and affection. As Gurmukh, she comes to know Him. Meeting with the Guru, she maintains a virtuous lifestyle. || 2 || Through Truth, meet your Husband Lord, O soul-bride. Enchanted by your Husband, enshrine love for Him. Your mind and body shall blossom forth in Truth. The value of this cannot be described. The soul-bride finds her Husband Lord in the home of her own being; she is purified by the True Name. || 3 || If the mind within the mind dies, then the Husband ravishes and enjoys His bride. They are woven into one texture, like pearls on a necklace around the neck. In the Society of the Saints, peace wells up; the Gurmukhs take the Support of the Naam. || 4 || In an instant, one is born, and in an instant, one dies. In an instant one comes, and in an instant one goes. One who recognizes the Shabad merges into it, and is not afflicted by death.

Our Lord and Master is Unweighable; He cannot be weighed. He cannot be found merely by talking. || 5 || The merchants and the traders have come; their profits are pre-ordained. Those who practice Truth reap the profits, abiding in the Will of God. With the Merchandise of Truth, they meet the Guru, who does not have a trace of greed. || 6 || As Gurmukh, they are weighed and measured, in the balance and the scales of Truth. The enticements of hope and desire are quieted by the Guru, whose Word is True. He Himself weighs with the scale; perfect is the weighing of the Perfect One. || 7 || No one is saved by mere talk and speech, nor by reading loads of books. The body does not obtain purity without loving devotion to the Lord. O Nanak, never forget the Naam; the Guru shall unite us with the Creator. || 8 || 9 || SIREE RAAG, FIRST MEHL: Meeting the Perfect True Guru, we find the jewel of meditative reflection. Surrendering our minds to our Guru, we find universal love. We find the wealth of liberation, and our demerits are erased. || 1 || O Siblings of Destiny, without the Guru, there is no spiritual wisdom. Go and ask Brahma, Naarad and Vyaas, the writer of the Vedas. || 1 || Pause || Know that from the vibration of the Word, we obtain spiritual wisdom and meditation. Through it, we speak the Unspoken. He is the fruit-bearing Tree, luxuriantly green with abundant shade. The rubies, jewels and emeralds are in the Guru's Treasury. || 2 || From the Guru's Treasury, we receive the Love of the Immaculate Naam, the Name of the Lord. We gather in the True Merchandise, through the Perfect Grace of the Infinite. The True Guru is the Giver of peace, the Dispeller of pain, the Destroyer of demons. || 3 || The terrifying world-ocean is difficult and dreadful; there is no shore on this side or the one beyond. There is no boat, no raft, no oars and no boatman. The True Guru is the only boat on this terrifying ocean. His Glance of Grace carries us across. || 4 || If I forget my Beloved, even for an instant, suffering overtakes me and peace departs. Let that tongue be burnt in flames, which does not chant the Naam with love. When the pitcher of the body bursts, there is terrible pain; those who are caught by the Minister of Death regret and repent. || 5 || Crying out, "Mine! Mine!", they have departed, but their bodies, their wealth, and their wives did not go with them. Without the Name, wealth is useless; deceived by wealth, they have lost their way. So serve the True Lord; become Gurmukh, and speak the Unspoken. || 6 || Coming and going, people wander through reincarnation; they act according to their past actions. How can one's pre-ordained destiny be erased? It is written in accordance with the Lord's Will. Without the Name of the Lord, no one can be saved. Through the Guru's Teachings, we are united in His Union. || 7 || Without Him, I have no one to call my own. My soul and my breath of life belong to Him. May my egotism and possessiveness be burnt to ashes, and my greed and egotistical pride consigned to the fire. O Nanak, contemplating the Shabad, the Treasure of Excellence is obtained. || 8 || 10 || SIREE RAAG, FIRST MEHL: O mind, love the Lord, as the lotus loves the water. Tossed about by the waves, it still blossoms with love.

In the water, the creatures are created; outside of the water they die. || 1 || O mind, how can you be saved without love? God permeates the inner beings of the Gurmukhs. They are blessed with the treasure of devotion. || 1 || Pause || O mind, love the Lord, as the fish loves the water. The more the water, the more the happiness, and the greater the peace of mind and body. Without water, she cannot live, even for an instant. God knows the suffering of her mind. || 2 || O mind, love the Lord, as the song-bird loves the rain. The pools are overflowing with water, and the land is luxuriantly green, but what are they to her, if that single drop of rain does not fall into her mouth? By His Grace, she receives it; otherwise, because of her past actions, she gives her head. || 3 || O mind, love the Lord, as the water loves the milk. The water, added to the milk, itself bears the heat, and prevents the milk from burning. God unites the separated ones with Himself again, and blesses them with true greatness. || 4 || O mind, love the Lord, as the chakvee duck loves the sun. She does not sleep, for an instant or a moment; the sun is so far away, but she thinks that it is near. Understanding does not come to the self-willed manmukh. But to the Gurmukh, the Lord is always close. || 5 || The self-willed manmukhs make their calculations and plans, but only the actions of the Creator come to pass. His Value cannot be estimated, even though everyone may wish to do so. Through the Guru's Teachings, it is revealed. Meeting with the True One, peace is found. || 6 || True love shall not be broken, if the True Guru is met. Obtaining the wealth of spiritual wisdom, the understanding of the three worlds is acquired. So become a customer of merit, and do not forget the Immaculate Naam, the Name of the Lord. || 7 || Those birds which peck at the shore of the pool have played and have departed. In a moment, in an instant, we too must depart. Our play is only for today or tomorrow. But those whom You unite, Lord, are united with You; they obtain a seat in the Arena of Truth. || 8 || Without the Guru, love does not well up, and the filth of egotism does not depart. One who recognizes within himself that, “He is me”, and who is pierced through by the Shabad, is satisfied. When one becomes Gurmukh and realizes his own self, what more is there left to do or have done? || 9 || Why speak of union to those who are already united with the Lord? Receiving the Shabad, they are satisfied. The self-willed manmukhs do not understand; separated from Him, they endure beatings. O Nanak, there is only the one door to His Home; there is no other place at all. || 10 || 11 || SIREE RAAG, FIRST MEHL: The self-willed manmukhs wander around, deluded and deceived. They find no place of rest. Without the Guru, no one is shown the Way. Like the blind, they continue coming and going. Having lost the treasure of spiritual wisdom, they depart, defrauded and plundered. || 1 || O Baba, Maya deceives with its illusion. Deceived by doubt, the discarded bride is not received into the Lap of her Beloved. || 1 || Pause || The deceived bride wanders around in foreign lands; she leaves, and abandons her own home. Deceived, she climbs the plateaus and mountains; her mind wavers in doubt. Separated from the Primal Being, how can she meet with Him again? Plundered by pride, she cries out and bewails. || 2 || The Guru unites the separated ones with the Lord again, through the love of the Delicious Name of the Lord.

Through truth and intuitive poise, great honor is obtained, with the Support of the Naam and the Glory of the Lord. As it pleases You, Lord, please save and protect me. Without You, O my Husband Lord, who else is there for me? || 3 || Reading their books over and over again, people continue making mistakes; they are so proud of their religious robes. But what is the use of bathing at sacred shrines of pilgrimage, when the filth of stubborn pride is within the mind? Other than the Guru, who can explain that within the mind is the Lord, the King, the Emperor? || 4 || The Treasure of the Lord's Love is obtained by the Gurmukh, who contemplates the essence of reality. The bride eradicates her selfishness, and adorns herself with the Word of the Guru's Shabad. Within her own home, she finds her Husband, through infinite love for the Guru. || 5 || Applying oneself to the service of the Guru, the mind is purified, and peace is obtained. The Word of the Guru's Shabad abides within the mind, and egotism is eliminated from within. The Treasure of the Naam is acquired, and the mind reaps the lasting profit. || 6 || If He grants His Grace, then we obtain it. We cannot find it by our own efforts. Remain attached to the Feet of the Guru, and eradicate selfishness from within. Attuned to Truth, you shall obtain the True One. || 7 || Everyone makes mistakes; only the Guru and the Creator are infallible. One who instructs his mind with the Guru's Teachings comes to embrace love for the Lord. O Nanak, do not forget the Truth; you shall receive the Infinite Word of the Shabad. || 8 || 12 || SIREE RAAG, FIRST MEHL: The enticing desire for Maya leads people to become emotionally attached to their children, relatives, households and spouses. The world is deceived and plundered by riches, youth, greed and egotism. The drug of emotional attachment has destroyed me, as it has destroyed the whole world. || 1 || O my Beloved, I have no one except You. Without You, nothing else pleases me. Loving You, I am at peace. || 1 || Pause || I sing the Praises of the Naam, the Name of the Lord, with love; I am content with the Word of the Guru's Shabad. Whatever is seen shall pass away. So do not be attached to this false show. Like a traveller in his travels, you have come. Behold the caravan leaving each day. || 2 || Many preach sermons, but without the Guru, understanding is not obtained. If someone receives the Glory of the Naam, he is attuned to truth and blessed with honor. Those who are pleasing to You are good; no one is counterfeit or genuine. || 3 || In the Guru's Sanctuary we are saved. The assets of the self-willed manmukhs are false. The eight metals of the King are made into coins by the Word of His Shabad. The Assayer Himself assays them, and He places the genuine ones in His Treasury. || 4 || Your Value cannot be appraised; I have seen and tested everything. By speaking, His Depth cannot be found. Abiding in truth, honor is obtained. Through the Guru's Teachings, I praise You; otherwise, I cannot describe Your Value. || 5 || That body which does not appreciate the Naam—that body is infested with egotism and conflict. Without the Guru, spiritual wisdom is not obtained; other tastes are poison. Without virtue, nothing is of any use. The taste of Maya is bland and insipid. || 6 || Through desire, people are cast into the womb and reborn. Through desire, they taste the sweet and sour flavors. Bound by desire, they are led on, beaten and struck on their faces and mouths. Bound and gagged and assaulted by evil, they are released only through the Name, through the Guru's Teachings.

|| 7 || In all places, You are the One and Only. As it pleases You, Lord, please save and protect me! Through the Guru's Teachings, the True One abides within the mind. The Companionship of the Naam brings the most excellent honor. Eradicate the disease of egotism, and chant the True Shabad, the Word of the True Lord. || 8 || You are pervading throughout the Akaashic Ethers, the nether regions and the three worlds. You Yourself are bhakti, loving devotional worship. You Yourself unite us in Union with Yourself. O Nanak, may I never forget the Naam! As is Your Pleasure, so is Your Will. || 9 || 13 || SIREE RAAG, FIRST MEHL: My mind is pierced through by the Name of the Lord. What else should I contemplate? Focusing your awareness on the Shabad, happiness wells up. Attuned to God, the most excellent peace is found. As it pleases You, please save me, Lord. The Name of the Lord is my Support. || 1 || O mind, the Will of our Lord and Master is true. Focus your love upon the One who created and adorned your body and mind. || 1 || Pause || If I cut my body into pieces, and burn them in the fire, and if I make my body and mind into firewood, and night and day burn them in the fire, and if I perform hundreds of thousands and millions of religious rituals—still, all these are not equal to the Name of the Lord. || 2 || If my body were cut in half, if a saw was put to my head, and if my body were frozen in the Himalayas—even then, my mind would not be free of disease. None of these are equal to the Name of the Lord. I have seen and tried and tested them all. || 3 || If I made a donation of castles of gold, and gave lots of fine horses and wondrous elephants in charity, and if I made donations of land and cows—even then, pride and ego would still be within me. The Name of the Lord has pierced my mind; the Guru has given me this true gift. || 4 || There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas. There are so many entanglements for the soul. Only as Gurmukh do we find the Gate of Liberation. Truth is higher than everything; but higher still is truthful living. || 5 || Call everyone exalted; no one seems lowly. The One Lord has fashioned the vessels, and His One Light pervades the three worlds. Receiving His Grace, we obtain Truth. No one can erase His Primal Blessing. || 6 || When one Holy person meets another Holy person, they abide in contentment, through the Love of the Guru. They contemplate the Unspoken Speech, merging in absorption in the True Guru. Drinking in the Ambrosial Nectar, they are contented; they go to the Court of the Lord in robes of honor. || 7 || In each and every heart the Music of the Lord’s Flute vibrates, night and day, with sublime love for the Shabad. Only those few who become Gurmukh understand this by instructing their minds. O Nanak, do not forget the Naam. Practicing the Shabad you shall be saved. || 8 || 14 || SIREE RAAG, FIRST MEHL: There are painted mansions to behold, white-washed, with beautiful doors; they were constructed to give pleasure to the mind, but this is only for the sake of the love of duality. The inner being is empty without love. The body shall crumble into a heap of ashes. || 1 || O Siblings of Destiny, this body and wealth shall not go along with you. The Lord’s Name is the pure wealth; through the Guru, God bestows this gift. || 1 || Pause || The Lord’s Name is the pure wealth; it is given only by the Giver. One who has the Guru, the Creator, as his Friend, shall not be questioned hereafter. He Himself delivers those who are delivered.

He Himself is the Forgiver. || 2 || The self-willed manmukh looks upon his daughters, sons and relatives as his own. Gazing upon his wife, he is pleased. But along with happiness, they bring grief. The Gurmukhs are attuned to the Word of the Shabad. Day and night, they enjoy the Sublime Essence of the Lord. || 3 || The consciousness of the wicked, faithless cynics wanders around in search of transitory wealth, unstable and distracted. Searching outside of themselves, they are ruined; the object of their search is in that sacred place within the home of the heart. The self-willed manmukhs, in their ego, miss it; the Gurmukhs receive it in their laps. || 4 || You worthless, faithless cynic—recognize your own origin! This body is made of blood and semen. It shall be consigned to the fire in the end. The body is under the power of the breath, according to the True Sign inscribed upon your forehead. || 5 || Everyone begs for a long life—no one wishes to die. A life of peace and comfort comes to that Gurmukh, within whom God dwells. Without the Naam, what good those who do not have the Blessed Vision, the Darshan of the Lord and Guru? || 6 || In their dreams at night, people wander around as long as they sleep; just so, they are under the power of the snake Maya, as long as their hearts are filled with ego and duality. Through the Guru's Teachings, they come to understand and see that this world is just a dream. || 7 || As thirst is quenched with water, and the baby is satisfied with mother's milk, and as the lotus does not exist without water, and as the fish dies without water—O Nanak, so does the Gurmukh live, receiving the Sublime Essence of the Lord, and singing the Glorious Praises of the Lord. || 8 || 15 || SIREE RAAG, FIRST MEHL: Beholding the terrifying mountain in this world of my father's home, I am terrified. It is so difficult to climb this high mountain; there is no ladder which reaches up there. But as Gurmukh, I know that it is within my self; the Guru has brought me to Union, and so I cross over. || 1 || O Siblings of Destiny, the terrifying world-ocean is so difficult to cross—I am terrified! The Perfect True Guru, in His Pleasure, has met with me; the Guru has saved me, through the Name of the Lord. || 1 || Pause || I may say, "I am going, I am going", but I know that, in the end, I must really go. Whoever comes must also go. Only the Guru and the Creator are Eternal. So praise the True One continually, and love His Place of Truth. || 2 || Beautiful gates, houses and palaces, solidly built forts, elephants, saddled horses, hundreds of thousands of uncounted armies—none of these will go along with anyone in the end, and yet, the fools bother themselves to exhaustion with these, and then die. || 3 || You may gather gold and sliver, but wealth is just a net of entanglement. You may beat the drum and proclaim authority over the whole world, but without the Name, death hovers over your head. When the body falls, the play of life is over; what shall be the condition of the evil-doers then? || 4 || The husband is delighted seeing his sons, and his wife upon his bed. He applies sandalwood and scented oils, and dresses himself in his beautiful clothes. But dust shall mix with dust, and he shall depart, leaving hearth and home behind. || 5 || He may be called a chief, an emperor, a king, a governor or a lord; he may present himself as a leader or a chief, but this just burns him in the fire of egotistical pride. The self-willed manmukh has forgotten the Naam. He is like straw, burning in the forest fire. || 6 || Whoever comes into the world and indulges in ego, must depart.

The whole world is a store-house of lamp-black; the body and mind are blackened with it. Those who are saved by the Guru are immaculate and pure; through the Word of the Shabad, they extinguish the fire of desire. || 7 || O Nanak, they swim across with the True Name of the Lord, the King above the heads of kings. May I never forget the Name of the Lord! I have purchased the Jewel of the Lord's Name. The self-willed manmukhs putrefy and die in the terrifying world-ocean, while the Gurmukhs cross over the bottomless ocean. || 8 || 16 || SIREE RAAG, FIRST MEHL, SECOND HOUSE: They have made this their resting place and they sit at home, but the urge to depart is always there. This would be known as a lasting place of rest, only if they were to remain stable and unchanging. || 1 || What sort of a resting place is this world? Doing deeds of faith, pack up the supplies for your journey, and remain committed to the Name. || 1 || Pause || The Yogis sit in their Yogic postures, and the Mullahs sit at their resting stations. The Hindu Pandits recite from their books, and the Siddhas sit in the temples of their gods. || 2 || The angels, Siddhas, worshippers of Shiva, heavenly musicians, silent sages, Saints, priests, preachers, spiritual teachers and commanders—each and every one has left, and all others shall depart as well. || 3 || The sultans and kings, the rich and the mighty, have marched away in succession. In a moment or two, we shall also depart. O my heart, understand that you must go as well! || 4 || This is described in the Shabads; only a few understand this! Nanak offers this prayer to the One who pervades the water, the land and the air. || 5 || He is Allah, the Unknowable, the Inaccessible, All-powerful and Merciful Creator. All the world comes and goes—only the Merciful Lord is permanent. || 6 || Call permanent only the One, who does not have destiny inscribed upon His Forehead. The sky and the earth shall pass away; He alone is permanent. || 7 || The day and the sun shall pass away; the night and the moon shall pass away; the hundreds of thousands of stars shall disappear. He alone is permanent; Nanak speaks the Truth. || 8 || 17 || SEVENTEEN ASHTAPADEES OF THE FIRST MEHL.

SIREE RAAG, THIRD MEHL, FIRST HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

By God's Grace, the Gurmukh practices devotion; without the Guru, there is no devotional worship. One who merges his own self into Him understands, and so becomes pure. The Dear Lord is True, and True is the Word of His Bani. Through the Word of the Shabad, Union with Him is obtained. || 1 || O Siblings of Destiny, without devotion, why have people even come into the world? They have not served the Perfect Guru; they have wasted their lives in vain. || 1 || Pause || The Lord Himself, the Life of the World, is the Giver. He Himself forgives, and unites us with Himself. What are these poor beings and creatures? What can they speak and say? God Himself grants glory to the Gurmukhs; He joins them to His Service. || 2 || Beholding your family, you are lured away by emotional attachment, but when you leave, they will not go with you.

Serving the True Guru, I have found the Treasure of Excellence. Its value cannot be estimated. The Dear Lord God is my Best Friend. In the end, He shall be my Companion and Support. || 3 || In this world of my father's home, the Great Giver is the Life of the World. The self-willed manmukhs have lost their honor. Without the True Guru, no one knows the Way. The blind find no place of rest. If the Lord, the Giver of Peace, does not dwell within the mind, then they shall depart with regret in the end. || 4 || In this world of my father's house, through the Guru's Teachings, I have cultivated within my mind the Great Giver, the Life of the World. Night and day, performing devotional worship, day and night, ego and emotional attachment are removed. And then, attuned to Him, we become like Him, truly absorbed in the True One. || 5 || Bestowing His Glance of Grace, He gives us His Love, and we contemplate the Word of the Guru's Shabad. Serving the True Guru, intuitive peace wells up, and ego and desire die. The Lord, the Giver of Virtue, dwells forever within the minds of those who keep Truth enshrined within their hearts. || 6 || My God is forever Immaculate and Pure; with a pure mind, He can be found. If the Treasure of the Name of the Lord abides within the mind, egotism and pain are totally eliminated. The True Guru has instructed me in the Word of the Shabad. I am forever a sacrifice to Him. || 7 || Within your own conscious mind, you may say anything, but without the Guru, selfishness and conceit are not eradicated. The Dear Lord is the Lover of His devotees, the Giver of Peace. By His Grace, He abides within the mind. O Nanak, God blesses us with the sublime awakening of consciousness; He Himself grants glorious greatness to the Gurmukh. || 8 || 1 || 18 || SIREE RAAG, THIRD MEHL: Those who go around acting in egotism are struck down by the Messenger of Death with his club. Those who serve the True Guru are uplifted and saved, in love with the Lord. || 1 || O mind, become Gurmukh, and meditate on the Naam, the Name of the Lord. Those who are so pre-destined by the Creator are absorbed into the Naam, through the Guru's Teachings. || 1 || Pause || Without the True Guru, faith does not come, and love for the Naam is not embraced. Even in dreams, they find no peace; they sleep immersed in pain. || 2 || Even if you chant the Name of the Lord, Har, Har, with great longing, your past actions are still not erased. The Lord's devotees surrender to His Will; those devotees are accepted at His Door. || 3 || The Guru has lovingly implanted the Word of His Shabad within me. Without His Grace, it cannot be attained. Even if the poisonous plant is watered with ambrosial nectar a hundred times, it will still bear poisonous fruit. || 4 || Those humble beings who are in love with the True Guru are pure and true. They act in harmony with the Will of the True Guru; they shed the poison of ego and corruption. || 5 || Acting in stubborn-mindedness, no one is saved; go and study the Simritees and the Shaastras. Joining the Saadh Sangat, the Company of the Holy, and practicing the Shabads of the Guru, you shall be saved. || 6 || The Name of the Lord is the Treasure, which has no end or limitation. The Gurmukhs are beauteous; the Creator has blessed them with His Mercy. || 7 || O Nanak, the One Lord alone is the Giver; there is no other at all. By Guru's Grace, He is obtained.

By His Mercy, He is found. || 8 || 2 || 19 || SIREE RAAG, THIRD MEHL: The soul-bird in the beautiful tree of the body pecks at Truth, with love for the Guru. She drinks in the Sublime Essence of the Lord, and abides in intuitive ease; she does not fly around coming and going. She obtains her home within her own heart; she is absorbed into the Name of the Lord, Har, Har. || 1 || O mind, work to serve the Guru. If you walk in harmony with the Guru's Will, you shall remain immersed in the Lord's Name, night and day. || 1 || Pause || The birds in the beautiful trees fly around in all four directions. The more they fly around, the more they suffer; they burn and cry out in pain. Without the Guru, they do not find the Mansion of the Lord's Presence, and they do not obtain the Ambrosial Fruit. || 2 || The Gurmukh is like God's tree, always green, blessed with the Sublime Love of the True One, with intuitive peace and poise. He cuts off the three branches of the three qualities, and embraces love for the One Word of the Shabad. The Lord alone is the Ambrosial Fruit; He Himself gives it to us to eat. || 3 || The self-willed manmukhs stand there and dry up; they do not bear any fruit, and they do not provide any shade. Don't even bother to sit near them—they have no home or village. They are cut down and burnt each day; they have neither the Shabad, nor the Lord's Name. || 4 || According to the Lord's Command, people perform their actions; they wander around, driven by the karma of their past actions. By the Lord's Command, they behold the Blessed Vision of His Darshan. Wherever He sends them, there they go. By His Command, the Lord, Har, Har, abides within our minds; by His Command we merge in Truth. || 5 || The wretched fools do not know the Lord's Will; they wander around making mistakes. They go about their business stubborn-mindedly; they are disgraced forever and ever. Inner peace does not come to them; they do not embrace love for the True Lord. || 6 || Beautiful are the faces of the Gurmukhs, who bear love and affection for the Guru. Through true devotional worship, they are attuned to Truth; at the True Door, they are found to be true. Blessed is their coming into being; they redeem all their ancestors. || 7 || All do their deeds under the Lord's Glance of Grace; no one is beyond His Vision. According to the Glance of Grace with which the True Lord beholds us, so do we become. O Nanak, the Glorious Greatness of the Naam, the Name of the Lord, is received only by His Mercy. || 8 || 3 || 20 || SIREE RAAG, THIRD MEHL: The Gurmukhs meditate on the Naam; the self-willed manmukhs do not understand. The faces of the Gurmukhs are always radiant; the Lord has come to dwell within their minds. Through intuitive understanding they are at peace, and through intuitive understanding they remain absorbed in the Lord. || 1 || O Siblings of Destiny, be the slaves of the Lord's slaves. Service to the Guru is worship of the Guru. How rare are those who obtain it! || 1 || Pause || The happy soul-bride is always with her Husband Lord, if she walks in harmony with the Will of the True Guru. She attains her Eternal, Ever-stable Husband, who never dies or goes away. United with the Word of the Shabad, she shall not be separated again. She is immersed in the Lap of her Beloved. || 2 || The Lord is Immaculate and Radiantly Bright; without the Guru, He cannot be found. He cannot be understood by reading scriptures; the deceitful pretenders are deluded by doubt. Through the Guru's Teachings, the Lord is always found, and the tongue is permeated with the Sublime Essence of the Lord. || 3 ||

Emotional attachment to Maya is shed with intuitive ease, through the Guru's Teachings. Without the Shabad, the world wanders lost in pain. The self-willed manmukh is consumed. Through the Shabad, meditate on the Naam; through the Shabad, you shall merge in Truth. || 4 || The Siddhas wander around, deluded by Maya; they are not absorbed in the Samaadhi of the Lord's Sublime Love. The three worlds are permeated by Maya; they are totally covered by it. Without the Guru, liberation is not attained, and the double-mindedness of Maya does not go away. || 5 || What is called Maya? What does Maya do? These beings are bound by pleasure and pain; they do their deeds in egotism. Without the Shabad, doubt is not dispelled, and egotism is not eliminated from within. || 6 || Without love, there is no devotional worship. Without the Shabad, no one finds acceptance. Through the Shabad, egotism is conquered and subdued, and the illusion of Maya is dispelled. The Gurmukh obtains the Treasure of the Naam with intuitive ease. || 7 || Without the Guru, one's virtues do not shine forth; without virtue, there is no devotional worship. The Lord is the Lover of His devotees; He abides within their minds. They meet that God with intuitive ease. O Nanak, through the Shabad, praise the Lord. By His Grace, He is obtained. || 8 || 4 || 21 || SIREE RAAG, THIRD MEHL: Emotional attachment to Maya is created by my God; He Himself misleads us through illusion and doubt. The self-willed manmukhs perform their actions, but they do not understand; they waste away their lives in vain. Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind. || 1 || O mind, chant the Naam, the Name of the Lord, and find peace. Praising the Perfect Guru, you shall easily meet with that God. || 1 || Pause || Doubt departs, and fear runs away, when you focus your consciousness on the Lord's Feet. The Gurmukh practices the Shabad, and the Lord comes to dwell within the mind. In the mansion of the home within the self, we merge in Truth, and the Messenger of Death cannot devour us. || 2 || Naam Dayv the printer, and Kabeer the weaver, obtained salvation through the Perfect Guru. Those who know God and recognize His Shabad lose their ego and class consciousness. Their Banis are sung by the angelic beings, and no one can erase them, O Siblings of Destiny! || 3 || The demon's son Prahlaad had not read about religious rituals or ceremonies, austerity or self-discipline; he did not know the love of duality. Upon meeting with the True Guru, he became pure; night and day, he chanted the Naam, the Name of the Lord. He read only of the One and he understood only the One Name; he knew no other at all. || 4 || The followers of the six different life-styles and world-views, the Yogis and the Sanyaasees have gone astray in doubt without the Guru. If they serve the True Guru, they find the state of salvation; they enshrine the Dear Lord within their minds. They focus their consciousness on the True Bani, and their comings and goings in reincarnation are over. || 5 || The Pandits, the religious scholars, read and argue and stir up controversies, but without the Guru, they are deluded by doubt. They wander around the cycle of 8.4 million reincarnations; without the Shabad, they do not attain liberation. But when they remember the Name, then they attain the state of salvation, when the True Guru unites them in Union. || 6 ||

In the Sat Sangat, the True Congregation, the Name of the Lord wells up, when the True Guru unites us in His Sublime Love. I offer my mind and body, and I renounce my selfishness and conceit; I walk in Harmony with the Will of the True Guru. I am forever a sacrifice to my Guru, who has attached my consciousness to the Lord. || 7 || He alone is a Brahmin, who knows the Lord Brahma, and is attuned to the Love of the Lord. God is close at hand; He dwells deep within the hearts of all. How rare are those who, as Gurmukh, know Him. O Nanak, through the Naam, greatness is obtained; through the Word of the Guru's Shabad, He is realized. || 8 || 5 || 22 || SIREE RAAG, THIRD MEHL: Everyone longs to be centered and balanced, but without the Guru, no one can. The Pandits and the astrologers read and read until they grow weary, while the fanatics are deluded by doubt. Meeting with the Guru, intuitive balance is obtained, when God, in His Will, grants His Grace. || 1 || O Siblings of Destiny, without the Guru, intuitive balance is not obtained. Through the Word of the Shabad, intuitive peace and poise wells up, and that True Lord is obtained. || 1 || Pause || That which is sung intuitively is acceptable; without this intuition, all chanting is useless. In the state of intuitive balance, devotion wells up. In intuitive balance, love is balanced and detached. In the state of intuitive balance, peace and tranquility are produced. Without intuitive balance, life is useless. || 2 || In the state of intuitive balance, praise the Lord forever and ever. With intuitive ease, embrace Samaadhi. In the state of intuitive balance, chant His Glories, lovingly absorbed in devotional worship. Through the Shabad, the Lord dwells within the mind, and the tongue tastes the Sublime Essence of the Lord. || 3 || In the poise of intuitive balance, death is destroyed, entering the Sanctuary of the True One. Intuitively balanced, the Name of the Lord dwells within the mind, practicing the lifestyle of Truth. Those who have found Him are very fortunate; they remain intuitively absorbed in Him. || 4 || Within Maya, the poise of intuitive balance is not produced. Maya leads to the love of duality. The self-willed manmukhs perform religious rituals, but they are burnt down by their selfishness and conceit. Their births and deaths do not cease; over and over again, they come and go in reincarnation. || 5 || In the three qualities, intuitive balance is not obtained; the three qualities lead to delusion and doubt. What is the point of reading, studying and debating, if one loses his roots? In the fourth state, there is intuitive balance; the Gurmukhs gather it in. || 6 || The Naam, the Name of the Formless Lord, is the treasure. Through intuitive balance, understanding is obtained. The virtuous praise the True One; their reputation is true. The wayward are united with God through intuitive balance; through the Shabad, union is obtained. || 7 || Without intuitive balance, all are blind. Emotional attachment to Maya is utter darkness. In intuitive balance, understanding of the True, Infinite Shabad is obtained. Granting forgiveness, the Perfect Guru unites us with the Creator. || 8 || In intuitive balance, the Unseen is recognized—the Fearless, Luminous, Formless Lord. There is only the One Giver of all beings. He blends our light with His Light. So praise God through the Perfect Word of His Shabad; He has no end or limitation. || 9 || Those who are wise take the Naam as their wealth; with intuitive ease, they trade with Him. Night and day, they receive the Profit of the Lord's Name, which is an inexhaustible and over-flowing treasure.

O Nanak, when the Great Giver gives, nothing at all is lacking. || 10 || 6 || 23 || SIREE RAAG, THIRD MEHL: Meeting with the True Guru, you shall not have to go through the cycle of reincarnation again; the pains of birth and death will be taken away. Through the Perfect Word of the Shabad, all understanding is obtained; remain absorbed in the Name of the Lord. || 1 || O my mind, focus your consciousness on the True Guru. The Immaculate Naam itself, ever-fresh, comes to abide within the mind. || 1 || Pause || O Dear Lord, please protect and preserve me in Your Sanctuary. As You keep me, so do I remain. Through the Word of the Guru's Shabad, the Gurmukh remains dead while yet alive, and swims across the terrifying world-ocean. || 2 || By great good fortune, the Name is obtained. Following the Guru's Teachings, through the Shabad, you shall be exalted. God, the Creator Himself, dwells within the mind; remain absorbed in the state of intuitive balance. || 3 || Some are self-willed manmukhs; they do not love the Word of the Shabad. Bound in chains, they wander lost in reincarnation. Through 8.4 million lifetimes, they wander over and over again; they waste away their lives in vain. || 4 || In the minds of the devotees there is bliss; they are attuned to the Love of the True Word of the Shabad. Night and day, they constantly sing the Glories of the Immaculate Lord; with intuitive ease, they are absorbed into the Naam, the Name of the Lord. || 5 || The Gurmukhs speak the Ambrosial Bani; they recognize the Lord, the Supreme Soul in all. They serve the One; they worship and adore the One. The Gurmukhs speak the Unspoken Speech. || 6 || The Gurmukhs serve their True Lord and Master, who comes to dwell in the mind. They are forever attuned to the Love of the True One, who bestows His Mercy and unites them with Himself. || 7 || He Himself does, and He Himself causes others to do; He wakes some from their sleep. He Himself unites us in Union; Nanak is absorbed in the Shabad. || 8 || 7 || 24 || SIREE RAAG, THIRD MEHL: Serving the True Guru, the mind becomes immaculate, and the body becomes pure. The mind obtains bliss and eternal peace, meeting with the Deep and Profound Lord. Sitting in the Sangat, the True Congregation, the mind is comforted and consoled by the True Name. || 1 || O mind, serve the True Guru without hesitation. Serving the True Guru, the Lord abides within the mind, and no trace of filth shall attach itself to you. || 1 || Pause || From the True Word of the Shabad comes honor. True is the Name of the True One. I am a sacrifice to those who conquer their ego and recognize the Lord. The self-willed manmukhs do not know the True One; they find no shelter, and no place of rest anywhere. || 2 || Those who take the Truth as their food and the Truth as their clothing, have their home in the True One. They constantly praise the True One, and in the True Word of the Shabad they have their dwelling. They recognize the Lord, the Supreme Soul in all, and through the Guru's Teachings they dwell in the home of their own inner self. || 3 || They see the Truth, and they speak the Truth; their bodies and minds are True. True are their teachings, and True are their instructions; True are the reputations of the true ones. Those who have forgotten the True One are miserable—they depart weeping and wailing. || 4 || Those who have not served the True Guru—why did they even bother to come into the world? They are bound and gagged and beaten at Death's door, but no one hears their shrieks and cries.

They waste their lives uselessly; they die and are reincarnated over and over again. || 5 || Seeing this world on fire, I rushed to the Sanctuary of the True Guru. The True Guru has implanted the Truth within me; I dwell steadfastly in Truth and self-restraint. The True Guru is the Boat of Truth; in the Word of the Shabad, we cross over the terrifying world-ocean. || 6 || People continue wandering through the cycle of 8.4 million incarnations; without the True Guru, liberation is not obtained. Reading and studying, the Pandits and the silent sages have grown weary, but attached to the love of duality, they have lost their honor. The True Guru teaches the Word of the Shabad; without the True One, there is no other at all. || 7 || Those who are linked by the True One are linked to Truth. They always act in Truth. They attain their dwelling in the home of their own inner being, and they abide in the Mansion of Truth. O Nanak, the devotees are happy and peaceful forever. They are absorbed in the True Name. || 8 || 17 || 8 || 25 || SIREE RAAG, FIFTH MEHL: When you are confronted with terrible hardships, and no one offers you any support, when your friends turn into enemies, and even your relatives have deserted you, and when all support has given way, and all hope has been lost—if you then come to remember the Supreme Lord God, even the hot wind shall not touch you. || 1 || Our Lord and Master is the Power of the powerless. He does not come or go; He is Eternal and Permanent. Through the Word of the Guru's Shabad, He is known as True. || 1 || Pause || If you are weakened by the pains of hunger and poverty, with no money in your pockets, and no one will give you any comfort, and no one will satisfy your hopes and desires, and none of your works is accomplished—if you then come to remember the Supreme Lord God, you shall obtain the eternal kingdom. || 2 || When you are plagued by great and excessive anxiety, and diseases of the body; when you are wrapped up in the attachments of household and family, sometimes feeling joy, and then other times sorrow; when you are wandering around in all four directions, and you cannot sit or sleep even for a moment—if you come to remember the Supreme Lord God, then your body and mind shall be cooled and soothed. || 3 || When you are under the power of sexual desire, anger and worldly attachment, or a greedy miser in love with your wealth; if you have committed the four great sins and other mistakes; even if you are a murderous fiend who has never taken the time to listen to sacred books, hymns and poetry—if you then come to remember the Supreme Lord God, and contemplate Him, even for a moment, you shall be saved. || 4 || People may recite by heart the Shaastras, the Simritees and the four Vedas; they may be ascetics, great, self-disciplined Yogis; they may visit sacred shrines of pilgrimage and perform the six ceremonial rituals, over and over again, performing worship services and ritual bathings. Even so, if they have not embraced love for the Supreme Lord God, then they shall surely go to hell. || 5 || You may possess empires, vast estates, authority over others, and the enjoyment of myriads of pleasures; you may have delightful and beautiful gardens, and issue unquestioned commands; you may have enjoyments and entertainments of all sorts and kinds, and continue to enjoy exciting pleasures—and yet, if you do not come to remember the Supreme Lord God, you shall be reincarnated as a snake. || 6 || You may possess vast riches, maintain virtuous conduct, have a spotless reputation and observe religious customs; you may have the loving affections of mother, father, children, siblings and friends; you may have armies well-equipped with weapons, and all may salute you with respect;

But still, if you do not come to remember the Supreme Lord God, then you shall be taken and consigned to the most hideous hell! || 7 || You may have a body free of disease and deformity, and have no worries or grief at all; you may be unmindful of death, and night and day revel in pleasures; you may take everything as your own, and have no fear in your mind at all; but still, if you do not come to remember the Supreme Lord God, you shall fall under the power of the Messenger of Death. || 8 || The Supreme Lord showers His Mercy, and we find the Saadh Sangat, the Company of the Holy. The more time we spend there, the more we come to love the Lord. The Lord is the Master of both worlds; there is no other place of rest. When the True Guru is pleased and satisfied, O Nanak, the True Name is obtained. || 9 || 1 || 26 || SIREE RAAG, FIFTH MEHL, FIFTH HOUSE: I do not know what pleases my Lord. O mind, seek out the way! || 1 || Pause || The meditatives practice meditation, and the wise practice spiritual wisdom, but how rare are those who know God! || 1 || The worshipper of Bhagaauti practices self-discipline, the Yogi speaks of liberation, and the ascetic is absorbed in asceticism. || 2 || The men of silence observe silence, the Sanyaasees observe celibacy, and the Udaasees abide in detachment. || 3 || There are nine forms of devotional worship. The Pandits recite the Vedas. The householders assert their faith in family life. || 4 || Those who utter only One Word, those who take many forms, the naked renunciates, the wearers of patched coats, the magicians, those who remain always awake, and those who bathe at holy places of pilgrimage— || 5 || Those who go without food, those who never touch others, the hermits who never show themselves, and those who are wise in their own minds— || 6 || Of these, no one admits to any deficiency; all say that they have found the Lord. But he alone is a devotee, whom the Lord has united with Himself. || 7 || Abandoning all devices and contrivances, I have sought His Sanctuary. Nanak has fallen at the Feet of the Guru. || 8 || 2 || 27 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SIREE RAAG, FIRST MEHL, THIRD HOUSE:

Among Yogis, You are the Yogi; among pleasure seekers, You are the Pleasure Seeker. Your limits are not known to any of the beings in the heavens, in this world, or in the nether regions of the underworld. || 1 || I am devoted, dedicated, a sacrifice to Your Name. || 1 || Pause || You created the world, and assigned tasks to one and all. You watch over Your Creation, and through Your All-powerful Creative Potency, You cast the dice. || 2 || You are manifest in the Expanse of Your Workshop. Everyone longs for Your Name, but without the Guru, no one finds You. All are enticed and trapped by Maya. || 3 || I am a sacrifice to the True Guru. Meeting Him, the supreme status is obtained.

The angelic beings and the silent sages long for Him; the True Guru has given me this understanding. || 4 || How is the Society of the Saints to be known? There, the Name of the One Lord is chanted. The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding. || 5 || This world has been deluded by doubt. You Yourself, Lord, have led it astray. The discarded soul-brides suffer in terrible agony; they have no luck at all. || 6 || What are the signs of the discarded brides? They miss their Husband Lord, and they wander around in dishonor. The clothes of those brides are filthy—they pass their life-night in agony. || 7 || What actions have the happy soul-brides performed? They have obtained the fruit of their pre-ordained destiny. Casting His Glance of Grace, the Lord unites them with Himself. || 8 || Those, whom God causes to abide by His Will, have the Shabad of His Word abiding deep within. They are the true soul-brides, who embrace love for their Husband Lord. || 9 || Those who take pleasure in God's Will remove doubt from within. O Nanak, know Him as the True Guru, who unites all with the Lord. || 10 || Meeting with the True Guru, they receive the fruits of their destiny, and egotism is driven out from within. The pain of evil-mindedness is eliminated; good fortune comes and shines radiantly from their foreheads. || 11 || The Bani of Your Word is Ambrosial Nectar. It permeates the hearts of Your devotees. Serving You, peace is obtained; granting Your Mercy, You bestow salvation. || 12 || Meeting with the True Guru, one comes to know; by this meeting, one comes to chant the Name. Without the True Guru, God is not found; all have grown weary of performing religious rituals. || 13 || I am a sacrifice to the True Guru; I was wandering in doubt, and He has set me on the right path. If the Lord casts His Glance of Grace, He unites us with Himself. || 14 || You, Lord, are pervading in all, and yet, the Creator keeps Himself concealed. O Nanak, the Creator is revealed to the Gurmukh, within whom He has infused His Light. || 15 || The Master Himself bestows honor. He creates and bestows body and soul. He Himself preserves the honor of His servants; He places both His Hands upon their foreheads. || 16 || All strict rituals are just clever contrivances. My God knows everything. He has made His Glory manifest, and all people celebrate Him. || 17 || He has not considered my merits and demerits; this is God's Own Nature. Hugging me close in His Embrace, He protects me, and now, even the hot wind does not touch me. || 18 || Within my mind and body, I meditate on God. I have obtained the fruits of my soul's desire. You are the Supreme Lord and Master, above the heads of kings.

Nanak lives by chanting Your Name. || 19 || You Yourself created the Universe; You created the play of duality, and staged it. The Truest of the True is pervading everywhere; He instructs those with whom He is pleased. || 20 || By Guru's Grace, I have found God. By His Grace, I have shed emotional attachment to Maya. Showering His Mercy, He has blended me into Himself. || 21 || You are the Gopis, the milk-maids of Krishna; You are the sacred river Jamunaa; You are Krishna, the herdsman. You Yourself support the world. By Your Command, human beings are fashioned. You Yourself embellish them, and then again destroy them. || 22 || Those who have focused their consciousness on the True Guru have rid themselves of the love of duality. The light of those mortal beings is immaculate. They depart after redeeming their lives. || 23 || Forever and ever, night and day, I praise the Greatness of Your Goodness. You bestow Your Gifts, even if we do not ask for them. Says Nanak, contemplate the True Lord. || 24 || 1 || SIREE RAAG, FIFTH MEHL: I fall at His Feet to please and appease Him. The True Guru has united me with the Lord, the Primal Being. There is no other as great as He. || 1 || Pause || The Lord of the Universe is my Sweet Beloved. He is sweeter than my mother or father. Among all sisters and brothers and friends, there is no one like You. || 1 || By Your Command, the month of Saawan has come. I have hooked up the plow of Truth, and I plant the seed of the Name in hopes that the Lord, in His Generosity, will bestow a bountiful harvest. || 2 || Meeting with the Guru, I recognize only the One Lord. In my consciousness, I do not know of any other account. The Lord has assigned one task to me; as it pleases Him, I perform it. || 3 || Enjoy yourselves and eat, O Siblings of Destiny. In the Guru's Court, He has blessed me with the Robe of Honor. I have become the Master of my body-village; I have taken the five rivals as prisoners. || 4 || I have come to Your Sanctuary. The five farm-hands have become my tenants; none dare to raise their heads against me. O Nanak, my village is populous and prosperous. || 5 || I am a sacrifice, a sacrifice to You. I meditate on You continually. The village was in ruins, but You have re-populated it. I am a sacrifice to You. || 6 || O Beloved Lord, I meditate on You continually; I obtain the fruits of my mind's desires. All my affairs are arranged, and the hunger of my mind is appeased. || 7 || I have forsaken all my entanglements; I serve the True Lord of the Universe. I have firmly attached the Name, the Home of the Nine Treasures to my robe. || 8 || I have obtained the comfort of comforts. The Guru has implanted the Word of the Shabad deep within me. The True Guru has shown me my Husband Lord; He has placed His Hand upon my forehead. || 9 || I have established the Temple of Truth. I sought out the Guru's Sikhs, and brought them into it. I wash their feet, and wave the fan over them.

Bowing low, I fall at their feet. || 10 || I heard of the Guru, and so I went to Him. He instilled within me the Naam, the goodness of charity and true cleansing. All the world is liberated, O Nanak, by embarking upon the Boat of Truth. || 11 || The whole Universe serves You, day and night. Please hear my prayer, O Dear Lord. I have thoroughly tested and seen all—You alone, by Your Pleasure, can save us. || 12 || Now, the Merciful Lord has issued His Command. Let no one chase after and attack anyone else. Let all abide in peace, under this Benevolent Rule. || 13 || Softly and gently, drop by drop, the Ambrosial Nectar trickles down. I speak as my Lord and Master causes me to speak. I place all my faith in You; please accept me. || 14 || Your devotees are forever hungry for You. O Lord, please fulfill my desires. Grant me the Blessed Vision of Your Darshan, O Giver of Peace. Please, take me into Your Embrace. || 15 || I have not found any other as Great as You. You pervade the continents, the worlds and the nether regions; You are permeating all places and interspaces. Nanak: You are the True Support of Your devotees. || 16 || I am a wrestler; I belong to the Lord of the World. I met with the Guru, and I have tied a tall, plumed turban. All have gathered to watch the wrestling match, and the Merciful Lord Himself is seated to behold it. || 17 || The bugles play and the drums beat. The wrestlers enter the arena and circle around. I have thrown the five challengers to the ground, and the Guru has patted me on the back. || 18 || All have gathered together, but we shall return home by different routes. The Gurmukhs reap their profits and leave, while the self-willed manmukhs lose their investment and depart. || 19 || You are without color or mark. The Lord is seen to be manifest and present. Hearing of Your Glories again and again, Your devotees meditate on You; they are attuned to You, O Lord, Treasure of Excellence. || 20 || Through age after age, I am the servant of the Merciful Lord. The Guru has cut away my bonds. I shall not have to dance in the wrestling arena of life again. Nanak has searched, and found this opportunity. || 21 || 2 || 29 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SIREE RAAG, FIRST MEHL, PEHRAY, FIRST HOUSE:

In the first watch of the night, O my merchant friend, you were cast into the womb, by the Lord's Command. Upside-down, within the womb, you performed penance, O my merchant friend, and you prayed to your Lord and Master. You uttered prayers to your Lord and Master, while upside-down, and you meditated on Him with deep love and affection. You came into this Dark Age of Kali Yuga naked, and you shall depart again naked. As God's Pen has written on your forehead, so it shall be with your soul.

Says Nanak, in the first watch of the night, by the Hukam of the Lord's Command, you enter into the womb. || 1 || In the second watch of the night, O my merchant friend, you have forgotten to meditate. From hand to hand, you are passed around, O my merchant friend, like Krishna in the house of Yashoda. From hand to hand, you are passed around, and your mother says, "This is my son." O, my thoughtless and foolish mind, think: In the end, nothing shall be yours. You do not know the One who created the creation. Gather spiritual wisdom within your mind. Says Nanak, in the second watch of the night, you have forgotten to meditate. || 2 || In the third watch of the night, O my merchant friend, your consciousness is focused on wealth and youth. You have not remembered the Name of the Lord, O my merchant friend, although it would release you from bondage. You do not remember the Name of the Lord, and you become confused by Maya. Revelling in your riches and intoxicated with youth, you waste your life uselessly. You have not traded in righteousness and Dharma; you have not made good deeds your friends. Says Nanak, in the third watch of the night, your mind is attached to wealth and youth. || 3 || In the fourth watch of the night, O my merchant friend, the Grim Reaper comes to the field. When the Messenger of Death seizes and dispatches you, O my merchant friend, no one knows the mystery of where you have gone. So think of the Lord! No one knows this secret, of when the Messenger of Death will seize you and take you away. All your weeping and wailing then is false. In an instant, you become a stranger. You obtain exactly what you have longed for. Says Nanak, in the fourth watch of the night, O mortal, the Grim Reaper has harvested your field. || 4 || 1 || SIREE RAAG, FIRST MEHL: In the first watch of the night, O my merchant friend, your innocent mind has a child-like understanding. You drink milk, and you are fondled so gently, O my merchant friend. The mother and father love their child so much, but in Maya, all are caught in emotional attachment. By the good fortune of good deeds done in the past, you have come, and now you perform actions to determine your future. Without the Lord's Name, liberation is not obtained, and you are drowned in the love of duality. Says Nanak, in the first watch of the night, O mortal, you shall be saved by remembering the Lord. || 1 || In the second watch of the night, O my merchant friend, you are intoxicated with the wine of youth and beauty. Day and night, you are engrossed in sexual desire, O my merchant friend, and your consciousness is blind to the Naam. The Lord's Name is not within your heart, but all sorts of other tastes seem sweet to you. You have no wisdom at all, no meditation, no virtue or self-discipline; in falsehood, you are caught in the cycle of birth and death. Pilgrimages, fasts, purification and self-discipline are of no use, nor are rituals, religious ceremonies or empty worship. O Nanak, emancipation comes only by loving devotional worship; through duality, people are engrossed in duality. || 2 || In the third watch of the night, O my merchant friend, the swans, the white hairs, come and land upon the pool of the head.

Youth wears itself out, and old age triumphs, O my merchant friend; as time passes, your days diminish. At the last moment, you repent—you are so blind!—when the Messenger of Death seizes you and carries you away. You kept all your things for yourself, but in an instant, they are all lost. Your intellect left you, your wisdom departed, and now you repent for the evil deeds you committed. Says Nanak, O mortal, in the third watch of the night, let your consciousness be lovingly focused on God. || 3 || In the fourth watch of the night, O my merchant friend, your body grows old and weak. Your eyes go blind, and cannot see, O my merchant friend, and your ears do not hear any words. Your eyes go blind, and your tongue is unable to taste; you live only with the help of others. With no virtue within, how can you find peace? The self-willed manmukh comes and goes in reincarnation. When the crop of life has matured, it bends, breaks and perishes; why take pride in that which comes and goes? Says Nanak, O mortal, in the fourth watch of the night, the Gurmukh recognizes the Word of the Shabad. || 4 || Your breath comes to its end, O my merchant friend, and your shoulders are weighed down by the tyrant of old age. Not one iota of virtue came into you, O my merchant friend; bound and gagged by evil, you are driven along. One who departs with virtue and self-discipline is not struck down, and is not consigned to the cycle of birth and death. The Messenger of Death and his trap cannot touch him; through loving devotional worship, he crosses over the ocean of fear. He departs with honor, and merges in intuitive peace and poise; all his pains depart. Says Nanak, when the mortal becomes Gurmukh, he is saved and honored by the True Lord. || 5 || 2 || SIREE RAAG, FOURTH MEHL: In the first watch of the night, O my merchant friend, the Lord places you in the womb. You meditate on the Lord, and chant the Lord's Name, O my merchant friend. You contemplate the Name of the Lord, Har, Har. Chanting the Name of the Lord, Har, Har, and meditating on it within the fire of the womb, your life is sustained by dwelling on the Naam. You are born and you come out, and your mother and father are delighted to see your face. Remember the One, O mortal, to whom the child belongs. As Gurmukh, reflect upon Him within your heart. Says Nanak, O mortal, in the first watch of the night, dwell upon the Lord, who shall shower you with His Grace. || 1 || In the second watch of the night, O my merchant friend, the mind is attached to the love of duality. Mother and father hug you close in their embrace, claiming, "He is mine, he is mine"; so is the child brought up, O my merchant friend. Your mother and father constantly hug you close in their embrace; in their minds, they believe that you will provide for them and support them. The fool does not know the One who gives; instead, he clings to the gift. Rare is the Gurmukh who reflects upon, meditates upon, and within his mind, is lovingly attached to the Lord. Says Nanak, in the second watch of the night, O mortal, death never devours you. || 2 || In the third watch of the night, O my merchant friend, your mind is entangled in worldly and household affairs. You think of wealth, and gather wealth, O my merchant friend, but you do not contemplate the Lord or the Lord's Name.

You never dwell upon the Name of the Lord, Har, Har, who will be your only Helper and Support in the end. This wealth, property and Maya are false. In the end, you must leave these, and depart in sorrow. Those whom the Lord, in His Mercy, unites with the Guru, reflect upon the Name of the Lord, Har, Har. Says Nanak, in the third watch of the night, O mortal, they go, and are united with the Lord. || 3 || In the fourth watch of the night, O my merchant friend, the Lord announces the time of departure. Serve the Perfect True Guru, O my merchant friend; your entire life-night is passing away. Serve the Lord each and every instant—do not delay! You shall become eternal throughout the ages. Enjoy ecstasy forever with the Lord, and do away with the pains of birth and death. Know that there is no difference between the Guru, the True Guru, and your Lord and Master. Meeting with Him, take pleasure in the Lord's devotional service. Says Nanak, O mortal, in the fourth watch of the night, the life-night of the devotee is fruitful. || 4 || 1 || 3 || SIREE RAAG, FIFTH MEHL: In the first watch of the night, O my merchant friend, the Lord placed your soul in the womb. In the tenth month, you were made into a human being, O my merchant friend, and you were given your allotted time to perform good deeds. You were given this time to perform good deeds, according to your pre-ordained destiny. God placed you with your mother, father, brothers, sons and wife. God Himself is the Cause of causes, good and bad—no one has control over these things. Says Nanak, O mortal, in the first watch of the night, the soul is placed in the womb. || 1 || In the second watch of the night, O my merchant friend, the fullness of youth rises in you like waves. You do not distinguish between good and evil, O my merchant friend—your mind is intoxicated with ego. Mortal beings do not distinguish between good and evil, and the road ahead is treacherous. They never serve the Perfect True Guru, and the cruel tyrant Death stands over their heads. When the Righteous Judge seizes you and interrogates you, O madman, what answer will you give him then? Says Nanak, in the second watch of the night, O mortal, the fullness of youth tosses you about like waves in the storm. || 2 || In the third watch of the night, O my merchant friend, the blind and ignorant person gathers poison. He is entangled in emotional attachment to his wife and sons, O my merchant friend, and deep within him, the waves of greed are rising up. The waves of greed are rising up within him, and he does not remember God. He does not join the Saadh Sangat, the Company of the Holy, and he suffers in terrible pain through countless incarnations. He has forgotten the Creator, his Lord and Master, and he does not meditate on Him, even for an instant. Says Nanak, in the third watch of the night, the blind and ignorant person gathers poison. || 3 || In the fourth watch of the night, O my merchant friend, that day is drawing near. As Gurmukh, remember the Naam, O my merchant friend. It shall be your Friend in the Court of the Lord. As Gurmukh, remember the Naam, O mortal; in the end, it shall be your only companion.

This emotional attachment to Maya shall not go with you; it is false to fall in love with it. The entire night of your life has passed away in darkness; but by serving the True Guru, the Divine Light shall dawn within. Says Nanak, O mortal, in the fourth watch of the night, that day is drawing near! || 4 || Receiving the summons from the Lord of the Universe, O my merchant friend, you must arise and depart with the actions you have committed. You are not allowed a moment's delay, O my merchant friend; the Messenger of Death seizes you with firm hands. Receiving the summons, people are seized and dispatched. The self-willed manmukhs are miserable forever. But those who serve the Perfect True Guru are forever happy in the Court of the Lord. The body is the field of karma in this age; whatever you plant, you shall harvest. Says Nanak, the devotees look beautiful in the Court of the Lord; the self-willed manmukhs wander forever in reincarnation. || 5 || 1 || 4 ||

SIREE RAAG, FOURTH MEHL, SECOND HOUSE, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

How can the ignorant soul-bride obtain the Blessed Vision of the Lord's Darshan, while she is in this world of her father's home? When the Lord Himself grants His Grace, the Gurmukh learns the duties of her Husband's Celestial Home. The Gurmukh learns the duties of her Husband's Celestial Home; she meditates forever on the Lord, Har, Har. She walks happily among her companions, and in the Lord's Court, she swings her arms joyfully. Her account is cleared by the Righteous Judge of Dharma, when she chants the Name of the Lord, Har, Har. The ignorant soul-bride becomes Gurmukh, and gains the Blessed Vision of the Lord's Darshan, while she is still in her father's house. || 1 || My marriage has been performed, O my father. As Gurmukh, I have found the Lord. The darkness of ignorance has been dispelled. The Guru has revealed the blazing light of spiritual wisdom. This spiritual wisdom given by the Guru shines forth, and the darkness has been dispelled. I have found the Priceless Jewel of the Lord. The sickness of my ego has been dispelled, and my pain is over and done. Through the Guru's Teachings, my identity has consumed my identical identity. I have obtained my Husband Lord, the Akaal Moorat, the Undying Form. He is Imperishable; He shall never die, and He shall never ever leave. My marriage has been performed, O my father. As Gurmukh, I have found the Lord. || 2 || The Lord is the Truest of the True, O my father. Meeting with the humble servants of the Lord, the marriage procession looks beautiful. She who chants the Lord's Name is happy in this world of her father's home, and in the next world of her Husband Lord, she shall be very beautiful. In her Husband Lord's Celestial Home, she shall be most beautiful, if she has remembered the Naam in this world. Fruitful are the lives of those who, as Gurmukh, have conquered their minds—they have won the game of life. Joining with the humble Saints of the Lord, my actions bring prosperity, and I have obtained the Lord of Bliss as my Husband. The Lord is the Truest of the True, O my father. Joining with the humble servants of the Lord, the marriage party has been embellished. || 3 || O my father, give me the Name of the Lord God as my wedding gift and dowry.

Give me the Lord as my wedding gown, and the Lord as my glory, to accomplish my works. Through devotional worship to the Lord, this ceremony is made blissful and beautiful; the Guru, the True Guru, has given this gift. Across the continents, and throughout the Universe, the Lord's Glory is pervading. This gift is not diminished by being diffused among all. Any other dowry, which the self-willed manmukhs offer for show, is only false egotism and a worthless display. O my father, please give me the Name of the Lord God as my wedding gift and dowry. || 4 || The Lord, Raam, Raam, is All-pervading, O my father. Meeting her Husband Lord, the soul-bride blossoms forth like the flourishing vine. In age after age, through all the ages, forever and ever, those who belong to the Guru's Family shall prosper and increase. Age after age, the Family of the True Guru shall increase. As Gurmukh, they meditate on the Naam, the Name of the Lord. The Almighty Lord never dies or goes away. Whatever He gives, keeps on increasing. O Nanak, the One Lord is the Saint of Saints. Chanting the Name of the Lord, Har, Har, the soul-bride is bountiful and beautiful. The Lord, Raam, Raam, is All-pervading, O my father. Meeting her Husband Lord, the soul-bride blossoms forth like the flourishing vine. || 5 || 1 ||

SIREE RAAG, FIFTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O dear beloved mind, my friend, reflect upon the Name of the Lord of the Universe. O dear beloved mind, my friend, the Lord shall always be with you. The Name of the Lord shall be with you as your Helper and Support. Meditate on Him—no one who does so shall ever return empty-handed. You shall obtain the fruits of your mind's desires, by focusing your consciousness on the Lord's Lotus Feet. He is totally pervading the water and the land; He is the Lord of the World-forest. Behold Him in exaltation in each and every heart. Nanak gives this advice: O beloved mind, in the Company of the Holy, burn away your doubts. || 1 || O dear beloved mind, my friend, without the Lord, all outward show is false. O dear beloved mind, my friend, the world is an ocean of poison. Let the Lord's Lotus Feet be your Boat, so that pain and skepticism shall not touch you. Meeting with the Perfect Guru, by great good fortune, meditate on God twenty-four hours a day. From the very beginning, and throughout the ages, He is the Lord and Master of His servants. His Name is the Support of His devotees. Nanak gives this advice: O beloved mind, without the Lord, all outward show is false. || 2 || O dear beloved mind, my friend, load the profitable cargo of the Lord's Name. O dear beloved mind, my friend, enter through the eternal Door of the Lord. One who serves at the Door of the Imperceptible and Unfathomable Lord, obtains this eternal position. There is no birth or death there, no coming or going; anguish and anxiety are ended. The accounts of Chitr and Gupt, the recording scribes of the conscious and the subconscious are torn up, and the Messenger of Death cannot do anything. Nanak gives this advice: O beloved mind, load the profitable cargo of the Lord's Name. || 3 || O dear beloved mind, my friend, abide in the Society of the Saints. O dear beloved mind, my friend, chanting the Lord's Name, the Divine Light shines within.

Remember your Lord and Master, who is easily obtained, and all desires shall be fulfilled. By my past actions, I have found the Lord, the Greatest Lover. Separated from Him for so long, I am united with Him again. Inside and out, He is pervading everywhere. Faith in Him has welled up within my mind. Nanak gives this advice: O beloved mind, let the Society of the Saints be your dwelling. || 4 || O dear beloved mind, my friend, let your mind remain absorbed in loving devotion to the Lord. O dear beloved mind, my friend, the fish of the mind lives only when it is immersed in the Water of the Lord. Drinking in the Lord's Ambrosial Bani, the mind is satisfied, and all pleasures come to abide within. Attaining the Lord of Excellence, I sing the Songs of Joy. The True Guru, becoming merciful, has fulfilled my desires. He has attached me to the hem of His robe, and I have obtained the nine treasures. My Lord and Master has bestowed His Name, which is everything to me. Nanak instructs the Saints to teach, that the mind is imbued with loving devotion to the Lord. || 5 || 1 || 2 ||

CHHANTS OF SIREE RAAG, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

DAKHANAA: My Beloved Husband Lord is deep within my heart. How can I see Him? In the Sanctuary of the Saints, O Nanak, the Support of the breath of life is found. || 1 || CHHANT: To love the Lotus Feet of the Lord—this way of life has come into the minds of His Saints. The love of duality, this evil practice, this bad habit, is not liked by the Lord's slaves. It is not pleasing to the Lord's slaves; without the Blessed Vision of the Lord's Darshan, how can they find peace, even for a moment? Without the Naam, the Name of the Lord, the body and mind are empty; like fish out of water, they die. Please meet with me, O my Beloved—You are the Support of my breath of life. Joining the Saadh Sangat, the Company of the Holy, I sing Your Glorious Praises. O Lord and Master of Nanak, please grant Your Grace, and permeate my body, mind and being. || 1 || DAKHANAA: He is Beautiful in all places; I do not see any other at all. Meeting with the True Guru, O Nanak, the doors are opened wide. || 1 || CHHANT: Your Word is Incomparable and Infinite. I contemplate the Word of Your Bani, the Support of the Saints. I remember Him in meditation with every breath and morsel of food, with perfect faith. How could I forget Him from my mind? How could I forget Him from my mind, even for an instant? He is the Most Worthy; He is my very life! My Lord and Master is the Giver of the fruits of the mind's desires. He knows all the useless vanities and pains of the soul. Meditating on the Patron of lost souls, the Companion of all, your life shall not be lost in the gamble. Nanak offers this prayer to God: Please shower me with Your Mercy, and carry me across the terrifying world-ocean. || 2 || DAKHANAA: People bathe in the dust of the feet of the Saints, when the Lord becomes merciful. I have obtained all things, O Nanak; the Lord is my Wealth and Property. || 1 || CHHANT: My Lord and Master's Home is beautiful. It is the resting place of His devotees, who live in hopes of attaining it.

Their minds and bodies are absorbed in meditation on the Name of God; they drink in the Lord's Ambrosial Nectar. They drink in the Lord's Ambrosial Nectar, and become eternally stable. They know that the water of corruption is insipid and tasteless. When my God, the Lord of the Universe became merciful, I came to look upon the Saadh Sangat as the treasure. All pleasures and supreme ecstasy, O my Beloved, come to those who sew the Jewel of the Lord into their minds. They do not forget, even for an instant, the Support of the breath of life. They live by constantly meditating on Him, O Nanak. || 3 || DAKHANAA: O Lord, You meet and merge with those whom you have made Your Own. You Yourself are entranced, O Nanak, hearing Your Own Praises. || 1 || CHHANT: Administering the intoxicating drug of love, I have won over the Lord of the Universe; I have fascinated His Mind. By the Grace of the Saints, I am held in the loving embrace of the Unfathomable Lord, and I am entranced. Held in the Lord's loving embrace, I look beautiful, and all my pains have been dispelled. By the loving worship of His devotees, the Lord has come under their power. All pleasures have come to dwell in the mind; the Lord of the Universe is pleased and appeased. Birth and death have been totally eliminated. O my companions, sing the Songs of Joy. My desires have been fulfilled, and I shall never again be trapped or shaken by Maya. Taking hold of my hand, O Nanak, my Beloved God will not let me be swallowed up by the world-ocean. || 4 || DAKHANAA: The Master's Name is Priceless; no one knows its value. Those who have good destiny recorded upon their foreheads, O Nanak, enjoy the Love of the Lord. || 1 || CHHANT: Those who chant are sanctified. All those who listen are blessed, and those who write save their ancestors. Those who join the Saadh Sangat are imbued with the Lord's Love; they reflect and meditate on God. Contemplating God, their lives are reformed and redeemed; God has showered His Perfect Mercy upon them. Taking them by the hand, the Lord has blessed them with His Praises. They no longer have to wander in reincarnation, and they never have to die. Through the Kind and Compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed. Our Indescribable Lord and Master cannot be described. Nanak is devoted, forever a sacrifice to Him. || 5 || 1 || 3 ||

SIREE RAAG, FOURTH MEHL, VANAJAARAA ~ THE MERCHANT:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME. BY GURU'S GRACE:

The Name of the Lord, Har, Har, is Excellent and Sublime. He created everyone. The Lord cherishes all beings. He permeates each and every heart. Meditate forever on that Lord. Without Him, there is no other at all. Those who focus their consciousness on emotional attachment to Maya must leave; they depart crying out in despair. Servant Nanak meditates on the Naam, the Name of the Lord, his only Companion in the end. || 1 || I have none other than You, O Lord. In the Guru's Sanctuary, the Lord is found, O my merchant friend; by great good fortune, He is obtained. || 1 || Pause ||

Without the humble Saints, O Siblings of Destiny, no one has obtained the Lord's Name. Those who do their deeds in ego are like the prostitute's son, who has no name. The father's status is obtained only if the Guru is pleased and bestows His Favor. By great good fortune, the Guru is found; embrace love for the Lord, day and night. Servant Nanak has realized God; he sings the Lord's Praises through the actions he does. || 2 || In my mind there is such a deep yearning for the Lord, Har, Har. The Perfect Guru has implanted the Naam within me; I have found the Lord through the Lord God's Name. || 1 || Pause || As long as there is youth and health, meditate on the Naam. Along the way, the Lord shall go along with you, and in the end, He shall save you. I am a sacrifice to those, within whose minds the Lord has come to dwell. Those who have not remembered the Name of the Lord, Har, Har, shall leave with regret in the end. Those who have such pre-ordained destiny written upon their foreheads, O servant Nanak, meditate on the Naam. || 3 || O my mind, embrace love for the Lord, Har, Har. By great good fortune, the Guru is found; through the Word of the Guru's Shabad, we are carried across to the other side. || 1 || Pause || The Lord Himself creates, He Himself gives and takes away. The Lord Himself leads us astray in doubt; the Lord Himself imparts understanding. The minds of the Gurmukhs are illuminated and enlightened; they are so very rare. I am a sacrifice to those who find the Lord, through the Guru's Teachings. Servant Nanak's heart-lotus has blossomed forth, and the Lord, Har, Har, has come to dwell in the mind. || 4 || O mind, chant the Name of the Lord, Har, Har. Hurry to the Sanctuary of the Lord, the Guru, O my soul; all the painful residues of your past mistakes shall be taken away. || 1 || Pause || The All-pervading Lord dwells within each and every person's heart—how can He be obtained? By meeting the Perfect Guru, the True Guru, the Lord comes to dwell within the conscious mind. The Naam is my Support and Sustenance. From the Lord's Name, I obtain salvation and understanding. My faith is in the Name of the Lord, Har, Har. The Lord's Name is my status and honor. Servant Nanak meditates on the Naam, the Name of the Lord; He is dyed in the deep crimson color of the Lord's Love. || 5 || Meditate on the Lord, the True Lord God. Through the Guru's Word, you shall come to know the Lord God. From the Lord God, everything was created. || 1 || Pause || Those who have such pre-ordained destiny, come to the Guru and meet Him. They love to serve, O my merchant friend, and through the Guru, they are illuminated by the Name of the Lord, Har, Har. Blessed, blessed is the trade of those traders who have loaded the merchandise of the Wealth of the Lord. The faces of the Gurmukhs are radiant in the Court of the Lord; they come to the Lord and merge with Him. O servant Nanak, they alone find the Guru, with whom the Lord, the Treasure of Excellence, is pleased. || 6 || Meditate on the Lord, with every breath and morsel of food. The Gurmukhs embrace the Love of the Lord in their minds; they are continually occupied with the Lord's Name. || 1 || Pause || 1 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

VAAR OF SIREE RAAG, FOURTH MEHL, WITH SHALOKS:

SHALOK, THIRD MEHL: Among the ragas, Siree Raag is the best, if it inspires you to enshrine love for the True Lord. The True Lord comes to abide forever in the mind, and your understanding becomes steady and unequalled. The priceless jewel is obtained, by contemplating the Word of the Guru's Shabad. The tongue becomes true, the mind becomes true, and the body becomes true as well. O Nanak, forever true are the dealings of those who serve the True Guru. || 1 || THIRD MEHL: All other loves are transitory, as long as people do not love their Lord and Master. This mind is enticed by Maya—it cannot see or hear. Without seeing her Husband Lord, love does not well up; what can the blind person do? O Nanak, the True One who takes away the eyes of spiritual wisdom—He alone can restore them. || 2 || PAUREE: The Lord alone is the One Creator; there is only the One Court of the Lord. The One Lord's Command is the One and Only—enshrine the One Lord in your consciousness. Without that Lord, there is no other at all. Remove your fear, doubt and dread. Praise that Lord who protects you, inside your home, and outside as well. When that Lord becomes merciful, and one comes to chant the Lord's Name, one swims across the ocean of fear. || 1 || SHALOK, FIRST MEHL: The gifts belong to our Lord and Master; how can we compete with Him? Some remain awake and aware, and do not receive these gifts, while others are awakened from their sleep to be blessed. || 1 || FIRST MEHL: Faith, contentment and tolerance are the food and provisions of the angels. They obtain the Perfect Vision of the Lord, while those who gossip find no place of rest. || 2 || PAUREE: You Yourself created all; You Yourself delegate the tasks. You Yourself are pleased, beholding Your Own Glorious Greatness. O Lord, there is nothing at all beyond You. You are the True Lord. You Yourself are contained in all places. Meditate on that Lord, O Saints; He shall rescue and save you. || 2 || SHALOK, FIRST MEHL: Pride in social status is empty; pride in personal glory is useless. The One Lord gives shade to all beings. You may call yourself good; O Nanak, this will only be known when your honor is approved in God's Account. || 1 || SECOND MEHL: Die before the one whom you love; to live after he dies is to live a worthless life in this world. || 2 || PAUREE: You Yourself created the earth, and the two lamps of the sun and the moon. You created the fourteen world-shops, in which Your Business is transacted. The Lord bestows His Profits on those who become Gurmukh. The Messenger of Death does not touch those who drink in the True Ambrosial Nectar. They themselves are saved, along with their family, and all those who follow them are saved as well. || 3 || SHALOK, FIRST MEHL: He created the Creative Power of the Universe, within which He dwells.

One who reflects upon his allotted span of life, becomes the slave of God. The value of the Creative Power of the Universe cannot be known. Even if its value were known, it could not be described. Some think about religious rituals and regulations, but without understanding, how can they cross over to the other side? Let sincere faith be your bowing in prayer, and let the conquest of your mind be your objective in life. Wherever I look, there I see God's Presence. || 1 || THIRD MEHL: The Society of the Guru is not obtained like this, by trying to be near or far away. O Nanak, you shall meet the True Guru, if your mind remains in His Presence. || 2 || PAUREE: The seven islands, seven seas, nine continents, four Vedas and eighteen Puraanas—O Lord, You pervade and permeate all. Lord, everyone loves You. All beings and creatures meditate on You, Lord. You hold the earth in Your Hands. I am a sacrifice to those Gurmukhs who worship and adore the Lord. You Yourself are All-pervading; You stage this wondrous drama! || 4 || SHALOK, THIRD MEHL: Why ask for a pen, and why ask for ink? Write within your heart. Remain immersed forever in the Love of your Lord and Master, and your love for Him shall never break. Pen and ink shall pass away, along with what has been written. O Nanak, the Love of your Husband Lord shall never perish. The True Lord has bestowed it, as it was pre-ordained. || 1 || THIRD MEHL: That which is seen, shall not go along with you. What does it take to make you see this? The True Guru has implanted the True Name within; remain lovingly absorbed in the True One. O Nanak, the Word of His Shabad is True. By His Grace, it is obtained. || 2 || PAUREE: O Lord, You are inside and outside as well. You are the Knower of secrets. Whatever anyone does, the Lord knows. O my mind, think of the Lord. The one who commits sins lives in fear, while the one who lives righteously rejoices. O Lord, You Yourself are True, and True is Your Justice. Why should anyone be afraid? O Nanak, those who recognize the True Lord are blended with the True One. || 5 || SHALOK, THIRD MEHL: Burn the pen, and burn the ink; burn the paper as well. Burn the writer who writes in the love of duality. O Nanak, people do what is pre-ordained; they cannot do anything else. || 1 || THIRD MEHL: False is other reading, and false is other speaking, in the love of Maya. O Nanak, without the Name, nothing is permanent; those who read and read are ruined. || 2 || PAUREE: Great is the Greatness of the Lord, and the Kirtan of the Lord's Praises. Great is the Greatness of the Lord; His Justice is totally Righteous. Great is the Greatness of the Lord; people receive the fruits of the soul. Great is the Greatness of the Lord; He does not hear the words of the back-biters. Great is the Greatness of the Lord; He gives His Gifts without being asked. || 6 || SHALOK, THIRD MEHL: Those who act in ego shall all die. Their worldly possessions shall not go along with them. Because of their love of duality, they suffer in pain.

The Messenger of Death is watching all. O Nanak, the Gurmukhs are saved, by contemplating the True Name. || 1 || FIRST MEHL: We are good at talking, but our actions are bad. Mentally, we are impure and black, but outwardly, we appear white. We imitate those who stand and serve at the Lord's Door. They are attuned to the Love of their Husband Lord, and they experience the pleasure of His Love. They remain powerless, even while they have power; they remain humble and meek. O Nanak, our lives become profitable if we associate with them. || 2 || PAUREE: You Yourself are the water, You Yourself are the fish, and You Yourself are the net. You Yourself cast the net, and You Yourself are the bait. You Yourself are the lotus, unaffected and still brightly-colored in hundreds of feet of water. You Yourself liberate those who think of You for even an instant. O Lord, nothing is beyond You. I am delighted to behold You, through the Word of the Guru's Shabad. || 7 || SHALOK, THIRD MEHL: One who does not know the Hukam of the Lord's Command cries out in terrible pain. She is filled with deception, and she cannot sleep in peace. But if the soul-bride follows the Will of her Lord and Master, she shall be honored in her own home, and called to the Mansion of His Presence. O Nanak, by His Mercy, this understanding is obtained. By Guru's Grace, she is absorbed into the True One. || 1 || THIRD MEHL: O self-willed manmukh, devoid of the Naam, do not be misled upon beholding the color of the safflower. Its color lasts for only a few days—it is worthless! Attached to duality, the foolish, blind and stupid people waste away and die. Like worms, they live in manure, and in it, they die over and over again. O Nanak, those who are attuned to the Naam are dyed in the color of truth; they take on the intuitive peace and poise of the Guru. The color of devotional worship does not fade away; they remain intuitively absorbed in the Lord. || 2 || PAUREE: You created the entire universe, and You Yourself bring sustenance to it. Some eat and survive by practicing fraud and deceit; from their mouths they drop falsehood and lies. As it pleases You, You assign them their tasks. Some understand Truthfulness; they are given the inexhaustible treasure. Those who eat by remembering the Lord are prosperous, while those who do not remember Him stretch out their hands in need. || 8 || SHALOK, THIRD MEHL: The Pandits, the religious scholars, constantly read and recite the Vedas, for the sake of the love of Maya. In the love of duality, the foolish people have forgotten the Lord's Name; they shall receive their punishment. They never think of the One who gave them body and soul, who provides sustenance to all. The noose of death shall not be cut away from their necks; they shall come and go in reincarnation over and over again. The blind, self-willed manmukhs do not understand anything. They do what they are pre-ordained to do. Through perfect destiny, they meet the True Guru, the Giver of peace, and the Naam comes to abide in the mind. They enjoy peace, they wear peace, and they pass their lives in the peace of peace. O Nanak, they do not forget the Naam from the mind; they are honored in the Court of the Lord. || 1 || THIRD MEHL: Serving the True Guru, peace is obtained.

The True Name is the Treasure of Excellence. Follow the Guru's Teachings, and recognize your own self; the Divine Light of the Lord's Name shall shine within. The true ones practice Truth; greatness rests in the Great Lord. Body, soul and all things belong to the Lord—praise Him, and offer your prayers to Him. Sing the Praises of the True Lord through the Word of His Shabad, and you shall abide in the peace of peace. You may practice chanting, penance and austere self-discipline within your mind, but without the Name, life is useless. Through the Guru's Teachings, the Name is obtained, while the self-willed manmukh wastes away in emotional attachment. Please protect me, by the Pleasure of Your Will. Nanak is Your slave. || 2 || PAUREE: All are Yours, and You belong to all. You are the wealth of all. Everyone begs from You, and all offer prayers to You each day. Those, unto whom You give, receive everything. You are far away from some, and You are close to others. Without You, there is not even a place to stand begging. See this yourself and verify it in your mind. All praise You, O Lord; at Your Door, the Gurmukhs are enlightened. || 9 || SHALOK, THIRD MEHL: The Pandits, the religious scholars, read and read, and shout out loud, but they are attached to the love of Maya. They do not recognize God within themselves—they are so foolish and ignorant! In the love of duality, they try to teach the world, but they do not understand meditative contemplation. They lose their lives uselessly; they die, only to be re-born, over and over again. || 1 || THIRD MEHL: Those who serve the True Guru obtain the Name. Reflect on this and understand. Eternal peace and joy abide in their minds; they abandon their cries and complaints. Their identity consumes their identical identity, and their minds become pure by contemplating the Word of the Guru's Shabad. O Nanak, attuned to the Shabad, they are liberated. They love their Beloved Lord. || 2 || PAUREE: Service to the Lord is fruitful; through it, the Gurmukh is honored and approved. That person, with whom the Lord is pleased, meets with the Guru, and meditates on the Name of the Lord. Through the Word of the Guru's Shabad, the Lord is found. The Lord carries us across. Through stubborn-mindedness, none have found Him; go and consult the Vedas on this. O Nanak, he alone serves the Lord, whom the Lord attaches to Himself. || 10 || SHALOK, THIRD MEHL: O Nanak, he is a brave warrior, who conquers and subdues his vicious inner ego. Praising the Naam, the Name of the Lord, the Gurmukhs redeem their lives. They themselves are liberated forever, and they save all their ancestors. Those who love the Naam look beauteous at the Gate of Truth. The self-willed manmukhs die in egotism—even their death is painfully ugly. Everything happens according to the Lord's Will; what can the poor people do? Attached to self-conceit and duality, they have forgotten their Lord and Master. O Nanak, without the Name, everything is painful, and happiness is forgotten. || 1 || THIRD MEHL: The Perfect Guru has implanted the Name of the Lord within me. It has dispelled my doubts from within. I sing the Lord's Name and the Kirtan of the Lord's Praises; the Divine Light shines, and now I see the Way. Conquering my ego, I am lovingly focused on the One Lord; the Naam has come to dwell within me.

Following the Guru's Teachings, I cannot be touched by the Messenger of Death. I am absorbed in the True Name. The Creator Himself is All-pervading everywhere; He links those with whom He is pleased to His Name. Servant Nanak chants the Naam, and so he lives. Without the Name, he would die in an instant. || 2 || PAUREE: One who is accepted at the Court of the Lord shall be accepted in courts everywhere. Wherever he goes, he is recognized as honorable. Seeing his face, all sinners are saved. Within him is the Treasure of the Naam, the Name of the Lord. Through the Naam, he is exalted. He worships the Name, and believes in the Name; the Name erases all his sinful mistakes. Those who meditate on the Name, with one-pointed mind and focused consciousness, remain forever stable in the world. || 11 || SHALOK, THIRD MEHL: Worship the Divine, Supreme Soul, with the intuitive peace and poise of the Guru. If the individual soul has faith in the Supreme Soul, then it shall obtain realization within its own home. The soul becomes steady, and does not waver, by the natural inclination of the Guru's Loving Will. Without the Guru, intuitive wisdom does not come, and the filth of greed does not depart from within. If the Lord's Name abides within the mind, for a moment, even for an instant, it is like bathing at all the sixty-eight sacred shrines of pilgrimage. Filth does not stick to those who are true, but filth attaches itself to those who love duality. This filth cannot be washed off, even by bathing at the sixty-eight sacred shrines of pilgrimage. The self-willed manmukh does deeds in egotism; he earns only pain and more pain. O Nanak, the filthy ones become clean only when they meet and surrender to the True Guru. || 1 || THIRD MEHL: The self-willed manmukhs may be taught, but how can they really be taught? The manmukhs do not fit in at all. Because of their past actions, they are condemned to the cycle of reincarnation. Loving attention to the Lord and attachment to Maya are the two separate ways; all act according to the Hukam of the Lord's Command. The Gurmukh has conquered his own mind, by applying the Touchstone of the Shabad. He fights with his mind, he settles with his mind, and he is at peace with his mind. All obtain the desires of their minds, through the Love of the True Word of the Shabad. They drink in the Ambrosial Nectar of the Naam forever; this is how the Gurmukhs act. Those who struggle with something other than their own mind, shall depart having wasted their lives. The self-willed manmukhs, through stubborn-mindedness and the practice of falsehood, lose the game of life. Those who conquer their own mind, by Guru's Grace, lovingly focus their attention on the Lord. O Nanak, the Gurmukhs practice Truth, while the self-willed manmukhs continue coming and going in reincarnation. || 2 || PAUREE: O Saints of the Lord, O Siblings of Destiny, listen, and hear the Lord's Teachings, through the True Guru. Those who have good destiny pre-ordained and inscribed on their foreheads, grasp it and keep it enshrined in the heart. Through the Guru's Teachings, they intuitively taste the sublime, exquisite and ambrosial sermon of the Lord. The Divine Light shines in their hearts, and like the sun which removes the darkness of night, it dispels the darkness of ignorance. As Gurmukh, they behold with their eyes the Unseen, Imperceptible, Unknowable, Immaculate Lord. || 12 || SHALOK, THIRD MEHL:

Those who serve their True Guru are certified and accepted. They eradicate selfishness and conceit from within; they remain lovingly absorbed in the True One. Those who do not serve the True Guru waste away their lives in vain. O Nanak, the Lord does just as He pleases. No one has any say in this. || 1 || THIRD MEHL: With the mind encircled by wickedness and evil, people do evil deeds. The ignorant worship the love of duality; in the Lord's Court they shall be punished. So worship the Lord, the Light of the soul; without the True Guru, understanding is not obtained. Meditation, penance and austere self-discipline are found by surrendering to the True Guru's Will. By His Grace this is received. O Nanak, serve with this intuitive awareness; only that which is pleasing to the Lord is approved. || 2 || PAUREE: Chant the Name of the Lord, Har, Har, O my mind; it will bring you eternal peace, day and night. Chant the Name of the Lord, Har, Har, O my mind; meditating on it, all sins and misdeeds shall be erased. Chant the Name of the Lord, Har, Har, O my mind; through it, all poverty, pain and hunger shall be removed. Chant the Name of the Lord, Har, Har, O my mind; as Gurmukh, declare your love. One who has such pre-ordained destiny inscribed upon his forehead by the True Lord, chants the Naam, the Name of the Lord. || 13 || SHALOK, THIRD MEHL: Those who do not serve the True Guru, and who do not contemplate the Word of the Shabad—spiritual wisdom does not enter into their hearts; they are like dead bodies in the world. They go through the cycle of 8.4 million reincarnations, and they are ruined through death and rebirth. He alone serves the True Guru, whom the Lord Himself inspires to do so. The Treasure of the Naam is within the True Guru; by His Grace, it is obtained. Those who are truly attuned to the Word of the Guru's Shabad—their love is forever True. O Nanak, those who are united with Him shall not be separated again. They merge imperceptibly into God. || 1 || THIRD MEHL: One who knows the Benevolent Lord God is the true devotee of Bhagaautee. By Guru's Grace, he is self-realized. He restrains his wandering mind, and brings it back to its own home within the self. He remains dead while yet alive, and he chants the Name of the Lord. Such a Bhagaautee is most exalted. O Nanak, he merges into the True One. || 2 || THIRD MEHL: He is full of deceit, and yet he calls himself a devotee of Bhagaautee. Through hypocrisy, he shall never attain the Supreme Lord God. He slanders others, and pollutes himself with his own filth. Outwardly, he washes off the filth, but the impurity of his mind does not go away. He argues with the Sat Sangat, the True Congregation. Night and day, he suffers, engrossed in the love of duality. He does not remember the Name of the Lord, but still, he performs all sorts of empty rituals. That which is pre-ordained cannot be erased. O Nanak, without serving the True Guru, liberation is not obtained. || 3 || PAUREE: Those who meditate on the True Guru shall not be burnt to ashes. Those who meditate on the True Guru are satisfied and fulfilled. Those who meditate on the True Guru are not afraid of the Messenger of Death.

Those upon whom the Lord showers His Mercy, fall at the Feet of the True Guru. Here and hereafter, their faces are radiant; they go to the Lord's Court in robes of honor. || 14 || SHALOK, SECOND MEHL: Chop off that head which does not bow to the Lord. O Nanak, that human body, in which there is no pain of separation from the Lord—take that body and burn it. || 1 || FIFTH MEHL: Forgetting the Primal Lord, O Nanak, people are born and die, over and over again. Mistaking it for musk, they have fallen into the stinking pit of filth. || 2 || PAUREE: Meditate on that Name of the Lord, O my mind, whose Command rules over all. Chant that Name of the Lord, O my mind, which will save you at the very last moment. Chant that Name of the Lord, O my mind, which shall drive out all hunger and desire from your mind. Very fortunate and blessed is that Gurmukh who chants the Naam; it shall bring all slanderers and wicked enemies to fall at his feet. O Nanak, worship and adore the Naam, the Greatest Name of all, before which all come and bow. || 15 || SHALOK, THIRD MEHL: She may wear good clothes, but the bride is ugly and rude; her mind is false and impure. She does not walk in harmony with the Will of her Husband Lord. Instead, she foolishly gives Him orders. But she who walks in harmony with the Guru's Will, shall be spared all pain and suffering. That destiny which was pre-ordained by the Creator cannot be erased. She must dedicate her mind and body to her Husband Lord, and enshrine love for the Word of the Shabad. Without His Name, no one has found Him; see this and reflect upon it in your heart. O Nanak, she is beautiful and graceful; the Creator Lord ravishes and enjoys her. || 1 || THIRD MEHL: Attachment to Maya is an ocean of darkness; neither this shore nor the one beyond can be seen. The ignorant, self-willed manmukhs suffer in terrible pain; they forget the Lord's Name and drown. They arise in the morning and perform all sorts of rituals, but they are caught in the love of duality. Those who serve the True Guru cross over the terrifying world-ocean. O Nanak, the Gurmukhs keep the True Name enshrined in their hearts; they are absorbed into the True One. || 2 || PAUREE: The Lord pervades and permeates the water, the land and the sky; there is no other at all. The Lord Himself sits upon His Throne and administers justice. He beats and drives out the false-hearted. The Lord bestows glorious greatness upon those who are truthful. He administers righteous justice. So praise the Lord, everybody; He protects the poor and the lost souls. He honors the righteous and punishes the sinners. || 16 || SHALOK, THIRD MEHL: The self-willed manmukh, the foolish bride, is a filthy, rude and evil wife. Forsaking her Husband Lord and leaving her own home, she gives her love to another. Her desires are never satisfied, and she burns and cries out in pain. O Nanak, without the Name, she is ugly and ungraceful.

She is abandoned and left behind by her Husband Lord. || 1 || THIRD MEHL: The happy soul-bride is attuned to the Word of the Shabad; she is in love with the True Guru. She continually enjoys and ravishes her Beloved, with true love and affection. She is such a loveable, beautiful and noble woman. O Nanak, through the Naam, the happy soul-bride unites with the Lord of Union. || 2 || PAUREE: Lord, everyone sings Your Praises. You have freed us from bondage. Lord, everyone bows in reverence to You. You have saved us from our sinful ways. Lord, You are the Honor of the dishonored. Lord, You are the Strongest of the strong. The Lord beats down the egocentrics and corrects the foolish, self-willed manmukhs. The Lord bestows glorious greatness on His devotees, the poor, and the lost souls. || 17 || SHALOK, THIRD MEHL: One who walks in harmony with the Will of the True Guru, obtains the greatest glory. The Exalted Name of the Lord abides in his mind, and no one can take it away. That person, upon whom the Lord bestows His Grace, receives His Mercy. O Nanak, creativity is under the control of the Creator; how rare are those who, as Gurmukh, realize this! || 1 || THIRD MEHL: O Nanak, those who worship and adore the Lord's Name night and day, vibrate the String of the Lord's Love. Maya, the maid-servant of our Lord and Master, serves them. The Perfect One has made them perfect; by the Hukam of His Command, they are embellished. By Guru's Grace, they understand Him, and they find the gate of salvation. The self-willed manmukhs do not know the Lord's Command; they are beaten down by the Messenger of Death. But the Gurmukhs, who worship and adore the Lord, cross over the terrifying world-ocean. All their demerits are erased, and replaced with merits. The Guru Himself is their Forgiver. || 2 || PAUREE: The Lord's devotees have faith in Him. The Lord knows everything. No one is as great a Knower as the Lord; the Lord administers righteous justice. Why should we feel any burning anxiety, since the Lord does not punish without just cause? True is the Master, and True is His Justice; only the sinners are defeated. O devotees, praise the Lord with your palms pressed together; the Lord saves His humble devotees. || 18 || SHALOK, THIRD MEHL: Oh, if only I could meet my Beloved, and keep Him enshrined deep within my heart! I praise that God forever and ever, through love and affection for the Guru. O Nanak, that one upon whom He bestows His Glance of Grace is united with Him; such a person is the true soul-bride of the Lord. || 1 || THIRD MEHL: Serving the Guru, the Lord is obtained, when He bestows His Glance of Grace. They are transformed from humans into angels, meditating on the Naam, the Name of the Lord. They conquer their egotism and merge with the Lord; they are saved through the Word of the Guru's Shabad. O Nanak, they merge imperceptibly into the Lord, who has bestowed His Favor upon them. || 2 || PAUREE: The Lord Himself inspires us to worship Him; He reveals His Glorious Greatness. He Himself inspires us to place our faith in Him.

Thus He performs His Own Service. The Lord bestows bliss upon His devotees, and gives them a seat in the eternal home. He does not give the sinners any stability or place of rest; He consigns them to the depths of hell. The Lord blesses His devotees with His Love; He sides with them and saves them. || 19 || SHALOK, FIRST MEHL: False-mindedness is the drummer-woman; cruelty is the butcheress; slander of others in one's heart is the cleaning-woman, and deceitful anger is the outcast-woman. What good are the ceremonial lines drawn around your kitchen, when these four are seated there with you? Make Truth your self-discipline, and make good deeds the lines you draw; make chanting the Name your cleansing bath. O Nanak, those who do not walk in the ways of sin, shall be exalted in the world hereafter. || 1 || FIRST MEHL: Which is the swan, and which is the crane? It is only by His Glance of Grace. Whoever is pleasing to Him, O Nanak, is transformed from a crow into a swan. || 2 || PAUREE: Whatever work you wish to accomplish—tell it to the Lord. He will resolve your affairs; the True Guru gives His Guarantee of Truth. In the Society of the Saints, you shall taste the treasure of the Ambrosial Nectar. The Lord is the Merciful Destroyer of fear; He preserves and protects His slaves. O Nanak, sing the Glorious Praises of the Lord, and see the Unseen Lord God. || 20 || SHALOK, THIRD MEHL: Body and soul, all belong to Him. He gives His Support to all. O Nanak, become Gurmukh and serve Him, who is forever and ever the Giver. I am a sacrifice to those who meditate on the Formless Lord. Their faces are forever radiant, and the whole world bows in reverence to them. || 1 || THIRD MEHL: Meeting the True Guru, I am totally transformed; I have obtained the nine treasures to use and consume. The Siddhis—the eighteen supernatural spiritual powers—follow in my footsteps; I dwell in my own home, within my own self. The Unstruck Melody constantly vibrates within; my mind is exalted and uplifted—I am lovingly absorbed in the Lord. O Nanak, devotion to the Lord abides within the minds of those who have such pre-ordained destiny written on their foreheads. || 2 || PAUREE: I am a minstrel of the Lord God, my Lord and Master; I have come to the Lord's Door. The Lord has heard my sad cries from within; He has called me, His minstrel, into His Presence. The Lord called His minstrel in, and asked, "Why have you come here?" "O Merciful God, please grant me the gift of continual meditation on the Lord's Name." And so the Lord, the Great Giver, inspired Nanak to chant the Lord's Name, and blessed him with robes of honor. || 21 || 1 || SUDH ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SIREE RAAG, KABEER JEE: TO BE SUNG TO THE TUNE OF "AYK SU-AAN" :

The mother thinks that her son is growing up; she does not understand that, day by day, his life is diminishing.

Calling him, “Mine, mine”, she fondles him lovingly, while the Messenger of Death looks on and laughs. || 1 || You have misled the world so deeply in doubt. How can people understand You, when they are entranced by Maya? || 1 || Pause || Says Kabeer, give up the pleasures of corruption, or else you will surely die of them. Meditate on the Lord, O mortal being, through the Word of His Bani; you shall be blessed with eternal life. In this way, shall you cross over the terrifying world-ocean. || 2 || As it pleases Him, people embrace love for the Lord, and doubt and delusion are dispelled from within. Intuitive peace and poise well up within, and the intellect is awakened to spiritual wisdom. By Guru’s Grace, the inner being is touched by the Lord’s Love. || 3 || In this association, there is no death. Recognizing the Hukam of His Command, you shall meet with your Lord and Master. || 1 || Second Pause || SIREE RAAG, TRILOCHAN: The mind is totally attached to Maya; the mortal has forgotten his fear of old age and death. Gazing upon his family, he blossoms forth like the lotus flower; the deceitful person watches and covets the homes of others. || 1 || When the powerful Messenger of Death comes, no one can stand against his awesome power. Rare, very rare, is that friend who comes and says, “O my Beloved, take me into Your Embrace! O my Lord, please save me!” || 1 || Pause || Indulging in all sorts of princely pleasures, O mortal, you have forgotten God; you have fallen into the world-ocean, and you think that you have become immortal. Cheated and plundered by Maya, you do not think of God, and you waste your life in laziness. || 2 || The path you must walk is treacherous and terrifying, O mortal; neither the sun nor the moon shine there. Your emotional attachment to Maya will be forgotten, when you have to leave this world. || 3 || Today, it became clear to my mind that the Righteous Judge of Dharma is watching us. His messengers, with their awesome power, crush people between their hands; I cannot stand against them. || 4 || If someone is going to teach me something, let it be that the Lord is pervading the forests and fields. O Dear Lord, You Yourself know everything; so prays Trilochan, Lord. || 5 || 2 || SIREE RAAG, DEVOTEE KABEER JEE: Listen, O religious scholar: the One Lord alone is Wondrous; no one can describe Him. He fascinates the angels, the celestial singers and the heavenly musicians; he has strung the three worlds upon His Thread. || 1 || The Unstruck Melody of the Sovereign Lord’s Harp vibrates; by His Glance of Grace, we are lovingly attuned to the Sound-current of the Naad. || 1 || Pause || The Tenth Gate of my crown chakra is the distilling fire, and the channels of the Ida and Pingala are the funnels, to pour in and empty out the golden vat. Into that vat, there trickles a gentle stream of the most sublime and pure essence of all distilled essences. || 2 || Something wonderful has happened—the breath has become the cup. In all the three worlds, such a Yogi is unique. What king can compare to him? || 3 || This spiritual wisdom of God, the Supreme Soul, has illuminated my being. Says Kabeer, I am attuned to His Love. All the rest of the world is deluded by doubt, while my mind is intoxicated with the Sublime Essence of the Lord. || 4 || 3 ||

SREE RAAG, THE WORD OF DEVOTEE BAYNEE JEE: TO BE SUNG TO THE TUNE OF "PEHRAY":

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O man, when you were coiled in the cradle of the womb, upside-down, you were absorbed in meditation. You took no pride in your perishable body; night and day were all the same to you—you lived unknowing, in the silence of the void. Remember the terrible pain and suffering of those days, now that you have spread out the net of your consciousness far and wide. Leaving the womb, you entered this mortal world; you have forgotten the Lord from your mind. || 1 || Later, you will regret and repent—you fool! Why are you engrossed in evil-mindedness and skepticism? Think of the Lord, or else you shall be led to the City of Death. Why are you wandering around, out of control? || 1 || Pause || You play like a child, craving sweets; moment by moment, you become more entangled in emotional attachment. Tasting good and bad, you eat nectar and then poison, and then the five passions appear and torture you. Abandoning meditation, penance and self-restraint, and the wisdom of good actions, you do not worship and adore the Lord's Name. You are overflowing with sexual desire, and your intellect is stained with darkness; you are held in the grip of Shakti's power. || 2 || In the heat of youthful passion, you look with desire upon the faces of other men's wives; you do not distinguish between good and evil. Drunk with sexual desire and other great sins, you go astray, and do not distinguish between vice and virtue. Gazing upon your children and your property, your mind is proud and arrogant; you cast out the Lord from your heart. When others die, you measure your own wealth in your mind; you waste your life in the pleasures of the mouth and sexual organs. || 3 || Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it comes from the seventh underworld. Your eyes water, and your intellect and strength have left you; but still, your sexual desire churns and drives you on. And so, your intellect has dried up through corruption, and the lotus flower of your body has wilted and withered. You have forsaken the Bani, the Word of the Immortal Lord, in this mortal world; in the end, you shall regret and repent. || 4 || Gazing upon the tiny bodies of your children, love has welled up within your heart; you are proud of them, but you do not understand. You long for the dignity of a long life, but your eyes can no longer see anything. Your light has gone out, and the bird of your mind has flown away; you are no longer welcome in your own home and courtyard. Says Baynee, listen, O devotee: who has ever attained liberation after such a death? || 5 || SREE RAAG: You are me, and I am You—what is the difference between us? We are like gold and the bracelet, or water and the waves. || 1 || If I did not commit any sins, O Infinite Lord, how would You have acquired the name, 'Redeemer of sinners'? || 1 || Pause || You are my Master, the Inner-knower, Searcher of hearts. The servant is known by his God, and the Lord and Master is known by His servant. || 2 || Grant me the wisdom to worship and adore You with my body. O Ravi Daas, one who understands that the Lord is equally in all, is very rare. || 3 ||

RAAG MAAJH, CHAU-PADAS, FIRST HOUSE, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD.
THE NAME IS TRUTH.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING, BEYOND BIRTH, SELF-EXISTENT.

BY GURU'S GRACE:

The Name of the Lord, Har, Har, is pleasing to my mind. By great good fortune, I meditate on the Lord's Name. The Perfect Guru has attained spiritual perfection in the Name of the Lord. How rare are those who follow the Guru's Teachings. || 1 || I have loaded my pack with the provisions of the Name of the Lord, Har, Har. The Companion of my breath of life shall always be with me. The Perfect Guru has implanted the Lord's Name within me. I have the Imperishable Treasure of the Lord in my lap. || 2 || The Lord, Har, Har, is my Best Friend; He is my Beloved Lord King. If only someone would come and introduce me to Him, the Rejuvenator of my breath of life. I cannot survive without seeing my Beloved. My eyes are welling up with tears. || 3 || My Friend, the True Guru, has been my Best Friend since I was very young. I cannot survive without seeing Him, O my mother! O Dear Lord, please show Mercy to me, that I may meet the Guru. Servant Nanak gathers the Wealth of the Lord's Name in his lap. || 4 || 1 || MAAJH, FOURTH MEHL: The Lord is my mind, body and breath of life. I do not know any other than the Lord. If only I could have the good fortune to meet some friendly Saint; he might show me the Way to my Beloved Lord God. || 1 || I have searched my mind and body, through and through. How can I meet my Darling Beloved, O my mother? Joining the Sat Sangat, the True Congregation, I ask about the Path to God. In that Congregation, the Lord God abides. || 2 || My Darling Beloved True Guru is my Protector. I am a helpless child—please cherish me. The Guru, the Perfect True Guru, is my Mother and Father. Obtaining the Water of the Guru, the lotus of my heart blossoms forth. || 3 || Without seeing my Guru, sleep does not come. My mind and body are afflicted with the pain of separation from the Guru. O Lord, Har, Har, show mercy to me, that I may meet my Guru. Meeting the Guru, servant Nanak blossoms forth. || 4 || 2 ||

MAAJH, FOURTH MEHL: Read of the Lord's Glories and reflect upon the Lord's Glories. Listen continually to the Sermon of the Naam, the Name of the Lord, Har, Har. Joining the Sat Sangat, the True Congregation, and singing the Glorious Praises of the Lord, you shall cross over the treacherous and terrifying world-ocean. || 1 || Come, friends, let us meet our Lord. Bring me a message from my Beloved. He alone is a friend, companion, beloved and brother of mine, who shows me the way to the Lord, the Lord of all. || 2 || My illness is known only to the Lord and the Perfect Guru. I cannot continue living without chanting the Naam. So give me the medicine, the Mantra of the Perfect Guru. Through the Name of the Lord, Har, Har, I am saved. || 3 || I am just a poor song-bird, in the Sanctuary of the True Guru, who has placed the Drop of Water, the Lord's Name, Har, Har, in my mouth. The Lord is the Treasure of Water; I am just a fish in that water. Without this Water, servant Nanak would die. || 4 || 3 || MAAJH, FOURTH MEHL: O servants of the Lord, O Saints, O my Siblings of Destiny, let us join together! Show me the way to my Lord God—I am so hungry for Him! Please reward my faith, O Life of the World, O Great Giver. Obtaining the Blessed Vision of the Lord's Darshan, my mind is fulfilled. || 1 || Joining the Sat Sangat, the True Congregation, I chant the Bani of the Lord's Word. The Sermon of the Lord, Har, Har, is pleasing to my mind. The Ambrosial Nectar of the Lord's Name, Har, Har, is so sweet to my mind. Meeting the True Guru, I drink in this Ambrosial Nectar. || 2 || By great good fortune, the Lord's Congregation is found, while the unfortunate ones wander around in doubt, enduring painful beatings. Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution. || 3 || Come and meet me, O Life of the World, my Beloved. Please bless me with Your Mercy, and enshrine Your Name, Har, Har, within my mind. Through the Guru's Teachings, the Sweet Name has become pleasing to my mind. Servant Nanak's mind is drenched and delighted with the Naam. || 4 || 4 || MAAJH, FOURTH MEHL: Through the Guru, I have obtained the Lord's spiritual wisdom. I have obtained the Sublime Essence of the Lord. My mind is imbued with the Love of the Lord; I drink in the Sublime Essence of the Lord. With my mouth, I chant the Name of the Lord, Har, Har; my mind is filled to overflowing with the Sublime Essence of the Lord. || 1 || Come, O Saints, and lead me to my Lord's Embrace. Recite to me the Sermon of my Beloved. I dedicate my mind to those Saints of the Lord, who chant the Word of the Guru's Bani with their mouths. || 2 || By great good fortune, the Lord has led me to meet His Saint. The Perfect Guru has placed the Sublime Essence of the Lord into my mouth. The unfortunate ones do not find the True Guru; the self-willed manmukhs continually endure reincarnation through the womb. || 3 || God, the Merciful, has Himself bestowed His Mercy. He has totally removed the poisonous pollution of egotism. O Nanak, in the shops of the city of the human body, the Gurmukhs buy the merchandise of the Lord's Name. || 4 || 5 || MAAJH, FOURTH MEHL: I meditate on the Glorious Praises of the Lord of the Universe, and the Name of the Lord. Joining the Sangat, the Holy Congregation, the Name comes to dwell in the mind. The Lord God is our Lord and Master, Inaccessible and Unfathomable.

Meeting the True Guru, I enjoy the Sublime Essence of the Lord. || 1 || Blessed, blessed are the humble servants of the Lord, who know the Lord God. I go and ask those humble servants about the Mysteries of the Lord. I wash and massage their feet; joining with the humble servants of the Lord, I drink in the Sublime Essence of the Lord. || 2 || The True Guru, the Giver, has implanted the Naam, the Name of the Lord, within me. By great good fortune, I have obtained the Blessed Vision of the Guru's Darshan. The True Essence is Ambrosial Nectar; through the Ambrosial Words of the Perfect Guru, this Amrit is obtained. || 3 || O Lord, lead me to the Sat Sangat, the True Congregation, and the true beings. Joining the Sat Sangat, I meditate on the Lord's Name. O Nanak, I listen and chant the Lord's Sermon; through the Guru's Teachings, I am fulfilled by the Name of the Lord. || 4 || 6 || MAAJH, FOURTH MEHL: Come, dear sisters—let us join together. I am a sacrifice to the one who tells me of my Beloved. Joining the Sat Sangat, the True Congregation, I have found the Lord, my Best Friend. I am a sacrifice to the True Guru. || 1 || Wherever I look, there I see my Lord and Master. You are permeating each and every heart, O Lord, Inner-knower, Searcher of Hearts. The Perfect Guru has shown me that the Lord is always with me. I am forever a sacrifice to the True Guru. || 2 || There is only one breath; all are made of the same clay; the light within all is the same. The One Light pervades all the many and various beings. This Light intermingles with them, but it is not diluted or obscured. By Guru's Grace, I have come to see the One. I am a sacrifice to the True Guru. || 3 || Servant Nanak speaks the Ambrosial Bani of the Word. It is dear and pleasing to the minds of the GurSikhs. The Guru, the Perfect True Guru, shares the Teachings. The Guru, the True Guru, is Generous to all. || 4 || 7 || SEVEN CHAU-PADAS OF THE FOURTH MEHL. ||

MAAJH, FIFTH MEHL, CHAU-PADAS, FIRST HOUSE:

My mind longs for the Blessed Vision of the Guru's Darshan. It cries out like the thirsty song-bird. My thirst is not quenched, and I can find no peace, without the Blessed Vision of the Beloved Saint. || 1 || I am a sacrifice, my soul is a sacrifice, to the Blessed Vision of the Beloved Saint Guru. || 1 || Pause || Your Face is so Beautiful, and the Sound of Your Words imparts intuitive wisdom. It is so long since this sparrow-hawk has had even a glimpse of water. Blessed is that land where You dwell, O my Friend and Intimate Divine Guru. || 2 || I am a sacrifice, I am forever a sacrifice, to my Friend and Intimate Divine Guru. || 1 || Pause || When I could not be with You for just one moment, the Dark Age of Kali Yuga dawned for me.

When will I meet You, O my Beloved Lord? I cannot endure the night, and sleep does not come, without the Sight of the Beloved Guru's Court. || 3 || I am a sacrifice, my soul is a sacrifice, to that True Court of the Beloved Guru. || 1 || Pause || By good fortune, I have met the Saint Guru. I have found the Immortal Lord within the home of my own self. I will now serve You forever, and I shall never be separated from You, even for an instant. Servant Nanak is Your slave, O Beloved Master. || 4 || I am a sacrifice, my soul is a sacrifice; servant Nanak is Your slave, Lord. || Pause || 1 || 8 || RAAG MAAJH, FIFTH MEHL: Sweet is that season when I remember You. Sublime is that work which is done for You. Blessed is that heart in which You dwell, O Giver of all. || 1 || You are the Universal Father of all, O my Lord and Master. Your nine treasures are an inexhaustible storehouse. Those unto whom You give are satisfied and fulfilled; they become Your devotees, Lord. || 2 || All place their hopes in You. You dwell deep within each and every heart. All share in Your Grace; none are beyond You. || 3 || You Yourself liberate the Gurmukhs; You Yourself consign the self-willed manmukhs to wander in reincarnation. Slave Nanak is a sacrifice to You; Your Entire Play is self-evident, Lord. || 4 || 2 || 9 || MAAJH, FIFTH MEHL: The Unstruck Melody resounds and resonates in peaceful ease. I rejoice in the eternal bliss of the Word of the Shabad. In the cave of intuitive wisdom I sit, absorbed in the silent trance of the Primal Void. I have obtained my seat in the heavens. || 1 || After wandering through many other homes and houses, I have returned to my own home, and I have found what I was longing for. I am satisfied and fulfilled; O Saints, the Guru has shown me the Fearless Lord God. || 2 || He Himself is the King, and He Himself is the people. He Himself is in Nirvaanaa, and He Himself indulges in pleasures. He Himself sits on the throne of true justice, answering the cries and prayers of all. || 3 || As I have seen Him, so have I described Him. This Sublime Essence comes only to one who knows the Mystery of the Lord. His light merges into the Light, and he finds peace. O servant Nanak, this is all the Extension of the One. || 4 || 3 || 10 || MAAJH, FIFTH MEHL: That house, in which the soul-bride has married her Husband Lord—in that house, O my companions, sing the songs of rejoicing. Joy and celebrations decorate that house, in which the Husband Lord has adorned His soul-bride. || 1 || She is virtuous, and she is very fortunate; she is noble and tender-hearted. The happy soul-bride is loved by her Husband. She is beautiful, wise, and clever. That soul-bride is the beloved of her Husband Lord. || 2 || She is well-mannered, noble and distinguished. She is decorated and adorned with wisdom. She is from a most respected family; she is the queen, adorned with the Love of her Husband Lord. || 3 || Her glory cannot be described; she melts in the Embrace of her Husband Lord.

Her marriage is eternal; her Husband is Inaccessible and Incomprehensible. O Servant Nanak, His Love is her only Support. || 4 || 4 || 11 || MAAJH, FIFTH MEHL: I have searched and searched, seeking the Blessed Vision of His Darshan. I travelled through all sorts of woods and forests. My Lord, Har, Har, is both absolute and related, unmanifest and manifest; is there anyone who can come and unite me with Him? || 1 || People recite from memory the wisdom of the six schools of philosophy; they perform worship services, wear ceremonial religious marks on their foreheads, and take ritual cleansing baths at sacred shrines of pilgrimage. They perform the inner cleansing practice with water and adopt the eighty-four Yogic postures; but still, they find no peace in any of these. || 2 || They chant and meditate, practicing austere self-discipline for years and years; they wander on journeys all over the earth; and yet, their hearts are not at peace, even for an instant. The Yogi rises up and goes out, over and over again. || 3 || By His Mercy, I have met the Holy Saint. My mind and body have been cooled and soothed; I have been blessed with patience and composure. The Immortal Lord God has come to dwell within my heart. Nanak sings the songs of joy to the Lord. || 4 || 5 || 12 || MAAJH, FIFTH MEHL: The Supreme Lord God is Infinite and Divine; He is Inaccessible, Incomprehensible, Invisible and Inscrutable. Merciful to the meek, Sustainer of the World, Lord of the Universe—meditating on the Lord, the Gurmukhs find salvation. || 1 || The Gurmukhs are emancipated by the Lord. The Lord Krishna becomes the Gurmukh's Companion. The Gurmukh finds the Merciful Lord. He is not found any other way. || 2 || He does not need to eat; His Hair is Wondrous and Beautiful; He is free of hate. Millions of people worship His Feet. He alone is a devotee, who becomes Gurmukh, whose heart is filled with the Lord, Har, Har. || 3 || Forever fruitful is the Blessed Vision of His Darshan; He is Infinite and Incomparable. He is Awesome and All-powerful; He is forever the Great Giver. As Gurmukh, chant the Naam, the Name of the Lord, and you shall be carried across. O Nanak, rare are those who know this state! || 4 || 6 || 13 || MAAJH, FIFTH MEHL: As You command, I obey; as You give, I receive. You are the Pride of the meek and the poor. You are everything; You are my Beloved. I am a sacrifice to Your Creative Power. || 1 || By Your Will, we wander in the wilderness; by Your Will, we find the path. By Your Will, we become Gurmukh and sing the Glorious Praises of the Lord. By Your Will, we wander in doubt through countless lifetimes. Everything happens by Your Will. || 2 || No one is foolish, and no one is clever. Your Will determines everything; You are Inaccessible, Incomprehensible, Infinite and Unfathomable. Your Value cannot be expressed. || 3 || Please bless me with the dust of the Saints, O my Beloved. I have come and fallen at Your Door, O Lord. Gazing upon the Blessed Vision of His Darshan, my mind is fulfilled. O Nanak, with natural ease, I merge into Him. || 4 || 7 || 14 || MAAJH, FIFTH MEHL: They forget the Lord, and they suffer in pain. Afflicted with hunger, they run around in all directions. Meditating in remembrance on the Naam, they are happy forever. The Lord, Merciful to the meek, bestows it upon them. || 1 || My True Guru is absolutely All-powerful.

When I dwell upon Him in my soul, all my sorrows depart. The sickness of anxiety and the disease of ego are cured; He Himself cherishes me. || 2 || Like a child, I ask for everything. God is Bountiful and Beautiful; He never comes up empty. Again and again, I fall at His Feet. He is Merciful to the meek, the Sustainer of the World. || 3 || I am a sacrifice to the Perfect True Guru, who has shattered all my bonds. With the Naam, the Name of the Lord, in my heart, I have been purified. O Nanak, His Love has imbued me with nectar. || 4 || 8 || 15 || MAAJH, FIFTH MEHL: O my Love, Sustainer of the World, Merciful, Loving Lord, Profoundly Deep, Infinite Lord of the Universe, Highest of the High, Unfathomable, Infinite Lord and Master: continually remembering You in deep meditation, I live. || 1 || O Destroyer of pain, Priceless Treasure, Fearless, free of hate, Unfathomable, Immeasurable, of Undying Form, Unborn, Self-illumined: remembering You in meditation, my mind is filled with a deep and profound peace. || 2 || The Joyous Lord, the Sustainer of the World, is my constant Companion. He cherishes the high and the low. The Nectar of the Name satisfies my mind. As Gurmukh, I drink in the Ambrosial Nectar. || 3 || In suffering and in comfort, I meditate on You, O Beloved. I have obtained this sublime understanding from the Guru. You are Nanak's Support, O my Lord and Master; through Your Love, I swim across to the other side. || 4 || 9 || 16 || MAAJH, FIFTH MEHL: Blessed is that time when I meet the True Guru. Gazing upon the Fruitful Vision of His Darshan, I have been saved. Blessed are the hours, the minutes and the seconds—blessed is that Union with Him. || 1 || Making the effort, my mind has become pure. Walking on the Lord's Path, my doubts have all been cast out. The True Guru has inspired me to hear the Treasure of the Naam; all my illness has been dispelled. || 2 || The Word of Your Bani is inside and outside as well. You Yourself chant it, and You Yourself speak it. The Guru has said that He is One—All is the One. There shall never be any other. || 3 || I drink in the Lord's Ambrosial Essence from the Guru; the Lord's Name has become my clothing and food. The Name is my delight, the Name is my play and entertainment. O Nanak, I have made the Name my enjoyment. || 4 || 10 || 17 || MAAJH, FIFTH MEHL: I beg of all the Saints: please, give me the merchandise. I offer my prayers—I have forsaken my pride. I am a sacrifice, hundreds of thousands of times a sacrifice, and I pray: please, give me the dust of the feet of the Saints. || 1 || You are the Giver, You are the Architect of Destiny. You are All-powerful, the Giver of Eternal Peace. You bless everyone. Please bring my life to fulfillment. || 2 || The body-temple is sanctified by the Blessed Vision of Your Darshan, and thus, the impregnable fort of the soul is conquered. You are the Giver, You are the Architect of Destiny. There is no other warrior as great as You. || 3 ||

I applied the dust of the feet of the Saints to my face. My evil-mindedness disappeared, along with my misfortune and false-mindedness. I sit in the true home of my self; I sing His Glorious Praises. O Nanak, my falsehood has vanished! || 4 || 11 || 18 || MAAJH, FIFTH MEHL: I shall never forget You—You are such a Great Giver! Please grant Your Grace, and imbue me with the love of devotional worship. If it pleases You, let me meditate on You day and night; please, grant me this gift! || 1 || Into this blind clay, You have infused awareness. Everything, everywhere which You have given is good. Bliss, joyful celebrations, wondrous plays and entertainment—whatever pleases You, comes to pass. || 2 || Everything we receive is a gift from Him—the thirty-six delicious foods to eat, cozy beds, cooling breezes, peaceful joy and the experience of pleasure. || 3 || Give me that state of mind, by which I may not forget You. Give me that understanding, by which I may meditate on You. I sing Your Glorious Praises with each and every breath. Nanak takes the Support of the Guru's Feet. || 4 || 12 || 19 || MAAJH, FIFTH MEHL: To praise You is to follow Your Command and Your Will. That which pleases You is spiritual wisdom and meditation. That which pleases God is chanting and meditation; to be in harmony with His Will is perfect spiritual wisdom. || 1 || He alone sings Your Ambrosial Naam, who is pleasing to Your Mind, O my Lord and Master. You belong to the Saints, and the Saints belong to You. The minds of the Saints are attuned to You, O my Lord and Master. || 2 || You cherish and nurture the Saints. The Saints play with You, O Sustainer of the World. Your Saints are very dear to You. You are the breath of life of the Saints. || 3 || My mind is a sacrifice to those Saints who know You, and are pleasing to Your Mind. In their company I have found a lasting peace. Nanak is satisfied and fulfilled with the Sublime Essence of the Lord. || 4 || 13 || 20 || MAAJH, FIFTH MEHL: You are the Ocean of Water, and I am Your fish. Your Name is the drop of water, and I am a thirsty sparrow-hawk. You are my hope, and You are my thirst. My mind is absorbed in You. || 1 || Just as the baby is satisfied by drinking milk, and the poor person is pleased by seeing wealth, and the thirsty person is refreshed by drinking cool water, so is this mind drenched with delight in the Lord. || 2 || Just as the darkness is lit up by the lamp, and the hopes of the wife are fulfilled by thinking about her husband, and people are filled with bliss upon meeting their beloved, so is my mind imbued with the Lord's Love. || 3 || The Saints have set me upon the Lord's Path. By the Grace of the Holy Saint, I have been attuned to the Lord. The Lord is mine, and I am the slave of the Lord. O Nanak, the Guru has blessed me with the True Word of the Shabad. || 4 || 14 || 21 || MAAJH, FIFTH MEHL: The Ambrosial Naam, the Name of the Lord, is eternally pure. The Lord is the Giver of Peace and the Dispeller of sorrow.

I have seen and tasted all other flavors, but to my mind, the Subtle Essence of the Lord is the sweetest of all. || 1 || Whoever drinks this in, is satisfied. Whoever obtains the Sublime Essence of the Naam becomes immortal. The Treasure of the Naam is obtained by one whose mind is filled with the Word of the Guru's Shabad. || 2 || One who obtains the Sublime Essence of the Lord is satisfied and fulfilled. One who obtains this Flavor of the Lord does not waver. One who has this destiny written on his forehead obtains the Name of the Lord, Har, Har. || 3 || The Lord has come into the hands of the One, the Guru, who has blessed so many with good fortune. Attached to Him, a great many have been liberated. The Gurmukh obtains the Treasure of the Naam; says Nanak, those who see the Lord are very rare. || 4 || 15 || 22 || MAAJH, FIFTH MEHL: My Lord, Har, Har, Har, is the nine treasures, the supernatural spiritual powers of the Siddhas, wealth and prosperity. He is the Deep and Profound Treasure of Life. Hundreds of thousands, even millions of pleasures and delights are enjoyed by one who falls at the Guru's Feet. || 1 || Gazing upon the Blessed Vision of His Darshan, all are sanctified, and all family and friends are saved. By Guru's Grace, I meditate on the Inaccessible and Unfathomable True Lord. || 2 || The One, the Guru, who is sought by all—only a few, by great good fortune, receive His Darshan. His Place is lofty, infinite and unfathomable; the Guru has shown me that palace. || 3 || Your Ambrosial Name is deep and profound. That person is liberated, in whose heart You dwell. The Guru cuts away all his bonds; O Servant Nanak, he is absorbed in the poise of intuitive peace. || 4 || 16 || 23 || MAAJH, FIFTH MEHL: By God's Grace, I meditate on the Lord, Har, Har. By God's Kindness, I sing the songs of joy. While standing and sitting, while sleeping and while awake, meditate on the Lord, all your life. || 1 || The Holy Saint has given me the Medicine of the Naam. The residues of my mistakes have been cut out, and I have become pure. I am filled with bliss, and all my pains have been taken away. All my suffering has been dispelled. || 2 || One who has my Beloved on his side, is liberated from the world-ocean. One who recognizes the Guru practices Truth; why should he be afraid? || 3 || Since I found the Company of the Holy and met the Guru, the demon of pride has departed. With each and every breath, Nanak sings the Lord's Praises. The True Guru has covered my sins. || 4 || 17 || 24 || MAAJH, FIFTH MEHL: Through and through, the Lord is intermingled with His servant. God, the Giver of Peace, cherishes His servant. I carry the water, wave the fan, and grind the grain for the servant of my Lord and Master. || 1 || God has cut the noose from around my neck; He has placed me in His Service. The Lord and Master's Command is pleasing to the mind of His servant. He does that which pleases his Lord and Master. Inwardly and outwardly, the servant knows his Lord. || 2 || You are the All-knowing Lord and Master; You know all ways and means.

The servant of the Lord and Master enjoys the Love and Affection of the Lord. That which belongs to the Lord and Master, belongs to His servant. The servant becomes distinguished in association with his Lord and Master. || 3 || He, whom the Lord and Master dresses in the robes of honor, is not called to answer for his account any longer. Nanak is a sacrifice to that servant. He is the pearl of the deep and unfathomable Ocean of God. || 4 || 18 || 25 || MAAJH, FIFTH MEHL: Everything is within the home of the self; there is nothing beyond. One who searches outside is deluded by doubt. By Guru's Grace, one who has found the Lord within is happy, inwardly and outwardly. || 1 || Slowly, gently, drop by drop, the stream of nectar trickles down within. The mind drinks it in, hearing and reflecting on the Word of the Shabad. It enjoys bliss and ecstasy day and night, and plays with the Lord forever and ever. || 2 || I was separated and cut off from the Lord for so many lifetimes; by the Grace of the Holy Saint, the dried-up branches have blossomed forth again in their greenery. I have obtained this sublime understanding, and I meditate on the Naam; as Gurmukh, I have met the Lord. || 3 || As the waves of water merge again with the water, so does my light merge again into the Light. Says Nanak, the veil of illusion has been cut away, and I shall not go out wandering any more. || 4 || 19 || 26 || MAAJH, FIFTH MEHL: I am a sacrifice to those who have heard of You. I am a sacrifice to those whose tongues speak of You. Again and again, I am a sacrifice to those who meditate on You with mind and body. || 1 || I wash the feet of those who walk upon Your Path. With my eyes, I long to behold those kind people. I offer my mind to those friends, who have met the Guru and found God. || 2 || Very fortunate are those who know You. In the midst of all, they remain detached and balanced in Nirvaanaa. In the Saadh Sangat, the Company of the Holy, they cross over the terrifying world-ocean, and conquer all their evil passions. || 3 || My mind has entered their Sanctuary. I have renounced my pride in my own strength, and the darkness of emotional attachment. Please bless Nanak with the Gift of the Naam, the Name of the Inaccessible and Unfathomable God. || 4 || 20 || 27 || MAAJH, FIFTH MEHL: You are the tree; Your branches have blossomed forth. From the very small and subtle, You have become huge and manifest. You are the Ocean of Water, and You are the foam and the bubbles on its surface. I cannot see any other except You, Lord. || 1 || You are the thread, and You are also the beads. You are the knot, and You are the primary bead of the maalaa. In the beginning, in the middle and in the end, there is God. I cannot see any other except You, Lord. || 2 || You transcend all qualities, and You possess the supreme qualities. You are the Giver of peace. You are detached in Nirvaanaa, and You are the Enjoyer, imbued with love. You Yourself know Your Own Ways; You dwell upon Yourself. || 3 || You are the Master, and then again, You are the servant. O God, You Yourself are the Manifest and the Unmanifest. Slave Nanak sings Your Glorious Praises forever.

Please, just for a moment, bless him with Your Glance of Grace. || 4 || 21 || 28 || MAAJH, FIFTH MEHL: Blessed are those words, by which the Naam is chanted. Rare are those who know this, by Guru's Grace. Blessed is that time when one sings and hears the Lord's Name. Blessed and approved is the coming of such a one. || 1 || Those eyes which behold the Blessed Vision of the Lord's Darshan are approved and accepted. Those hands which write the Praises of the Lord are good. Those feet which walk in the Lord's Way are beautiful. I am a sacrifice to that Congregation in which the Lord is recognized. || 2 || Listen, O my beloved friends and companions: in the Saadh Sangat, the Company of the Holy, you shall be saved in an instant. The residues of your sinful mistakes will be cut out; your mind will be immaculate and pure. Your comings and goings shall cease. || 3 || With my palms pressed together, I offer this prayer: please bless me with Your Mercy, and save this sinking stone. God has become merciful to Nanak; God is pleasing to Nanak's mind. || 4 || 22 || 29 || MAAJH, FIFTH MEHL: The Word of Your Bani, Lord, is Ambrosial Nectar. Hearing it again and again, I am elevated to the supreme heights. The burning within me has been extinguished, and my mind has been cooled and soothed, by the Blessed Vision of the True Guru. || 1 || Happiness is obtained, and sorrow runs far away, when the Saints chant the Lord's Name. The sea, the dry land, and the lakes are filled with the Water of the Lord's Name; no place is left empty. || 2 || The Creator has showered His Kindness; He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him. || 3 || The woods, the meadows and the three worlds are rendered green. The Doer of all did this in an instant. As Gurmukh, Nanak meditates on the One who fulfills the desires of the mind. || 4 || 23 || 30 || MAAJH, FIFTH MEHL: You are my Father, and You are my Mother. You are my Relative, and You are my Brother. You are my Protector everywhere; why should I feel any fear or anxiety? || 1 || By Your Grace, I recognize You. You are my Shelter, and You are my Honor. Without You, there is no other; the entire Universe is the Arena of Your Play. || 2 || You have created all beings and creatures. As it pleases You, You assign tasks to one and all. All things are Your Doing; we can do nothing ourselves. || 3 || Meditating on the Naam, I have found great peace. Singing the Glorious Praises of the Lord, my mind is cooled and soothed. Through the Perfect Guru, congratulations are pouring in—Nanak is victorious on the arduous battlefield of life! || 4 || 24 || 31 || MAAJH, FIFTH MEHL: God is the Breath of Life of my soul, the Support of my mind. His devotees live by singing the Glorious Praises of the Infinite Lord. The Ambrosial Name of the Lord is the Treasure of Excellence. Meditating, meditating on the Lord's Name, I have found peace. || 1 ||

One whose heart's desires lead him from his own home to the Saadh Sangat, the Company of the Holy, shall be rid of the cycle of birth and death. His hopes and desires are fulfilled, when he gains the Blessed Vision of the Guru's Darshan. || 2 || The limits of the Inaccessible and Unfathomable Lord cannot be known. The seekers, the Siddhas, those beings of miraculous spiritual powers, and the spiritual teachers, all meditate on Him. Thus, their egos are erased, and their doubts are dispelled. The Guru has enlightened their minds. || 3 || I chant the Name of the Lord, the Treasure of bliss, joy, salvation, intuitive peace and poise. When my Lord and Master blessed me with His Mercy, O Nanak, then His Name entered the home of my mind. || 4 || 24 || 32 || MAAJH, FIFTH MEHL: Hearing of You, I live. You are my Beloved, my Lord and Master, Utterly Great. You alone know Your Ways; I grasp Your Support, Lord of the World. || 1 || Singing Your Glorious Praises, my mind is rejuvenated. Hearing Your Sermon, all filth is removed. Joining the Saadh Sangat, the Company of the Holy, I meditate forever on the Merciful Lord. || 2 || I dwell on my God with each and every breath. This understanding has been implanted within my mind, by Guru's Grace. By Your Grace, the Divine Light has dawned. The Merciful Lord cherishes everyone. || 3 || True, True, True is that God. Forever, forever and ever, He Himself is. Your Playful Ways are revealed, O my Beloved. Beholding them, Nanak is enraptured. || 4 || 26 || 33 || MAAJH, FIFTH MEHL: By His Command, the rain begins to fall. The Saints and friends have met to chant the Naam. Serene tranquility and peaceful ease have come; God Himself has brought a deep and profound peace. || 1 || God has produced everything in great abundance. Granting His Grace, God has satisfied all. Bless us with Your Gifts, O my Great Giver. All beings and creatures are satisfied. || 2 || True is the Master, and True is His Name. By Guru's Grace, I meditate forever on Him. The fear of birth and death has been dispelled; emotional attachment, sorrow and suffering have been erased. || 3 || With each and every breath, Nanak praises the Lord. Meditating in remembrance on the Name, all bonds are cut away. One's hopes are fulfilled in an instant, chanting the Glorious Praises of the Lord, Har, Har, Har. || 4 || 27 || 34 || MAAJH, FIFTH MEHL: Come, dear friends, Saints and companions: let us join together and sing the Glorious Praises of the Inaccessible and Infinite Lord. Those who sing and hear these praises are liberated, so let us meditate on the One who created us. || 1 || The sinful residues of countless incarnations depart, and we receive the fruits of the mind's desires. So meditate on that Lord, our True Lord and Master, who gives sustenance to all. || 2 || Chanting the Naam, all pleasures are obtained. All fears are erased, meditating on the Name of the Lord, Har, Har. One who serves the Lord swims across to the other side, and all his affairs are resolved. || 3 || I have come to Your Sanctuary; if it pleases You, unite me with You.

Shower Your Mercy upon me, God; let me be committed to devotional worship. Nanak drinks in the Ambrosial Nectar of Truth. || 4 || 28 || 35 || MAAJH, FIFTH MEHL: The Lord of the Universe, the Support of the earth, has become Merciful; the rain is falling everywhere. He is Merciful to the meek, always Kind and Gentle; the Creator has brought cooling relief. || 1 || He cherishes all His beings and creatures, as the mother cares for her children. The Destroyer of pain, the Ocean of Peace, the Lord and Master gives sustenance to all. || 2 || The Merciful Lord is totally pervading and permeating the water and the land. I am forever devoted, a sacrifice to Him. Night and day, I always meditate on Him; in an instant, He saves all. || 3 || God Himself protects all; He drives out all sorrow and suffering. Chanting the Naam, the Name of the Lord, the mind and body are rejuvenated. O Nanak, God has bestowed His Glance of Grace. || 4 || 29 || 36 || MAAJH, FIFTH MEHL: Where the Naam, the Name of God the Beloved is chanted—those barren places become mansions of gold. Where the Naam, the Name of my Lord of the Universe is not chanted—those towns are like the barren wilderness. || 1 || One who meditates as he eats dry bread, sees the Blessed Lord inwardly and outwardly. Know this well, that one who eats and eats while practicing evil, is like a field of poisonous plants. || 2 || One who does not feel love for the Saints, misbehaves in the company of the wicked shaaktas, the faithless cynics; he wastes this human body, so difficult to obtain. In his ignorance, he tears up his own roots. || 3 || I seek Your Sanctuary, O my Lord, Merciful to the meek, Ocean of Peace, my Guru, Sustainer of the world. Shower Your Mercy upon Nanak, that he may sing Your Glorious Praises; please, preserve my honor. || 4 || 30 || 37 || MAAJH, FIFTH MEHL: I cherish in my heart the Feet of my Lord and Master. All my troubles and sufferings have run away. The music of intuitive peace, poise and tranquility wells up within; I dwell in the Saadh Sangat, the Company of the Holy. || 1 || The bonds of love with the Lord are never broken. The Lord is totally permeating and pervading inside and out. Meditating, meditating, meditating in remembrance on Him, singing His Glorious Praises, the noose of death is cut away. || 2 || The Ambrosial Nectar, the Unstruck Melody of Gurbani rains down continually; deep within my mind and body, peace and tranquility have come. Your humble servants remain satisfied and fulfilled, and the True Guru blesses them with encouragement and comfort. || 3 || We are His, and from Him, we receive our rewards. Showering His Mercy upon us, God has united us with Him. Our comings and goings have ended, and through great good fortune, O Nanak, our hopes are fulfilled. || 4 || 31 || 38 || MAAJH, FIFTH MEHL: The rain has fallen; I have found the Transcendent Lord God. All beings and creatures dwell in peace. Suffering has been dispelled, and true happiness has dawned, as we meditate on the Name of the Lord, Har, Har. || 1 || The One, to whom we belong, cherishes and nurtures us. The Supreme Lord God has become our Protector.

My Lord and Master has heard my prayer; my efforts have been rewarded. || 2 || He is the Giver of all souls. By Guru's Grace, He blesses us with His Glance of Grace. The beings in the water, on the land and in the sky are all satisfied; I wash the Feet of the Holy. || 3 || He is the Fulfiller of the desires of the mind. Forever and ever, I am a sacrifice to Him. O Nanak, the Destroyer of pain has given this Gift; I am imbued with the Love of the Delightful Lord. || 4 || 32 || 39 || MAAJH, FIFTH MEHL: Mind and body are Yours; all wealth is Yours. You are my God, my Lord and Master. Body and soul and all riches are Yours. Yours is the Power, O Lord of the World. || 1 || Forever and ever, You are the Giver of Peace. I bow down and fall at Your Feet. I act as it pleases You, as You cause me to act, Kind and Compassionate Dear Lord. || 2 || O God, from You I receive; You are my decoration. Whatever You give me, brings me happiness. Wherever You keep me, is heaven. You are the Cherisher of all. || 3 || Meditating, meditating in remembrance, Nanak has found peace. Twenty-four hours a day, I sing Your Glorious Praises. All my hopes and desires are fulfilled; I shall never again suffer sorrow. || 4 || 33 || 40 || MAAJH, FIFTH MEHL: The Supreme Lord God has unleashed the rain clouds. Over the sea and over the land—over all the earth's surface, in all directions, He has brought the rain. Peace has come, and the thirst of all has been quenched; there is joy and ecstasy everywhere. || 1 || He is the Giver of Peace, the Destroyer of pain. He gives and forgives all beings. He Himself nurtures and cherishes His Creation. I fall at His Feet and surrender to Him. || 2 || Seeking His Sanctuary, salvation is obtained. With each and every breath, I meditate on the Lord's Name. Without Him, there is no other Lord and Master. All places belong to Him. || 3 || Yours is the Honor, God, and Yours is the Power. You are the True Lord and Master, the Ocean of Excellence. Servant Nanak utters this prayer: may I meditate on You twenty-four hours a day. || 4 || 34 || 41 || MAAJH, FIFTH MEHL: All happiness comes, when God is pleased. The Feet of the Perfect Guru dwell in my mind. I am intuitively absorbed in the state of Samaadhi deep within. God alone knows this sweet pleasure. || 1 || My Lord and Master is Inaccessible and Unfathomable. Deep within each and every heart, He dwells near and close at hand. He is always detached; He is the Giver of souls. How rare is that person who understands his own self. || 2 || This is the sign of union with God: in the mind, the Command of the True Lord is recognized. Intuitive peace and poise, contentment, enduring satisfaction and bliss come through the Pleasure of the Master's Will. || 3 || God, the Great Giver, has given me His Hand. He has erased all the sickness of birth and death. O Nanak, those whom God has made His slaves, rejoice in the pleasure of singing the Kirtan of the Lord's Praises. ||

4 || 35 || 42 || MAAJH, FIFTH MEHL: The Life of the World, the Sustainer of the Earth, has showered His Mercy; the Guru's Feet have come to dwell within my mind. The Creator has made me His Own. He has destroyed the city of sorrow. || 1 || The True One abides within my mind and body; no place seems difficult to me now. All the evil-doers and enemies have now become my friends. I long only for my Lord and Master. || 2 || Whatever He does, He does all by Himself. No one can know His Ways. He Himself is the Helper and Support of His Saints. God has cast out my doubts and delusions. || 3 || His Lotus Feet are the Support of His humble servants. Twenty-four hours a day, they deal in the Name of the Lord. In peace and pleasure, they sing the Glorious Praises of the Lord of the Universe. O Nanak, God is permeating everywhere. || 4 || 36 || 43 || MAAJH, FIFTH MEHL: True is that temple, within which one meditates on the True Lord. Blessed is that heart, within which the Lord's Glorious Praises are sung. Beautiful is that land, where the Lord's humble servants dwell. I am a sacrifice to the True Name. || 1 || The extent of the True Lord's Greatness cannot be known. His Creative Power and His Bounties cannot be described. Your humble servants live by meditating, meditating on You. Their minds treasure the True Word of the Shabad. || 2 || The Praises of the True One are obtained by great good fortune. By Guru's Grace, the Glorious Praises of the Lord are sung. Those who are imbued with Your Love are pleasing to You. The True Name is their Banner and Insignia. || 3 || No one knows the limits of the True Lord. In all places and interspaces, the True One is pervading. O Nanak, meditate forever on the True One, the Searcher of hearts, the Knower of all. || 4 || 37 || 44 || MAAJH, FIFTH MEHL: Beautiful is the night, and beautiful is the day, when one joins the Society of the Saints and chants the Ambrosial Naam. If you remember the Lord in meditation for a moment, even for an instant, then your life will become fruitful and prosperous. || 1 || Remembering the Naam, the Name of the Lord, all sinful mistakes are erased. Inwardly and outwardly, the Lord God is always with us. Fear, dread and doubt have been dispelled by the Perfect Guru; now, I see God everywhere. || 2 || God is All-powerful, Vast, Lofty and Infinite. The Naam is overflowing with the nine treasures. In the beginning, in the middle, and in the end, there is God. Nothing else even comes close to Him. || 3 || Take pity on me, O my Lord, Merciful to the meek. I am a beggar, begging for the dust of the feet of the Holy. Servant Nanak begs for this gift: let me meditate on the Lord, forever and ever. || 4 || 38 || 45 || MAAJH, FIFTH MEHL: You are here, and You are hereafter. All beings and creatures were created by You. Without You, there is no other, O Creator. You are my Support and my Protection. || 1 || The tongue lives by chanting and meditating on the Lord's Name. The Supreme Lord God is the Inner-knower, the Searcher of hearts. Those who serve the Lord find peace; they do not lose their lives in the gamble. || 2 ||

Your humble servant, who obtains the Medicine of the Naam, is rid of the illnesses of countless lifetimes and incarnations. So sing the Kirtan of the Lord's Praises, day and night. This is the most fruitful occupation. || 3 || Bestowing His Glance of Grace, He has adorned His slave. Deep within each and every heart, the Supreme Lord is humbly worshipped. Without the One, there is no other at all. O Baba Nanak, this is the most excellent wisdom. || 4 || 39 || 46 || MAAJH, FIFTH MEHL: My mind and body are imbued with love for the Lord. I sacrifice everything for Him. Twenty-four hours a day, sing the Glorious Praises of the Lord of the Universe. Do not forget Him, for even one breath. || 1 || He is a companion, a friend, and a beloved of mine, who reflects upon the Lord's Name, in the Company of the Holy. In the Saadh Sangat, the Company of the Holy, cross over the world-ocean, and the noose of death shall be cut away. || 2 || The four cardinal blessings are obtained by serving the Lord. The Elysian Tree, the source of all blessings, is meditation on the Unseen and Unknowable Lord. The Guru has cut out the sinful mistakes of sexual desire and anger, and my hopes have been fulfilled. || 3 || That mortal who is blessed by perfect destiny meets the Lord, the Sustainer of the Universe, in the Company of the Holy. O Nanak, if the Naam, the Name of the Lord, dwells within the mind, one is approved and accepted, whether he is a house-holder or a renunciate. || 4 || 40 || 47 || MAAJH, FIFTH MEHL: Meditating on the Naam, the Name of the Lord, my heart is filled with peace. By His Grace, His devotees become famous and acclaimed. Joining the Society of the Saints, I chant the Name of the Lord, Har, Har; the disease of laziness has disappeared. || 1 || O Siblings of Destiny, the nine treasures are found in the Home of the Lord; He comes to meet those who deserve it by their past actions. The Perfect Transcendent Lord is spiritual wisdom and meditation. God is All-powerful to do all things. || 2 || In an instant, He establishes and disestablishes. He Himself is the One, and He Himself is the Many. Filth does not stick to the Giver, the Life of the World. Gazing upon the Blessed Vision of His Darshan, the pain of separation departs. || 3 || Holding on to the hem of His Robe, the entire Universe is saved. He Himself causes His Name to be chanted. The Boat of the Guru is found by His Grace; O Nanak, such blessed destiny is pre-ordained. || 4 || 41 || 48 || MAAJH, FIFTH MEHL: People do whatever the Lord inspires them to do. Wherever He keeps us is a good place. That person is clever and honorable, unto whom the Hukam of the Lord's Command seems sweet. || 1 || Everything is strung upon the One String of the Lord. Those whom the Lord attaches, are attached to His Feet. Those, whose inverted lotus of the crown chakra is illuminated, see the Immaculate Lord everywhere. || 2 || Only You Yourself know Your Glory. You Yourself recognize Your Own Self. I am a sacrifice to Your Saints, who have crushed their sexual desire, anger and greed. || 3 || You have no hatred or vengeance; Your Saints are immaculate and pure. Seeing them, all sins depart. Nanak lives by meditating, meditating on the Naam.

His stubborn doubt and fear have departed. || 4 || 42 || 49 || MAAJH, FIFTH MEHL: One who asks for a false gift, shall not take even an instant to die. But one who continually serves the Supreme Lord God and meets the Guru, is said to be immortal. || 1 || One whose mind is dedicated to loving devotional worship sings His Glorious Praises night and day, and remains forever awake and aware. Taking him by the hand, the Lord and Master merges into Himself that person, upon whose forehead such destiny is written. || 2 || His Lotus Feet dwell in the minds of His devotees. Without the Transcendent Lord, all are plundered. I long for the dust of the feet of His humble servants. The Name of the True Lord is my decoration. || 3 || Standing up and sitting down, I sing the Name of the Lord, Har, Har. Meditating in remembrance on Him, I obtain my Eternal Husband Lord. God has become merciful to Nanak. I cheerfully accept Your Will. || 4 || 43 || 50 ||

RAAG MAAJH, ASHTAPADEES: FIRST MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

By His Command, all are attuned to the Word of the Shabad, and all are called to the Mansion of His Presence, the True Court of the Lord. O my True Lord and Master, Merciful to the meek, my mind is pleased and appeased by the Truth. || 1 || I am a sacrifice, my soul is a sacrifice, to those who are adorned with the Word of the Shabad. The Ambrosial Naam, the Name of the Lord, is forever the Giver of Peace. Through the Guru's Teachings, it dwells in the mind. || 1 || Pause || No one is mine, and I am no one else's. The True Lord and Master of the three worlds is mine. Acting in egotism, so very many have died. After making mistakes, they later repent and regret. || 2 || Those who recognize the Hukam of the Lord's Command chant the Glorious Praises of the Lord. Through the Word of the Guru's Shabad, they are glorified with the Naam. Everyone's account is kept in the True Court, and through the Beauty of the Naam, they are saved. || 3 || The self-willed manmukhs are deluded; they find no place of rest. Bound and gagged at Death's Door, they are brutally beaten. Without the Name, there are no companions or friends. Liberation comes only by meditating on the Naam. || 4 || The false shaaktas, the faithless cynics, do not like the Truth. Bound by duality, they come and go in reincarnation. No one can erase pre-recorded destiny; the Gurmukhs are liberated. || 5 || In this world of her parents' house, the young bride did not know her Husband. Through falsehood, she has been separated from Him, and she cries out in misery. Defrauded by demerits, she does not find the Mansion of the Lord's Presence. But through virtuous actions, her demerits are forgiven. || 6 || She, who knows her Beloved in her parents' house, as Gurmukh, comes to understand the essence of reality; she contemplates her Lord. Her comings and goings cease, and she is absorbed in the True Name. || 7 || The Gurmukhs understand and describe the Indescribable. True is our Lord and Master; He loves the Truth. Nanak offers this true prayer: singing His Glorious Praises, I merge with the True One. || 8 || 1 || MAAJH, THIRD MEHL, FIRST HOUSE: By His Mercy, we meet the True Guru.

Center your awareness on seva—selfless service—and focus your consciousness on the Word of the Shabad. Subduing your ego, you shall find a lasting peace, and your emotional attachment to Maya will be dispelled. || 1 || I am a sacrifice, my soul is a sacrifice, I am totally devoted to the True Guru. Through the Guru's Teachings, the Divine Light has dawned; I sing the Glorious Praises of the Lord, night and day. || 1 || Pause || Search your body and mind, and find the Name. Restrain your wandering mind, and keep it in check. Night and day, sing the Songs of the Guru's Bani; worship the Lord with intuitive devotion. || 2 || Within this body are countless objects. The Gurmukh attains Truth, and comes to see them. Beyond the nine gates, the Tenth Gate is found, and liberation is obtained. The Unstruck Melody of the Shabad vibrates. || 3 || True is the Master, and True is His Name. By Guru's Grace, He comes to dwell within the mind. Night and day, remain attuned to the Lord's Love forever, and you shall obtain understanding in the True Court. || 4 || Those who do not understand the nature of sin and virtue are attached to duality; they wander around deluded. The ignorant and blind people do not know the way; they come and go in reincarnation over and over again. || 5 || Serving the Guru, I have found eternal peace; my ego has been silenced and subdued. Through the Guru's Teachings, the darkness has been dispelled, and the heavy doors have been opened. || 6 || Subduing my ego, I have enshrined the Lord within my mind. I focus my consciousness on the Guru's Feet forever. By Guru's Grace, my mind and body are immaculate and pure; I meditate on the Immaculate Naam, the Name of the Lord. || 7 || From birth to death, everything is for You. You bestow greatness upon those whom You have forgiven. O Nanak, meditating forever on the Naam, you shall be blessed in both birth and death. || 8 || 1 || 2 || MAAJH, THIRD MEHL: My God is Immaculate, Inaccessible and Infinite. Without a scale, He weighs the universe. One who becomes Gurmukh, understands. Chanting His Glorious Praises, he is absorbed into the Lord of Virtue. || 1 || I am a sacrifice, my soul is a sacrifice, to those whose minds are filled with the Name of the Lord. Those who are committed to Truth remain awake and aware night and day. They are honored in the True Court. || 1 || Pause || He Himself hears, and He Himself sees. Those, upon whom He casts His Glance of Grace, become acceptable. They are attached, whom the Lord Himself attaches; as Gurmukh, they live the Truth. || 2 || Those whom the Lord Himself misleads—whose hand can they take? That which is pre-ordained, cannot be erased. Those who meet the True Guru are very fortunate and blessed; through perfect karma, He is met. || 3 || The young bride is fast asleep in her parents' home, night and day. She has forgotten her Husband Lord; because of her faults and demerits, she is abandoned. She wanders around continually, crying out, night and day. Without her Husband Lord, she cannot get any sleep. || 4 || In this world of her parents' home, she may come to know the Giver of peace, if she subdues her ego, and recognizes the Word of the Guru's Shabad. Her bed is beautiful; she ravishes and enjoys her Husband Lord forever.

She is adorned with the Decorations of Truth. || 5 || He created the 8.4 million species of beings. Those, upon whom He casts His Glance of Grace, come to meet the Guru. Shedding the residues of their sinful mistakes, His servants are forever pure; at the True Court, they are beautified by the Naam, the Name of the Lord. || 6 || When they are called to settle their accounts, who will answer then? There shall be no peace then, from counting out by twos and threes. The True Lord God Himself forgives, and having forgiven, He unites them with Himself. || 7 || He Himself does, and He Himself causes all to be done. Through the Shabad, the Word of the Perfect Guru, He is met. O Nanak, through the Naam, greatness is obtained. He Himself unites in His Union. || 8 || 2 || 3 || MAAJH, THIRD MEHL: The One Lord Himself moves about imperceptibly. As Gurmukh, I see Him, and then this mind is pleased and uplifted. Renouncing desire, I have found intuitive peace and poise; I have enshrined the One within my mind. || 1 || I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the One. Through the Guru's Teachings, my mind has come to its only home; it is imbued with the True Color of the Lord's Love. || 1 || Pause || This world is deluded; You Yourself have deluded it. Forgetting the One, it has become engrossed in duality. Night and day, it wanders around endlessly, deluded by doubt; without the Name, it suffers in pain. || 2 || Those who are attuned to the Love of the Lord, the Architect of Destiny—by serving the Guru, they are known throughout the four ages. Those, upon whom the Lord bestows greatness, are absorbed in the Name of the Lord. || 3 || Being in love with Maya, they do not think of the Lord. Bound and gagged in the City of Death, they suffer in terrible pain. Blind and deaf, they see nothing at all; the self-willed manmukhs rot away in sin. || 4 || Those, whom You attach to Your Love, are attuned to Your Love. Through loving devotional worship, they become pleasing to Your Mind. They serve the True Guru, the Giver of eternal peace, and all their desires are fulfilled. || 5 || O Dear Lord, I seek Your Sanctuary forever. You Yourself forgive us, and bless us with Glorious Greatness. The Messenger of Death does not draw near those who meditate on the Name of the Lord, Har, Har. || 6 || Night and day, they are attuned to His Love; they are pleasing to the Lord. My God merges with them, and unites them in Union. Forever and ever, O True Lord, I seek the Protection of Your Sanctuary; You Yourself inspire us to understand the Truth. || 7 || Those who know the Truth are absorbed in Truth. They sing the Lord's Glorious Praises, and speak the Truth. O Nanak, those who are attuned to the Naam remain unattached and balanced; in the home of the inner self, they are absorbed in the primal trance of deep meditation. || 8 || 3 || 4 || MAAJH, THIRD MEHL: One who dies in the Word of the Shabad is truly dead. Death does not crush him, and pain does not afflict him. His light merges and is absorbed into the Light, when he hears and merges in the Truth. || 1 || I am a sacrifice, my soul is a sacrifice, to the Lord's Name, which brings us to glory. One who serves the True Guru, and focuses his consciousness on Truth, following the Guru's Teachings, is absorbed in intuitive peace and poise. || 1 || Pause || This human body is transitory, and transitory are the garments it wears. Attached to duality, no one attains the Mansion of the Lord's Presence.

Night and day, day and night, they burn. Without her Husband Lord, the soul-bride suffers in terrible pain. || 2 || Her body and her status shall not go with her to the world hereafter. Where she is called to answer for her account, there, she shall be emancipated only by true actions. Those who serve the True Guru shall prosper; here and hereafter, they are absorbed in the Naam. || 3 || She who adorns herself with the Love and the Fear of God, by Guru's Grace, obtains the Mansion of the Lord's Presence as her home. Night and day, day and night, she constantly ravishes and enjoys her Beloved. She is dyed in the permanent color of His Love. || 4 || The Husband Lord abides with everyone, always; but how rare are those few who, by Guru's Grace, obtain His Glance of Grace. My God is the Highest of the High; granting His Grace, He merges us into Himself. || 5 || This world is asleep in emotional attachment to Maya. Forgetting the Naam, the Name of the Lord, it ultimately comes to ruin. The One who put it to sleep shall also awaken it. Through the Guru's Teachings, understanding dawns. || 6 || One who drinks in this Nectar, shall have his delusions dispelled. By Guru's Grace, the state of liberation is attained. One who is imbued with devotion to the Lord, remains always balanced and detached. Subduing selfishness and conceit, he is united with the Lord. || 7 || He Himself creates, and He Himself assigns us to our tasks. He Himself gives sustenance to the 8.4 million species of beings. O Nanak, those who meditate on the Naam are atuned to Truth. They do that which is pleasing to His Will. || 8 || 4 || 5 || MAAJH, THIRD MEHL: Diamonds and rubies are produced deep within the self. They are assayed and valued tthrough the Word of the Guru's Shabad. Those who have gathered Truth, speak Truth; they apply the Touch-stone of Truth. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Word of the Guru's Bani within their minds. In the midst of the darkness of the world, they obtain the Immaculate One, and their light merges into the Light. || 1 || Pause || Within this body are countless vast vistas; the Immaculate Naam is totally Inaccessible and Infinite. He alone becomes Gurmukh and obtains it, whom the Lord forgives, and unites with Himself. || 2 || My Lord and Master implants the Truth. By Guru's Grace, one's consciousness is attached to the Truth. The Truest of the True is pervading everywhere; the true ones merge in Truth. || 3 || The True Carefree Lord is my Beloved. He cuts out our sinful mistakes and evil actions; with love and affection, meditate forever on Him. He implants the Fear of God and loving devotional worship within us. || 4 || Devotional worship is True, if it pleases the True Lord. He Himself bestows it; He does not regret it later. He alone is the Giver of all beings. The Lord kills with the Word of His Shabad, and then revives. || 5 || Other than You, Lord, nothing is mine. I serve You, Lord, and I praise You. You unite me with Yourself, O True God. Through perfect good karma You are obtained. || 6 || For me, there is no other like You. By Your Glance of Grace, my body is blessed and sanctified. Night and day, the Lord takes care of us and protects us. The Gurmukhs are absorbed in intuitive peace and poise. || 7 || For me, there is no other as Great as You. You Yourself create, and You Yourself destroy.

You Yourself create, destroy and adorn. O Nanak, we are adorned and embellished with the Naam. || 8 || 5 || 6 || MAAJH, THIRD MEHL: He is the Enjoyer of all hearts. The Invisible, Inaccessible and Infinite is pervading everywhere. Meditating on my Lord God, through the Word of the Guru's Shabad, I am intuitively absorbed in the Truth. || 1 || I am a sacrifice, my soul is a sacrifice, to those who implant the Word of the Guru's Shabad in their minds. When someone understands the Shabad, then he wrestles with his own mind; subduing his desires, he merges with the Lord. || 1 || Pause || The five enemies are plundering the world. The blind, self-willed manmukhs do not understand or appreciate this. Those who become Gurmukh—their houses are protected. The five enemies are destroyed by the Shabad. || 2 || The Gurmukhs are forever imbued with love for the True One. They serve God with intuitive ease. Night and day, they are intoxicated with His Love. Meeting with their Beloved, they sing the Glorious Praises of the True one; they are honored in the Court of the Lord. || 3 || First, the One created Himself; second, the sense of duality; third, the three-phased Maya. The fourth state, the highest, is obtained by the Gurmukh, who practices Truth, and only Truth. || 4 || Everything which is pleasing to the True Lord is true. Those who know the Truth merge in intuitive peace and poise. The life-style of the Gurmukh is to serve the True Lord. He goes and blends with the True Lord. || 5 || Without the True One, there is no other at all. Attached to duality, the world is distracted and distressed to death. One who becomes Gurmukh knows only the One. Serving the One, peace is obtained. || 6 || All beings and creatures are in the Protection of Your Sanctuary. You place the chessmen on the board; You see the imperfect and the perfect as well. Night and day, You cause people to act; You unite them in Union with Yourself. || 7 || You Yourself unite, and You see Yourself close at hand. You Yourself are totally pervading amongst all. O Nanak, God Himself is pervading and permeating everywhere; only the Gurmukhs understand this. || 8 || 6 || 7 || MAAJH, THIRD MEHL: The Nectar of the Guru's Bani is very sweet. Rare are the Gurmukhs who see and taste it. The Divine Light dawns within, and the supreme essence is found. In the True Court, the Word of the Shabad vibrates. || 1 || I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the Guru's Feet. The True Guru is the True Pool of Nectar; bathing in it, the mind is washed clean of all filth. || 1 || Pause || Your limits, O True Lord, are not known to anyone. Rare are those who, by Guru's Grace, focus their consciousness on You. Praising You, I am never satisfied; such is the hunger I feel for the True Name. || 2 || I see only the One, and no other. By Guru's Grace, I drink in the Ambrosial Nectar. My thirst is quenched by the Word of the Guru's Shabad; I am absorbed in intuitive peace and poise. || 3 || The Priceless Jewel is discarded like straw; the blind self-willed manmukhs are attached to the love of duality. As they plant, so do they harvest. They shall not obtain peace, even in their dreams. || 4 || Those who are blessed with His Mercy find the Lord. The Word of the Guru's Shabad abides in the mind.

Night and day, they remain in the Fear of God; conquering their fears, their doubts are dispelled. || 5 || Dispelling their doubts, they find a lasting peace. By Guru's Grace, the supreme status is attained. Deep within, they are pure, and their words are pure as well; intuitively, they sing the Glorious Praises of the Lord. || 6 || They recite the Simritees, the Shaastras and the Vedas, but deluded by doubt, they do not understand the essence of reality. Without serving the True Guru, they find no peace; they earn only pain and misery. || 7 || The Lord Himself acts; unto whom should we complain? How can anyone complain that the Lord has made a mistake? O Nanak, the Lord Himself does, and causes things to be done; chanting the Naam, we are absorbed in the Naam. || 8 || 7 || 8 || MAAJH, THIRD MEHL: He Himself imbues us with His Love, with effortless ease. Through the Word of the Guru's Shabad, we are dyed in the color of the Lord's Love. This mind and body are so imbued, and this tongue is dyed in the deep crimson color of the poppy. Through the Love and the Fear of God, we are dyed in this color. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Fearless Lord within their minds. By Guru's Grace, I meditate on the Fearless Lord; the Shabad has carried me across the poisonous world-ocean. || 1 || Pause || The idiotic self-willed manmukhs try to be clever, but in spite of their bathing and washing, they shall not be acceptable. As they came, so shall they go, regretting the mistakes they made. || 2 || The blind, self-willed manmukhs do not understand anything; death was pre-ordained for them when they came into the world, but they do not understand. The self-willed manmukhs may practice religious rituals, but they do not obtain the Name; without the Name, they lose this life in vain. || 3 || The practice of Truth is the essence of the Shabad. Through the Perfect Guru, the gate of salvation is found. So, night and day, listen to the Word of the Guru's Bani, and the Shabad. Let yourself be colored by this love. || 4 || The tongue, imbued with the Lord's Essence, delights in His Love. My mind and body are enticed by the Lord's Sublime Love. I have easily obtained my Darling Beloved; I am intuitively absorbed in celestial peace. || 5 || Those who have the Lord's Love within, sing His Glorious Praises; through the Word of the Guru's Shabad, they are intuitively absorbed in celestial peace. I am forever a sacrifice to those who dedicate their consciousness to the Guru's Service. || 6 || The True Lord is pleased with Truth, and only Truth. By Guru's Grace, one's inner being is deeply imbued with His Love. Sitting in that blessed place, sing the Glorious Praises of the Lord, who Himself inspires us to accept His Truth. || 7 || That one, upon whom the Lord casts His Glance of Grace, obtains it. By Guru's Grace, egotism departs. O Nanak, that one, within whose mind the Name dwells, is honored in the True Court. || 8 || 8 || 9 || MAAJH THIRD MEHL: Serving the True Guru is the greatest greatness. The Dear Lord automatically comes to dwell in the mind. The Dear Lord is the fruit-bearing tree; drinking in the Ambrosial Nectar, thirst is quenched. || 1 || I am a sacrifice, my soul is a sacrifice, to the one who leads me to join the True Congregation. The Lord Himself unites me with the Sat Sangat, the True Congregation. Through the Word of the Guru's Shabad, I sing the Glorious Praises of the Lord. || 1 || Pause ||

I serve the True Guru; the Word of His Shabad is beautiful. Through it, the Name of the Lord comes to dwell within the mind. The Pure Lord removes the filth of egotism, and we are honored in the True Court. || 2 || Without the Guru, the Naam cannot be obtained. The Siddhas and the seekers lack it; they weep and wail. Without serving the True Guru, peace is not obtained; through perfect destiny, the Guru is found. || 3 || This mind is a mirror; how rare are those who, as Gurmukh, see themselves in it. Rust does not stick to those who burn their ego. The Unstruck Melody of the Bani resounds through the Pure Word of the Shabad; through the Word of the Guru's Shabad, we are absorbed into the True One. || 4 || Without the True Guru, the Lord cannot be seen. Granting His Grace, He Himself has allowed me to see Him. All by Himself, He Himself is permeating and pervading; He is intuitively absorbed in celestial peace. || 5 || One who becomes Gurmukh embraces love for the One. Doubt and duality are burned away by the Word of the Guru's Shabad. Within his body, he deals and trades, and obtains the Treasure of the True Name. || 6 || The life-style of the Gurmukh is sublime; he sings the Praises of the Lord. The Gurmukh finds the gate of salvation. Night and day, he is imbued with the Lord's Love. He sings the Lord's Glorious Praises, and he is called to the Mansion of His Presence. || 7 || The True Guru, the Giver, is met when the Lord leads us to meet Him. Through perfect destiny, the Shabad is enshrined in the mind. O Nanak, the greatness of the Naam, the Name of the Lord, is obtained by chanting the Glorious Praises of the True Lord. || 8 || 9 || 10 || MAAJH, THIRD MEHL: Those who lose their own selves obtain everything. Through the Word of the Guru's Shabad, they enshrine Love for the True one. They trade in Truth, they gather in Truth, and they deal only in Truth. || 1 || I am a sacrifice, my soul is a sacrifice, to those who sing the Glorious Praises of the Lord, night and day. I am Yours, You are my Lord and Master. You bestow greatness through the Word of Your Shabad. || 1 || Pause || That time, that moment is totally beautiful, when the True One becomes pleasing to my mind. Serving the True One, true greatness is obtained. By Guru's Grace, the True One is obtained. || 2 || The food of spiritual love is obtained when the True Guru is pleased. Other essences are forgotten, when the Lord's Essence comes to dwell in the mind. Truth, contentment and intuitive peace and poise are obtained from the Bani, the Word of the Perfect Guru. || 3 || The blind and ignorant fools do not serve the True Guru; how will they find the gate of salvation? They die and die, over and over again, only to be reborn, over and over again. They are struck down at Death's Door. || 4 || Those who know the essence of the Shabad, understand their own selves. Immaculate is the speech of those who chant the Word of the Shabad. Serving the True One, they find a lasting peace; they enshrine the nine treasures of the Naam within their minds. || 5 || Beautiful is that place, which is pleasing to the Lord's Mind. There, sitting in the Sat Sangat, the True Congregation, the Glorious Praises of the Lord are sung. Night and day, the True One is praised; the Immaculate Sound-current of the Naad resounds there. ||

6 || The wealth of the self-willed manmukhs is false, and false is their ostentatious display. They practice falsehood, and suffer terrible pain. Deluded by doubt, they wander day and night; through birth and death, they lose their lives. || 7 || My True Lord and Master is very dear to me. The Shabad of the Perfect Guru is my Support. O Nanak, one who obtains the Greatness of the Naam, looks upon pain and pleasure as one and the same. || 8 || 10 || 11 || MAAJH, THIRD MEHL: The four sources of creation are Yours; the spoken word is Yours. Without the Name, all are deluded by doubt. Serving the Guru, the Lord's Name is obtained. Without the True Guru, no one can receive it. || 1 || I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the Lord. Through devotion to the Guru, the True One is found; He comes to abide in the mind, with intuitive ease. || 1 || Pause || Serving the True Guru, all things are obtained. As are the desires one harbors, so are the rewards one receives. The True Guru is the Giver of all things; through perfect destiny, He is met. || 2 || This mind is filthy and polluted; it does not meditate on the One. Deep within, it is soiled and stained by the love of duality. The egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more of the dirt of egotism. || 3 || Serving the True Guru, filth and pollution are removed. Those who focus their consciousness on the Lord remain dead while yet alive. The True Lord is Pure; no filth sticks to Him. Those who are attached to the True One have their filth washed away. || 4 || Without the Guru, there is only pitch darkness. The ignorant ones are blind—there is only utter darkness for them. The maggots in manure do filthy deeds, and in filth they rot and putrefy. Serving the Lord of Liberation, liberation is achieved. The Word of the Shabad eradicates egotism and possessiveness. So serve the Dear True Lord, night and day. By perfect good destiny, the Guru is found. || 6 || He Himself forgives and unites in His Union. From the Perfect Guru, the Treasure of the Naam is obtained. By the True Name, the mind is made true forever. Serving the True Lord, sorrow is driven out. || 7 || He is always close at hand—do not think that He is far away. Through the Word of the Guru's Shabad, recognize the Lord deep within your own being. O Nanak, through the Naam, glorious greatness is received. Through the Perfect Guru, the Naam is obtained. || 8 || 11 || 12 || MAAJH, THIRD MEHL: Those who are True here, are True hereafter as well. That mind is true, which is attuned to the True Shabad. They serve the True One, and practice Truth; they earn Truth, and only Truth. || 1 || I am a sacrifice, my soul is a sacrifice, to those whose minds are filled with the True Name. They serve the True One, and are absorbed into the True One, singing the Glorious Praises of the True One. || 1 || Pause || The Pandits, the religious scholars read, but they do not taste the essence. In love with duality and Maya, their minds wander, unfocused. The love of Maya has displaced all their understanding; making mistakes, they live in regret. But if they should meet the True Guru, then they obtain the essence of reality; the Name of the Lord comes to dwell in their minds.

Those who die in the Shabad and subdue their own minds, obtain the door of liberation. || 3 || They erase the residues of their sinful mistakes, and eliminate their anger; they keep the Guru's Shabad clasped tightly to their hearts. Those who are attuned to Truth, remain balanced and detached forever. Subduing their egotism, they are united with the Lord. || 4 || Deep within the nucleus of the self is the jewel; we receive it only if the Lord inspires us to receive it. The mind is bound by the three dispositions—the three modes of Maya. Reading and reciting, the Pandits, the religious scholars, and the silent sages have grown weary, but they have not found the supreme essence of the fourth state. || 5 || The Lord Himself dyes us in the color of His Love. Only those who are steeped in the Word of the Guru's Shabad are so imbued with His Love. Imbued with the most beautiful color of the Lord's Love, they sing the Glorious Praises of the Lord, with great pleasure and joy. || 6 || To the Gurmukh, the True Lord is wealth, miraculous spiritual powers and strict self-discipline. Through the spiritual wisdom of the Naam, the Name of the Lord, the Gurmukh is liberated. The Gurmukh practices Truth, and is absorbed in the Truest of the True. || 7 || The Gurmukh realizes that the Lord alone creates, and having created, He destroys. To the Gurmukh, the Lord Himself is social class, status and all honor. O Nanak, the Gurmukhs meditate on the Naam; through the Naam, they merge in the Naam. || 8 || 12 || 13 || MAAJH, THIRD MEHL: Creation and destruction happen through the Word of the Shabad. Through the Shabad, creation happens again. The Gurmukh knows that the True Lord is all-pervading. The Gurmukh understands creation and merger. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Perfect Guru within their minds. From the Guru comes peace and tranquility; worship Him with devotion, day and night. Chanting His Glorious Praises, merge into the Glorious Lord. || 1 || Pause || The Gurmukh sees the Lord on the earth, and the Gurmukh sees Him in the water. The Gurmukh sees Him in wind and fire; such is the wonder of His Play. One who has no Guru, dies over and over again, only to be re-born. One who has no Guru continues coming and going in reincarnation. || 2 || The One Creator has set this play in motion. In the frame of the human body, He has placed all things. Those few who are pierced through by the Word of the Shabad, obtain the Mansion of the Lord's Presence. He calls them into His Wondrous Palace. || 3 || True is the Banker, and true are His traders. They purchase Truth, with infinite love for the Guru. They deal in Truth, and they practice Truth. They earn Truth, and only Truth. || 4 || Without investment capital, how can anyone acquire merchandise? The self-willed manmukhs have all gone astray. Without true wealth, everyone goes empty-handed; going empty-handed, they suffer in pain. || 5 || Some deal in Truth, through love of the Guru's Shabad. They save themselves, and save all their ancestors as well. Very auspicious is the coming of those who meet their Beloved and find peace. || 6 || Deep within the self is the secret, but the fool looks for it outside. The blind self-willed manmukhs wander around like demons; but where the secret is, there, they do not find it. The manmukhs are deluded by doubt. || 7 || He Himself calls us, and bestows the Word of the Shabad. The soul-bride finds intuitive peace and poise in the Mansion of the Lord's Presence. O Nanak, she obtains the glorious greatness of the Naam; she hears it again and again, and she meditates on it. || 8 || 13 || 14 || MAAJH, THIRD MEHL: The True Guru has imparted the True Teachings.

Think of the Lord, who shall be your Help and Support in the end. The Lord is Inaccessible and Incomprehensible. He has no master, and He is not born. He is obtained through love of the True Guru. || 1 || I am a sacrifice, my soul is a sacrifice, to those who eliminate selfishness and conceit. They eradicate selfishness and conceit, and then find the Lord; they are intuitively immersed in the Lord. || 1 || Pause || According to their pre-ordained destiny, they act out their karma. Serving the True Guru, a lasting peace is found. Without good fortune, the Guru is not found. Through the Word of the Shabad, they are united in the Lord's Union. || 2 || The Gurmukhs remain unaffected in the midst of the world. The Guru is their cushion, and the Naam, the Name of the Lord, is their Support. Who can oppress the Gurmukh? One who tries shall perish, writhing in pain. || 3 || The blind self-willed manmukhs have no understanding at all. They are the assassins of the self, and the butchers of the world. By continually slandering others, they carry a terrible load, and they carry the loads of others for nothing. || 4 || This world is a garden, and my Lord God is the Gardener. He always takes care of it—nothing is exempt from His Care. As is the fragrance which He bestows, so is the fragrant flower known. || 5 || The self-willed manmukhs are sick and diseased in the world. They have forgotten the Giver of peace, the Unfathomable, the Infinite. These miserable people wander endlessly, crying out in pain; without the Guru, they find no peace. || 6 || The One who created them, knows their condition. And if He inspires them, then they realize the Hukam of His Command. Whatever He places within them, that is what prevails, and so they outwardly appear. || 7 || I know of no other except the True One. Those, whom the Lord attaches to Himself, become pure. O Nanak, the Naam, the Name of the Lord, abides deep within the heart of those, unto whom He has given it. || 8 || 14 || 15 || MAAJH, THIRD MEHL: Enshrining the Ambrosial Naam, the Name of the Lord, in the mind, all the pains of egotism, selfishness and conceit are eliminated. By continually praising the Ambrosial Bani of the Word, I obtain the Amrit, the Ambrosial Nectar. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Ambrosial Bani of the Word within their minds. Enshrining the Ambrosial Bani in their minds, they meditate on the Ambrosial Naam. || 1 || Pause || Those who continually chant the Ambrosial Words of Nectar see and behold this Amrit everywhere with their eyes. They continually chant the Ambrosial Sermon day and night; chanting it, they cause others to hear it. || 2 || Imbued with the Ambrosial Love of the Lord, they lovingly focus their attention on Him. By Guru's Grace, they receive this Amrit. They chant the Ambrosial Name with their tongues day and night; their minds and bodies are satisfied by this Amrit. || 3 || That which God does is beyond anyone's consciousness; no one can erase the Hukam of His Command. By His Command, the Ambrosial Bani of the Word prevails, and by His Command, we drink in the Amrit. || 4 || The actions of the Creator Lord are marvellous and wonderful. This mind is deluded, and goes around the wheel of reincarnation. Those who focus their consciousness on the Ambrosial Bani of the Word, hear the vibrations of the Ambrosial Word of the Shabad. ||

5 || You Yourself created the counterfeit and the genuine. You Yourself appraise all people. You appraise the true, and place them in Your Treasury; You consign the false to wander in delusion. || 6 || How can I behold You? How can I praise You? By Guru's Grace, I praise You through the Word of the Shabad. In Your Sweet Will, the Amrit is found; by Your Will, You inspire us to drink in this Amrit. || 7 || The Shabad is Amrit; the Lord's Bani is Amrit. Serving the True Guru, it permeates the heart. O Nanak, the Ambrosial Naam is forever the Giver of peace; drinking in this Amrit, all hunger is satisfied. || 8 || 15 || 16 || MAAJH, THIRD MEHL: The Ambrosial Nectar rains down, softly and gently. How rare are those Gurmukhs who find it. Those who drink it in are satisfied forever. Showering His Mercy upon them, the Lord quenches their thirst. || 1 || I am a sacrifice, my soul is a sacrifice, to those Gurmukhs who drink in this Ambrosial Nectar. The tongue tastes the essence, and remains forever imbued with the Lord's Love, intuitively singing the Glorious Praises of the Lord. || 1 || Pause || By Guru's Grace, intuitive understanding is obtained; subduing the sense of duality, they are in love with the One. When He bestows His Glance of Grace, then they sing the Glorious Praises of the Lord; by His Grace, they merge in Truth. || 2 || Above all is Your Glance of Grace, O God. Upon some it is bestowed less, and upon others it is bestowed more. Without You, nothing happens at all; the Gurmukhs understand this. || 3 || The Gurmukhs contemplate the essence of reality; Your Treasures are overflowing with Ambrosial Nectar. Without serving the True Guru, no one obtains it. It is obtained only by Guru's Grace. || 4 || Those who serve the True Guru are beautiful. The Ambrosial Naam, the Name of the Lord, entices their inner minds. Their minds and bodies are attuned to the Ambrosial Bani of the Word; this Ambrosial Nectar is intuitively heard. || 5 || The deluded, self-willed manmukhs are ruined through the love of duality. They do not chant the Naam, and they die, eating poison. Night and day, they continually sit in manure. Without selfless service, their lives are wasted away. || 6 || They alone drink in this Amrit, whom the Lord Himself inspires to do so. By Guru's Grace, they intuitively enshrine love for the Lord. The Perfect Lord is Himself perfectly pervading everywhere; through the Guru's Teachings, He is perceived. || 7 || He Himself is the Immaculate Lord. He who has created, shall Himself destroy. O Nanak, remember the Naam forever, and you shall merge into the True One with intuitive ease. || 8 || 16 || 17 || MAAJH, THIRD MEHL: Those who please You are linked to the Truth. They serve the True One forever, with intuitive ease. Through the True Word of the Shabad, they praise the True One, and they merge in the merging of Truth. || 1 || I am a sacrifice, my soul is a sacrifice, to those who praise the True One. Those who meditate on the True One are attuned to Truth; they are absorbed into the Truest of the True. || 1 || Pause || The True One is everywhere, wherever I look. By Guru's Grace, I enshrine Him in my mind. True are the bodies of those whose tongues are attuned to Truth.

They hear the Truth, and speak it with their mouths. || 2 || Subduing their desires, they merge with the True One; they see in their minds that everyone comes and goes in reincarnation. Serving the True Guru, they become stable forever, and they obtain their dwelling in the home of the self. || 3 || Through the Word of the Guru's Shabad, the Lord is seen within one's own heart. Through the Shabad, I have burned my emotional attachment to Maya. I gaze upon the Truest of the True, and I praise Him. Through the Word of the Guru's Shabad, I obtain the True One. || 4 || Those who are attuned to Truth are blessed with the Love of the True One. Those who praise the Lord's Name are very fortunate. Through the Word of His Shabad, the True One blends with Himself, those who join the True Congregation and sing the Glorious Praises of the True One. || 5 || We could read the account of the Lord, if He were in any account. He is Inaccessible and Incomprehensible; through the Shabad, understanding is obtained. Night and day, praise the True Word of the Shabad. There is no other way to know His Worth. || 6 || People read and recite until they grow weary, but they do not find peace. Consumed by desire, they have no understanding at all. They purchase poison, and they are thirsty with their fascination for poison. Telling lies, they eat poison. || 7 || By Guru's Grace, I know the One. Subduing my sense of duality, my mind is absorbed into the True One. O Nanak, the One Name is pervading deep within my mind; by Guru's Grace, I receive it. || 8 || 17 || 18 || MAAJH, THIRD MEHL: In all colors and forms, You are pervading. People die over and over again; they are re-born, and make their rounds on the wheel of reincarnation. You alone are Eternal and Unchanging, Inaccessible and Infinite. Through the Guru's Teachings, understanding is imparted. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Lord's Name in their minds. The Lord has no form, features or color. Through the Guru's Teachings, He inspires us to understand Him. || 1 || Pause || The One Light is all-pervading; only a few know this. Serving the True Guru, this is revealed. In the hidden and in the obvious, He is pervading all places. Our light merges into the Light. || 2 || The world is burning in the fire of desire, in greed, arrogance and excessive ego. People die over and over again; they are re-born, and lose their honor. They waste away their lives in vain. || 3 || Those who understand the Word of the Guru's Shabad are very rare. Those who subdue their egotism, come to know the three worlds. Then, they die, never to die again. They are intuitively absorbed in the True One. || 4 || They do not focus their consciousness on Maya again. They remain absorbed forever in the Word of the Guru's Shabad. They praise the True One, who is contained deep within all hearts. They are blessed and exalted by the Truest of the True. || 5 || Praise the True One, who is Ever-present. Through the Word of the Guru's Shabad, He is pervading everywhere. By Guru's Grace, we come to behold the True One; from the True One, peace is obtained. || 6 || The True One permeates and pervades the mind within. The True One is Eternal and Unchanging; He does not come and go in reincarnation. Those who are attached to the True One are immaculate and pure. Through the Guru's Teachings, they merge in the True One. || 7 || Praise the True One, and no other. Serving Him, eternal peace is obtained.

O Nanak, those who are attuned to the Naam, reflect deeply on the Truth; they practice only Truth. || 8 || 18 || 19 || MAAJH, THIRD MEHL: The Word of the Shabad is Immaculate and Pure; the Bani of the Word is Pure. The Light which is pervading among all is Immaculate. So praise the Immaculate Word of the Lord's Bani; chanting the Immaculate Name of the Lord, all filth is washed away. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Giver of peace within their minds. Praise the Immaculate Lord, through the Word of the Guru's Shabad. Listen to the Shabad, and quench your thirst. || 1 || Pause || When the Immaculate Naam comes to dwell in the mind, the mind and body become Immaculate, and emotional attachment to Maya departs. Sing the Glorious Praises of the Immaculate True Lord forever, and the Immaculate Sound-current of the Naad shall vibrate within. || 2 || The Immaculate Ambrosial Nectar is obtained from the Guru. When selfishness and conceit are eradicated from within, then there is no attachment to Maya. Immaculate is the spiritual wisdom, and utterly immaculate is the meditation, of those whose minds are filled with the Immaculate Bani of the Word. || 3 || One who serves the Immaculate Lord becomes immaculate. Through the Word of the Guru's Shabad, the filth of egotism is washed away. The Immaculate Bani and the Unstruck Melody of the Sound-current vibrate, and in the True Court, honor is obtained. || 4 || Through the Immaculate Lord, all become immaculate. Immaculate is the mind which weaves the Word of the Lord's Shabad into itself. Blessed and very fortunate are those who are committed to the Immaculate Name; through the Immaculate Name, they are blessed and beautified. || 5 || Immaculate is the one who is adorned with the Shabad. The Immaculate Naam, the Name of the Lord, entices the mind and body. No filth ever attaches itself to the True Name; one's face is made radiant by the True One. || 6 || The mind is polluted by the love of duality. Filthy is that kitchen, and filthy is that dwelling; eating filth, the self-willed manmukhs become even more filthy. Because of their filth, they suffer in pain. || 7 || The filthy, and the immaculate as well, are all subject to the Hukam of God's Command. They alone are immaculate, who are pleasing to the True Lord. O Nanak, the Naam abides deep within the minds of the Gurmukhs, who are cleansed of all their filth. || 8 || 19 || 20 || MAAJH, THIRD MEHL: The Lord of the Universe is radiant, and radiant are His soul-swans. Their minds and their speech are immaculate; they are my hope and ideal. Their minds are radiant, and their faces are always beautiful; they meditate on the most radiant Naam, the Name of the Lord. || 1 || I am a sacrifice, my soul is a sacrifice, to those who sing the Glorious Praises of the Lord of the Universe. So chant Gobind, Gobind, the Lord of the Universe, day and night; sing the Glorious Praises of the Lord Gobind, through the Word of His Shabad. || 1 || Pause || Sing of the Lord Gobind with intuitive ease, in the Fear of the Guru; you shall become radiant, and the filth of egotism shall depart. Remain in bliss forever, and perform devotional worship, day and night. Hear and sing the Glorious Praises of the Lord Gobind. || 2 || Channel your dancing mind in devotional worship, and through the Word of the Guru's Shabad, merge your mind with the Supreme Mind. Let your true and perfect tune be the subjugation of your love of Maya, and let yourself dance to the Shabad. || 3 || People shout out loud and move their bodies, but if they are emotionally attached to Maya, then the Messenger of Death shall hunt them down.

The love of Maya makes this mind dance, and the deceit within makes people suffer in pain. || 4 || When the Lord inspires one to become Gurmukh, and perform devotional worship, then his body and mind are attuned to His Love with intuitive ease. The Word of His Bani vibrates, and the Word of His Shabad resounds, for the Gurmukh whose devotional worship is accepted. || 5 || One may beat upon and play all sorts of instruments, but no one will listen, and no one will enshrine it in the mind. For the sake of Maya, they set the stage and dance, but they are in love with duality, and they obtain only sorrow. || 6 || Those whose inner beings are attached to the Lord's Love are liberated. They control their sexual desires, and their lifestyle is the self-discipline of Truth. Through the Word of the Guru's Shabad, they meditate forever on the Lord. This devotional worship is pleasing to the Lord. || 7 || To live as Gurmukh is devotional worship, throughout the four ages. This devotional worship is not obtained by any other means. O Nanak, the Naam, the Name of the Lord, is obtained only through devotion to the Guru. So focus your consciousness on the Guru's Feet. || 8 || 20 || 21 || MAAJH, THIRD MEHL: Serve the True One, and praise the True One. With the True Name, pain shall never afflict you. Those who serve the Giver of peace find peace. They enshrine the Guru's Teachings within their minds. || 1 || I am a sacrifice, my soul is a sacrifice, to those who intuitively enter into the peace of Samaadhi. Those who serve the Lord are always beautiful. The glory of their intuitive awareness is beautiful. || 1 || Pause || All call themselves Your devotees, but they alone are Your devotees, who are pleasing to Your mind. Through the True Word of Your Bani, they praise You; attuned to Your Love, they worship You with devotion. || 2 || All are Yours, O Dear True Lord. Meeting the Gurmukh, this cycle of reincarnation comes to an end. When it pleases Your Will, then we merge in the Name. You Yourself inspire us to chant the Name. || 3 || Through the Guru's Teachings, I enshrine the Lord within my mind. Pleasure and pain, and all emotional attachments are gone. I am lovingly centered on the One Lord forever. I enshrine the Lord's Name within my mind. || 4 || Your devotees are attuned to Your Love; they are always joyful. The nine treasures of the Naam come to dwell within their minds. By perfect destiny, they find the True Guru, and through the Word of the Shabad, they are united in the Lord's Union. || 5 || You are Merciful, and always the Giver of peace. You Yourself unite us; You are known only to the Gurmukhs. You Yourself bestow the glorious greatness of the Naam; attuned to the Naam, we find peace. || 6 || Forever and ever, O True Lord, I praise You. As Gurmukh, I know no other at all. My mind remains immersed in the One Lord; my mind surrenders to Him, and in my mind I meet Him. || 7 || One who becomes Gurmukh, praises the Lord. Our True Lord and Master is Carefree. O Nanak, the Naam, the Name of the Lord, abides deep within the mind; through the Word of the Guru's Shabad, we merge with the Lord. || 8 || 21 || 22 || MAAJH, THIRD MEHL: Your devotees look beautiful in the True Court. Through the Word of the Guru's Shabad, they are adorned with the Naam. They are forever in bliss, day and night; chanting the Glorious Praises of the Lord, they merge with the Lord of Glory.

|| 1 || I am a sacrifice, my soul is a sacrifice, to those who hear and enshrine the Naam within their minds. The Dear Lord, the True One, the Highest of the High, subdues their ego and blends them with Himself. || 1 || Pause || True is the Dear Lord, and True is His Name. By Guru's Grace, some merge with Him. Through the Word of the Guru's Shabad, those who merge with the Lord shall not be separated from Him again. They merge with intuitive ease into the True Lord. || 2 || There is nothing beyond You; You are the One who does, sees, and knows. The Creator Himself acts, and inspires others to act. Through the Guru's Teachings, He blends us into Himself. || 3 || The virtuous soul-bride finds the Lord; she decorates herself with the Love and the Fear of God. She who serves the True Guru is forever a happy soul-bride. She is absorbed in the true teachings. || 4 || Those who forget the Word of the Shabad have no home and no place of rest. They are deluded by doubt, like a crow in a deserted house. They forfeit both this world and the next, and they pass their lives suffering in pain and misery. || 5 || Writing on and on endlessly, they run out of paper and ink. Through the love with duality, no one has found peace. They write falsehood, and they practice falsehood; they are burnt to ashes by focusing their consciousness on falsehood. || 6 || The Gurmukhs write and reflect on Truth, and only Truth. The true ones find the gate of salvation. True is their paper, pen and ink; writing Truth, they are absorbed in the True One. || 7 || My God sits deep within the self; He watches over us. Those who meet the Lord, by Guru's Grace, are acceptable. O Nanak, glorious greatness is received through the Naam, which is obtained through the Perfect Guru. || 8 || 22 || 23 || MAAJH, THIRD MEHL: The Divine Light of the Supreme Soul shines forth from the Guru. The filth stuck to the ego is removed through the Word of the Guru's Shabad. One who is imbued with devotional worship to the Lord night and day becomes pure. Worshipping the Lord, He is obtained. || 1 || I am a sacrifice, my soul is a sacrifice, to those who themselves worship the Lord, and inspire others to worship Him as well. I humbly bow to those devotees who chant the Glorious Praises of the Lord, night and day. || 1 || Pause || The Creator Lord Himself is the Doer of deeds. As He pleases, He applies us to our tasks. Through perfect destiny, we serve the Guru; serving the Guru, peace is found. || 2 || Those who die, and remain dead while yet alive, obtain it. By Guru's Grace, they enshrine the Lord within their minds. Enshrining the Lord within their minds, they are liberated forever. With intuitive ease, they merge into the Lord. || 3 || They perform all sorts of rituals, but they do not obtain liberation through them. They wander around the countryside, and in love with duality, they are ruined. The deceitful lose their lives in vain; without the Word of the Shabad, they obtain only misery. || 4 || Those who restrain their wandering mind, keeping it steady and stable, obtain the supreme status, by Guru's Grace. The True Guru Himself unites us in Union with the Lord.

Meeting the Beloved, peace is obtained. || 5 || Some are stuck in falsehood, and false are the rewards they receive. In love with duality, they waste away their lives in vain. They drown themselves, and drown their entire family; speaking lies, they eat poison. || 6 || How rare are those who, as Gurmukh, look within their bodies, into their minds. Through loving devotion, their ego evaporates. The Siddhas, the seekers and the silent sages continually, lovingly focus their consciousness, but they have not seen the mind within the body. || 7 || The Creator Himself inspires us to work; what can anyone else do? What can be done by our doing? O Nanak, the Lord bestows His Name; we receive it, and enshrine it within the mind. || 8 || 23 || 24 || MAAJH, THIRD MEHL: Within this cave, there is an inexhaustible treasure. Within this cave, the Invisible and Infinite Lord abides. He Himself is hidden, and He Himself is revealed; through the Word of the Guru's Shabad, selfishness and conceit are eliminated. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Ambrosial Naam, the Name of the Lord, within their minds. The taste of the Ambrosial Naam is very sweet! Through the Guru's Teachings, drink in this Ambrosial Nectar. || 1 || Pause || Subduing egotism, the rigid doors are opened. The Priceless Naam is obtained by Guru's Grace. Without the Shabad, the Naam is not obtained. By Guru's Grace, it is implanted within the mind. || 2 || The Guru has applied the true ointment of spiritual wisdom to my eyes. Deep within, the Divine Light has dawned, and the darkness of ignorance has been dispelled. My light has merged into the Light; my mind has surrendered, and I am blessed with Glory in the Court of the Lord. || 3 || Those who look outside the body, searching for the Lord, shall not receive the Naam; they shall instead be forced to suffer the terrible pains of slavery. The blind, self-willed manmukhs do not understand; but when they return once again to their own home, then, as Gurmukh, they find the genuine article. || 4 || By Guru's Grace, the True Lord is found. Within your mind and body, see the Lord, and the filth of egotism shall depart. Sitting in that place, sing the Glorious Praises of the Lord forever, and be absorbed in the True Word of the Shabad. || 5 || Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad vibrates day and night. Through the Guru's Teachings, the Shabad is heard. || 6 || Without the Shabad, there is only darkness within. The genuine article is not found, and the cycle of reincarnation does not end. The key is in the hands of the True Guru; no one else can open this door. By perfect destiny, He is met. || 7 || You are the hidden and the revealed in all places. Receiving Guru's Grace, this understanding is obtained. O Nanak, praise the Naam forever; as Gurmukh, enshrine it within the mind. || 8 || 24 || 25 || MAAJH, THIRD MEHL: The Gurmukhs meet the Lord, and inspire others to meet Him as well. Death does not see them, and pain does not afflict them. Subduing egotism, they break all their bonds; as Gurmukh, they are adorned with the Word of the Shabad. || 1 || I am a sacrifice, my soul is a sacrifice, to those who look beautiful in the Name of the Lord, Har, Har.

The Gurmukhs sing, the Gurmukhs dance, and focus their consciousness on the Lord. || 1 || Pause || The Gurmukhs are celebrated in life and death. Their lives are not wasted; they realize the Word of the Shabad. The Gurmukhs do not die; they are not consumed by death. The Gurmukhs are absorbed in the True Lord. || 2 || The Gurmukhs are honored in the Court of the Lord. The Gurmukhs eradicate selfishness and conceit from within. They save themselves, and save all their families and ancestors as well. The Gurmukhs redeem their lives. || 3 || The Gurmukhs never suffer bodily pain. The Gurmukhs have the pain of egotism taken away. The minds of the Gurmukhs are immaculate and pure; no filth ever sticks to them again. The Gurmukhs merge in celestial peace. || 4 || The Gurmukhs obtain the Greatness of the Naam. The Gurmukhs sing the Glorious Praises of the Lord, and obtain honor. They remain in bliss forever, day and night. The Gurmukhs practice the Word of the Shabad. || 5 || The Gurmukhs are attuned to the Shabad, night and day. The Gurmukhs are known throughout the four ages. The Gurmukhs always sing the Glorious Praises of the Immaculate Lord. Through the Shabad, they practice devotional worship. || 6 || Without the Guru, there is only pitch-black darkness. Seized by the Messenger of Death, people cry out and scream. Night and day, they are diseased, like maggots in manure, and in manure they endure agony. || 7 || The Gurmukhs know that the Lord alone acts, and causes others to act. In the hearts of the Gurmukhs, the Lord Himself comes to dwell. O Nanak, through the Naam, greatness is obtained. It is received from the Perfect Guru. || 8 || 25 || 26 || MAAJH, THIRD MEHL: The One Light is the light of all bodies. The Perfect True Guru reveals it through the Word of the Shabad. He Himself instills the sense of separation within our hearts; He Himself created the Creation. || 1 || I am a sacrifice, my soul is a sacrifice, to those who sing the Glorious Praises of the True Lord. Without the Guru, no one obtains intuitive wisdom; the Gurmukh is absorbed in intuitive peace. || 1 || Pause || You Yourself are Beautiful, and You Yourself entice the world. You Yourself, by Your Kind Mercy, weave the thread of the world. You Yourself bestow pain and pleasure, O Creator. The Lord reveals Himself to the Gurmukh. || 2 || The Creator Himself acts, and causes others to act. Through Him, the Word of the Guru's Shabad is enshrined within the mind. The Ambrosial Word of the Guru's Bani emanates from the Word of the Shabad. The Gurmukh speaks it and hears it. || 3 || He Himself is the Creator, and He Himself is the Enjoyer. One who breaks out of bondage is liberated forever. The True Lord is liberated forever. The Unseen Lord causes Himself to be seen. || 4 || He Himself is Maya, and He Himself is the Illusion. He Himself has generated emotional attachment throughout the entire universe. He Himself is the Giver of Virtue; He Himself sings the Lord's Glorious Praises. He chants them and causes them to be heard. || 5 || He Himself acts, and causes others to act. He Himself establishes and disestablishes. Without You, nothing can be done. You Yourself have engaged all in their tasks. || 6 || He Himself kills, and He Himself revives. He Himself unites us, and unites us in Union with Himself. Through selfless service, eternal peace is obtained.

The Gurmukh is absorbed in intuitive peace. || 7 || He Himself is the Highest of the High. How rare are those who behold Him. He causes Himself to be seen. O Nanak, the Naam, the Name of the Lord, abides deep within the hearts of those who see the Lord themselves, and inspire others to see Him as well. || 8 || 26 || 27 || MAAJH, THIRD MEHL: My God is pervading and permeating all places. By Guru's Grace, I have found Him within the home of my own heart. I serve Him constantly, and I meditate on Him single-mindedly. As Gurmukh, I am absorbed in the True One. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Lord, the Life of the World, within their minds. Through the Guru's Teachings, I merge with intuitive ease into the Lord, the Life of the World, the Fearless One, the Great Giver. || 1 || Pause || Within the home of the self is the earth, its support and the nether regions of the underworld. Within the home of the self is the Eternally Young Beloved. The Giver of peace is eternally blissful. Through the Guru's Teachings, we are absorbed in intuitive peace. || 2 || When the body is filled with ego and selfishness, the cycle of birth and death does not end. One who becomes Gurmukh subdues egotism, and meditates on the Truest of the True. || 3 || Within this body are the two brothers, sin and virtue. When the two joined together, the Universe was produced. Subduing both, and entering into the Home of the One, through the Guru's Teachings, we are absorbed in intuitive peace. || 4 || Within the home of the self is the darkness of the love of duality. When the Divine Light dawns, ego and selfishness are dispelled. The Giver of peace is revealed through the Shabad, meditating upon the Naam, night and day. || 5 || Deep within the self is the Light of God; It radiates throughout the expanse of His creation. Through the Guru's Teachings, the darkness of spiritual ignorance is dispelled. The heart-lotus blossoms forth, and eternal peace is obtained, as one's light merges into the Light. || 6 || Within the mansion is the treasure house, overflowing with jewels. The Gurmukh obtains the Infinite Naam, the Name of the Lord. The Gurmukh, the trader, always purchases the merchandise of the Naam, and always reaps profits. || 7 || The Lord Himself keeps this merchandise in stock, and He Himself distributes it. Rare is that Gurmukh who trades in this. O Nanak, those upon whom the Lord casts His Glance of Grace, obtain it. Through His Mercy, it is enshrined in the mind. || 8 || 27 || 28 || MAAJH, THIRD MEHL: The Lord Himself leads us to merge with Him and serve Him. Through the Word of the Guru's Shabad, the love of duality is eradicated. The Immaculate Lord is the Bestower of eternal virtue. The Lord Himself leads us to merge in His Virtuous Goodness. || 1 || I am a sacrifice, my soul is a sacrifice, to those who enshrine the Truest of the True within their hearts. The True Name is eternally pure and immaculate. Through the Word of the Guru's Shabad, it is enshrined within the mind. || 1 || Pause || The Guru Himself is the Giver, the Architect of Destiny. The Gurmukh, the humble servant who serves the Lord, comes to know Him. Those humble beings look beautiful forever in the Ambrosial Naam. Through the Guru's Teachings, they receive the sublime essence of the Lord. || 2 || Within the cave of this body, there is one beautiful place. Through the Perfect Guru, ego and doubt are dispelled. Night and day, praise the Naam, the Name of the Lord; imbued with the Lord's Love, by Guru's Grace, you shall find Him. || 3 ||

Through the Word of the Guru's Shabad, search this cave. The Immaculate Naam, the Name of the Lord, abides deep within the self. Sing the Glorious Praises of the Lord, and decorate yourself with the Shabad. Meeting with your Beloved, you shall find peace. || 4 || The Messenger of Death imposes his tax on those who are attached to duality. He inflicts punishment on those who forget the Name. They are called to account for each instant and each moment. Every grain, every particle, is weighed and counted. || 5 || One who does not remember her Husband Lord in this world is being cheated by duality; she shall weep bitterly in the end. She is from an evil family; she is ugly and vile. Even in her dreams, she does not meet her Husband Lord. || 6 || She who enshrines her Husband Lord in her mind in this world—His Presence is revealed to her by the Perfect Guru. That soul-bride keeps her Husband Lord clasped tightly to her heart, and through the Word of the Shabad, she enjoys her Husband Lord upon His Beautiful Bed. || 7 || The Lord Himself sends out the call, and He summons us to His Presence. He enshrines His Name within our minds. O Nanak, one who receives the greatness of the Naam night and day, constantly sings His Glorious Praises. || 8 || 28 || 29 || MAAJH, THIRD MEHL: Sublime is their birth, and the place where they dwell. Those who serve the True Guru remain detached in the home of their own being. They abide in the Lord's Love, and constantly imbued with His Love, their minds are satisfied and fulfilled with the Lord's Essence. || 1 || I am a sacrifice, my soul is a sacrifice, to those who read of the Lord, who understand and enshrine Him within their minds. The Gurmukhs read and praise the Lord's Name; they are honored in the True Court. || 1 || Pause || The Unseen and Inscrutable Lord is permeating and pervading everywhere. He cannot be obtained by any effort. If the Lord grants His Grace, then we come to meet the True Guru. By His Kindness, we are united in His Union. || 2 || One who reads, while attached to duality, does not understand. He yearns for the three-phased Maya. The bonds of the three-phased Maya are broken by the Word of the Guru's Shabad. Through the Guru's Shabad, liberation is achieved. || 3 || This unstable mind cannot be held steady. Attached to duality, it wanders in the ten directions. It is a poisonous worm, drenched with poison, and in poison it rots away. || 4 || Practicing egotism and selfishness, they try to impress others by showing off. They perform all sorts of rituals, but they gain no acceptance. Without You, Lord, nothing happens at all. You forgive those who are adorned with the Word of Your Shabad. || 5 || They are born, and they die, but they do not understand the Lord. Night and day, they wander, in love with duality. The lives of the self-willed manmukhs are useless; in the end, they die, regretting and repenting. || 6 || The Husband is away, and the wife is getting dressed up. This is what the blind, self-willed manmukhs are doing. They are not honored in this world, and they shall find no shelter in the world hereafter. They are wasting their lives in vain. || 7 || How rare are those who know the Name of the Lord! Through the Shabad, the Word of the Perfect Guru, the Lord is realized. Night and day, they perform the Lord's devotional service; day and night, they find intuitive peace. || 8 || That One Lord is pervading in all. Only a few, as Gurmukh, understand this. O Nanak, those who are attuned to the Naam are beautiful.

Granting His Grace, God unites them with Himself. || 9 || 29 || 30 || MAAJH, THIRD MEHL: The self-willed manmukhs read and recite; they are called Pandits—spiritual scholars. But they are in love with duality, and they suffer in terrible pain. Intoxicated with vice, they understand nothing at all. They are reincarnated, over and over again. || 1 || I am a sacrifice, my soul is a sacrifice, to those who subdue their ego, and unite with the Lord. They serve the Guru, and the Lord dwells within their minds; they intuitively drink in the sublime essence of the Lord. || 1 || Pause || The Pandits read the Vedas, but they do not obtain the Lord's essence. Intoxicated with Maya, they argue and debate. The foolish intellectuals are forever in spiritual darkness. The Gurmukhs understand, and sing the Glorious Praises of the Lord. || 2 || The Indescribable is described only through the beauteous Word of the Shabad. Through the Guru's Teachings, the Truth becomes pleasing to the mind. Those who speak of the truest of the true, day and night—their minds are imbued with the Truth. || 3 || Those who are attuned to Truth, love the Truth. The Lord Himself bestows this gift; He shall not take it back. Through the Word of the Guru's Shabad, the True Lord is known forever; meeting the True One, peace is found. || 4 || The filth of fraud and falsehood does not stick to those who, by Guru's Grace, remain awake and aware, night and day. The Immaculate Naam, the Name of the Lord, abides deep within their hearts; their light merges into the Light. || 5 || They read about the three qualities, but they do not know the essential reality of the Lord. They forget the Primal Lord, the Source of all, and they do not recognize the Word of the Guru's Shabad. They are engrossed in emotional attachment; they do not understand anything at all. Through the Word of the Guru's Shabad, the Lord is found. || 6 || The Vedas proclaim that Maya is of three qualities. The self-willed manmukhs, in love with duality, do not understand. They read of the three qualities, but they do not know the One Lord. Without understanding, they obtain only pain and suffering. || 7 || When it pleases the Lord, He unites us with Himself. Through the Word of the Guru's Shabad, skepticism and suffering are dispelled. O Nanak, True is the Greatness of the Name. Believing in the Name, peace is obtained. || 8 || 30 || 31 || MAAJH, THIRD MEHL: The Lord Himself is Unmanifest and Unrelated; He is Manifest and Related as well. Those who recognize this essential reality are the true Pandits, the spiritual scholars. They save themselves, and save all their families and ancestors as well, when they enshrine the Lord's Name in the mind. || 1 || I am a sacrifice, my soul is a sacrifice, to those who taste the essence of the Lord, and savor its taste. Those who taste this essence of the Lord are the pure, immaculate beings. They meditate on the Immaculate Naam, the Name of the Lord. || 1 || Pause || Those who reflect upon the Shabad are beyond karma. They subdue their ego, and find the essence of wisdom, deep within their being. They obtain the nine treasures of the wealth of the Naam. Rising above the three qualities, they merge into the Lord. || 2 || Those who act in ego do not go beyond karma. It is only by Guru's Grace that one is rid of ego. Those who have discriminating minds, continually examine their own selves. Through the Word of the Guru's Shabad, they sing the Lord's Glorious Praises. || 3 || The Lord is the most pure and sublime Ocean. The Saintly Gurmukhs continually peck at the Naam, like swans pecking at pearls in the ocean. They bathe in it continually, day and night, and the filth of ego is washed away. || 4 || The pure swans, with love and affection, dwell in the Ocean of the Lord, and subdue their ego.

Day and night, they are in love with the True Word of the Shabad. They obtain their home in the Ocean of the Lord. || 5 || The self-willed manmukhs shall always be filthy cranes, smeared with the filth of ego. They may bathe, but their filth is not removed. One who dies while yet alive, and contemplates the Word of the Guru's Shabad, is rid of this filth of ego. || 6 || The Priceless Jewel is found, in the home of one's own being, when one listens to the Shabad, the Word of the Perfect True Guru. By Guru's Grace, the darkness of spiritual ignorance is dispelled; I have come to recognize the Divine Light within my own heart. || 7 || The Lord Himself creates, and He Himself beholds. Serving the True Guru, one becomes acceptable. O Nanak, the Naam dwells deep within the heart; by Guru's Grace, it is obtained. || 8 || 31 || 32 || MAAJH, THIRD MEHL: The whole world is engrossed in emotional attachment to Maya. Those who are controlled by the three qualities are attached to Maya. By Guru's Grace, a few come to understand; they center their consciousness in the fourth state. || 1 || I am a sacrifice, my soul is a sacrifice, to those who burn away their emotional attachment to Maya, through the Shabad. Those who burn away this attachment to Maya, and focus their consciousness on the Lord are honored in the True Court, and the Mansion of the Lord's Presence. || 1 || Pause || The source, the root, of the gods and goddesses is Maya. For them, the Simritees and the Shaastras were composed. Sexual desire and anger are diffused throughout the universe. Coming and going, people suffer in pain. || 2 || The jewel of spiritual wisdom was placed within the universe. By Guru's Grace, it is enshrined within the mind. Celibacy, chastity, self-discipline and the practice of truthfulness are obtained from the Perfect Guru, by meditating on the Naam, the Name of the Lord. || 3 || In this world of her parents' home, the soul-bride has been deluded by doubt. Attached to duality, she later comes to regret it. She forfeits both this world and the next, and even in her dreams, she does not find peace. || 4 || The soul-bride who remembers her Husband Lord in this world, by Guru's Grace, sees Him close at hand. She remains intuitively attuned to the Love of her Beloved; she makes the Word of His Shabad her decoration. || 5 || Blessed and fruitful is the coming of those who find the True Guru; through the Word of the Guru's Shabad, they burn their love of duality. The One Lord is permeating and pervading deep within the heart. Joining the Sat Sangat, the True Congregation, they sing the Glorious Praises of the Lord. || 6 || Those who do not serve the True Guru—why did they even come into this world? Cursed are their lives; they have uselessly wasted this human life. The self-willed manmukhs do not remember the Naam. Without the Naam, they suffer in terrible pain. || 7 || The One who created the Universe, He alone knows it. He unites with Himself those who realize the Shabad. O Nanak, they alone receive the Naam, upon whose foreheads such pre-ordained destiny is recorded. || 8 || 1 || 32 || 33 || MAAJH, FOURTH MEHL: The Primal Being is Himself remote and beyond. He Himself establishes, and having established, He disestablishes. The One Lord is pervading in all; those who become Gurmukh are honored. || 1 || I am a sacrifice, my soul is a sacrifice, to those who meditate on the Naam, the Name of the Formless Lord.

He has no form or shape; He is seen within each and every heart. The Gurmukh comes to know the unknowable. || 1 || Pause || You are God, Kind and Merciful. Without You, there is no other at all. When the Guru showers His Grace upon us, He blesses us with the Naam; through the Naam, we merge in the Naam. || 2 || You Yourself are the True Creator Lord. Your treasures are overflowing with devotional worship. The Gurmukhs obtain the Naam. Their minds are enraptured, and they easily and intuitively enter into Samaadhi. || 3 || Night and day, I sing Your Glorious Praises, God. I praise You, O my Beloved. Without You, there is no other for me to seek out. It is only by Guru's Grace that You are found. || 4 || The limits of the Inaccessible and Incomprehensible Lord cannot be found. Bestowing Your Mercy, You merge us into Yourself. Through the Shabad, the Word of the Perfect Guru, we meditate on the Lord. Serving the Shabad, peace is found. || 5 || Praiseworthy is the tongue which sings the Lord's Glorious Praises. Praising the Naam, one becomes pleasing to the True One. The Gurmukh remains forever imbued with the Lord's Love. Meeting the True Lord, glory is obtained. || 6 || The self-willed manmukhs do their deeds in ego. They lose their whole lives in the gamble. Within is the terrible darkness of greed, and so they come and go in reincarnation, over and over again. || 7 || The Creator Himself bestows Glory on those whom He Himself has so pre-destined. O Nanak, they receive the Naam, the Name of the Lord, the Destroyer of fear; through the Word of the Guru's Shabad, they find peace. || 8 || 1 || 34 || MAAJH, FIFTH MEHL, FIRST HOUSE: The Unseen Lord is within, but He cannot be seen. He has taken the Jewel of the Naam, the Name of the Lord, and He keeps it well concealed. The Inaccessible and Incomprehensible Lord is the highest of all. Through the Word of the Guru's Shabad, He is known. || 1 || I am a sacrifice, my soul is a sacrifice, to those who chant the Naam, in this Dark Age of Kali Yuga. The Beloved Saints were established by the True Lord. By great good fortune, the Blessed Vision of their Darshan is obtained. || 1 || Pause || The One who is sought by the Siddhas and the seekers, upon whom Brahma and Indra meditate within their hearts, whom the thirty-three million demi-gods search for—meeting the Guru, one comes to sing His Praises within the heart. || 2 || Twenty-four hours a day, the wind breathes Your Name. The earth is Your servant, a slave at Your Feet. In the four sources of creation, and in all speech, You dwell. You are dear to the minds of all. || 3 || The True Lord and Master is known to the Gurmukhs. He is realized through the Shabad, the Word of the Perfect Guru. Those who drink it in are satisfied. Through the Truest of the True, they are fulfilled. || 4 || In the home of their own beings, they are peacefully and comfortably at ease. They are blissful, enjoying pleasures, and eternally joyful. They are wealthy, and the greatest kings; they center their minds on the Guru's Feet. || 5 || First, You created nourishment; then, You created the living beings. There is no other Giver as Great as You, O my Lord and Master. None approach or equal You. || 6 || Those who are pleasing to You meditate on You. They practice the Mantra of the Holy. They themselves swim across, and they save all their ancestors and families as well.

In the Court of the Lord, they meet with no obstruction. || 7 || You are so Great! You are the Highest of the High! You are Infinite, You are Everything! I am a sacrifice to You. Nanak is the slave of Your slaves. || 8 || 1 || 35 || MAAJH, FIFTH MEHL: Who is liberated, and who is united? Who is a spiritual teacher, and who is a preacher? Who is a house-holder, and who is a renunciate? Who can estimate the Lord's Value? || 1 || How is one bound, and how is one freed of his bonds? How can one escape from the cycle of coming and going in reincarnation? Who is subject to karma, and who is beyond karma? Who chants the Name, and inspires others to chant it? || 2 || Who is happy, and who is sad? Who, as sunmukh, turns toward the Guru, and who, as vaymukh, turns away from the Guru? How can one meet the Lord? How is one separated from Him? Who can reveal the way to me? || 3 || What is that Word, by which the wandering mind can be restrained? What are those teachings, by which we may endure pain and pleasure alike? What is that lifestyle, by which we may come to meditate on the Supreme Lord? How may we sing the Kirtan of His Praises? || 4 || The Gurmukh is liberated, and the Gurmukh is linked. The Gurmukh is the spiritual teacher, and the Gurmukh is the preacher. Blessed is the Gurmukh, the householder and the renunciate. The Gurmukh knows the Lord's Value. || 5 || Egotism is bondage; as Gurmukh, one is emancipated. The Gurmukh escapes the cycle of coming and going in reincarnation. The Gurmukh performs actions of good karma, and the Gurmukh is beyond karma. Whatever the Gurmukh does, is done in good faith. || 6 || The Gurmukh is happy, while the self-willed manmukh is sad. The Gurmukh turns toward the Guru, and the self-willed manmukh turns away from the Guru. The Gurmukh is united with the Lord, while the manmukh is separated from Him. The Gurmukh reveals the way. || 7 || The Guru's Instruction is the Word, by which the wandering mind is restrained. Through the Guru's Teachings, we can endure pain and pleasure alike. To live as Gurmukh is the lifestyle by which we come to meditate on the Supreme Lord. The Gurmukh sings the Kirtan of His Praises. || 8 || The Lord Himself created the entire creation. He Himself acts, and causes others to act. He Himself establishes. From oneness, He has brought forth the countless multitudes. O Nanak, they shall merge into the One once again. || 9 || 2 || 36 || MAAJH, FIFTH MEHL: God is Eternal and Imperishable, so why should anyone be anxious? The Lord is Wealthy and Prosperous, so His humble servant should feel totally secure. O Giver of peace of the soul, of life, of honor—as You ordain, I obtain peace. || 1 || I am a sacrifice, my soul is a sacrifice, to that Gurmukh whose mind and body are pleased with You. You are my mountain, You are my shelter and shield. No one can rival You. || 1 || Pause || That person, unto whom Your actions seem sweet, comes to see the Supreme Lord God in each and every heart. In all places and interspaces, You exist. You are the One and Only Lord, pervading everywhere. || 2 || You are the Fulfiller of all the mind's desires. Your treasures are overflowing with love and devotion.

Showering Your Mercy, You protect those who, through perfect destiny, merge into You. || 3 || You pulled me out of the deep, dark well onto the dry ground. Showering Your Mercy, You blessed Your servant with Your Glance of Grace. I sing the Glorious Praises of the Perfect, Immortal Lord. By speaking and hearing these Praises, they are not used up. || 4 || Here and hereafter, You are our Protector. In the womb of the mother, You cherish and nurture the baby. The fire of Maya does not affect those who are imbued with the Lord's Love; they sing His Glorious Praises. || 5 || What Praises of Yours can I chant and contemplate? Deep within my mind and body, I behold Your Presence. You are my Friend and Companion, my Lord and Master. Without You, I do not know any other at all. || 6 || O God, that one, unto whom You have given shelter, is not touched by the hot winds. O my Lord and Master, You are my Sanctuary, the Giver of peace. Chanting, meditating on You in the Sat Sangat, the True Congregation, You are revealed. || 7 || You are Exalted, Unfathomable, Infinite and Invaluable. You are my True Lord and Master. I am Your servant and slave. You are the King, Your Sovereign Rule is True. Nanak is a sacrifice, a sacrifice to You. || 8 || 3 || 37 || MAAJH, FIFTH MEHL, SECOND HOUSE: Continually, continuously, remember the Merciful Lord. Never forget Him from your mind. || 1 || Pause || Join the Society of the Saints, and you shall not have to go down the path of Death. Take the Provisions of the Lord's Name with you, and no stain shall attach itself to your family. || 1 || Those who meditate on the Master shall not be thrown down into hell. Even the hot winds shall not touch them. The Lord has come to dwell within their minds. || 2 || They alone are beautiful and attractive, who abide in the Saadh Sangat, the Company of the Holy. Those who have gathered in the wealth of the Lord's Name—they alone are deep and thoughtful and vast. || 3 || Drink in the Ambrosial Essence of the Name, and live by beholding the face of the Lord's servant. Let all your affairs be resolved, by continually worshipping the Feet of the Guru. || 4 || He alone meditates on the Lord of the World, whom the Lord has made His Own. He alone is a warrior, and he alone is the chosen one, upon whose forehead good destiny is recorded. || 5 || Within my mind, I meditate on God. For me, this is like the enjoyment of princely pleasures. Evil does not well up within me, since I am saved, and dedicated to truthful actions. || 6 || I have enshrined the Creator within my mind; I have obtained the fruits of life's rewards. If your Husband Lord is pleasing to your mind, then your married life shall be eternal. || 7 || I have obtained everlasting wealth; I have found the Sanctuary of the Dispeller of fear. Grasping hold of the hem of the Lord's robe, Nanak is saved. He has won the incomparable life. || 8 || 4 || 38 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

MAAJH, FIFTH MEHL, THIRD HOUSE:

Chanting and meditating on the Lord, the mind is held steady. || 1 || Pause || Meditating, meditating in remembrance on the Divine Guru, one's fears are erased and dispelled. || 1 ||

Entering the Sanctuary of the Supreme Lord God, how could anyone feel grief any longer? || 2 || Serving at the Feet of the Holy Saints, all desires are fulfilled. || 3 || In each and every heart, the One Lord is pervading. He is totally permeating the water, the land, and the sky. || 4 || I serve the Destroyer of sin, and I am sanctified by the dust of the feet of the Saints. || 5 || My Lord and Master Himself has saved me completely; I am comforted by meditating on the Lord. || 6 || The Creator has passed judgement, and the evil-doers have been silenced and killed. || 7 || Nanak is attuned to the True Name; he beholds the Presence of the Ever-present Lord. || 8 || 5 || 39 || 1 || 32 || 1 || 5 || 39 ||

BAARAH MAAHAA ~ THE TWELVE MONTHS: MAAJH, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord. We have grown weary of wandering to the four corners of the earth and in the ten directions. We have come to Your Sanctuary, God. Without milk, a cow serves no purpose. Without water, the crop withers, and it will not bring a good price. If we do not meet the Lord, our Friend, how can we find our place of rest? Those homes, those hearts, in which the Husband Lord is not manifest—those towns and villages are like burning furnaces. All decorations, the chewing of betel to sweeten the breath, and the body itself, are all useless and vain. Without God, our Husband, our Lord and Master, all friends and companions are like the Messenger of Death. This is Nanak's prayer: "Please show Your Mercy, and bestow Your Name. O my Lord and Master, please unite me with Yourself, O God, in the Eternal Mansion of Your Presence". || 1 || In the month of Chayt, by meditating on the Lord of the Universe, a deep and profound joy arises. Meeting with the humble Saints, the Lord is found, as we chant His Name with our tongues. Those who have found God—blessed is their coming into this world. Those who live without Him, for even an instant—their lives are rendered useless. The Lord is totally pervading the water, the land, and all space. He is contained in the forests as well. Those who do not remember God—how much pain must they suffer! Those who dwell upon their God have great good fortune. My mind yearns for the Blessed Vision of the Lord's Darshan. O Nanak, my mind is so thirsty! I touch the feet of one who unites me with God in the month of Chayt. || 2 || In the month of Vaisaakh, how can the bride be patient? She is separated from her Beloved. She has forgotten the Lord, her Life-companion, her Master; she has become attached to Maya, the deceitful one. Neither son, nor spouse, nor wealth shall go along with you—only the Eternal Lord. Entangled and enmeshed in the love of false occupations, the whole world is perishing. Without the Naam, the Name of the One Lord, they lose their lives in the hereafter. Forgetting the Merciful Lord, they are ruined. Without God, there is no other at all. Pure is the reputation of those who are attached to the Feet of the Beloved Lord.

Nanak makes this prayer to God: “Please, come and unite me with Yourself.” The month of Vaisaakh is beautiful and pleasant, when the Saint causes me to meet the Lord. || 3 || In the month of Jayt’h, the bride longs to meet with the Lord. All bow in humility before Him. One who has grasped the hem of the robe of the Lord, the True Friend—no one can keep him in bondage. God’s Name is the Jewel, the Pearl. It cannot be stolen or taken away. In the Lord are all pleasures which please the mind. As the Lord wishes, so He acts, and so His creatures act. They alone are called blessed, whom God has made His Own. If people could meet the Lord by their own efforts, why would they be crying out in the pain of separation? Meeting Him in the Saadh Sangat, the Company of the Holy, O Nanak, celestial bliss is enjoyed. In the month of Jayt’h, the playful Husband Lord meets her, upon whose forehead such good destiny is recorded. || 4 || The month of Aasaarh seems burning hot, to those who are not close to their Husband Lord. They have forsaken God the Primal Being, the Life of the World, and they have come to rely upon mere mortals. In the love of duality, the soul-bride is ruined; around her neck she wears the noose of Death. As you plant, so shall you harvest; your destiny is recorded on your forehead. The life-night passes away, and in the end, one comes to regret and repent, and then depart with no hope at all. Those who meet with the Holy Saints are liberated in the Court of the Lord. Show Your Mercy to me, O God; I am thirsty for the Blessed Vision of Your Darshan. Without You, God, there is no other at all. This is Nanak’s humble prayer. The month of Aasaarh is pleasant, when the Feet of the Lord abide in the mind. || 5 || In the month of Saawan, the soul-bride is happy, if she falls in love with the Lotus Feet of the Lord. Her mind and body are imbued with the Love of the True One; His Name is her only Support. The pleasures of corruption are false. All that is seen shall turn to ashes. The drops of the Lord’s Nectar are so beautiful! Meeting the Holy Saint, we drink these in. The forests and the meadows are rejuvenated and refreshed with the Love of God, the All-powerful, Infinite Primal Being. My mind yearns to meet the Lord. If only He would show His Mercy, and unite me with Himself! Those brides who have obtained God—I am forever a sacrifice to them. O Nanak, when the Dear Lord shows kindness, He adorns His bride with the Word of His Shabad. Saawan is delightful for those happy soul-brides whose hearts are adorned with the Necklace of the Lord’s Name. || 6 || In the month of Bhaadon, she is deluded by doubt, because of her attachment to duality. She may wear thousands of ornaments, but they are of no use at all. On that day when the body perishes—at that time, she becomes a ghost. The Messenger of Death seizes and holds her, and does not tell anyone his secret. And her loved ones—in an instant, they move on, leaving her all alone. She wrings her hands, her body writhes in pain, and she turns from black to white. As she has planted, so does she harvest; such is the field of karma. Nanak seeks God’s Sanctuary; God has given him the Boat of His Feet. Those who love the Guru, the Protector and Savior, in Bhaadon, shall not be thrown down into hell. || 7 || In the month of Assu, my love for the Lord overwhelms me.

How can I go and meet the Lord? My mind and body are so thirsty for the Blessed Vision of His Darshan. Won't someone please come and lead me to him, O my mother. The Saints are the helpers of the Lord's lovers; I fall and touch their feet. Without God, how can I find peace? There is nowhere else to go. Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled. They renounce their selfishness and conceit, and they pray, "God, please attach me to the hem of Your robe." Those whom the Husband Lord has united with Himself, shall not be separated from Him again. Without God, there is no other at all. Nanak has entered the Sanctuary of the Lord. In Assu, the Lord, the Sovereign King, has granted His Mercy, and they dwell in peace. || 8 || In the month of Katak, do good deeds. Do not try to blame anyone else. Forgetting the Transcendent Lord, all sorts of illnesses are contracted. Those who turn their backs on the Lord shall be separated from Him and consigned to reincarnation, over and over again. In an instant, all of Maya's sensual pleasures turn bitter. No one can then serve as your intermediary. Unto whom can we turn and cry? By one's own actions, nothing can be done; destiny was pre-determined from the very beginning. By great good fortune, I meet my God, and then all pain of separation departs. Please protect Nanak, God; O my Lord and Master, please release me from bondage. In Katak, in the Company of the Holy, all anxiety vanishes. || 9 || In the month of Maghar, those who sit with their Beloved Husband Lord are beautiful. How can their glory be measured? Their Lord and Master blends them with Himself. Their bodies and minds blossom forth in the Lord; they have the companionship of the Holy Saints. Those who lack the Company of the Holy, remain all alone. Their pain never departs, and they fall into the grip of the Messenger of Death. Those who have ravished and enjoyed their God, are seen to be continually exalted and uplifted. They wear the Necklace of the jewels, emeralds and rubies of the Lord's Name. Nanak seeks the dust of the feet of those who take to the Sanctuary of the Lord's Door. Those who worship and adore God in Maghar, do not suffer the cycle of reincarnation ever again. || 10 || In the month of Poh, the cold does not touch those, whom the Husband Lord hugs close in His Embrace. Their minds are transfixed by His Lotus Feet. They are attached to the Blessed Vision of the Lord's Darshan. Seek the Protection of the Lord of the Universe; His service is truly profitable. Corruption shall not touch you, when you join the Holy Saints and sing the Lord's Praises. From where it originated, there the soul is blended again. It is absorbed in the Love of the True Lord. When the Supreme Lord God grasps someone's hand, he shall never again suffer separation from Him. I am a sacrifice, 100,000 times, to the Lord, my Friend, the Unapproachable and Unfathomable. Please preserve my honor, Lord; Nanak begs at Your Door. Poh is beautiful, and all comforts come to that one, whom the Carefree Lord has forgiven. || 11 || In the month of Maagh, let your cleansing bath be the dust of the Saadh Sangat, the Company of the Holy. Meditate and listen to the Name of the Lord, and give it to everyone. In this way, the filth of lifetimes of karma shall be removed, and egotistical pride shall vanish from your mind.

Sexual desire and anger shall not seduce you, and the dog of greed shall depart. Those who walk on the Path of Truth shall be praised throughout the world. Be kind to all beings—this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity. That person, upon whom the Lord bestows His Mercy, is a wise person. Nanak is a sacrifice to those who have merged with God. In Maagh, they alone are known as true, unto whom the Perfect Guru is Merciful. || 12 || In the month of Phalgun, bliss comes to those, unto whom the Lord, the Friend, has been revealed. The Saints, the Lord's helpers, in their mercy, have united me with Him. My bed is beautiful, and I have all comforts. I feel no sadness at all. My desires have been fulfilled—by great good fortune, I have obtained the Sovereign Lord as my Husband. Join with me, my sisters, and sing the songs of rejoicing and the Hymns of the Lord of the Universe. There is no other like the Lord—there is no equal to Him. He embellishes this world and the world hereafter, and He gives us our permanent home there. He rescues us from the world-ocean; never again do we have to run the cycle of reincarnation. I have only one tongue, but Your Glorious Virtues are beyond counting. Nanak is saved, falling at Your Feet. In Phalgun, praise Him continually; He has not even an iota of greed. || 13 || Those who meditate on the Naam, the Name of the Lord—their affairs are all resolved. Those who meditate on the Perfect Guru, the Lord-Incarnate—they are judged true in the Court of the Lord. The Lord's Feet are the Treasure of all peace and comfort for them; they cross over the terrifying and treacherous world-ocean. They obtain love and devotion, and they do not burn in corruption. Falsehood has vanished, duality has been erased, and they are totally overflowing with Truth. They serve the Supreme Lord God, and enshrine the One Lord within their minds. The months, the days, and the moments are auspicious, for those upon whom the Lord casts His Glance of Grace. Nanak begs for the blessing of Your Vision, O Lord. Please, shower Your Mercy upon me! || 14 || 1 ||

MAAJH, FIFTH MEHL: DAY AND NIGHT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I serve my True Guru, and meditate on Him all day and night. Renouncing selfishness and conceit, I seek His Sanctuary, and speak sweet words to Him. Through countless lifetimes and incarnations, I was separated from Him. O Lord, you are my Friend and Companion—please unite me with Yourself. Those who are separated from the Lord do not dwell in peace, O sister. Without their Husband Lord, they find no comfort. I have searched and seen all realms. My own evil actions have kept me separate from Him; why should I accuse anyone else? Bestow Your Mercy, God, and save me! No one else can bestow Your Mercy. Without You, Lord, we roll around in the dust. Unto whom should we utter our cries of distress? This is Nanak's prayer: "May my eyes behold the Lord, the Angelic Being." || 1 || The Lord hears the anguish of the soul; He is the All-powerful and Infinite Primal Being.

In death and in life, worship and adore the Lord, the Support of all. In this world and in the next, the soul-bride belongs to her Husband Lord, who has such a vast family. He is Lofty and Inaccessible. His Wisdom is Unfathomable. He has no end or limitation. That service is pleasing to Him, which makes one humble, like the dust of the feet of the Saints. He is the Patron of the poor, the Merciful, Luminous Lord, the Redeemer of sinners. From the very beginning, and throughout the ages, the True Name of the Creator has been our Saving Grace. No one can know His Value; no one can weigh it. He dwells deep within the mind and body. O Nanak, He cannot be measured. I am forever a sacrifice to those who serve God, day and night. || 2 || The Saints worship and adore Him forever and ever; He is the Forgiver of all. He fashioned the soul and the body, and by His Kindness, He bestowed the soul. Through the Word of the Guru's Shabad, worship and adore Him, and chant His Pure Mantra. His Value cannot be evaluated. The Transcendent Lord is endless. That one, within whose mind the Lord abides, is said to be most fortunate. The soul's desires are fulfilled, upon meeting the Master, our Husband Lord. Nanak lives by chanting the Lord's Name; all sorrows have been erased. One who does not forget Him, day and night, is continually rejuvenated. || 3 || God is overflowing with all powers. I have no honor—He is my resting place. I have grasped the Support of the Lord within my mind; I live by chanting and meditating on His Name. Grant Your Grace, God, and bless me, that I may merge into the dust of the feet of the humble. As You keep me, so do I live. I wear and eat whatever You give me. May I make the effort, O God, to sing Your Glorious Praises in the Company of the Holy. I can conceive of no other place; where could I go to lodge a complaint? You are the Dispeller of ignorance, the Destroyer of darkness, O Lofty, Unfathomable and Unapproachable Lord. Please unite this separated one with Yourself; this is Nanak's yearning. That day shall bring every joy, O Lord, when I take to the Feet of the Guru. || 4 || 1 ||

VAAR IN MAAJH, AND SHALOKS OF THE FIRST MEHL:

TO BE SUNG TO THE TUNE OF "MALIK MUREED AND CHANDRAHRAA SOHEE-AA"

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. BY GURU'S GRACE:

SHALOK, FIRST MEHL: The Guru is the Giver; the Guru is the House of ice. The Guru is the Light of the three worlds. O Nanak, He is everlasting wealth. Place your mind's faith in Him, and you shall find peace. || 1 || FIRST MEHL: First, the baby loves mother's milk; second, he learns of his mother and father; third, his brothers, sisters and aunts; fourth, the love of play awakens. Fifth, he runs after food and drink; sixth, in his sexual desire, he does not respect social customs. Seventh, he gathers wealth and dwells in his house; eighth, he becomes angry, and his body is consumed. Ninth, he turns grey, and his breathing becomes labored; tenth, he is cremated, and turns to ashes. His companions send him off, crying out and lamenting. The swan of the soul takes flight, and asks which way to go.

He came and he went, and now, even his name has died. After he left, food was offered on leaves, and the birds were called to come and eat. O Nanak, the self-willed manmukhs love the darkness. Without the Guru, the world is drowning. || 2 || FIRST MEHL: At the age of ten, he is a child; at twenty, a youth, and at thirty, he is called handsome. At forty, he is full of life; at fifty, his foot slips, and at sixty, old age is upon him. At seventy, he loses his intellect, and at eighty, he cannot perform his duties. At ninety, he lies in his bed, and he cannot understand his weakne____ss. After seeking and searching for such a long time, O Nanak, I have seen that the world is just a mansion of smoke. || 3 || PAUREE: You, O Creator Lord, are Unfathomable. You Yourself created the Universe, its colors, qualities and varieties, in so many ways and forms. You created it, and You alone understand it. It is all Your Play. Some come, and some arise and depart; but without the Name, all are bound to die. The Gurmukhs are imbued with the deep crimson color of the poppy; they are dyed in the color of the Lord's Love. So serve the True and Pure Lord, the Supremely Powerful Architect of Destiny. You Yourself are All-knowing. O Lord, You are the Greatest of the Great! O my True Lord, I am a sacrifice, a humble sacrifice, to those who meditate on You within their conscious mind. || 1 || SHALOK, FIRST MEHL: He placed the soul in the body which He had fashioned. He protects the Creation which He has created. With their eyes, they see, and with their tongues, they speak; with their ears, they bring the mind to awareness. With their feet, they walk, and with their hands, they work; they wear and eat whatever is given. They do not know the One who created the Creation. The blind fools do their dark deeds. When the pitcher of the body breaks and shatters into pieces, it cannot be re-created again. O Nanak, without the Guru, there is no honor; without honor, no one is carried across. || 1 || SECOND MEHL: They prefer the gift, instead of the Giver; such is the way of the self-willed manmukhs. What can anyone say about their intelligence, their understanding or their cleverness? The deeds which one commits, while sitting in one's own home, are known far and wide, in the four directions. One who lives righteously is known as righteous; one who commits sins is known as a sinner. You Yourself enact the entire play, O Creator. Why should we speak of any other? As long as Your Light is within the body, You speak through that Light. Without Your Light, who can do anything? Show me any such cleverness! O Nanak, the Lord alone is Perfect and All-knowing; He is revealed to the Gurmukh. || 2 || PAUREE: You Yourself created the world, and You Yourself put it to work. Administering the drug of emotional attachment, You Yourself have led the world astray. The fire of desire is deep within; unsatisfied, people remain hungry and thirsty. This world is an illusion; it dies and it is re-born—it comes and it goes in reincarnation. Without the True Guru, emotional attachment is not broken. All have grown weary of performing empty rituals. Those who follow the Guru's Teachings meditate on the Naam, the Name of the Lord. Filled with a joyful peace, they surrender to Your Will.

They save their families and ancestors; blessed are the mothers who gave birth to them. Beautiful and sublime is the glory and the understanding of those who focus their consciousness on the Lord. || 2 || SHALOK, SECOND MEHL: To see without eyes; to hear without ears; to walk without feet; to work without hands; to speak without a tongue—like this, one remains dead while yet alive. O Nanak, recognize the Hukam of the Lord's Command, and merge with your Lord and Master. || 1 || SECOND MEHL: He is seen, heard and known, but His subtle essence is not obtained. How can the lame, armless and blind person run to embrace the Lord? Let the Fear of God be your feet, and let His Love be your hands; let His Understanding be your eyes. Says Nanak, in this way, O wise soul-bride, you shall be united with your Husband Lord. || 2 || PAUREE: Forever and ever, You are the only One; You set the play of duality in motion. You created egotism and arrogant pride, and You placed greed within our beings. Keep me as it pleases Your Will; everyone acts as You cause them to act. Some are forgiven, and merge with You; through the Guru's Teachings, we are joined to You. Some stand and serve You; without the Name, nothing else pleases them. Any other task would be worthless to them—You have enjoined them to Your True Service. In the midst of children, spouse and relations, some still remain detached; they are pleasing to Your Will. Inwardly and outwardly, they are pure, and they are absorbed in the True Name. || 3 || SHALOK, FIRST MEHL: I may make a cave, in a mountain of gold, or in the water of the nether regions; I may remain standing on my head, upside-down, on the earth or up in the sky; I may totally cover my body with clothes, and wash them continually; I may shout out loud, the white, red, yellow and black Vedas; I may even live in dirt and filth. And yet, all this is just a product of evil-mindedness, and intellectual corruption. I was not, I am not, and I will never be anything at all! O Nanak, I dwell only on the Word of the Shabad. || 1 || FIRST MEHL: They wash their clothes, and scrub their bodies, and try to practice self-discipline. But they are not aware of the filth staining their inner being, while they try and try to wash off the outer dirt. The blind go astray, caught by the noose of Death. They see other people's property as their own, and in egotism, they suffer in pain. O Nanak, the egotism of the Gurmukhs is broken, and then, they meditate on the Name of the Lord, Har, Har. They chant the Naam, meditate on the Naam, and through the Naam, they are absorbed in peace. || 2 || PAUREE: Destiny has brought together and united the body and the soul-swan. He who created them, also separates them. The fools enjoy their pleasures; they must also endure all their pains. From pleasures, arise diseases and the commission of sins. From sinful pleasures come sorrow, separation, birth and death. The fools try to account for their misdeeds, and argue uselessly. The judgement is in the Hands of the True Guru, who puts an end to the argument. Whatever the Creator does, comes to pass. It cannot be changed by anyone's efforts. || 4 || SHALOK, FIRST MEHL: Telling lies, they eat dead bodies.

And yet, they go out to teach others. They are deceived, and they deceive their companions. O Nanak, such are the leaders of men. || 1 || FOURTH MEHL: Those, within whom the Truth dwells, obtain the True Name; they speak only the Truth. They walk on the Lord's Path, and inspire others to walk on the Lord's Path as well. Bathing in a pool of holy water, they are washed clean of filth. But, by bathing in a stagnant pond, they are contaminated with even more filth. The True Guru is the Perfect Pool of Holy Water. Night and day, He meditates on the Name of the Lord, Har, Har. He is saved, along with his family; bestowing the Name of the Lord, Har, Har, He saves the whole world. Servant Nanak is a sacrifice to one who himself chants the Naam, and inspires others to chant it as well. || 2 || PAUREE: Some pick and eat fruits and roots, and live in the wilderness. Some wander around wearing saffron robes, as Yogis and Sanyaasees. But there is still so much desire within them—they still yearn for clothes and food. They waste their lives uselessly; they are neither householders nor renunciates. The Messenger of Death hangs over their heads, and they cannot escape the three-phased desire. Death does not even approach those who follow the Guru's Teachings, and become the slaves of the Lord's slaves. The True Word of the Shabad abides in their true minds; within the home of their own inner beings, they remain detached. O Nanak, those who serve their True Guru, rise from desire to desirelessness. || 5 || SHALOK, FIRST MEHL: If one's clothes are stained with blood, the garment becomes polluted. Those who suck the blood of human beings—how can their consciousness be pure? O Nanak, chant the Name of God, with heart-felt devotion. Everything else is just a pompous worldly show, and the practice of false deeds. || 1 || FIRST MEHL: Since I am no one, what can I say? Since I am nothing, what can I be? As He created me, so I act. As He causes me to speak, so I speak. I am full and overflowing with sins—if only I could wash them away! I do not understand myself, and yet I try to teach others. Such is the guide I am! O Nanak, the one who is blind shows others the way, and misleads all his companions. But, going to the world hereafter, he shall be beaten and kicked in the face; then, it will be obvious, what sort of guide he was! || 2 || PAUREE: Through all the months and the seasons, the minutes and the hours, I dwell upon You, O Lord. No one has attained You by clever calculations, O True, Unseen and Infinite Lord. That scholar who is full of greed, arrogant pride and egotism, is known to be a fool. So read the Name, and realize the Name, and contemplate the Guru's Teachings. Through the Guru's Teachings, I have earned the wealth of the Naam; I possess the storehouses, overflowing with devotion to the Lord. Believing in the Immaculate Naam, one is hailed as true, in the True Court of the Lord. The Divine Light of the Infinite Lord, who owns the soul and the breath of life, is deep within the inner being. You alone are the True Banker, O Lord; the rest of the world is just Your petty trader. || 6 || SHALOK, FIRST MEHL: Let mercy be your mosque, faith your prayer-mat, and honest living your Koran. Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim. Let good conduct be your Kaabaa, Truth your spiritual guide, and the karma of good deeds your prayer and chant. Let your rosary be that which is pleasing to His Will.

O Nanak, God shall preserve your honor. || 1 || FIRST MEHL: To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef. Our Guru, our Spiritual Guide, stands by us, if we do not eat those carcasses. By mere talk, people do not earn passage to Heaven. Salvation comes only from the practice of Truth. By adding spices to forbidden foods, they are not made acceptable. O Nanak, from false talk, only falsehood is obtained. || 2 || FIRST MEHL: There are five prayers and five times of day for prayer; the five have five names. Let the first be truthfulness, the second honest living, and the third charity in the Name of God. Let the fourth be good will to all, and the fifth the praise of the Lord. Repeat the prayer of good deeds, and then, you may call yourself a Muslim. O Nanak, the false obtain falsehood, and only falsehood. || 3 || PAUREE: Some trade in priceless jewels, while others deal in mere glass. When the True Guru is pleased, we find the treasure of the jewel, deep within the self. Without the Guru, no one has found this treasure. The blind and the false have died in their endless wanderings. The self-willed manmukhs putrefy and die in duality. They do not understand contemplative meditation. Without the One Lord, there is no other at all. Unto whom should they complain? Some are destitute, and wander around endlessly, while others have storehouses of wealth. Without God's Name, there is no other wealth. Everything else is just poison and ashes. O Nanak, the Lord Himself acts, and causes others to act; by the Hukam of His Command, we are embellished and exalted. || 7 || SHALOK, FIRST MEHL: It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one. First, let him savor the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away. Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life. As he submits to God's Will, and surrenders to the Creator, he is rid of selfishness and conceit. And when, O Nanak, he is merciful to all beings, only then shall he be called a Muslim. || 1 || FOURTH MEHL: Renounce sexual desire, anger, falsehood and slander; forsake Maya and eliminate egotistical pride. Renounce sexual desire and promiscuity, and give up emotional attachment. Only then shall you obtain the Immaculate Lord amidst the darkness of the world. Renounce selfishness, conceit and arrogant pride, and your love for your children and spouse. Abandon your thirsty hopes and desires, and embrace love for the Lord. O Nanak, the True One shall come to dwell in your mind. Through the True Word of the Shabad, you shall be absorbed in the Name of the Lord. || 2 || PAUREE: Neither the kings, nor their subjects, nor the leaders shall remain. The shops, the cities and the streets shall eventually disintegrate, by the Hukam of the Lord's Command. Those solid and beautiful mansions—the fools think that they belong to them. The treasure-houses, filled with wealth, shall be emptied out in an instant. The horses, chariots, camels and elephants, with all their decorations; the gardens, lands, houses, tents, soft beds and satin pavilions—Oh, where are those things, which they believe to be their own? O Nanak, the True One is the Giver of all; He is revealed through His All-powerful Creative Nature. || 8 || SHALOK, FIRST MEHL: If the rivers became cows, giving milk, and the spring water became milk and ghee;

If all the earth became sugar, to continually excite the mind; if the mountains became gold and silver, studded with gems and jewels—even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. || 1 || FIRST MEHL: If all the eighteen loads of vegetation became fruits, and the growing grass became sweet rice; if I were able to stop the sun and the moon in their orbits and hold them perfectly steady—even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. || 2 || FIRST MEHL: If my body were afflicted with pain, under the evil influence of unlucky stars; and if the blood-sucking kings were to hold power over me—even if this were my condition, I would still worship and adore You, and my longing to chant Your Praises would not decrease. || 3 || FIRST MEHL: If fire and ice were my clothes, and the wind was my food; and even if the enticing heavenly beauties were my wives, O Nanak—all this shall pass away! Even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. || 4 || PAUREE: The foolish demon, who does evil deeds, does not know his Lord and Master. Call him a mad-man, if he does not understand himself. The strife of this world is evil; these struggles are consuming it. Without the Lord's Name, life is worthless. Through doubt, the people are being destroyed. One who recognizes that all spiritual paths lead to the One shall be emancipated. One who speaks lies shall fall into hell and burn. In all the world, the most blessed and sanctified are those who remain absorbed in Truth. One who eliminates selfishness and conceit is redeemed in the Court of the Lord. || 9 || FIRST MEHL, SHALOK: They alone are truly alive, whose minds are filled with the Lord. O Nanak, no one else is truly alive; those who merely live shall depart in dishonor; everything they eat is impure. Intoxicated with power and thrilled with wealth, they delight in their pleasures, and dance about shamelessly. O Nanak, they are deluded and defrauded. Without the Lord's Name, they lose their honor and depart. || 1 || FIRST MEHL: What good is food, and what good are clothes, if the True Lord does not abide within the mind? What good are fruits, what good is ghee, what good is sweet molasses, and what good is flour? What good are clothes, and what good is a soft bed, to enjoy pleasures and sensual delights? What good is an army, and what good are soldiers, servants and mansions to live in? O Nanak, without the True Name, all this paraphernalia shall disappear. || 2 || PAUREE: What good is social class and status? Truthfulness is measured within. Pride in one's status is like poison—holding it in your hand and eating it, you shall die. The True Lord's Sovereign Rule is known throughout the ages. One who respects the Hukam of the Lord's Command is honored and respected in the Court of the Lord. By the Order of our Lord and Master, we have been brought into this world. The Drummer, the Guru, has announced the Lord's meditation, through the Word of the Shabad. Some have mounted their horses in response, and others are saddling up. Some have tied up their bridles, and others have already ridden off. || 10 || SHALOK, FIRST MEHL: When the crop is ripe, then it is cut down; only the stalks are left standing. The corn on the cob is put into the thresher, and the kernels are separated from the cobs. Placing the kernels between the two mill-stones, people sit and grind the corn. Those kernels which stick to the central axle are spared—Nanak has seen this wonderful vision! || 1 || FIRST MEHL: Look, and see how the sugar-cane is cut down.

After cutting away its branches, its feet are bound together into bundles, and then, it is placed between the wooden rollers and crushed. What punishment is inflicted upon it! Its juice is extracted and placed in the cauldron; as it is heated, it groans and cries out. And then, the crushed cane is collected and burnt in the fire below. Nanak: come, people, and see how the sweet sugar-cane is treated! || 2 || PAUREE: Some do not think of death; they entertain great hopes. They die, and are re-born, and die, over and over again. They are of no use at all! In their conscious minds, they call themselves good. The King of the Angels of Death hunts down those self-willed manmukhs, over and over again. The manmukhs are false to their own selves; they feel no gratitude for what they have been given. Those who merely perform rituals of worship are not pleasing to their Lord and Master. Those who attain the True Lord and chant His Name are pleasing to the Lord. They worship the Lord and bow at His Throne. They fulfill their pre-ordained destiny. || 11 || FIRST MEHL, SHALOK: What can deep water do to a fish? What can the vast sky do to a bird? What can cold do to a stone? What is married life to a eunuch? You may apply sandalwood oil to a dog, but he will still be a dog. You may try to teach a deaf person by reading the Simritees to him, but how will he learn? You may place a light before a blind man and burn fifty lamps, but how will he see? You may place gold before a herd of cattle, but they will pick out the grass to eat. You may add flux to iron and melt it, but it will not become soft like cotton. O Nanak, this is the nature of a fool—everything he speaks is useless and wasted. || 1 || FIRST MEHL: When pieces of bronze or gold or iron break, the metal-smith welds them together again in the fire, and the bond is established. If a husband leaves his wife, their children may bring them back together in the world, and the bond is established. When the king makes a demand, and it is met, the bond is established. When the hungry man eats, he is satisfied, and the bond is established. In the famine, the rain fills the streams to overflowing, and the bond is established. There is a bond between love and words of sweetness. When one speaks the Truth, a bond is established with the Holy Scriptures. Through goodness and truth, the dead establish a bond with the living. Such are the bonds which prevail in the world. The fool establishes his bonds only when he is slapped in the face. Nanak says this after deep reflection: through the Lord's Praise, we establish a bond with His Court. || 2 || PAUREE: He Himself created and adorned the Universe, and He Himself contemplates it. Some are counterfeit, and some are genuine. He Himself is the Appraiser. The genuine are placed in His Treasury, while the counterfeit are thrown away. The counterfeit are thrown out of the True Court—unto whom should they complain? They should worship and follow the True Guru—this is the lifestyle of excellence. The True Guru converts the counterfeit into genuine; through the Word of the Shabad, He embellishes and exalts us. Those who have enshrined love and affection for the Guru, are honored in the True Court. Who can estimate the value of those who have been forgiven by the Creator Lord Himself? || 12 || SHALOK, FIRST MEHL: All the spiritual teachers, their disciples and the rulers of the world shall be buried under the ground. The emperors shall also pass away; God alone is Eternal. You alone, Lord, You alone. || 1 || FIRST MEHL: Neither the angels, nor the demons, nor human beings, nor the Siddhas, nor the seekers shall remain on the earth.

Who else is there? You alone, Lord, You alone. || 2 || FIRST MEHL: Neither the just, nor the generous, nor any humans at all, nor the seven realms beneath the earth, shall remain. The One Lord alone exists. Who else is there? You alone, Lord, You alone. || 3 || FIRST MEHL: Neither the sun, nor the moon, nor the planets, nor the seven continents, nor the oceans, nor food, nor the wind—nothing is permanent. You alone, Lord, You alone. || 4 || FIRST MEHL: Our sustenance is not in the hands of any person. The hopes of all rest in the One Lord. The One Lord alone exists—who else is there? You alone, Lord, You alone. || 5 || FIRST MEHL: The birds have no money in their pockets. They place their hopes on trees and water. He alone is the Giver. You alone, Lord, You alone. || 6 || FIRST MEHL: O Nanak, that destiny which is pre-ordained and written on one's forehead—no one can erase it. The Lord infuses strength, and He takes it away again. You alone, O Lord, You alone. || 7 || PAUREE: True is the Hukam of Your Command. To the Gurmukh, it is known. Through the Guru's Teachings, selfishness and conceit are eradicated, and the Truth is realized. True is Your Court. It is proclaimed and revealed through the Word of the Shabad. Meditating deeply on the True Word of the Shabad, I have merged into the Truth. The self-willed manmukhs are always false; they are deluded by doubt. They dwell in manure, and they do not know the taste of the Name. Without the Name, they suffer the agonies of coming and going. O Nanak, the Lord Himself is the Appraiser, who distinguishes the counterfeit from the genuine. || 13 || SHALOK, FIRST MEHL: Tigers, hawks, falcons and eagles—the Lord could make them eat grass. And those animals which eat grass—He could make them eat meat. He could make them follow this way of life. He could raise dry land from the rivers, and turn the deserts into bottomless oceans. He could appoint a worm as king, and reduce an army to ashes. All beings and creatures live by breathing, but He could keep us alive, even without the breath. O Nanak, as it pleases the True Lord, He gives us sustenance. || 1 || FIRST MEHL: Some eat meat, while others eat grass. Some have all the thirty-six varieties of delicacies, while others live in the dirt and eat mud. Some control the breath, and regulate their breathing. Some live by the Support of the Naam, the Name of the Formless Lord. The Great Giver lives; no one dies. O Nanak, those who do not enshrine the Lord within their minds are deluded. || 2 || PAUREE: By the karma of good actions, some come to serve the Perfect Guru. Through the Guru's Teachings, some eliminate selfishness and conceit, and meditate on the Naam, the Name of the Lord. Undertaking any other task, they waste their lives in vain. Without the Name, all that they wear and eat is poison. Praising the True Word of the Shabad, they merge with the True Lord. Without serving the True Guru, they do not obtain the home of peace; they are consigned to reincarnation, over and over again. Investing counterfeit capital, they earn only falsehood in the world. O Nanak, singing the Praises of the Pure, True Lord, they depart with honor. || 14 || SHALOK, FIRST MEHL: When it pleases You, we play music and sing; when it pleases You, we bathe in water.

When it pleases You, we smear our bodies with ashes, and blow the horn and the conch shell. When it pleases You, we read the Islamic Scriptures, and are acclaimed as Mullahs and Shaykhs. When it pleases You, we become kings, and enjoy all sorts of tastes and pleasures. When it pleases You, we wield the sword, and cut off the heads of our enemies. When it pleases You, we go out to foreign lands; hearing news of home, we come back again. When it pleases You, we are attuned to the Name, and when it pleases You, we become pleasing to You. Nanak utters this one prayer; everything else is just the practice of falsehood. || 1 || FIRST MEHL: You are so Great—all Greatness flows from You. You are So Good—Goodness radiates from You. You are True—all that flows from You is True. Nothing at all is false. Talking, seeing, speaking, walking, living and dying—all these are transitory. By the Hukam of His Command, He creates, and in His Command, He keeps us. O Nanak, He Himself is True. || 2 || PAUREE: Serve the True Guru fearlessly, and your doubt shall be dispelled. Do that work which the True Guru asks you to do. When the True Guru becomes merciful, we meditate on the Naam. The profit of devotional worship is excellent. It is obtained by the Gurmukh. The self-willed manmukhs are trapped in the darkness of falsehood; they practice nothing but falsehood. Go to the Gate of Truth, and speak the Truth. The True Lord calls the true ones to the Mansion of His Presence. O Nanak, the true ones are forever true; they are absorbed in the True Lord. || 15 || SHALOK, FIRST MEHL: The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away. In this dark night of falsehood, the moon of Truth is not visible anywhere. I have searched in vain, and I am so confused; in this darkness, I cannot find the path. In egotism, they cry out in pain. Says Nanak, how will they be saved? || 1 || THIRD MEHL: In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praise has appeared as a Light in the world. How rare are those few Gurmukhs who swim across to the other side! The Lord bestows His Glance of Grace; O Nanak, the Gurmukh receives the jewel. || 2 || PAUREE: Between the Lord's devotees and the people of the world, there can never be any true alliance. The Creator Himself is infallible. He cannot be fooled; no one can fool Him. He blends His devotees with Himself; they practice Truth, and only Truth. The Lord Himself leads the people of the world astray; they tell lies, and by telling lies, they eat poison. They do not recognize the ultimate reality, that we all must go; they continue to cultivate the poisons of sexual desire and anger. The devotees serve the Lord; night and day, they meditate on the Naam. Becoming the slaves of the Lord's slaves, they eradicate selfishness and conceit from within. In the Court of their Lord and Master, their faces are radiant; they are embellished and exalted with the True Word of the Shabad. || 16 || SHALOK, FIRST MEHL: Those who praise the Lord in the early hours of the morning and meditate on Him single-mindedly, are the perfect kings; at the right time, they die fighting. In the second watch, the focus of the mind is scattered in all sorts of ways. So many fall into the bottomless pit; they are dragged under, and they cannot get out again.

In the third watch, both hunger and thirst bark for attention, and food is put into the mouth. That which is eaten becomes dust, but they are still attached to eating. In the fourth watch, they become drowsy. They close their eyes and begin to dream. Rising up again, they engage in conflicts; they set the stage as if they will live for 100 years. If at all times, at each and every moment, they live in the fear of God—O Nanak, the Lord dwells within their minds, and their cleansing bath is true. || 1 || SECOND MEHL: They are the perfect kings, who have found the Perfect Lord. Twenty-four hours a day, they remain unconcerned, imbued with the Love of the One Lord. Only a few obtain the Darshan, the Blessed Vision of the Unimaginably Beauteous Lord. Through the perfect karma of good deeds, one meets the Perfect Guru, whose speech is perfect. O Nanak, when the Guru makes one perfect, one's weight does not decrease. || 2 || PAUREE: When You are with me, what more could I want? I speak only the Truth. Plundered by the thieves of worldly affairs, she does not obtain the Mansion of His Presence. Being so stone-hearted, she has lost her chance to serve the Lord. That heart, in which the True Lord is not found, should be torn down and re-built. How can she be weighed accurately, upon the scale of perfection? No one will say that her weight has been shorted, if she rids herself of egotism. The genuine are assayed, and accepted in the Court of the All-knowing Lord. The genuine merchandise is found only in one shop—it is obtained from the Perfect Guru. || 17 || SHALOK, SECOND MEHL: Twenty-four hours a day, destroy the eight things, and in the ninth place, conquer the body. Within the body are the nine treasures of the Name of the Lord—seek the depths of these virtues. Those blessed with the karma of good actions praise the Lord. O Nanak, they make the Guru their spiritual teacher. In the fourth watch of the early morning hours, a longing arises in their higher consciousness. They are attuned to the river of life; the True Name is in their minds and on their lips. The Ambrosial Nectar is distributed, and those with good karma receive this gift. Their bodies become golden, and take on the color of spirituality. If the Jeweller casts His Glance of Grace, they are not placed in the fire again. Throughout the other seven watches of the day, it is good to speak the Truth, and sit with the spiritually wise. There, vice and virtue are distinguished, and the capital of falsehood is decreased. There, the counterfeit are cast aside, and the genuine are cheered. Speech is vain and useless. O Nanak, pain and pleasure are in the power of our Lord and Master. || 1 || SECOND MEHL: Air is the Guru, Water is the Father, and Earth is the Great Mother of all. Day and night are the two nurses, in whose lap all the world is at play. Good deeds and bad deeds—the record is read out in the Presence of the Lord of Dharma. According to their own actions, some are drawn closer, and some are driven farther away. Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brow—O Nanak, their faces are radiant in the Court of the Lord, and many others are saved along with them! || 2 || PAUREE: The True Food is the Love of the Lord; the True Guru has spoken. With this True Food, I am satisfied, and with the Truth, I am delighted. True are the cities and the villages, where one abides in the True Home of the self. When the True Guru is pleased, one receives the Lord's Name, and blossoms forth in His Love. No one enters the Court of the True Lord through falsehood. By uttering falsehood and only falsehood, the Mansion of the Lord's Presence is lost.

No one blocks the way of those who are blessed with the Banner of the True Word of the Shabad. Hearing, understanding and speaking Truth, one is called to the Mansion of the Lord's Presence. || 18 || SHALOK, FIRST MEHL: If I dressed myself in fire, and built my house of snow, and made iron my food; and if I were to drink in all pain like water, and drive the entire earth before me; and if I were to place the earth upon a scale and balance it with a single copper coin; and if I were to become so great that I could not be contained, and if I were to control and lead all; and if I were to possess so much power within my mind that I could cause others to do my bidding—so what? As Great as our Lord and Master is, so great are His gifts. He bestows them according to His Will. O Nanak, those upon whom the Lord casts His Glance of Grace, obtain the glorious greatness of the True Name. || 1 || SECOND MEHL: The mouth is not satisfied by speaking, and the ears are not satisfied by hearing. The eyes are not satisfied by seeing—each organ seeks out one sensory quality. The hunger of the hungry is not appeased; by mere words, hunger is not relieved. O Nanak, hunger is relieved only when one utters the Glorious Praises of the Praiseworthy Lord. || 2 || PAUREE: Without the True One, all are false, and all practice falsehood. Without the True One, the false ones are bound and gagged and driven off. Without the True One, the body is just ashes, and it mingles again with ashes. Without the True Ome, all food and clothes are unsatisfying. Without the True One, the false ones do not attain the Lord's Court. Attached to false attachments, the Mansion of the Lord's Presence is lost. The whole world is deceived by deception, coming and going in reincarnation. Within the body is the fire of desire; through the Word of the Shabad, it is quenched. || 19 || SHALOK, FIRST MEHL: O Nanak, the Guru is the tree of contentment, with flowers of faith, and fruits of spiritual wisdom. Watered with the Lord's Love, it remains forever green; through the karma of good deeds and meditation, it ripens. Honor is obtained by eating this tasty dish; of all gifts, this is the greatest gift. || 1 || FIRST MEHL: The Guru is the tree of gold, with leaves of coral, and blossoms of jewels and rubies. The Words from His Mouth are fruits of jewels. Within His Heart, He beholds the Lord. O Nanak, He is obtained by those, upon whose faces and foreheads such pre-recorded destiny is written. The sixty-eight sacred shrines of pilgrimage are contained in the constant worship of the feet of the Exalted Guru. Cruelty, material attachment, greed and anger are the four rivers of fire. Falling into them, one is burned, O Nanak! One is saved only by holding tight to good deeds. || 2 || PAUREE: While you are alive, conquer death, and you shall have no regrets in the end. This world is false, but only a few understand this. People do not enshrine love for the Truth; they chase after worldly affairs instead. The terrible time of death and annihilation hovers over the heads of the world. By the Hukam of the Lord's Command, the Messenger of Death smashes his club over their heads. The Lord Himself gives His Love, and enshrines it within their minds. Not a moment or an instant's delay is permitted, when one's measure of life is full. By Guru's Grace, one comes to know the True One, and is absorbed into Him. || 20 || SHALOK, FIRST MEHL: Bitter melon, swallow-wort, thorn-apple and nim fruit—these bitter poisons lodge in the minds and mouths of those who do not remember You. O Nanak, how shall I tell them this? Without the karma of good deeds, they are only destroying themselves. || 1 || FIRST MEHL: The intellect is a bird; on account of its actions, it is sometimes high, and sometimes low.

Sometimes it is perched on the sandalwood tree, and sometimes it is on the branch of the poisonous swallow-wort. Sometimes, it soars through the heavens. O Nanak, our Lord and Master leads us on, according to the Hukam of His Command; such is His Way. || 2 || PAUREE: Some speak and expound, and while speaking and lecturing, they pass away. The Vedas speak and expound on the Lord, but they do not know His limits. Not by studying, but through understanding, is the Lord's Mystery revealed. There are six pathways in the Shaastras, but how rare are those who merge in the True Lord through them. The True Lord is Unknowable; through the Word of His Shabad, we are embellished. One who believes in the Name of the Infinite Lord, attains the Court of the Lord. I humbly bow to the Creator Lord; I am a minstrel singing His Praises. Nanak enshrines the Lord within his mind. He is the One, throughout the ages. || 21 || SHALOK, SECOND MEHL: Those who charm scorpions and handle snakes only brand themselves with their own hands. By the pre-ordained Order of our Lord and Master, they are beaten badly, and struck down. If the self-willed manmukhs fight with the Gurmukh, they are condemned by the Lord, the True Judge. He Himself is the Lord and Master of both worlds. He beholds all and makes the exact determination. O Nanak, know this well: everything is in accordance with His Will. || 1 || SECOND MEHL: O Nanak, if someone judges himself, only then is he known as a real judge. If someone understands both the disease and the medicine, only then is he a wise physician. Do not involve yourself in idle business on the way; remember that you are only a guest here. Speak with those who know the Primal Lord, and renounce your evil ways. That virtuous person who does not walk in the way of greed, and who abides in Truth, is accepted and famous. If an arrow is shot at the sky, how can it reach there? The sky above is unreachable—know this well, O archer! || 2 || PAUREE: The soul-bride loves her Husband Lord; she is embellished with His Love. She worships Him day and night; she cannot be restrained from doing so. In the Mansion of the Lord's Presence, she has made her home; she is adorned with the Word of His Shabad. She is humble, and she offers her true and sincere prayer. She is beautiful in the Company of her Lord and Master; she walks in the Way of His Will. With her dear friends, she offers her heart-felt prayers to her Beloved. Cursed is that home, and shameful is that life, which is without the Name of the Lord. But she who is adorned with the Word of His Shabad, drinks in the Amrit of His Nectar. || 22 || SHALOK, FIRST MEHL: The desert is not satisfied by rain, and the fire is not quenched by desire. The king is not satisfied with his kingdom, and the oceans are full, but still they thirst for more. O Nanak, how many times must I seek and ask for the True Name? || 1 || SECOND MEHL: Life is useless, as long as one does not know the Lord God. Only a few cross over the world-ocean, by Guru's Grace. The Lord is the All-powerful Cause of causes, says Nanak after deep deliberation. The creation is subject to the Creator, who sustains it by His Almighty Power. || 2 || PAUREE: In the Court of the Lord and Master, His minstrels dwell. Singing the Praises of their True Lord and Master, the lotuses of their hearts have blossomed forth. Obtaining their Perfect Lord and Master, their minds are transfixed with ecstasy. Their enemies have been driven out and subdued, and their friends are very pleased. Those who serve the Truthful True Guru are shown the True Path.

Reflecting on the True Word of the Shabad, death is overcome. Speaking the Unspoken Speech of the Lord, one is adorned with the Word of His Shabad. Nanak holds tight to the Treasure of Virtue, and meets with the Dear, Beloved Lord. || 23 || SHALOK, FIRST MEHL: Born because of the karma of their past mistakes, they make more mistakes, and fall into mistakes. By washing, their pollution is not removed, even though they may wash hundreds of times. O Nanak, if God forgives, they are forgiven; otherwise, they are kicked and beaten. || 1 || FIRST MEHL: O Nanak, it is absurd to ask to be spared from pain by begging for comfort. Pleasure and pain are the two garments given, to be worn in the Court of the Lord. Where you are bound to lose by speaking, there, you ought to remain silent. || 2 || PAUREE: After looking around in the four directions, I looked within my own self. There, I saw the True, Invisible Lord Creator. I was wandering in the wilderness, but now the Guru has shown me the Way. Hail to the True, True Guru, through whom we merge in the Truth. I have found the jewel within the home of my own self; the lamp within has been lit. Those who praise the True Word of the Shabad, abide in the peace of Truth. But those who do not have the Fear of God, are overtaken by fear. They are destroyed by their own pride. Having forgotten the Name, the world is roaming around like a wild demon. || 24 || SHALOK, THIRD MEHL: In fear we are born, and in fear we die. Fear is always present in the mind. O Nanak, if one dies in the fear of God, his coming into the world is blessed and approved. || 1 || THIRD MEHL: Without the fear of God, you may live very, very long, and savor the most enjoyable pleasures. O Nanak, if you die without the fear of God, you will arise and depart with a blackened face. || 2 || PAUREE: When the True Guru is merciful, then your desires will be fulfilled. When the True Guru is merciful, you will never grieve. When the True Guru is merciful, you will know no pain. When the True Guru is merciful, you will enjoy the Lord's Love. When the True Guru is merciful, then why should you fear death? When the True Guru is merciful, the body is always at peace. When the True Guru is merciful, the nine treasures are obtained. When the True Guru is merciful, you shall be absorbed in the True Lord. || 25 || SHALOK, FIRST MEHL: They pluck the hair out of their heads, and drink in filthy water; they beg endlessly and eat the garbage which others have thrown away. They spread manure, they suck in rotting smells, and they are afraid of clean water. Their hands are smeared with ashes, and the hair on their heads is plucked out—they are like sheep! They have renounced the lifestyle of their mothers and fathers, and their families and relatives cry out in distress. No one offers the rice dishes at their last rites, and no one lights the lamps for them. After their death, where will they be sent? The sixty-eight sacred shrines of pilgrimage give them no place of protection, and no Brahmin will eat their food. They remain polluted forever, day and night; they do not apply the ceremonial tilak mark to their foreheads. They sit together in silence, as if in mourning; they do not go to the Lord's Court. With their begging bowls hanging from their waists, and their fly-brushes in their hands, they walk along in single file. They are not Yogis, and they are not Jangams, followers of Shiva.

They are not Qazis or Mullahs. Ruined by the Merciful Lord, they wander around in disgrace, and their entire troop is contaminated. The Lord alone kills and restores to life; no one else can protect anyone from Him. They go without giving alms or any cleansing baths; their shaven heads become covered with dust. The jewel emerged from the water, when the mountain of gold was used to churn it. The gods established the sixty-eight sacred shrines of pilgrimage, where the festivals are celebrated and hymns are chanted. After bathing, the Muslims recite their prayers, and after bathing, the Hindus perform their worship services. The wise always take cleansing baths. At the time of death, and at the time of birth, they are purified, when water is poured on their heads. O Nanak, the shaven-headed ones are devils. They are not pleased to hear these words. When it rains, there is happiness. Water is the key to all life. When it rains, the corn grows, and the sugar cane, and the cotton, which provides clothing for all. When it rains, the cows always have grass to graze upon, and housewives can churn the milk into butter. With that ghee, sacred feasts and worship services are performed; all these efforts are blessed. The Guru is the ocean, and all His Teachings are the river. Bathing within it, glorious greatness is obtained. O Nanak, if the shaven-headed ones do not bathe, then seven handfuls of ashes are upon their heads. || 1 || SECOND MEHL: What can the cold do to the fire? How can the night affect the sun? What can the darkness do to the moon? What can social status do to air and water? What are personal possessions to the earth, from which all things are produced? O Nanak, he alone is known as honorable, whose honor the Lord preserves. || 2 || PAUREE: It is of You, O my True and Wondrous Lord, that I sing forever. Yours is the True Court. All others are subject to coming and going. Those who ask for the gift of the True Name are like You. Your Command is True; we are adorned with the Word of Your Shabad. Through faith and trust, we receive spiritual wisdom and meditation from You. By Your Grace, the banner of honor is obtained. It cannot be taken away or lost. You are the True Giver; You give continually. Your Gifts continue to increase. Nanak begs for that gift which is pleasing to You. || 26 || SHALOK, SECOND MEHL: Those who have accepted the Guru's Teachings, and who have found the path, remain absorbed in the Praises of the True Lord. What teachings can be imparted to those who have the Divine Guru Nanak as their Guru? || 1 || FIRST MEHL: We understand the Lord only when He Himself inspires us to understand Him. He alone knows everything, unto whom the Lord Himself gives knowledge. One may talk and preach and give sermons but still yearn after Maya. The Lord, by the Hukam of His Command, has created the entire creation. He Himself knows the inner nature of all. O Nanak, He Himself uttered the Word. Doubt departs from one who receives this gift. || 2 || PAUREE: I was a minstrel, out of work, when the Lord took me into His service. To sing His Praises day and night, He gave me His Order, right from the start. My Lord and Master has summoned me, His minstrel, to the True Mansion of His Presence. He has dressed me in the robes of His True Praise and Glory. The Ambrosial Nectar of the True Name has become my food. Those who follow the Guru's Teachings, who eat this food and are satisfied, find peace. His minstrel spreads His Glory, singing and vibrating the Word of His Shabad. O Nanak, praising the True Lord, I have obtained His Perfection. || 27 ||

|| SUDH ||

RAAG GAUREE GWAARAYREE, FIRST MEHL, CHAU-PADAS & DU-PADAS:

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

The Fear of God is overpowering, and so very heavy, while the intellect is lightweight, as is the speech one speaks. So place the Fear of God upon your head, and bear that weight; by the Grace of the Merciful Lord, contemplate the Guru. || 1 || Without the Fear of God, no one crosses over the world-ocean. This Fear of God adorns the Love of the Lord. || 1 || Pause || The fire of fear within the body is burnt away by the Fear of God. Through this Fear of God, we are adorned with the Word of the Shabad. Without the Fear of God, all that is fashioned is false. Useless is the mold, and useless are the hammer-strokes on the mold. || 2 || The desire for the worldly drama arises in the intellect, but even with thousands of clever mental tricks, the heat of the Fear of God does not come into play. O Nanak, the speech of the self-willed manmukh is just wind. His words are worthless and empty, like the wind. || 3 || 1 || GAUREE, FIRST MEHL: Place the Fear of God within the home of your heart; with this Fear of God in your heart, all other fears shall be frightened away. What sort of fear is that, which frightens other fears? Without You, I have other place of rest at all. Whatever happens is all according to Your Will. || 1 || Be afraid, if you have any fear, other than the Fear of God. Afraid of fear, and living in fear, the mind is held in tumult. || 1 || Pause || The soul does not die; it does not drown, and it does not swim across. The One who created everything does everything. By the Hukam of His Command we come, and by the Hukam of His Command we go. Before and after, His Command is pervading. || 2 || Cruelty, attachment, desire and egotism — there is great hunger in these, like the raging torrent of a wild stream. Let the Fear of God be your food, drink and support. Without doing this, the fools simply die. || 3 || If anyone really has anyone else — how rare is that person! All are Yours — You are the Lord of all. All beings and creatures, wealth and property belong to Him. O Nanak, it is so difficult to describe and contemplate Him. || 4 || 2 || GAUREE, FIRST MEHL: Let wisdom be your mother, and contentment your father. Let Truth be your brother — these are your best relatives. || 1 || He has been described, but He cannot be described at all.

Your All-pervading creative nature cannot be estimated. || 1 || Pause || Modesty, humility and intuitive understanding are my mother-in-law and father-in-law; I have made good deeds my spouse. || 2 || Union with the Holy is my wedding date, and separation from the world is my marriage. Says Nanak, Truth is the child born of this Union. || 3 || 3 || GAUREE, FIRST MEHL: The union of air, water and fire — the body is the play-thing of the fickle and unsteady intellect. It has nine doors, and then there is the Tenth Gate. Reflect upon this and understand it, O wise one. || 1 || The Lord is the One who speaks, teaches and listens. One who contemplates his own self is truly wise. || 1 || Pause || The body is dust; the wind speaks through it. Understand, O wise one, who has died. Awareness, conflict and ego have died, but the One who sees does not die. || 2 || For the sake of it, you journey to sacred shrines and holy rivers; but this priceless jewel is within your own heart. The Pandits, the religious scholars, read and read endlessly; they stir up arguments and controversies, but they do not know the secret deep within. || 3 || I have not died — that evil nature within me has died. The One who is pervading everywhere does not die. Says Nanak, the Guru has revealed God to me, and now I see that there is no such thing as birth or death. || 4 || 4 || GAUREE, FIRST MEHL, DAKHANEE: I am forever a sacrifice to the one who listens and hears, who understands and believes in the Name. When the Lord Himself leads us astray, there is no other place of rest for us to find. You impart understanding, and You unite us in Your Union. || 1 || I obtain the Naam, which shall go along with me in the end. Without the Name, all are held in the grip of Death. || 1 || Pause || My farming and my trading are by the Support of the Name. The seeds of sin and virtue are bound together. Sexual desire and anger are the wounds of the soul. The evil-minded ones forget the Naam, and then depart. || 2 || True are the Teachings of the True Guru. The body and mind are cooled and soothed, by the touchstone of Truth. This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water. Attuned to the Word of the Shabad, one becomes sweet, like the juice of the sugar cane. || 3 || By the Hukam of the Lord's Command, the castle of the body has ten gates. The five passions dwell there, together with the Divine Light of the Infinite. The Lord Himself is the merchandise, and He Himself is the trader. O Nanak, through the Naam, the Name of the Lord, we are adorned and rejuvenated. || 4 || 5 || GAUREE, FIRST MEHL: How can we know where we came from? Where did we originate, and where will we go and merge? How are we bound, and how do we obtain liberation? How do we merge with intuitive ease into the Eternal, Imperishable Lord? || 1 || With the Naam in the heart and the Ambrosial Naam on our lips, through the Name of the Lord, we rise above desire, like the Lord. || 1 || Pause || With intuitive ease we come, and with intuitive ease we depart. From the mind we originate, and into the mind we are absorbed. As Gurmukh, we are liberated, and are not bound. Contemplating the Word of the Shabad, we are emancipated through the Name of the Lord. || 2 || At night, lots of birds settle on the tree. Some are happy, and some are sad. Caught in the desires of the mind, they perish. And when the life-night comes to its end, then they look to the sky. They fly away in all ten directions, according to their pre-ordained destiny.

|| 3 || Those who are committed to the Naam, see the world as merely a temporary pasture. Sexual desire and anger are broken, like a jar of poison. Without the merchandise of the Name, the house of the body and the store of the mind are empty. Meeting the Guru, the hard and heavy doors are opened. || 4 || One meets the Holy Saint only through perfect destiny. The Lord's perfect people rejoice in the Truth. Surrendering their minds and bodies, they find the Lord with intuitive ease. Nanak falls at their feet. || 5 || 6 || GAUREE, FIRST MEHL: The conscious mind is engrossed in sexual desire, anger and Maya. The conscious mind is awake only to falsehood, corruption and attachment. It gathers in the assets of sin and greed. So swim across the river of life, O my mind, with the Sacred Naam, the Name of the Lord. || 1 || Waaho! Waaho! — Great! Great is my True Lord! I seek Your All-powerful Support. I am a sinner — You alone are pure. || 1 || Pause || Fire and water join together, and the breath roars in its fury! The tongue and the sex organs each seek to taste. The eyes which look upon corruption do not know the Love and the Fear of God. Conquering self-conceit, one obtains the Name. || 2 || One who dies in the Word of the Shabad, shall never again have to die. Without such a death, how can one attain perfection? The mind is engrossed in deception, treachery and duality. Whatever the Immortal Lord does, comes to pass. || 3 || So get aboard that boat when your turn comes. Those who fail to embark upon that boat shall be beaten in the Court of the Lord. Blessed is that Gurdwara, the Guru's Gate, where the Praises of the True Lord are sung. O Nanak, the One Creator Lord is pervading hearth and home. || 4 || 7 || GAUREE, FIRST MEHL: The inverted heart-lotus has been turned upright, through reflective meditation on God. From the Sky of the Tenth Gate, the Ambrosial Nectar trickles down. The Lord Himself is pervading the three worlds. || 1 || O my mind, do not give in to doubt. When the mind surrenders to the Name, it drinks in the essence of Ambrosial Nectar. || 1 || Pause || So win the game of life; let your mind surrender and accept death. When the self dies, the individual mind comes to know the Supreme Mind. As the inner vision is awakened, one comes to know one's own home, deep within the self. || 2 || The Naam, the Name of the Lord, is austerity, chastity and cleansing baths at sacred shrines of pilgrimage. What good are ostentatious displays? The All-pervading Lord is the Inner-knower, the Searcher of hearts. || 3 || If I had faith in someone else, then I would go to that one's house. But where should I go, to beg? There is no other place for me. O Nanak, through the Guru's Teachings, I am intuitively absorbed in the Lord. || 4 || 8 || GAUREE, FIRST MEHL: Meeting the True Guru, we are shown the way to die. Remaining alive in this death brings joy deep within. Overcoming egotistical pride, the Tenth Gate is found. || 1 || Death is pre-ordained — no one who comes can remain here. So chant and meditate on the Lord, and remain in the Sanctuary of the Lord. || 1 || Pause || Meeting the True Guru, duality is dispelled. The heart-lotus blossoms forth, and the mind is attached to the Lord God. One who remains dead while yet alive obtains the greatest happiness hereafter. || 2 || Meeting the True Guru, one becomes truthful, chaste and pure. Climbing up the steps of the Guru's Path, one becomes the highest of the high. When the Lord grants His Mercy, the fear of death is conquered. || 3 || Uniting in Guru's Union, we are absorbed in His Loving Embrace. Granting His Grace, He reveals the Mansion of His Presence, within the home of the self. O Nanak, conquering egotism, we are absorbed into the Lord. || 4 || 9 ||

GAUREE, FIRST MEHL: Past actions cannot be erased. What do we know of what will happen hereafter? Whatever pleases Him shall come to pass. There is no other Doer except Him. || 1 || I do not know about karma, or how great Your gifts are. The karma of actions, the Dharma of righteousness, social class and status, are contained within Your Name. || 1 || Pause || You are So Great, O Giver, O Great Giver! The treasure of Your devotional worship is never exhausted. One who takes pride in himself shall never be right. The soul and body are all at Your disposal. || 2 || You kill and rejuvenate. You forgive and merge us into Yourself. As it pleases You, You inspire us to chant Your Name. You are All-knowing, All-seeing and True, O my Supreme Lord. Please, bless me with the Guru's Teachings; my faith is in You alone. || 3 || One whose mind is attuned to the Lord, has no pollution in his body. Through the Guru's Word, the True Shabad is realized. All Power is Yours, through the greatness of Your Name. Nanak abides in the Sanctuary of Your devotees. || 4 || 10 || GAUREE, FIRST MEHL: Those who speak the Unspoken, drink in the Nectar. Other fears are forgotten, and they are absorbed into the Naam, the Name of the Lord. || 1 || Why should we fear, when fear is dispelled by the Fear of God? Through the Shabad, the Word of the Perfect Guru, I recognize God. || 1 || Pause || Those whose hearts are filled with the Lord's essence are blessed and acclaimed, and intuitively absorbed into the Lord. || 2 || Those whom the Lord puts to sleep, evening and morning — those self-willed manmukhs are bound and gagged by Death, here and hereafter. || 3 || Those whose hearts are filled with the Lord, day and night, are perfect. O Nanak, they merge into the Lord, and their doubts are cast away. || 4 || 11 || GAUREE, FIRST MEHL: One who loves the three qualities is subject to birth and death. The four Vedas speak only of the visible forms. They describe and explain the three states of mind, but the fourth state, union with the Lord, is known only through the True Guru. || 1 || Through devotional worship of the Lord, and service to the Guru, one swims across. Then, one is not born again, and is not subject to death. || 1 || Pause || Everyone speaks of the four great blessings; the Simritees, the Shaastras and the Pandits speak of them as well. But without the Guru, they do not understand their true significance. The treasure of liberation is obtained through devotional worship of the Lord. || 2 || Those, within whose hearts the Lord dwells, become Gurmukh; they receive the blessings of devotional worship. Through devotional worship of the Lord, liberation and bliss are obtained. Through the Guru's Teachings, supreme ecstasy is obtained. || 3 || One who meets the Guru, beholds Him, and inspires others to behold Him as well. In the midst of hope, the Guru teaches us to live above hope and desire. He is the Master of the meek, the Giver of peace to all. Nanak's mind is imbued with the Lotus Feet of the Lord. || 4 || 12 || GAUREE CHAYTEE, FIRST MEHL: With your nectar-like body, you live in comfort, but this world is just a passing drama. You practice greed, avarice and great falsehood, and you carry such a heavy burden. O body, I have seen you blowing away like dust on the earth. || 1 || Listen — listen to my advice! Only the good deeds which you have done shall remain with you, O my soul.

This opportunity shall not come again! || 1 || Pause || I say to you, O my body: listen to my advice! You slander, and then praise others; you indulge in lies and gossip. You gaze upon the wives of others, O my soul; you steal and commit evil deeds. But when the swan departs, you shall remain behind, like an abandoned woman. || 2 || O body, you are living in a dream! What good deeds have you done? When I stole something by deception, then my mind was pleased. I have no honor in this world, and I shall find no shelter in the world hereafter. My life has been lost, wasted in vain! || 3 || I am totally miserable! O Baba Nanak, no one cares for me at all! || 1 || Pause || Turkish horses, gold, silver and loads of gorgeous clothes — none of these shall go with you, O Nanak. They are lost and left behind, you fool! I have tasted all the sugar candy and sweets, but Your Name alone is Ambrosial Nectar. || 4 || Digging deep foundations, the walls are constructed, but in the end, the buildings return to heaps of dust. People gather and hoard their possessions, and give nothing to anyone else — the poor fools think that everything is theirs. Riches do not remain with anyone — not even the golden palaces of Sri Lanka. || 5 || Listen, you foolish and ignorant mind — only His Will prevails. || 1 || Pause || My Banker is the Great Lord and Master. I am only His petty merchant. This soul and body all are His. He Himself kills, and brings back to life. || 6 || 1 || 13 || GAUREE CHAYTEE, FIRST MEHL: There are five of them, but I am all alone. How can I protect my hearth and home, O my mind? They are beating and plundering me over and over again; unto whom can I complain? || 1 || Chant the Name of the Supreme Lord, O my mind. Otherwise, in the world hereafter, you will have to face the awesome and cruel army of Death. || 1 || Pause || God has erected the temple of the body; He has placed the nine doors, and the soul-bride sits within. She enjoys the sweet play again and again, while the five demons are plundering her. || 2 || In this way, the temple is being demolished; the body is being plundered, and the soul-bride, left all alone, is captured. Death strikes her down with his rod, the shackles are placed around her neck, and now the five have left. || 3 || The wife yearns for gold and silver, and her friends, the senses, yearn for good food. O Nanak, she commits sins for their sake; she shall go, bound and gagged, to the City of Death. || 4 || 2 || 14 || GAUREE CHAYTEE, FIRST MEHL: Let your ear-rings be those ear-rings which pierce deep within your heart. Let your body be your patched coat. Let the five passions be disciples under your control, O begging Yogi, and make this mind your walking stick. || 1 || Thus you shall find the Way of Yoga. There is only the One Word of the Shabad; everything else shall pass away. Let this be the fruits and roots of your mind's diet. || 1 || Pause || Some try to find the Guru by shaving their heads at the Ganges, but I have made the Guru my Ganges. The Saving Grace of the three worlds is the One Lord and Master, but those in darkness do not remember Him. || 2 || Practicing hypocrisy and attaching your mind to worldly objects, your doubt shall never depart.

If you focus your consciousness on the Feet of the One Lord, what reason would you have to chase after greed? || 3 || Meditate on the Immaculate Lord, and saturate your mind with Him. Why, O Yogi, do you make so many false and deceptive claims? || 1 || Pause || The body is wild, and the mind is foolish. Practicing egotism, selfishness and conceit, your life is passing away. Prays Nanak, when the naked body is cremated, then you will come to regret and repent. || 4 || 3 || 15 || GAUREE CHAYTEE, FIRST MEHL: O mind, there is only the One medicine, mantra and healing herb — center your consciousness firmly on the One Lord. Take to the Lord, the Destroyer of the sins and karma of past incarnations. || 1 || The One Lord and Master is pleasing to my mind. In Your three qualities, the world is engrossed; the Unknowable cannot be known. || 1 || Pause || Maya is so sweet to the body, like sugar or molasses. We all carry loads of it. In the dark of the night, nothing can be seen. The mouse of death is gnawing away at the rope of life, O Siblings of Destiny! || 2 || As the self-willed manmukhs act, they suffer in pain. The Gurmukh obtains honor and greatness. Whatever He does, that alone happens; past actions cannot be erased. || 3 || Those who are imbued with, and committed to the Lord's Love, are filled to overflowing; they never lack anything. If Nanak could be the dust of their feet, then he, the ignorant one, might also obtain some. || 4 || 4 || 16 || GAUREE CHAYTEE, FIRST MEHL: Who is our mother, and who is our father? Where did we come from? We are formed from the fire of the womb within, and the bubble of water of the sperm. For what purpose are we created? || 1 || O my Master, who can know Your Glorious Virtues? My own demerits cannot be counted. || 1 || Pause || I took the form of so many plants and trees, and so many animals. Many times I entered the families of snakes and flying birds. || 2 || I broke into the shops of the city and well-guarded palaces; stealing from them, I snuck home again. I looked in front of me, and I looked behind me, but where could I hide from You? || 3 || I saw the banks of sacred rivers, the nine continents, the shops and bazaars of the cities. Taking the scale, the merchant begins to weigh his actions within his own heart. || 4 || As the seas and the oceans are overflowing with water, so vast are my own sins. Please, shower me with Your Mercy, and take pity upon me. I am a sinking stone — please carry me across! || 5 || My soul is burning like fire, and the knife is cutting deep. Prays Nanak, recognizing the Lord's Command, I am at peace, day and night. || 6 || 5 || 17 || GAUREE BAIRAAGAN, FIRST MEHL: The nights are wasted sleeping, and the days are wasted eating. Human life is such a precious jewel, but it is being lost in exchange for a mere shell. || 1 || You do not know the Name of the Lord. You fool — you shall regret and repent in the end! || 1 || Pause || You bury your temporary wealth in the ground, but how can you love that which is temporary? Those who have departed, after craving for temporary wealth, have returned home without this temporary wealth. || 2 || If people could gather it in by their own efforts, then everyone would be so lucky.

According to the karma of past actions, one's destiny unfolds, even though everyone wants to be so lucky. || 3 || O Nanak, the One who created the creation — He alone takes care of it. The Hukam of our Lord and Master's Command cannot be known; He Himself blesses us with greatness. || 4 || 1 || 18 || GAUREE BAIRAAGAN, FIRST MEHL: What if I were to become a deer, and live in the forest, picking and eating fruits and roots — by Guru's Grace, I am a sacrifice to my Master. Again and again, I am a sacrifice, a sacrifice. || 1 || I am the shop-keeper of the Lord. Your Name is my merchandise and trade. || 1 || Pause || If I were to become a cuckoo, living in a mango tree, I would still contemplate the Word of the Shabad. I would still meet my Lord and Master, with intuitive ease; the Darshan, the Blessed Vision of His Form, is incomparably beautiful. || 2 || If I were to become a fish, living in the water, I would still remember the Lord, who watches over all beings and creatures. My Husband Lord dwells on this shore, and on the shore beyond; I would still meet Him, and hug Him close in my embrace. || 3 || If I were to become a snake, living in the ground, the Shabad would still dwell in my mind, and my fears would be dispelled. O Nanak, they are forever the happy soul-brides, whose light merges into His Light. || 4 || 2 || 19 ||

GAUREE POORBEE DEEPKEE, FIRST MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

In that house where the Praises of the Creator are chanted — in that house, sing the Songs of Praise, and meditate in remembrance on the Creator Lord. || 1 || Sing the Songs of Praise of my Fearless Lord. I am a sacrifice to that Song of Praise which brings eternal peace. || 1 || Pause || Day after day, He cares for His beings; the Great Giver watches over all. Your gifts cannot be appraised; how can anyone compare to the Giver? || 2 || The day of my wedding is pre-ordained. Come — let's gather together and pour the oil over the threshold. My friends, give me your blessings, that I may merge with my Lord and Master. || 3 || Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day. Remember in meditation the One who summons us; O Nanak, that day is drawing near! || 4 || 1 || 20 ||

RAAG GAUREE GWAARAYREE:, THIRD MEHL, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meeting the Guru, we meet the Lord. He Himself unites us in His Union. My God knows all His Own Ways. By the Hukam of His Command, He unites those who recognize the Word of the Shabad. || 1 || By the Fear of the True Guru, doubt and fear are dispelled. Imbued with His Fear, we are absorbed in the Love of the True One. || 1 || Pause || Meeting the Guru, the Lord naturally dwells within the mind. My God is Great and Almighty; His value cannot be estimated. Through the Shabad, I praise Him; He has no end or limitations. My God is the Forgiver. I pray that He may forgive me. || 2 ||

Meeting the Guru, all wisdom and understanding are obtained. The mind becomes pure, when the True Lord dwells within. When one dwells in Truth, all actions become true. The ultimate action is to contemplate the Word of the Shabad. || 3 || Through the Guru, true service is performed. How rare is that Gurmukh who recognizes the Naam, the Name of the Lord. The Giver, the Great Giver, lives forever. Nanak enshrines love for the Name of the Lord. || 4 || 1 || 21 || GAUREE GWAARAYREE, THIRD MEHL: Those who obtain spiritual wisdom from the Guru are very rare. Those who obtain this understanding from the Guru become acceptable. Through the Guru, we intuitively contemplate the True One. Through the Guru, the Gate of Liberation is found. || 1 || Through perfect good destiny, we come to meet the Guru. The true ones are intuitively absorbed in the True Lord. || 1 || Pause || Meeting the Guru, the fire of desire is quenched. Through the Guru, peace and tranquility come to dwell within the mind. Through the Guru, we become pure, holy and true. Through the Guru, we are absorbed in the Word of the Shabad. || 2 || Without the Guru, everyone wanders in doubt. Without the Name, they suffer in terrible pain. Those who meditate on the Naam become Gurmukh. True honor is obtained through the Darshan, the Blessed Vision of the True Lord. || 3 || Why speak of any other? He alone is the Giver. When He grants His Grace, union with the Shabad is obtained. Meeting with my Beloved, I sing the Glorious Praises of the True Lord. O Nanak, becoming true, I am absorbed in the True One. || 4 || 2 || 22 || GAUREE GWAARAYREE, THIRD MEHL: True is that place, where the mind becomes pure. True is the one who abides in Truth. The True Bani of the Word is known throughout the four ages. The True One Himself is everything. || 1 || Through the karma of good actions, one joins the Sat Sangat, the True Congregation. Sing the Glories of the Lord, sitting in that place. || 1 || Pause || Burn this tongue, which loves duality, which does not taste the sublime essence of the Lord, and which utters insipid words. Without understanding, the body and mind become tasteless and insipid. Without the Name, the miserable ones depart crying out in pain. || 2 || One whose tongue naturally and intuitively tastes the Lord's sublime essence, by Guru's Grace, is absorbed in the True Lord. Imbued with Truth, one contemplates the Word of the Guru's Shabad, and drinks in the Ambrosial Nectar, from the immaculate stream within. || 3 || The Naam, the Name of the Lord, is collected in the vessel of the mind. Nothing is collected if the vessel is upside-down. Through the Word of the Guru's Shabad, the Naam abides within the mind. O Nanak, True is that vessel of the mind, which thirsts for the Shabad. || 4 || 3 || 23 || GAUREE GWAARAYREE, THIRD MEHL: Some sing on and on, but their minds do not find happiness. In egotism, they sing, but it is wasted uselessly. Those who love the Naam, sing the song. They contemplate the True Bani of the Word, and the Shabad. || 1 || They sing on and on, if it pleases the True Guru. Their minds and bodies are embellished and adorned, attuned to the Naam, the Name of the Lord. || 1 || Pause || Some sing, and some perform devotional worship. Without heart-felt love, the Naam is not obtained. True devotional worship consists of love for the Word of the Guru's Shabad.

The devotee keeps his Beloved clasped tightly to his heart. || 2 || The fools perform devotional worship by showing off; they dance and dance and jump all around, but they only suffer in terrible pain. By dancing and jumping, devotional worship is not performed. But one who dies in the Word of the Shabad, obtains devotional worship. || 3 || The Lord is the Lover of His devotees; He inspires them to perform devotional worship. True devotional worship consists of eliminating selfishness and conceit from within. My True God knows all ways and means. O Nanak, He forgives those who recognize the Naam. || 4 || 4 || 24 || GAUREE GWAARAYREE, THIRD MEHL: When someone kills and subdues his own mind, his wandering nature is also subdued. Without such a death, how can one find the Lord? Only a few know the medicine to kill the mind. One whose mind dies in the Word of the Shabad, understands Him. || 1 || He grants greatness to those whom He forgives. By Guru's Grace, the Lord comes to dwell within the mind. || 1 || Pause || The Gurmukh practices doing good deeds; thus he comes to understand this mind. The mind is like an elephant, drunk with wine. The Guru is the rod which controls it, and shows it the way. || 2 || The mind is uncontrollable; how rare are those who subdue it. Those who move the immovable become pure. The Gurmukhs embellish and beautify this mind. They eradicate egotism and corruption from within. || 3 || Those who, by pre-ordained destiny, are united in the Lord's Union, are never separated from Him again; they are absorbed in the Shabad. He Himself knows His Own Almighty Power. O Nanak, the Gurmukh realizes the Naam, the Name of the Lord. || 4 || 5 || 25 || GAUREE GWAARAYREE, THIRD MEHL: The entire world has gone insane in egotism. In the love of duality, it wanders deluded by doubt. The mind is distracted by great anxiety; no one recognizes one's own self. Occupied with their own affairs, their nights and days are passing away. || 1 || Meditate on the Lord in your hearts, O my Siblings of Destiny. The Gurmukh's tongue savors the sublime essence of the Lord. || 1 || Pause || The Gurmukhs recognize the Lord in their own hearts; they serve the Lord, the Life of the World. They are famous throughout the four ages. They subdue egotism, and realize the Word of the Guru's Shabad. God, the Architect of Destiny, showers His Mercy upon them. || 2 || True are those who merge into the Word of the Guru's Shabad; they restrain their wandering mind and keep it steady. The Naam, the Name of the Lord, is the nine treasures. It is obtained from the Guru. By the Lord's Grace, the Lord comes to dwell in the mind. || 3 || Chanting the Name of the Lord, Raam, Raam, the body becomes peaceful and tranquil. He dwells deep within — the pain of death does not touch Him. He Himself is our Lord and Master; He is His Own Advisor. O Nanak, serve the Lord forever; He is the treasure of glorious virtue. || 4 || 6 || 26 || GAUREE GWAARAYREE, THIRD MEHL: Why forget Him, unto whom the soul and the breath of life belong? Why forget Him, who is all-pervading? Serving Him, one is honored and accepted in the Court of the Lord. || 1 || I am a sacrifice to the Name of the Lord. If I were to forget You, at that very instant, I would die. || 1 || Pause || Those whom You Yourself have led astray, forget You.

Thse who are in love with duality forget You. The ignorant, self-willed manmukhs are consigned to reincarnation. || 2 || Those who are pleasing to the One Lord enshrine the Lord within their minds. Through the Guru's Teachings, they are absorbed in the Lord's Name. || 3 || Those who have virtue as their treasure, contemplate spiritual wisdom. Those who have virtue as their treasure, subdue egotism. Nanak is a sacrifice to those who are attuned to the Naam, the Name of the Lord. || 4 || 7 || 27 || GAUREE GWAARAYREE, THIRD MEHL: You are Indescribable; how can I describe You? Those who subdue their minds, through the Word of the Guru's Shabad, are absorbed in You. Your Glorious Virtues are countless; their value cannot be estimated. || 1 || The Word of His Bani belongs to Him; in Him, it is diffused. Your Speech cannot be spoken; through the Word of the Guru's Shabad, it is chanted. || 1 || Pause || Where the True Guru is — there is the Sat Sangat, the True Congregation. Where the True Guru is — there, the Glorious Praises of the Lord are intuitively sung. Where the True Guru is — there egotism is burnt away, through the Word of the Shabad. || 2 || The Gurmukhs serve Him; they obtain a place in the Mansion of His Presence. The Gurmukhs enshrine the Naam within the mind. The Gurmukhs worship the Lord, and are absorbed in the Naam. || 3 || The Giver Himself gives His Gifts, as we enshrine love for the True Guru. Nanak celebrates those who are attuned to the Naam, the Name of the Lord. || 4 || 8 || 28 || GAUREE GWAARAYREE, THIRD MEHL: All forms and colors come from the One Lord. Air, water and fire are all kept together. The Lord God beholds the many and various colors. || 1 || The One Lord is wondrous and amazing! He is the One, the One and Only. How rare is that Gurmukh who meditates on the Lord. || 1 || Pause || God is naturally pervading all places. Sometimes He is hidden, and sometimes He is revealed; thus God has made the world of His making. He Himself wakes us from sleep. || 2 || No one can estimate His value, although everyone has tried, over and over again, to describe Him. Those who merge in the Word of the Guru's Shabad, come to understand the Lord. || 3 || They listen to the Shabad continually; beholding Him, they merge into Him. They obtain glorious greatness by serving the Guru. O Nanak, those who are attuned to the Name are absorbed in the Lord's Name. || 4 || 9 || 29 || GAUREE GWAARAYREE, THIRD MEHL: The self-willed manmukhs are asleep, in love and attachment to Maya. The Gurmukhs are awake, contemplating spiritual wisdom and the Glory of God. Those humble beings who love the Naam, are awake and aware. || 1 || One who is awake to this intuitive wisdom does not fall asleep. How rare are those humble beings who understand this through the Perfect Guru. || 1 || Pause || The unsaintly blockhead shall never understand. He babbles on and on, but he is infatuated with Maya. Blind and ignorant, he shall never be reformed. || 2 || In this age, salvation comes only from the Lord's Name. How rare are those who contemplate the Word of the Guru's Shabad. They save themselves, and save all their family and ancestors as well. || 3 ||

In this Dark Age of Kali Yuga, no one is interested in good karma, or Dharmic faith. This Dark Age was born in the house of evil. O Nanak, without the Naam, the Name of the Lord, no one is liberated. || 4 || 10 || 30 || GAUREE, THIRD MEHL, GWAARAYREE: True is the Lord King, True is His Royal Command. Those whose minds are attuned to the True, Carefree Lord enter the True Mansion of His Presence, and merge in the True Name. || 1 || Listen, O my mind: contemplate the Word of the Shabad. Chant the Lord's Name, and cross over the terrifying world-ocean. || 1 || Pause || In doubt he comes, and in doubt he goes. This world is born out of the love of duality. The self-willed manmukh does not remember the Lord; he continues coming and going in reincarnation. || 2 || Does he himself go astray, or does God lead him astray? This soul is enjoined to the service of someone else. It earns only terrible pain, and this life is lost in vain. || 3 || Granting His Grace, He leads us to meet the True Guru. Remembering the One Name, doubt is cast out from within. O Nanak, chanting the Naam, the Name of the Lord, the nine treasures of the Name are obtained. || 4 || 11 || 31 || GAUREE GWAARAYREE, THIRD MEHL: Go and ask the Gurmukhs, who meditate on the Lord. Serving the Guru, the mind is satisfied. Those who earn the Lord's Name are wealthy. Through the Perfect Guru, understanding is obtained. || 1 || Chant the Name of the Lord, Har, Har, O my Siblings of Destiny. The Gurmukhs serve the Lord, and so they are accepted. || 1 || Pause || Those who recognize the self — their minds become pure. They become Jivan-mukta, liberated while yet alive, and they find the Lord. Singing the Glorious Praises of the Lord, the intellect becomes pure and sublime, and they are easily and intuitively absorbed in the Lord. || 2 || In the love of duality, no one can serve the Lord. In egotism and Maya, they are eating toxic poison. They are emotionally attached to their children, family and home. The blind, self-willed manmukhs come and go in reincarnation. || 3 || Those, unto whom the Lord bestows His Name, worship Him night and day, through the Word of the Guru's Shabad. How rare are those who understand the Guru's Teachings! O Nanak, they are absorbed in the Naam, the Name of the Lord. || 4 || 12 || 32 || GAUREE GWAARAYREE, THIRD MEHL: The Guru's service has been performed throughout the four ages. Very few are those perfect ones who do this good deed. The wealth of the Lord's Name is inexhaustible; it shall never be exhausted. In this world, it brings a constant peace, and at the Lord's Gate, it brings honor. || 1 || O my mind, have no doubt about this. Those Gurmukhs who serve, drink in the Ambrosial Nectar. || 1 || Pause || Those who serve the True Guru are the greatest people of the world. They save themselves, and they redeem all their generations as well. They keep the Name of the Lord clasped tightly to their hearts. Attuned to the Naam, they cross over the terrifying world-ocean. || 2 || Serving the True Guru, the mind becomes humble forever. Egotism is subdued, and the heart-lotus blossoms forth. The Unstruck Melody vibrates, as they dwell within the home of the self. Attuned to the Naam, they remain detached within their own home. || 3 || Serving the True Guru, their words are true. Throughout the ages, the devotees chant and repeat these words.

Night and day, they meditate on the Lord, the Sustainer of the Earth. O Nanak, attuned to the Naam, the Name of the Lord, they are detached, in the perfect balance of Nirvaanaa. || 4 || 13 || 33 || GAUREE GWAARAYREE, THIRD MEHL: Through great good fortune and high destiny, one meets the True Guru. The Naam, the Name of the Lord, is constantly within the heart, and one enjoys the sublime essence of the Lord. || 1 || O mortal, become Gurmukh, and meditate on the Name of the Lord. Be victorious in the game of life, and earn the profit of the Naam. || 1 || Pause || Spiritual wisdom and meditation come to those unto whom the Word of the Guru's Shabad is sweet. By Guru's Grace, a few have tasted, and seen it. || 2 || They may perform all sorts of religious rituals and good actions, but without the Name, the egotistical ones are cursed and doomed. || 3 || They are bound and gagged, and hung by Maya's noose; O servant Nanak, they shall be released only by Guru's Grace. || 4 || 14 || 34 || THIRD MEHL, GAUREE BAIRAAGAN: The clouds pour their rain down upon the earth, but isn't there water within the earth as well? Water is contained within the earth; without feet, the clouds run around and let down their rain. || 1 || O Baba, get rid of your doubts like this. As you act, so shall you become, and so you shall go and mingle. || 1 || Pause || As woman or man, what can anyone do? The many and various forms are always Yours, O Lord; they shall merge again into You. || 2 || In countless incarnations, I went astray. Now that I have found You, I shall no longer wander. It is His work; those who are absorbed in the Word of the Guru's Shabad come to know it well. || 3 || The Shabad is Yours; You are Yourself. Where is there any doubt? O Nanak, one whose essence is merged with the Lord's essence does not have to enter the cycle of reincarnation again. || 4 || 1 || 15 || 35 || GAUREE BAIRAAGAN, THIRD MEHL: The whole world is under the power of Death, bound by the love of duality. The self-willed manmukhs do their deeds in ego; they receive their just rewards. || 1 || O my mind, focus your consciousness on the Guru's Feet. As Gurmukh, you shall be awarded the treasure of the Naam. In the Court of the Lord, you shall be saved. || 1 || Pause || Through 8.4 million incarnations, people wander lost; in stubborn-mindedness, they come and go. They do not realize the Word of the Guru's Shabad; they are reincarnated over and over again. || 2 || The Gurmukh understands his own self. The Lord's Name comes to dwell within the mind. Imbued with devotion to the Lord's Name, night and day, he merges in peace. || 3 || When one's mind dies in the Shabad, one radiates faith and confidence, shedding egotism and corruption. O servant Nanak, through the karma of good actions, the treasure of devotional worship and the Name of the Lord are attained. || 4 || 2 || 16 || 36 || GAUREE BAIRAAGAN, THIRD MEHL: The Lord, Har, Har, has ordained that the soul is to stay in her parents' home for only a few short days. Glorious is that soul-bride, who as Gurmukh, sings the Glorious Praises of the Lord. She who cultivates virtue in her parents' home, shall obtain a home at her in-laws. The Gurmukhs are intuitively absorbed into the Lord. The Lord is pleasing to their minds. || 1 || Our Husband Lord dwells in this world, and in the world beyond. Tell me, how can He be found?

The Immaculate Lord Himself is unseen. He unites us with Himself. || 1 || Pause || God Himself bestows wisdom; meditate on the Name of the Lord. By great good fortune, one meets the True Guru, who places the Ambrosial Nectar in the mouth. When egotism and duality are eradicated, one intuitively merges in peace. He Himself is All-pervading; He Himself links us to His Name. || 2 || The self-willed manmukhs, in their arrogant pride, do not find God; they are so ignorant and foolish! They do not serve the True Guru, and in the end, they regret and repent, over and over again. They are cast into the womb to be reincarnated, and within the womb, they rot. As it pleases my Creator Lord, the self-willed manmukhs wander around lost. || 3 || My Lord God inscribed the full pre-ordained destiny upon the forehead. When one meets the Great and Courageous Guru, one meditates on the Name of the Lord, Har, Har. The Lord's Name is my mother and father; the Lord is my relative and brother. O Lord, Har, Har, please forgive me and unite me with Yourself. Servant Nanak is a lowly worm. || 4 || 3 || 17 || 37 || GAUREE BAIRAAGAN, THIRD MEHL: From the True Guru, I obtained spiritual wisdom; I contemplate the Lord's essence. My polluted intellect was enlightened by chanting the Naam, the Name of the Lord. The distinction between Shiva and Shakti — mind and matter — has been destroyed, and the darkness has been dispelled. The Lord's Name is loved by those, upon whose foreheads such pre-ordained destiny was written. || 1 || How can the Lord be obtained, O Saints? Seeing Him, my life is sustained. Without the Lord, I cannot live, even for an instant. Unite me with the Guru, so that I may drink in the sublime essence of the Lord. || 1 || Pause || I sing the Glorious Praises of the Lord, and I listen to them daily; the Lord, Har, Har, has emancipated me. I have obtained the Lord's essence from the Guru; my mind and body are drenched with it. Blessed, blessed is the Guru, the True Being, who has blessed me with devotional worship of the Lord. From the Guru, I have obtained the Lord; I have made Him my Guru. || 2 || The Sovereign Lord is the Giver of virtue. I am worthless and without virtue. The sinners sink like stones; through the Guru's Teachings, the Lord carries us across. You are the Giver of virtue, O Immaculate Lord; I am worthless and without virtue. I have entered Your Sanctuary, Lord; please save me, as You have saved the idiots and fools. || 3 || Eternal celestial bliss comes through the Guru's Teachings, by meditating continually on the Lord, Har, Har. I have obtained the Lord God as my Best Friend, within the home of my own self. I sing the Songs of Joy. Please shower me with Your Mercy, O Lord God, that I may meditate on Your Name, Har, Har. Servant Nanak begs for the dust of the feet of those who have found the True Guru. || 4 || 4 || 18 || 38 ||

GAUREE GWAARAYREE, FOURTH MEHL, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Pandit — the religious scholar — recites the Shaastras and the Simritees; the Yogi cries out, "Gorakh, Gorakh". But I am just a fool — I just chant the Name of the Lord, Har, Har. || 1 || I do not know what my condition shall be, Lord. O my mind, vibrate and meditate on the Name of the Lord.

You shall cross over the terrifying world-ocean. || 1 || Pause || The Sannyaasee smears his body with ashes; renouncing other men's women, he practices celibacy. I am just a fool, Lord; I place my hopes in You! || 2 || The Kh'shaatriya acts bravely, and is recognized as a warrior. The Shoodra and the Vaisha work and slave for others; I am just a fool — I am saved by the Lord's Name. || 3 || The entire Universe is Yours; You Yourself permeate and pervade it. O Nanak, the Gurmukhs are blessed with glorious greatness. I am blind — I have taken the Lord as my Support. || 4 || 1 || 39 || GAUREE GWAARAYREE, FOURTH MEHL: The Speech of the Lord is the most sublime speech, free of any attributes. Vibrate on it, meditate on it, and join the Saadh Sangat, the Company of the Holy. Cross over the terrifying world-ocean, listening to the Unspoken Speech of the Lord. || 1 || O Lord of the Universe, unite me with the Sat Sangat, the True Congregation. My tongue savors the sublime essence of the Lord, singing the Lord's Glorious Praises. || 1 || Pause || Those humble beings who meditate on the Name of the Lord, Har, Har — please make me the slave of their slaves, Lord. Serving Your slaves is the ultimate good deed. || 2 || One who chants the Speech of the Lord — that humble servant is pleasing to my conscious mind. Those who are blessed with great good fortune obtain the dust of the feet of the humble. || 3 || Those who are blessed with such pre-ordained destiny are in love with the humble Saints. Those humble beings, O Nanak, are absorbed in the Naam, the Name of the Lord. || 4 || 2 || 40 || GAUREE GWAARAYREE, FOURTH MEHL: The mother loves to see her son eat. The fish loves to bathe in the water. The True Guru loves to place food in the mouth of His GurSikh. || 1 || If only I could meet those humble servants of the Lord, O my Beloved. Meeting with them, my sorrows depart. || 1 || Pause || As the cow shows her love to her strayed calf when she finds it, and as the bride shows her love for her husband when he returns home, so does the Lord's humble servant love to sing the Praises of the Lord. || 2 || The sparrow-hawk loves the rainwater, falling in torrents; the king loves to see his wealth on display. The humble servant of the Lord loves to meditate on the Formless Lord. || 3 || The mortal man loves to accumulate wealth and property. The GurSikh loves to meet and embrace the Guru. Servant Nanak loves to kiss the feet of the Holy. || 4 || 3 || 41 || GAUREE GWAARAYREE, FOURTH MEHL: The beggar loves to receive charity from the wealthy landlord. The hungry person loves to eat food. The GurSikh loves to find satisfaction by meeting the Guru. || 1 || O Lord, grant me the Blessed Vision of Your Darshan; I place my hopes in You, Lord. Shower me with Your Mercy, and fulfill my longing. || 1 || Pause || The song-bird loves the sun shining in her face. Meeting her Beloved, all her pains are left behind. The GurSikh loves to gaze upon the Face of the Guru. || 2 || The calf loves to suck its mother's milk; its heart blossoms forth upon seeing its mother. The GurSikh loves to gaze upon the Face of the Guru. || 3 || All other loves and emotional attachment to Maya are false. They shall pass away, like false and transitory decorations.

Servant Nanak is fulfilled, through the Love of the True Guru. || 4 || 4 || 42 || GAUREE GWAARAYREE, FOURTH MEHL: Service to the True Guru is fruitful and rewarding; meeting Him, I meditate on the Name of the Lord, the Lord Master. So many are emancipated along with those who meditate on the Lord. || 1 || O GurSikhs, chant the Name of the Lord, O my Siblings of Destiny. Chanting the Lord's Name, all sins are washed away. || 1 || Pause || When one meets the Guru, then the mind becomes centered. The five passions, running wild, are brought to rest by meditating on the Lord. Night and day, within the body-village, the Glorious Praises of the Lord are sung. || 2 || Those who apply the dust of the Feet of the True Guru to their faces, renounce falsehood and enshrine love for the Lord. Their faces are radiant in the Court of the Lord, O Siblings of Destiny. || 3 || Service to the Guru is pleasing to the Lord Himself. Even Krishna and Balbhadar meditated on the Lord, falling at the Guru's Feet. O Nanak, the Lord Himself saves the Gurmukhs. || 4 || 5 || 43 || GAUREE GWAARAYREE, FOURTH MEHL: The Lord Himself is the Yogi, who wields the staff of authority. The Lord Himself practices tapa — intense self-disciplined meditation; He is deeply absorbed in His primal trance. || 1 || Such is my Lord, who is all-pervading everywhere. He dwells near at hand — the Lord is not far away. || 1 || Pause || The Lord Himself is the Word of the Shabad. He Himself is the awareness, attuned to its music. The Lord Himself beholds, and He Himself blossoms forth. The Lord Himself chants, and the Lord Himself inspires others to chant. || 2 || He Himself is the sparrow-hawk, and the Ambrosial Nectar raining down. The Lord is the Ambrosial Nectar; He Himself leads us to drink it in. The Lord Himself is the Doer; He Himself is our Saving Grace. || 3 || The Lord Himself is the Boat, the Raft and the Boatman. The Lord Himself, through the Guru's Teachings, saves us. O Nanak, the Lord Himself carries us across to the other side. || 4 || 6 || 44 || GAUREE BAIRAAGAN, FOURTH MEHL: O Master, You are my Banker. I receive only that capital which You give me. I would purchase the Lord's Name with love, if You Yourself, in Your Mercy, would sell it to me. || 1 || I am the merchant, the peddler of the Lord. I trade in the merchandise and capital of the Lord's Name. || 1 || Pause || I have earned the profit, the wealth of devotional worship of the Lord. I have become pleasing to the Mind of the Lord, the True Banker. I chant and meditate on the Lord, loading the merchandise of the Lord's Name. The Messenger of Death, the tax collector, does not even approach me. || 2 || Those traders who trade in other merchandise, are caught up in the endless waves of the pain of Maya. According to the business in which the Lord has placed them, so are the rewards they obtain. || 3 || People trade in the Name of the Lord, Har, Har, when the God shows His Mercy and bestows it. Servant Nanak serves the Lord, the Banker; he shall never again be called to render his account. || 4 || 1 || 7 || 45 || GAUREE BAIRAAGAN, FOURTH MEHL: The mother nourishes the fetus in the womb, hoping for a son, who will grow and earn and give her money to enjoy herself.

In just the same way, the humble servant of the Lord loves the Lord, who extends His Helping Hand to us. || 1 || O my Lord, I am so foolish; save me, O my Lord God! Your servant's praise is Your Own Glorious Greatness. || 1 || Pause || Those whose minds are pleased by the Praises of the Lord, Har, Har, are joyful in the palaces of their own homes. Their mouths savor all the sweet delicacies when they sing the Glorious Praises of the Lord. The Lord's humble servants are the saviors of their families; they save their families for twenty-one generations — they save the entire world! || 2 || Whatever has been done, has been done by the Lord; it is the Glorious Greatness of the Lord. O Lord, in Your creatures, You are pervading; You inspire them to worship You. The Lord leads us to the treasure of devotional worship; He Himself bestows it. || 3 || I am a slave, purchased in Your market; what clever tricks do I have? If the Lord were to set me upon a throne, I would still be His slave. If I were a grass-cutter, I would still chant the Lord's Name. Servant Nanak is the slave of the Lord; contemplate the Glorious Greatness of the Lord || 4 || 2 || 8 || 46 || GAUREE BAIRAAGAN, FOURTH MEHL: The farmers love to work their farms; they plow and work the fields, so that their sons and daughters may eat. In just the same way, the Lord's humble servants chant the Name of the Lord, Har, Har, and in the end, the Lord shall save them. || 1 || I am foolish — save me, O my Lord! O Lord, enjoin me to work and serve the Guru, the True Guru. || 1 || Pause || The traders buy horses, planning to trade them. They hope to earn wealth; their attachment to Maya increases. In just the same way, the Lord's humble servants chant the Name of the Lord, Har, Har; chanting the Lord's Name, they find peace. || 2 || The shop-keepers collect poison, sitting in their shops, carrying on their business. Their love is false, their displays are false, and they are engrossed in falsehood. In just the same way, the Lord's humble servants gather the wealth of the Lord's Name; they take the Lord's Name as their supplies. || 3 || This emotional attachment to Maya and family, and the love of duality, is a noose around the neck. Following the Guru's Teachings, the humble servants are carried across; they become the slaves of the Lord's slaves. Servant Nanak meditates on the Naam; the Gurmukh is enlightened. || 4 || 3 || 9 || 47 || GAUREE BAIRAAGAN, FOURTH MEHL: Continuously, day and night, they are gripped by greed and deluded by doubt. The slaves labor in slavery, carrying the loads upon their heads. That humble being who serves the Guru is put to work by the Lord in His Home. || 1 || O my Lord, please break these bonds of Maya, and put me to work in Your Home. I continuously sing the Glorious Praises of the Lord; I am absorbed in the Lord's Name. || 1 || Pause || Mortal men work for kings, all for the sake of wealth and Maya. But the king either imprisons them, or fines them, or else dies himself. Blessed, rewarding and fruitful is the service of the True Guru; through it, I chant the Name of the Lord, Har, Har, and I have found peace. || 2 || Everyday, people carry on their business, with all sorts of devices to earn interest, for the sake of Maya. If they earn a profit, they are pleased, but their hearts are broken by losses. One who is worthy, becomes a partner with the Guru, and finds a lasting peace forever. || 3 ||

The more one feels hunger for other tastes and pleasures, the more this hunger persists. Those unto whom the Lord Himself shows mercy, sell their head to the Guru. Servant Nanak is satisfied by the Name of the Lord, Har, Har. He shall never feel hungry again. || 4 || 4 || 10 || 48 || GAUREE BAIRAAGAN, FOURTH MEHL: Within my conscious mind is the constant longing for the Lord. How can I behold the Blessed Vision of Your Darshan, Lord? One who loves the Lord knows this; the Lord is very dear to my conscious mind. I am a sacrifice to my Guru, who has re-united me with my Creator Lord; I was separated from Him for such a long time! || 1 || O my Lord, I am a sinner; I have come to Your Sanctuary, and fallen at Your Door, Lord. My intellect is worthless; I am filthy and polluted. Please shower me with Your Mercy sometime. || 1 || Pause || My demerits are so many and numerous. I have sinned so many times, over and over again. O Lord, they cannot be counted. You, Lord, are the Merciful Treasure of Virtue. When it pleases You, Lord, You forgive me. I am a sinner, saved only by the Company of the Guru. He has bestowed the Teachings of the Lord's Name, which saves me. || 2 || What Glorious Virtues of Yours can I describe, O my True Guru? When the Guru speaks, I am transfixed with wonder. Can anyone else save a sinner like me? The True Guru has protected and saved me. O Guru, You are my father. O Guru, You are my mother. O Guru, You are my relative, companion and friend. || 3 || My condition, O my True Guru — that condition, O Lord, is known only to You. I was rolling around in the dirt, and no one cared for me at all. In the Company of the Guru, the True Guru, I, the worm, have been raised up and exalted. Blessed, blessed is the Guru of servant Nanak; meeting Him, all my sorrows and troubles have come to an end. || 4 || 5 || 11 || 49 || GAUREE BAIRAAGAN, FOURTH MEHL: The soul of the man is lured by gold and women; emotional attachment to Maya is so sweet to him. The mind has become attached to the pleasures of houses, palaces, horses and other enjoyments. The Lord God does not even enter his thoughts; how can he be saved, O my Lord King? || 1 || O my Lord, these are my lowly actions, O my Lord. O Lord, Har, Har, Treasure of Virtue, Merciful Lord: please bless me with Your Grace and forgive me for all my mistakes. || 1 || Pause || I have no beauty, no social status, no manners. With what face am I to speak? I have no virtue at all; I have not chanted Your Name. I am a sinner, saved only by the Company of the Guru. This is the generous blessing of the True Guru. || 2 || He gave all beings souls, bodies, mouths, noses and water to drink. He gave them corn to eat, clothes to wear, and other pleasures to enjoy. But they do not remember the One who gave them all this. The animals think that they made themselves! || 3 || You made them all; You are all-pervading. You are the Inner-knower, the Searcher of hearts. What can these wretched creatures do? This whole drama is Yours, O Lord and Master. Servant Nanak was purchased in the slave-market.

He is the slave of the Lord's slaves. || 4 || 6 || 12 || 50 || GAUREE BAIRAAGAN, FOURTH MEHL: Just as the mother, having given birth to a son, feeds him and keeps him in her vision — indoors and outdoors, she puts food in his mouth; each and every moment, she caresses him. In just the same way, the True Guru protects His GurSikhs, who love their Beloved Lord. || 1 || O my Lord, we are just the ignorant children of our Lord God. Hail, hail, to the Guru, the Guru, the True Guru, the Divine Teacher who has made me wise through the Lord's Teachings. || 1 || Pause || The white flamingo circles through the sky, but she keeps her young ones in her mind; she has left them behind, but she constantly remembers them in her heart. In just the same way, the True Guru loves His Sikhs. The Lord cherishes His GurSikhs, and keeps them clasped to His Heart. || 2 || Just as the tongue, made of flesh and blood, is protected within the scissors of the thirty-two teeth — who thinks that the power lies in the flesh or the scissors? Everything is in the Power of the Lord. In just the same way, when someone slanders the Saint, the Lord preserves the honor of His servant. || 3 || O Siblings of Destiny, let none think that they have any power. All act as the Lord causes them to act. Old age, death, fever, poisons and snakes — everything is in the Hands of the Lord. Nothing can touch anyone without the Lord's Order. Within your conscious mind, O servant Nanak, meditate forever on the Name of the Lord, who shall deliver you in the end. || 4 || 7 || 13 || 51 || GAUREE BAIRAAGAN, FOURTH MEHL: Meeting Him, the mind is filled with bliss. He is called the True Guru. Double-mindedness departs, and the supreme status of the Lord is obtained. || 1 || How can I meet my Beloved True Guru? Each and every moment, I humbly bow to Him. How will I meet my Perfect Guru? || 1 || Pause || Granting His Grace, the Lord has led me to meet my Perfect True Guru. The desire of His humble servant has been fulfilled. I have received the dust of the Feet of the True Guru. || 2 || Those who meet the True Guru implant devotional worship to the Lord, and listen to this devotional worship of the Lord. They never suffer any loss; they continually earn the profit of the Lord. || 3 || One whose heart blossoms forth, is not in love with duality. O Nanak, meeting the Guru, one is saved, singing the Glorious Praises of the Lord. || 4 || 8 || 14 || 52 || FOURTH MEHL, GAUREE POORBEE: The Merciful Lord God showered me with His Mercy; with mind and body and mouth, I chant the Lord's Name. As Gurmukh, I have been dyed in the deep and lasting color of the Lord's Love. The robe of my body is drenched with His Love. || 1 || I am the maid-servant of my Lord God. When my mind surrendered to the Lord, He made all the world my slave. || 1 || Pause || Consider this well, O Saints, O Siblings of Destiny — search your own hearts, seek and find Him there. The Beauty and the Light of the Lord, Har, Har, is present in all.

In all places, the Lord dwells near by, close at hand. || 2 || The Lord, Har, Har, dwells close by, all over the world. He is Infinite, All-powerful and Immeasurable. The Perfect Guru has revealed the Lord, Har, Har, to me. I have sold my head to the Guru. || 3 || O Dear Lord, inside and outside, I am in the protection of Your Sanctuary; You are the Greatest of the Great, All-powerful Lord. Servant Nanak sings the Glorious Praises of the Lord, night and day, meeting the Guru, the True Guru, the Divine Intermediary. || 4 || 1 || 15 || 53 || GAUREE POORBEE, FOURTH MEHL: Life of the World, Infinite Lord and Master, Master of the Universe, All-powerful Architect of Destiny. Whichever way You turn me, O my Lord and Master, that is the way I shall go. || 1 || O Lord, my mind is attuned to the Lord's Love. Joining the Sat Sangat, the True Congregation, I have obtained the sublime essence of the Lord. I am absorbed in the Name of the Lord. || 1 || Pause || The Lord, Har, Har, and the Name of the Lord, Har, Har, is the panacea, the medicine for the world. The Lord, and the Name of the Lord, Har, Har, bring peace and tranquility. Those who partake of the Lord's sublime essence, through the Guru's Teachings — their sins and sufferings are all eliminated. || 2 || Those who have such pre-ordained destiny inscribed on their foreheads, bathe in the pool of contentment of the Guru. The filth of evil-mindedness is totally washed away, from those who are imbued with the Love of the Lord's Name. || 3 || O Lord, You Yourself are Your Own Master, O God. There is no other Giver as Great as You. Servant Nanak lives by the Naam, the Name of the Lord; by the Lord's Mercy, he chants the Lord's Name. || 4 || 2 || 16 || 54 || GAUREE POORBEE, FOURTH MEHL: Show Mercy to me, O Life of the World, O Great Giver, so that my mind may merge with the Lord. The True Guru has bestowed His most pure and sacred Teachings. Chanting the Name of the Lord, Har, Har, Har, my mind is transfixed and enraptured. || 1 || O Lord, my mind and body have been pierced through by the True Lord. The whole world is caught and held in the mouth of Death. Through the Teachings of the Guru, the True Guru, O Lord, I am saved. || 1 || Pause || Those who are not in love with the Lord are foolish and false — they are faithless cynics. They suffer the most extreme agonies of birth and death; they die over and over again, and they rot away in manure. || 2 || You are the Merciful Cherisher of those who seek Your Sanctuary. I beg of You: please grant me Your gift, Lord. Make me the slave of the Lord's slaves, so that my mind might dance in Your Love. || 3 || He Himself is the Great Banker; God is our Lord and Master. I am His petty merchant. My mind, body and soul are all Your capital assets. You, O God, are the True Banker of servant Nanak. || 4 || 3 || 17 || 55 || GAUREE POORBEE, FOURTH MEHL: You are Merciful, the Destroyer of all pain. Please give me Your Ear and listen to my prayer. Please unite me with the True Guru, my breath of life; through Him, O my Lord and Master, You are known. || 1 || O Lord, I acknowledge the True Guru as the Supreme Lord God. I am foolish and ignorant, and my intellect is impure. Through the Teachings of the Guru, the True Guru, O Lord, I come to know You. || 1 || Pause ||

All the pleasures and enjoyments which I have seen — I have found them all to be bland and insipid. I have tasted the Ambrosial Nectar of the Naam, the Name of the Lord, by meeting the True Guru. It is sweet, like the juice of the sugarcane. || 2 || Those who have not met the Guru, the True Guru, are foolish and insane — they are faithless cynics. Those who were pre-ordained to have no good karma at all — gazing into the lamp of emotional attachment, they are burnt, like moths in a flame. || 3 || Those whom You, in Your Mercy, have met, Lord, are committed to Your Service. Servant Nanak chants the Name of the Lord, Har, Har, Har. He is famous, and through the Guru's Teachings, He merges in the Name. || 4 || 4 || 18 || 56 || GAUREE POORBEE, FOURTH MEHL: O my mind, God is always with you; He is your Lord and Master. Tell me, where could you run to get away from the Lord? The True Lord God Himself grants forgiveness; we are emancipated only when the Lord Himself emancipates us. || 1 || O my mind, chant the Name of the Lord, Har, Har, Har — chant it in your mind. Quickly now, run to the Sanctuary of the True Guru, O my mind; following the Guru, the True Guru, you shall be saved. || 1 || Pause || O my mind, serve God, the Giver of all peace; serving Him, you shall come to dwell in your own home deep within. As Gurmukh, go and enter your own home; anoint yourself with the sandalwood oil of the Lord's Praises. || 2 || O my mind, the Praises of the Lord, Har, Har, Har, Har, Har, are exalted and sublime. Earn the profit of the Lord's Name, and let your mind be happy. If the Lord, Har, Har, in His Mercy, bestows it, then we partake of the ambrosial essence of the Lord's Name. || 3 || O my mind, without the Naam, the Name of the Lord, and attached to duality, those faithless cynics are strangled by the Messenger of Death. Such faithless cynics, who have forgotten the Naam, are thieves. O my mind, do not even go near them. || 4 || O my mind, serve the Unknowable and Immaculate Lord, the Man-lion; serving Him, your account will be cleared. The Lord God has made servant Nanak perfect; he is not diminished by even the tiniest particle. || 5 || 5 || 19 || 57 || GAUREE POORBEE, FOURTH MEHL: My breath of life is in Your Power, God; my soul and body are totally Yours. Be merciful to me, and show me the Blessed Vision of Your Darshan. There is such a great longing within my mind and body! || 1 || O my Lord, there is such a great longing within my mind and body to meet the Lord. When the Guru, the Merciful Guru, showed just a little mercy to me, my Lord God came and met me. || 1 || Pause || Whatever is in my conscious mind, O Lord and Master — that condition of mine is known only to You, Lord. Night and day, I chant Your Name, and I find peace. I live by placing my hopes in You, Lord. || 2 || The Guru, the True Guru, the Giver, has shown me the Way; my Lord God came and met me. Night and day, I am filled with bliss; by great good fortune, all of the hopes of His humble servant have been fulfilled. || 3 || O Lord of the World, Master of the Universe, everything is under Your control. Servant Nanak has come to Your Sanctuary, Lord; please, preserve the honor of Your humble servant. || 4 || 6 || 20 || 58 || GAUREE POORBEE, FOURTH MEHL: This mind does not hold still, even for an instant.

Distracted by all sorts of distractions, it wanders around aimlessly in the ten directions. I have found the Perfect Guru, through great good fortune; He has given me the Mantra of the Lord's Name, and my mind has become quiet and tranquil. || 1 || O Lord, I am the slave of the True Guru. || 1 || Pause || My forehead has been branded with His brand; I owe such a great debt to the Guru. He has been so generous and kind to me; He has carried me across the treacherous and terrifying world-ocean. || 2 || Those who do not have love for the Lord within their hearts, harbor only false intentions and goals. As paper breaks down and dissolves in water, the self-willed manmukh wastes away in arrogant pride. || 3 || I know nothing, and I do not know the future; as the Lord keeps me, so do I stand. For my failings and mistakes, O Guru, grant me Your Grace; servant Nanak is Your obedient dog. || 4 || 7 || 21 || 59 || GAUREE POORBEE, FOURTH MEHL: The body-village is filled to overflowing with sexual desire and anger, which were broken into bits when I met with the Holy Saint. By pre-ordained destiny, I have met with the Guru. I have entered into the realm of the Lord's Love. || 1 || Greet the Holy Saint with your palms pressed together; this is an act of great merit. Bow down before Him; this is a virtuous action indeed. || 1 || Pause || The wicked shaaktas, the faithless cynics, do not know the taste of the Lord's sublime essence. The thorn of egotism is embedded deep within them. The more they walk away, the deeper it sticks into them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads. || 2 || The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated. They have obtained the Imperishable Supreme Being, the Transcendent Lord God, and they obtain great honor throughout all the worlds and realms. || 3 || I am poor and meek, God, but I am Yours! Save me, please save me, O Greatest of the Great! Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace. || 4 || 8 || 22 || 60 || GAUREE POORBEE, FOURTH MEHL: Within this body-fortress is the Lord, the Sovereign Lord King, but the stubborn ones do not find the taste. When the Lord, Merciful to the meek, showed His Mercy, I found and tasted it, through the Word of the Guru's Shabad. || 1 || Lovingly focused upon the Guru, the Kirtan of the Lord's Praise has become sweet to me. || 1 || Pause || The Lord, the Supreme Lord God, is Inaccessible and Unfathomable. Those who are committed to the True Guru, the Divine Intermediary, meet the Lord. Those whose hearts are pleased with the Guru's Teachings — the Lord's Presence is revealed to them. || 2 || The hearts of the self-willed manmukhs are hard and cruel; their inner beings are dark. Even if the poisonous snake is fed large amounts of milk, it will still yield only poison. || 3 || O Lord God, please unite me with the Holy Guru, so that I might joyfully grind and eat the Shabad. Servant Nanak is the slave of the Guru; in the Sangat, the Holy Congregation, the bitter becomes sweet. || 4 || 9 || 23 || 61 || GAUREE POORBEE, FOURTH MEHL: For the sake of the Lord, Har, Har, I have sold my body to the Perfect Guru. The True Guru, the Giver, has implanted the Naam, the Name of the Lord, within me. A very blessed and fortunate destiny is recorded upon my forehead. || 1 ||

Through the Guru's Teachings, I am lovingly centered on the Lord. || 1 || Pause || The All-pervading Sovereign Lord King is contained in each and every heart. Through the Guru, and the Word of the Guru's Shabad, I am lovingly centered on the Lord. Cutting my mind and body into pieces, I offer them to my Guru. The Guru's Teachings have dispelled my doubt and fear. || 2 || In the darkness, the Guru has lit the lamp of the Guru's wisdom; I am lovingly focused on the Lord. The darkness of ignorance has been dispelled, and my mind has been awakened; within the home of my inner being, I have found the genuine article. || 3 || The vicious hunters, the faithless cynics, are hunted down by the Messenger of Death. They have not sold their heads to the True Guru; those wretched, unfortunate ones continue coming and going in reincarnation. || 4 || Hear my prayer, O God, my Lord and Master: I beg for the Sanctuary of the Lord God. Servant Nanak's honor and respect is the Guru; he has sold his head to the True Guru. || 5 || 10 || 24 || 62 || GAUREE POORBEE, FOURTH MEHL: I am egotistical and conceited, and my intellect is ignorant. Meeting the Guru, my selfishness and conceit have been abolished. The illness of egotism is gone, and I have found peace. Blessed, blessed is the Guru, the Sovereign Lord King. || 1 || I have found the Lord, through the Teachings of the Guru. || 1 || Pause || My heart is filled with love for the Sovereign Lord King; the Guru has shown me the path and the way to find Him. My soul and body all belong to the Guru; I was separated, and He has led me into the Lord's Embrace. || 2 || Deep within myself, I would love to see the Lord; the Guru has inspired me to see Him within my heart. Within my mind, intuitive peace and bliss have arisen; I have sold myself to the Guru. || 3 || I am a sinner — I have committed so many sins; I am a villainous, thieving thief. Now, Nanak has come to the Lord's Sanctuary; preserve my honor, Lord, as it pleases Your Will. || 4 || 11 || 25 || 63 || GAUREE POORBEE, FOURTH MEHL: Through the Guru's Teachings, the unstruck music resounds; through the Guru's Teachings, the mind sings. By great good fortune, I received the Blessed Vision of the Guru's Darshan. Blessed, blessed is the Guru, who has led me to love the Lord. || 1 || The Gurmukh is lovingly centered on the Lord. || 1 || Pause || My Lord and Master is the Perfect True Guru. My mind works to serve the Guru. I massage and wash the Feet of the Guru, who recites the Sermon of the Lord. || 2 || The Teachings of the Guru are in my heart; the Lord is the Source of nectar. My tongue sings the Glorious Praises of the Lord. My mind is immersed in, and drenched with the Lord's essence. Fulfilled with the Lord's Love, I shall never feel hunger again. || 3 || People try all sorts of things, but without the Lord's Mercy, His Name is not obtained. The Lord has showered His Mercy upon servant Nanak; through the wisdom of the Guru's Teachings, he has enshrined the Naam, the Name of the Lord. || 4 || 12 || 26 || 64 || RAAG GAUREE MAAJH, FOURTH MEHL: O my soul, as Gurmukh, do this deed: chant the Naam, the Name of the Lord. Make that teaching your mother, that it may teach you to keep the Lord's Name in your mouth.

Let contentment be your father; the Guru is the Primal Being, beyond birth or incarnation. By great good fortune, you shall meet with the Lord. || 1 || I have met the Guru, the Yogi, the Primal Being; I am delighted with His Love. The Guru is imbued with the Love of the Lord; He dwells forever in Nirvaanaa. By great good fortune, I met the most accomplished and all-knowing Lord. My mind and body are drenched in the Love of the Lord. || 2 || Come, O Saints — let's meet together and chant the Naam, the Name of the Lord. In the Sangat, the Holy Congregation, let's earn the lasting profit of the Naam. Let's serve the Saints, and drink in the Ambrosial Nectar. By one's karma and pre-ordained destiny, they are met. || 3 || In the month of Saawan, the clouds of Ambrosial Nectar hang over the world. The peacock of the mind chirps, and receives the Word of the Shabad, in its mouth; the Ambrosial Nectar of the Lord rains down, and the Sovereign Lord King is met. Servant Nanak is imbued with the Love of the Lord. || 4 || 1 || 27 || 65 || GAUREE MAAJH, FOURTH MEHL: Come, O sisters — let's make virtue our charms. Let's join the Saints, and enjoy the pleasure of the Lord's Love. The lamp of the Guru's spiritual wisdom burns steadily in my mind. The Lord, being pleased and moved by pity, has led me to meet Him. || 1 || My mind and body are filled with love for my Darling Lord. The True Guru, the Divine Intermediary, has united me with my Friend. I offer my mind to the Guru, who has led me to meet my God. I am forever a sacrifice to the Lord. || 2 || Dwell, O my Beloved, dwell, O my Lord of the Universe; O Lord, show mercy to me and come to dwell within my mind. I have obtained the fruits of my mind's desires, O my Lord of the Universe; I am transfixed with ecstasy, gazing upon the Perfect Guru. The happy soul-brides receive the Lord's Name, O my Lord of the Universe; night and day, their minds are blissful and happy. By great good fortune, the Lord is found, O my Lord of the Universe; earning profit continually, the mind laughs with joy. || 3 || The Lord Himself creates, and the Lord Himself beholds; the Lord Himself assigns all to their tasks. Some partake of the bounty of the Lord's favor, which never runs out, while others receive only a handful. Some sit upon thrones as kings, and enjoy constant pleasures, while others must beg for charity. The Word of the Shabad is pervading in everyone, O my Lord of the Universe; servant Nanak meditates on the Naam. || 4 || 2 || 28 || 66 || GAUREE MAAJH, FOURTH MEHL: From within my mind, from within my mind, O my Lord of the Universe, I am imbued with the Love of the Lord, from within my mind. The Lord's Love is with me, but it cannot be seen, O my Lord of the Universe; the Perfect Guru has led me to see the unseen. He has revealed the Name of the Lord, Har, Har, O my Lord of the Universe; all poverty and pain have departed. I have obtained the supreme status of the Lord, O my Lord of the Universe; by great good fortune, I am absorbed in the Naam. || 1 || With his eyes, O my Beloved, with his eyes, O my Lord of the Universe — has anyone ever seen the Lord God with his eyes?

My mind and body are sad and depressed, O my Lord of the Universe; without her Husband Lord, the soul-bride is withering away. Meeting the Saints, O my Lord of the Universe, I have found my Lord God, my Companion, my Best Friend. The Lord, the Life of the World, has come to meet me, O my Lord of the Universe. The night of my life now passes in peace. || 2 || O Saints, unite me with my Lord God, my Best Friend; my mind and body are hungry for Him. I cannot survive without seeing my Beloved; deep within, I feel the pain of separation from the Lord. The Sovereign Lord King is my Beloved, my Best Friend. Through the Guru, I have met Him, and my mind has been rejuvenated. The hopes of my mind and body have been fulfilled, O my Lord of the Universe; meeting the Lord, my mind vibrates with joy. || 3 || A sacrifice, O my Lord of the Universe, a sacrifice, O my Beloved; I am forever a sacrifice to You. My mind and body are filled with love for my Husband Lord; O my Lord of the Universe, please preserve my assets. Unite me with the True Guru, Your Advisor, O my Lord of the Universe; through His guidance, He shall lead me to the Lord. I have obtained the Lord's Name, by Your Mercy, O my Lord of the Universe; servant Nanak has entered Your Sanctuary. || 4 || 3 || 29 || 67 || GAUREE MAAJH, FOURTH MEHL: Playful is my Lord of the Universe; playful is my Beloved. My Lord God is wondrous and playful. The Lord Himself created Krishna, O my Lord of the Universe; the Lord Himself is the milkmaids who seek Him. The Lord Himself enjoys every heart, O my Lord of the Universe; He Himself is the Ravisher and the Enjoyer. The Lord is All-knowing — He cannot be fooled, O my Lord of the Universe. He is the True Guru, the Yogi. || 1 || He Himself created the world, O my Lord of the Universe; the Lord Himself plays in so many ways! Some enjoy enjoyments, O my Lord of the Universe, while others wander around naked, the poorest of the poor. He Himself created the world, O my Lord of the Universe; the Lord gives His gifts to all who beg for them. His devotees have the Support of the Naam, O my Lord of the Universe; they beg for the sublime sermon of the Lord. || 2 || The Lord Himself inspires His devotees to worship Him, O my Lord of the Universe; the Lord fulfills the desires of the minds of His devotees. He Himself is permeating and pervading the waters and the lands, O my Lord of the Universe; He is All-pervading — He is not far away. The Lord Himself is within the self, and outside as well, O my Lord of the Universe; the Lord Himself is fully pervading everywhere. The Lord, the Supreme Soul, is diffused everywhere, O my Lord of the Universe. The Lord Himself beholds all; His Immanent Presence is pervading everywhere. || 3 || O Lord, the music of the praanic wind is deep within, O my Lord of the Universe; as the Lord Himself plays this music, so does it vibrate and resound. O Lord, the treasure of the Naam is deep within, O my Lord of the Universe; through the Word of the Guru's Shabad, the Lord God is revealed. He Himself leads us to enter His Sanctuary, O my Lord of the Universe; the Lord preserves the honor of His devotees.

By great good fortune, one joins the Sangat, the Holy Congregation, O my Lord of the Universe; O servant Nanak, through the Naam, one's affairs are resolved. || 4 || 4 || 30 || 68 || GAUREE MAAJH, FOURTH MEHL: The Lord has implanted a longing for the Lord's Name within me. I have met the Lord God, my Best Friend, and I have found peace. Beholding my Lord God, I live, O my mother. The Lord's Name is my Friend and Brother. || 1 || O Dear Saints, sing the Glorious Praises of my Lord God. As Gurmukh, chant the Naam, the Name of the Lord, O very fortunate ones. The Name of the Lord, Har, Har, is my soul and my breath of life. I shall never again have to cross over the terrifying world-ocean. || 2 || How shall I behold my Lord God? My mind and body yearn for Him. Unite me with the Lord, Dear Saints; my mind is in love with Him. Through the Word of the Guru's Shabad, I have found the Sovereign Lord, my Beloved. O very fortunate ones, chant the Name of the Lord. || 3 || Within my mind and body, there is such a great longing for God, the Lord of the Universe. Unite me with the Lord, Dear Saints. God, the Lord of the Universe, is so close to me. Through the Teachings of the True Guru, the Naam is always revealed; the desires of servant Nanak's mind have been fulfilled. || 4 || 5 || 31 || 69 || GAUREE MAAJH, FOURTH MEHL: If I receive my Love, the Naam, then I live. In the temple of the mind, is the Ambrosial Nectar of the Lord; through the Guru's Teachings, we drink it in. My mind is drenched with the Love of the Lord. I continually drink in the sublime essence of the Lord. I have found the Lord within my mind, and so I live. || 1 || The arrow of the Lord's Love has pierced by mind and body. The Lord, the Primal Being, is All-knowing; He is my Beloved and my Best Friend. The Saintly Guru has united me with the All-knowing and All-seeing Lord. I am a sacrifice to the Naam, the Name of the Lord. || 2 || I seek my Lord, Har, Har, my Intimate, my Best Friend. Show me the way to the Lord, Dear Saints; I am searching all over for Him. The Kind and Compassionate True Guru has shown me the Way, and I have found the Lord. Through the Name of the Lord, I am absorbed in the Naam. || 3 || I am consumed with the pain of separation from the Love of the Lord. The Guru has fulfilled my desire, and I have received the Ambrosial Nectar in my mouth. The Lord has become merciful, and now I meditate on the Name of the Lord. Servant Nanak has obtained the sublime essence of the Lord. || 4 || 6 || 20 || 18 || 32 || 70 ||

FIFTH MEHL, RAAG GAUREE GWAARAYREE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

How can happiness be found, O my Siblings of Destiny? How can the Lord, our Help and Support, be found? || 1 || Pause || There is no happiness in owning one's own home, in all of Maya, or in lofty mansions casting beautiful shadows. In fraud and greed, this human life is being wasted. ||

1 || He is pleased at the sight of his elephants and horses and his armies assembled, his servants and his soldiers. But the noose of egotism is tightening around his neck. || 2 || His rule may extend in all ten directions; he may revel in pleasures, and enjoy many women — but he is just a beggar, who in his dream, is a king. || 3 || The True Guru has shown me that there is only one pleasure. Whatever the Lord does, is pleasing to the Lord's devotee. Servant Nanak has abolished his ego, and he is absorbed in the Lord. || 4 || This is the way to find happiness, O my Siblings of Destiny. This is the way to find the Lord, our Help and Support. || 1 || Second Pause || GAUREE GWAARAYREE, FIFTH MEHL: Why do you doubt? What do you doubt? God is pervading the water, the land and the sky. The Gurmukhs are saved, while the self-willed manmukhs lose their honor. || 1 || One who is protected by the Merciful Lord — no one else can rival him. || 1 || Pause || The Infinite One is pervading among all. So sleep in peace, and don't worry. He knows everything which happens. || 2 || The self-willed manmukhs are dying in the thirst of duality. They wander lost through countless incarnations; this is their pre-ordained destiny. As they plant, so shall they harvest. || 3 || Beholding the Blessed Vision of the Lord's Darshan, my mind has blossomed forth. And now everywhere I look, God is revealed to me. Servant Nanak's hopes have been fulfilled by the Lord. || 4 || 2 || 71 || GAUREE GWAARAYREE, FIFTH MEHL: In so many incarnations, you were a worm and an insect; in so many incarnations, you were an elephant, a fish and a deer. In so many incarnations, you were a bird and a snake. In so many incarnations, you were yoked as an ox and a horse. || 1 || Meet the Lord of the Universe — now is the time to meet Him. After so very long, this human body was fashioned for you. || 1 || Pause || In so many incarnations, you were rocks and mountains; in so many incarnations, you were aborted in the womb; in so many incarnations, you developed branches and leaves; you wandered through 8.4 million incarnations. || 2 || Through the Saadh Sangat, the Company of the Holy, you obtained this human life. Do seva — selfless service; follow the Guru's Teachings, and vibrate the Lord's Name, Har, Har. Abandon pride, falsehood and arrogance. Remain dead while yet alive, and you shall be welcomed in the Court of the Lord. || 3 || Whatever has been, and whatever shall be, comes from You, Lord. No one else can do anything at all. We are united with You, when You unite us with Yourself. Says Nanak, sing the Glorious Praises of the Lord, Har, Har. || 4 || 3 || 72 || GAUREE GWAARAYREE, FIFTH MEHL: In the field of karma, plant the seed of the Naam. Your works shall be brought to fruition. You shall obtain these fruits, and the fear of death shall be dispelled. Sing continually the Glorious Praises of the Lord, Har, Har. || 1 || Keep the Name of the Lord, Har, Har, enshrined in your heart, and your affairs shall be quickly resolved. || 1 || Pause || Be always attentive to your God; thus you shall be honored in His Court.

Give up all your clever tricks and devices, and hold tight to the Feet of the Saints. || 2 || The One, who holds all creatures in His Hands, is never separated from them; He is with them all. Abandon your clever devices, and grasp hold of His Support. In an instant, you shall be saved. || 3 || Know that He is always near at hand. Accept the Order of God as True. Through the Guru's Teachings, eradicate selfishness and conceit. O Nanak, chant and meditate on the Naam, the Name of the Lord, Har, Har. || 4 || 4 || 73 || GAUREE GWAARAYREE, FIFTH MEHL: The Guru's Word is eternal and everlasting. The Guru's Word cuts away the noose of Death. The Guru's Word is always with the soul. Through the Guru's Word, one is immersed in the Love of the Lord. || 1 || Whatever the Guru gives, is useful to the mind. Whatever the Saint does — accept that as True. || 1 || Pause || The Guru's Word is infallible and unchanging. Through the Guru's Word, doubt and prejudice are dispelled. The Guru's Word never goes away; through the Guru's Word, we sing the Glorious Praises of the Lord. || 2 || The Guru's Word accompanies the soul. The Guru's Word is the Master of the masterless. The Guru's Word saves one from falling into hell. Through the Guru's Word, the tongue savors the Ambrosial Nectar. || 3 || The Guru's Word is revealed in the world. Through the Guru's Word, no one suffers defeat. O Nanak, the True Guru is always kind and compassionate, unto those whom the Lord Himself has blessed with His Mercy. || 4 || 5 || 74 || GAUREE GWAARAYREE, FIFTH MEHL: He makes jewels out of the dust, and He managed to preserve you in the womb. He has given you fame and greatness; meditate on that God, twenty-four hours a day. || 1 || O Lord, I seek the dust of the feet of the Holy. Meeting the Guru, I meditate on my Lord and Master. || 1 || Pause || He transformed me, the fool, into a fine speaker, and He made the unconscious become conscious; by His Grace, I have obtained the nine treasures. May I never forget that God from my mind. || 2 || He has given a home to the homeless; He has given honor to the dishonored. He has fulfilled all desires; remember Him in meditation, day and night, with every breath and every morsel of food. || 3 || By His Grace, the bonds of Maya are cut away. By Guru's Grace, the bitter poison has become Ambrosial Nectar. Says Nanak, I cannot do anything; I praise the Lord, the Protector. || 4 || 6 || 75 || GAUREE GWAARAYREE, FIFTH MEHL: In His Sanctuary, there is no fear or sorrow. Without Him, nothing at all can be done. I have renounced clever tricks, power and intellectual corruption. God is the Protector of His servant. || 1 || Meditate, O my mind, on the Lord, Raam, Raam, with love. Within your home, and beyond it, He is always with you. || 1 || Pause || Keep His Support in your mind.

Taste the ambrosial essence, the Word of the Guru's Shabad. Of what use are other efforts? Showing His Mercy, the Lord Himself protects our honor. || 2 || What is the human? What power does he have? All the tumult of Maya is false. Our Lord and Master is the One who acts, and causes others to act. He is the Inner-knower, the Searcher of all hearts. || 3 || Of all comforts, this is the true comfort. Keep the Guru's Teachings in your mind. Those who bear love for the Name of the Lord — says Nanak, they are blessed, and very fortunate. || 4 || 7 || 76 || GAUREE GWAARAYREE, FIFTH MEHL: Listening to the Lord's sermon, my pollution has been washed away. I have become totally pure, and I now walk in peace. By great good fortune, I found the Saadh Sangat, the Company of the Holy; I have fallen in love with the Supreme Lord God. || 1 || Chanting the Name of the Lord, Har, Har, His servant has been carried across. The Guru has lifted me up and carried me across the ocean of fire. || 1 || Pause || Singing the Kirtan of His Praises, my mind has become peaceful; the residues of the mistakes of countless incarnations have been washed away. I have seen all the treasures within my own mind; why should I now go out searching for them? || 2 || When God Himself becomes merciful, the work of His servant becomes perfect. He has cut away my bonds, and made me His slave. Remember, remember, remember Him in meditation; He is the treasure of excellence. || 3 || He alone is in the mind; He alone is everywhere. The Perfect Lord is totally permeating and pervading everywhere. The Perfect Guru has dispelled all doubts. Remembering the Lord in meditation, Nanak has found peace. || 4 || 8 || 77 || GAUREE GWAARAYREE, FIFTH MEHL: Those who have died have been forgotten. Those who survive have fastened their belts. They are busily occupied in their affairs; they cling twice as hard to Maya. || 1 || No one thinks of the time of death; people grasp to hold that which shall pass away. || 1 || Pause || The fools — their bodies are bound down by desires. They are mired in sexual desire, anger and attachment; the Righteous Judge of Dharma stands over their heads. Believing it to be sweet, the fools eat poison. || 2 || They say, "I shall tie up my enemy, and I shall cut him down. Who dares to set foot upon my land? I am learned, I am clever and wise." The ignorant ones do not recognize their Creator. || 3 || The Lord Himself knows His Own state and condition. What can anyone say? How can anyone describe Him? Whatever He attaches us to — to that we are attached. Everyone begs for their own good. || 4 || Everything is Yours; You are the Creator Lord. You have no end or limitation. Please give this gift to Your servant, that Nanak might never forget the Naam. || 5 || 9 || 78 || GAUREE GWAARAYREE, FIFTH MEHL: By all sorts of efforts, people do not find salvation. Through clever tricks, the weight is only piled on more and more.

Serving the Lord with a pure heart, you shall be received with honor at God's Court. || 1 || O my mind, hold tight to the Support of the Lord's Name. The hot winds shall never even touch you. || 1 || Pause || Like a boat in the ocean of fear; like a lamp which illumines the darkness; like fire which takes away the pain of cold — just so, chanting the Name, the mind becomes peaceful. || 2 || The thirst of your mind shall be quenched, and all hopes shall be fulfilled. Your consciousness shall not waver. Meditate on the Ambrosial Naam as Gurmukh, O my friend. || 3 || He alone receives the panacea, the medicine of the Naam, unto whom the Lord, in His Grace, bestows it. One whose heart is filled with the Name of the Lord, Har, Har — O Nanak, his pains and sorrows are eliminated. || 4 || 10 || 79 || GAUREE GWAARAYREE, FIFTH MEHL: Even with vast sums of wealth, the mind is not satisfied. Gazing upon countless beauties, the man is not satisfied. He is so involved with his wife and sons — he believes that they belong to him. That wealth shall pass away, and those relatives shall be reduced to ashes. || 1 || Without meditating and vibrating on the Lord, they are crying out in pain. Their bodies are cursed, and their wealth is cursed — they are imbued with Maya. || 1 || Pause || The servant carries the bags of money on his head, but it goes to his master's house, and he receives only pain. The man sits as a king in his dreams, but when he opens his eyes, he sees that it was all in vain. || 2 || The watchman oversees the field of another, but the field belongs to his master, while he must get up and depart. He works so hard, and suffers for that field, but still, nothing comes into his hands. || 3 || The dream is His, and the kingdom is His; He who has given the wealth of Maya, has infused the desire for it. He Himself annihilates, and He Himself restores. Nanak offers this prayer to God. || 4 || 11 || 80 || GAUREE GWAARAYREE, FIFTH MEHL: I have gazed upon the many forms of Maya, in so many ways. With pen and paper, I have written clever things. I have seen what it is to be a chief, a king, and an emperor, but they do not satisfy the mind. || 1 || Show me that peace, O Saints, which will quench my thirst and satisfy my mind. || 1 || Pause || You may have horses as fast as the wind, elephants to ride on, sandalwood oil, and beautiful women in bed, actors in dramas, singing in theaters — but even with them, the mind does not find contentment. || 2 || You may have a throne at the royal court, with beautiful decorations and soft carpets, all sorts of luscious fruits and beautiful gardens, the excitement of the chase and princely pleasures — but still, the mind is not made happy by such illusory diversions. || 3 || In their kindness, the Saints have told me of the True One, and so I have obtained all comforts and joy. In the Saadh Sangat, the Company of the Holy, I sing the Kirtan of the Lord's Praises. Says Nanak, through great good fortune, I have found this. || 4 || One who obtains the wealth of the Lord becomes happy. By God's Grace, I have joined the Saadh Sangat. || 1 || Second Pause || 12 || 81 || GAUREE GWAARAYREE,

FIFTH MEHL: The mortal claims this body as his own. Again and again, he clings to it. He is entangled with his children, his wife and household affairs. He cannot be the slave of the Lord. || 1 || What is that way, by which the Lord's Praises might be sung? What is that intellect, by which this person might swim across, O mother? || 1 || Pause || That which is for his own good, he thinks is evil. If someone tells him the truth, he looks upon that as poison. He cannot tell victory from defeat. This is the way of life in the world of the faithless cynic. || 2 || The demented fool drinks in the deadly poison, while he believes the Ambrosial Naam to be bitter. He does not even approach the Saadh Sangat, the Company of the Holy; he wanders lost through 8.4 million incarnations. || 3 || The birds are caught in the net of Maya; immersed in the pleasures of love, they frolic in so many ways. Says Nanak, the Perfect Guru has cut away the noose from those, unto whom the Lord has shown His Mercy. || 4 || 13 || 82 || GAUREE GWAARAYREE, FIFTH MEHL: By Your Grace, we find the Way. By God's Grace, we meditate on the Naam, the Name of the Lord. By God's Grace, we are released from our bondage. By Your Grace, egotism is eradicated. || 1 || As You assign me, so I take to Your service. By myself, I cannot do anything at all, O Divine Lord. || 1 || Pause || If it pleases You, then I sing the Word of Your Bani. If it pleases You, then I speak the Truth. If it pleases You, then the True Guru showers His Mercy upon me. All peace comes by Your Kindness, God. || 2 || Whatever pleases You is a pure action of karma. Whatever pleases You is the true faith of Dharma. The treasure of all excellence is with You. Your servant prays to You, O Lord and Master. || 3 || The mind and body become immaculate through the Lord's Love. All peace is found in the Sat Sangat, the True Congregation. My mind remains attuned to Your Name; Nanak affirms this as his greatest pleasure. || 4 || 14 || 83 || GAUREE GWAARAYREE, FIFTH MEHL: You may taste the other flavors, but your thirst shall not depart, even for an instant. But when you taste the sweet flavor the the Lord's sublime essence — upon tasting it, you shall be wonder-struck and amazed. || 1 || O dear beloved tongue, drink in the Ambrosial Nectar. Imbued with this sublime essence, you shall be satisfied. || 1 || Pause || O tongue, sing the Glorious Praises of the Lord. Each and every moment, meditate on the Lord, Har, Har, Har. Do not listen to any other, and do not go anywhere else. By great good fortune, you shall find the Saadh Sangat, the Company of the Holy. || 2 || Twenty-four hours a day, O tongue, dwell upon God, the Unfathomable, Supreme Lord and Master. Here and hereafter, you shall be happy forever. Chanting the Glorious Praises of the Lord, O tongue, you shall become priceless. || 3 || All the vegetation will blossom forth for you, flowering in fruition; imbued with this sublime essence, you shall never leave it again. No other sweet and tasty flavors can compare to it. Says Nanak, the Guru has become my Support. || 4 || 15 || 84 || GAUREE GWAARAYREE, FIFTH MEHL: The mind is the temple, and the body is the fence built around it.

The infinite substance is within it. Within it, the great merchant is said to dwell. Who is the trader who deals there? || 1 || How rare is that trader who deals in the jewel of the Naam, the Name of the Lord. He takes the Ambrosial Nectar as his food. || 1 || Pause || He dedicates his mind and body to serving the Lord. How can we please the Lord? I fall at His Feet, and I renounce all sense of 'mine and yours'. Who can settle this bargain? || 2 || How can I attain the Mansion of the Lord's Presence? How can I get Him to call me inside? You are the Great Merchant; You have millions of traders. Who is the benefactor? Who can take me to Him? || 3 || Seeking and searching, I have found my own home, deep within my own being. The True Lord has shown me the priceless jewel. When the Great Merchant shows His Mercy, He blends us into Himself. Says Nanak, place your faith in the Guru. || 4 || 16 || 85 || GAUREE, FIFTH MEHL, GWAARAYREE: Night and day, they remain in the Love of the One. They know that God is always with them. They make the Name of their Lord and Master their way of life; they are satisfied and fulfilled with the Blessed Vision of the Lord's Darshan. || 1 || Imbued with the Love of the Lord, their minds and bodies are rejuvenated, entering the Sanctuary of the Perfect Guru. || 1 || Pause || The Lord's Lotus Feet are the Support of the soul. They see only the One, and obey His Order. There is only one trade, and one occupation. They know no other than the Formless Lord. || 2 || They are free of both pleasure and pain. They remain unattached, joined to the Lord's Way. They are seen among all, and yet they are distinct from all. They focus their meditation on the Supreme Lord God. || 3 || How can I describe the Glories of the Saints? Their knowledge is unfathomable; their limits cannot be known. O Supreme Lord God, please shower Your Mercy upon me. Bless Nanak with the dust of the feet of the Saints. || 4 || 17 || 86 || GAUREE GWAARAYREE, FIFTH MEHL: You are my Companion; You are my Best Friend. You are my Beloved; I am in love with You. You are my honor; You are my decoration. Without You, I cannot survive, even for an instant. || 1 || You are my Intimate Beloved, You are my breath of life. You are my Lord and Master; You are my Leader. || 1 || Pause || As You keep me, so do I survive. Whatever You say, that is what I do. Wherever I look, there I see You dwelling. O my Fearless Lord, with my tongue, I chant Your Name. || 2 || You are my nine treasures, You are my storehouse. I am imbued with Your Love; You are the Support of my mind. You are my Glory; I am blended with You. You are my Shelter; You are my Anchoring Support. || 3 || Deep within my mind and body, I meditate on You. I have obtained Your secret from the Guru. Through the True Guru, the One and only Lord was implanted within me; servant Nanak has taken to the Support of the Lord, Har, Har, Har. || 4 || 18 || 87 || GAUREE GWAARAYREE, FIFTH MEHL:

It torments us with the expression of pleasure and pain. It torments us through incarnations in heaven and hell. It is seen to afflict the rich, the poor and the glorious. The source of this illness which torments us is greed. || 1 || Maya torments us in so many ways. But the Saints live under Your Protection, God. || 1 || Pause || It torments us through intoxication with intellectual pride. It torments us through the love of children and spouse. It torments us through elephants, horses and beautiful clothes. It torments us through the intoxication of wine and the beauty of youth. || 2 || It torments landlords, paupers and lovers of pleasure. It torments us through the sweet sounds of music and parties. It torments us through beautiful beds, palaces and decorations. It torments us through the darkness of the five evil passions. || 3 || It torments those who act, entangled in ego. It torments us through household affairs, and it torments us in renunciation. It torments us through character, lifestyle and social status. It torments us through everything, except for those who are imbued with the Love of the Lord. || 4 || The Sovereign Lord King has cut away the bonds of His Saints. How can Maya torment them? Says Nanak, Maya does not draw near those who have obtained the dust of the feet of the Saints. || 5 || 19 || 88 || GAUREE GWAARAYREE, FIFTH MEHL: The eyes are asleep in corruption, gazing upon the beauty of another. The ears are asleep, listening to slanderous stories. The tongue is asleep, in its desire for sweet flavors. The mind is asleep, fascinated by Maya. || 1 || Those who remain awake in this house are very rare; by doing so, they receive the whole thing. || 1 || Pause || All of my companions are intoxicated with their sensory pleasures; they do not know how to guard their own home. The five thieves have plundered them; the thugs descend upon the unguarded village. || 2 || Our mothers and fathers cannot save us from them; friends and brothers cannot protect us from them — they cannot be restrained by wealth or cleverness. Only through the Saadh Sangat, the Company of the Holy, can those villains be brought under control. || 3 || Have Mercy upon me, O Lord, Sustainer of the world. The dust of the feet of the Saints is all the treasure I need. In the Company of the True Guru, one's investment remains intact. Nanak is awake to the Love of the Supreme Lord. || 4 || He alone is awake, unto whom God shows His Mercy. This investment, wealth and property shall remain intact. || 1 || Second Pause || 20 || 89 || GAUREE GWAARAYREE, FIFTH MEHL: Kings and emperors are under His Power. The whole world is under His Power. Everything is done by His doing; other than Him, there is nothing at all. || 1 || Offer your prayers to your True Guru; He will resolve your affairs. || 1 || Pause || The Darbaar of His Court is the most exalted of all. His Name is the Support of all His devotees. The Perfect Master is pervading everywhere. His Glory is manifest in each and every heart. || 2 || Remembering Him in meditation, the home of sorrow is abolished. Remembering Him in meditation, the Messenger of Death shall not touch you. Remembering Him in meditation, the dry branches become green again.

Remembering Him in meditation, sinking stones are made to float. || 3 || I salute and applaud the Society of the Saints. The Name of the Lord, Har, Har, is the Support of the breath of life of His servant. Says Nanak, the Lord has heard my prayer; by the Grace of the Saints, I dwell in the Naam, the Name of the Lord. || 4 || 21 || 90 || GAUREE GWAARAYREE, FIFTH MEHL: By the Blessed Vision of the True Guru's Darshan, the fire of desire is quenched. Meeting the True Guru, egotism is subdued. In the Company of the True Guru, the mind does not waver. The Gurmukh speaks the Ambrosial Word of Gurbani. || 1 || He sees the True One pervading the whole world; he is imbued with the True One. I have become cool and tranquil, knowing God, through the Guru. || 1 || Pause || By the Grace of the Saints, one chants the Lord's Name. By the Grace of the Saints, one sings the Kirtan of the Lord's Praises. By the Grace of the Saints, all pains are erased. By the Grace of the Saints, one is released from bondage. || 2 || By the kind Mercy of the Saints, emotional attachment and doubt are removed. Taking a bath in the dust of the feet of the Holy — this is true Dharmic faith. By the kindness of the Holy, the Lord of the Universe becomes merciful. The life of my soul is with the Holy. || 3 || Meditating on the Merciful Lord, the Treasure of Mercy, I have obtained a seat in the Saadh Sangat. I am worthless, but God has been kind to me. In the Saadh Sangat, Nanak has taken to the Naam, the Name of the Lord. || 4 || 22 || 91 || GAUREE GWAARAYREE, FIFTH MEHL: In the Saadh Sangat, the Company of the Holy, I meditate on the Lord God. The Guru has given me the Mantra of the Naam, the Name of the Lord. Shedding my ego, I have become free of hate. Twenty-four hours a day, I worship the Guru's Feet. || 1 || Now, my evil sense of alienation is eliminated, since I have heard the Praises of the Lord with my ears. || 1 || Pause || The Savior Lord is the treasure of intuitive peace, poise and bliss. He shall save me in the end. My pains, sufferings, fears and doubts have been erased. He has mercifully saved me from coming and going in reincarnation. || 2 || He Himself beholds, speaks and hears all. O my mind, meditate on the One who is always with you. By the Grace of the Saints, the Light has dawned. The One Lord, the Treasure of Excellence, is perfectly pervading everywhere. || 3 || Pure are those who speak, and sanctified are those who hear and sing, forever and ever, the Glorious Praises of the Lord of the Universe. Says Nanak, when the Lord bestows His Mercy, all one's efforts are fulfilled. || 4 || 23 || 92 || GAUREE GWAARAYREE, FIFTH MEHL: He breaks our bonds, and inspires us to chant the Lord's Name. With the mind centered in meditation on the True Lord, anguish is eradicated, and one comes to dwell in peace. Such is the True Guru, the Great Giver. || 1 || He alone is the Giver of peace, who inspires us to chant the Naam, the Name of the Lord. By His Grace, He leads us to merge with Him. || 1 || Pause || He unites with Himself those unto whom He has shown His Mercy. All treasures are received from the Guru. Renouncing selfishness and conceit, coming and going come to an end. In the Saadh Sangat, the Company of the Holy, the Supreme Lord God is recognized. || 2 || God has become merciful to His humble servant.

The One Lord of the Universe is the Support of His humble servants. They love the One Lord; their minds are filled with love for the Lord. The Name of the Lord is all treasures for them. || 3 || They are in love with the Supreme Lord God; their actions are pure, and their lifestyle is true. The Perfect Guru has dispelled the darkness. Nanak's God is Incomparable and Infinite. || 4 || 24 || 93 || GAUREE GWAARAYREE, FIFTH MEHL: Those whose minds are filled with the Lord, swim across. Those who have the blessing of good karma, meet with the Lord. Pain, disease and fear do not affect them at all. They meditate on the Ambrosial Name of the Lord within their hearts. || 1 || Meditate on the Supreme Lord God, the Transcendent Lord. From the Perfect Guru, this understanding is obtained. || 1 || Pause || The Merciful Lord is the Doer, the Cause of causes. He cherishes and nurtures all beings and creatures. He is Inaccessible, Incomprehensible, Eternal and Infinite. Meditate on Him, O my mind, through the Teachings of the Perfect Guru. || 2 || Serving Him, all treasures are obtained. Worshipping God, honor is obtained. Working for Him is never in vain; forever and ever, sing the Glorious Praises of the Lord. || 3 || Show Mercy to me, O God, O Searcher of hearts. The Unseen Lord and Master is the Treasure of Peace. All beings and creatures seek Your Sanctuary; Nanak is blessed to receive the greatness of the Naam, the Name of the Lord. || 4 || 25 || 94 || GAUREE GWAARAYREE, FIFTH MEHL: Our way of life is in His Hands; remember Him, the Master of the masterless. When God comes to mind, all pains depart. All fears are dispelled through the Name of the Lord. || 1 || Why do you fear any other than the Lord? Forgetting the Lord, why do you pretend to be at peace? || 1 || Pause || He established the many worlds and skies. The soul is illumined with His Light; no one can revoke His Blessing. Meditate, meditate in remembrance on God, and become fearless. || 2 || Twenty-four hours a day, meditate in remembrance on God's Name. In it are the many sacred shrines of pilgrimage and cleansing baths. Seek the Sanctuary of the Supreme Lord God. Millions of mistakes shall be erased in an instant. || 3 || The Perfect King is self-sufficient. God's servant has true faith in Him. Giving him His Hand, the Perfect Guru protects him. O Nanak, the Supreme Lord God is All-powerful. || 4 || 26 || 95 || GAUREE GWAARAYREE, FIFTH MEHL: By Guru's Grace, my mind is attached to the Naam, the Name of the Lord. Asleep for so many incarnations, it is now awakened. I chant the Ambrosial Bani, the Glorious Praises of God. The Pure Teachings of the Perfect Guru have been revealed to me. || 1 || Meditating in remembrance on God, I have found total peace. Within my home, and outside as well, there is peace and poise all around. || 1 || Pause || I have recognized the One who created me. Showing His Mercy, God has blended me with Himself. Taking me by the arm, He has made me His Own. I continually chant and meditate on the Sermon of the Lord, Har, Har. || 2 || Mantras, tantras, all-curing medicines and acts of atonement, are all in the Name of the Lord, Har, Har, the Support of the soul and the breath of life.

I have obtained the true wealth of the Lord's Love. I have crossed over the treacherous world-ocean in the Saadh Sangat, the Company of the Holy. || 3 || Sit in peace, O Saints, with the family of friends. Earn the wealth of the Lord, which is beyond estimation. He alone obtains it, unto whom the Guru has bestowed it. O Nanak, no one shall go away empty-handed. || 4 || 27 || 96 || GAUREE GWAARAYREE, FIFTH MEHL: The hands are sanctified instantly, and the entanglements of Maya are dispelled. Repeat constantly with your tongue the Glorious Praises of the Lord, and you shall find peace, O my friends, O Siblings of Destiny. || 1 || With pen and ink, write upon your paper the Name of the Lord, the Ambrosial Word of the Lord's Bani. || 1 || Pause || By this act, your sins shall be washed away. Remembering the Lord in meditation, you shall not be punished by the Messenger of Death. The couriers of the Righteous Judge of Dharma shall not touch you. The intoxication of Maya shall not entice you at all. || 2 || You shall be redeemed, and through you, the whole world shall be saved, if you chant the Name of the One and Only Lord. Practice this yourself, and teach others; instill the Lord's Name in your heart. || 3 || That person, who has this treasure upon his forehead — that person meditates on God. Twenty-four hours a day, chant the Glorious Praises of the Lord, Har, Har. Says Nanak, I am a sacrifice to Him. || 4 || 28 || 97 ||

RAAG GAUREE GWAARAYREE, FIFTH MEHL, CHAU-PADAS, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

That which belongs to another — he claims as his own. That which he must abandon — to that, his mind is attracted. || 1 || Tell me, how can he meet the Lord of the World? That which is forbidden — with that, he is in love. || 1 || Pause || That which is false — he deems as true. That which is true — his mind is not attached to that at all. || 2 || He takes the crooked path of the unrighteous way; leaving the straight and narrow path, he weaves his way backwards. || 3 || God is the Lord and Master of both worlds. He, whom the Lord unites with Himself, O Nanak, is liberated. || 4 || 29 || 98 || GAUREE GWAARAYREE, FIFTH MEHL: In the Dark Age of Kali Yuga, they come together through destiny. As long as the Lord commands, they enjoy their pleasures. || 1 || By burning oneself, the Beloved Lord is not obtained. Only by the actions of destiny does she rise up and burn herself, as a 'satee'. || 1 || Pause || Imitating what she sees, with her stubborn mind-set, she goes into the fire. She does not obtain the Company of her Beloved Lord, and she wanders through countless incarnations. || 2 || With pure conduct and self-restraint, she surrenders to her Husband Lord's Will; that woman shall not suffer pain at the hands of the Messenger of Death. || 3 || Says Nanak, she who looks upon the Transcendent Lord as her Husband, is the blessed 'satee'; she is received with honor in the Court of the Lord. || 4 || 30 || 99 || GAUREE GWAARAYREE, FIFTH MEHL: I am prosperous and fortunate, for I have received the True Name.

I sing the Glorious Praises of the Lord, with natural, intuitive ease. || 1 || Pause || When I opened it up and gazed upon the treasures of my father and grandfather, then my mind became very happy. || 1 || The storehouse is inexhaustible and immeasurable, overflowing with priceless jewels and rubies. || 2 || The Siblings of Destiny meet together, and eat and spend, but these resources do not diminish; they continue to increase. || 3 || Says Nanak, one who has such destiny written on his forehead, becomes a partner in these treasures. || 4 || 31 || 100 || GAUREE, FIFTH MEHL: I was scared, scared to death, when I thought that He was far away. But my fear was removed, when I saw that He is pervading everywhere. || 1 || I am a sacrifice to my True Guru. He shall not abandon me; He shall surely carry me across. || 1 || Pause || Pain, disease and sorrow come when one forgets the Naam, the Name of the Lord. Eternal bliss comes when one sings the Glorious Praises of the Lord. || 2 || Do not say that anyone is good or bad. Renounce your arrogant pride, and grasp the Feet of the Lord. || 3 || Says Nanak, remember the GurMantra; you shall find peace at the True Court. || 4 || 32 || 101 || GAUREE, FIFTH MEHL: Those who have the Lord as their Friend and Companion — tell me, what else do they need? || 1 || Those who are in love with the Lord of the Universe — pain, suffering and doubt run away from them. || 1 || Pause || Those who have enjoyed the flavor of the Lord's sublime essence are not attracted to any other pleasures. || 2 || Those whose speech is accepted in the Court of the Lord — what do they care about anything else? || 3 || Those who belong to the One, unto whom all things belong — O Nanak, they find a lasting peace. || 4 || 33 || 102 || GAUREE, FIFTH MEHL: Those who look alike upon pleasure and pain — how can anxiety touch them? || 1 || The Lord's Holy Saints abide in celestial bliss. They remain obedient to the Lord, the Sovereign Lord King. || 1 || Pause || Those who have the Carefree Lord abiding in their minds — no cares will ever bother them. || 2 || Those who have banished doubt from their minds are not afraid of death at all. || 3 || Those whose hearts are filled with the Lord's Name by the Guru — says Nanak, all treasures come to them. || 4 || 34 || 103 || GAUREE, FIFTH MEHL: The Lord of Unfathomable Form has His Place in the mind. By Guru's Grace, a rare few come to understand this. || 1 || The Ambrosial Pools of the celestial sermon — those who find them, drink them in. || 1 || Pause || The unstruck melody of the Guru's Bani vibrates in that most special place. The Lord of the World is fascinated with this melody. || 2 || The numerous, countless places of celestial peace — there, the Saints dwell, in the Company of the Supreme Lord God. || 3 || There is infinite joy, and no sorrow or duality. The Guru has blessed Nanak with this home. || 4 || 35 || 104 || GAUREE, FIFTH MEHL: What form of Yours should I worship and adore? What Yoga should I practice to control my body? || 1 ||

What is that virtue, by which I may sing of You? What is that speech, by which I may please the Supreme Lord God? || 1 || Pause || What worship service shall I perform for You? How can I cross over the terrifying world-ocean? || 2 || What is that penance, by which I may become a penitent? What is that Name, by which the filth of egotism may be washed away? || 3 || Virtue, worship, spiritual wisdom, meditation and all service, O Nanak, are obtained from the True Guru, when, in His Mercy and Kindness, He meets us. || 4 || They alone receive this merit, and they alone know God, who are approved by the Giver of peace. || 1 || Second Pause || 36 || 105 || GAUREE, FIFTH MEHL: The body which you are so proud of, does not belong to you. Power, property and wealth are not yours. || 1 || They are not yours, so why do you cling to them? Only the Naam, the Name of the Lord, is yours; it is received from the True Guru. || 1 || Pause || Children, spouse and siblings are not yours. Dear friends, mother and father are not yours. || 2 || Gold, silver and money are not yours. Fine horses and magnificent elephants are of no use to you. || 3 || Says Nanak, those whom the Guru forgives, meet with the Lord. Everything belongs to those who have the Lord as their King. || 4 || 37 || 106 || GAUREE, FIFTH MEHL: I place the Guru's Feet on my forehead, and all my pains are gone. || 1 || I am a sacrifice to my True Guru. I have come to understand my soul, and I enjoy supreme bliss. || 1 || Pause || I have applied the dust of the Guru's Feet to my face, which has removed all my arrogant intellect. || 2 || The Word of the Guru's Shabad has become sweet to my mind, and I behold the Supreme Lord God. || 3 || The Guru is the Giver of peace; the Guru is the Creator. O Nanak, the Guru is the Support of the breath of life and the soul. || 4 || 38 || 107 || GAUREE, FIFTH MEHL: O my mind, seek the One who lacks nothing. || 1 || Make the Beloved Lord your friend. Keep Him constantly in your mind; He is the Support of the breath of life. || 1 || Pause || O my mind, serve Him; He is the Primal Being, the Infinite Divine Lord. || 2 || Place your hopes in the One who is the Support of all beings, from the very beginning of time, and throughout the ages. || 3 || His Love brings eternal peace; meeting the Guru, Nanak sings His Glorious Praises. || 4 || 39 || 108 || GAUREE, FIFTH MEHL: Whatever my Friend does, I accept. My Friend's actions are pleasing to me. || 1 || Within my conscious mind, the One Lord is my only Support. One who does this is my Friend. || 1 || Pause || My Friend is Carefree. By Guru's Grace, I give my love to Him. || 2 || My Friend is the Inner-knower, the Searcher of hearts. He is the All-powerful Being, the Supreme Lord and Master. || 3 ||

I am Your servant; You are my Lord and Master. Nanak: my honor and glory are Yours, God. || 4 || 40 || 109 || GAUREE, FIFTH MEHL: Those who have You on their side, O All-powerful Lord — no black stain can stick to them. || 1 || O Lord of wealth, those who place their hopes in You — nothing of the world can touch them at all. || 1 || Pause || Those whose hearts are filled with their Lord and Master — no anxiety can affect them. || 2 || Those, unto whom You give Your consolation, God — pain does not even approach them. || 3 || Says Nanak, I have found that Guru, who has shown me the Perfect, Supreme Lord God. || 4 || 41 || 110 || GAUREE, FIFTH MEHL: This human body is so difficult to obtain; it is only obtained by great good fortune. Those who do not meditate on the Naam, the Name of the Lord, are murderers of the soul. || 1 || Those who forget the Lord might just as well die. Without the Naam, of what use are their lives? || 1 || Pause || Eating, drinking, playing, laughing and showing off — what use are the ostentatious displays of the dead? || 2 || Those who do not listen to the Praises of the Lord of supreme bliss, are worse off than beasts, birds or creeping creatures. || 3 || Says Nanak, the GurMantra has been implanted within me; the Name alone is contained within my heart. || 4 || 42 || 111 || GAUREE, FIFTH MEHL: Whose mother is this? Whose father is this? They are relatives in name only — they are all false. || 1 || Why are you screaming and shouting, you fool? By good destiny and the Lord's Order, you have come into the world. || 1 || Pause || There is the one dust, the one light, the one praanic wind. Why are you crying? For whom do you cry? || 2 || People weep and cry out, "Mine, mine!" This soul is not perishable. || 3 || Says Nanak, the Guru has opened my shutters; I am liberated, and my doubts have been dispelled. || 4 || 43 || 112 || GAUREE, FIFTH MEHL: Those who seem to be great and powerful, are afflicted by the disease of anxiety. || 1 || Who is great by the greatness of Maya? They alone are great, who are lovingly attached to the Lord. || 1 || Pause || The landlord fights over his land each day. He shall have to leave it in the end, and yet his desire is still not satisfied. || 2 || Says Nanak, this is the essence of Truth: without the Lord's meditation, there is no salvation. || 3 || 44 || 113 || GAUREE, FIFTH MEHL: Perfect is the path; perfect is the cleansing bath. Everything is perfect, if the Naam is in the heart. || 1 || One's honor remains perfect, when the Perfect Lord preserves it. His servant takes to the Sanctuary of the Supreme Lord God. || 1 || Pause || Perfect is the peace; perfect is the contentment. Perfect is the penance; perfect is the Raja Yoga, the Yoga of meditation and success. || 2 || On the Lord's Path, sinners are purified. Perfect is their glory; perfect is their humanity. || 3 || They dwell forever in the Presence of the Creator Lord. Says Nanak, my True Guru is Perfect. || 4 || 45 || 114 || GAUREE, FIFTH MEHL: Millions of sins are wiped away by the dust of the feet of the Saints.

By the Grace of the Saints, one is released from birth and death. || 1 || The Blessed Vision of the Saints is the perfect cleansing bath. By the Grace of the Saints, one comes to chant the Naam, the Name of the Lord. || 1 || Pause || In the Society of the Saints, egotism is shed, and the One Lord is seen everywhere. || 2 || By the pleasure of the Saints, the five passions are overpowered, and the heart is irrigated with the Ambrosial Naam. || 3 || Says Nanak, one whose karma is perfect, touches the feet of the Holy. || 4 || 46 || 115 || GAUREE, FIFTH MEHL: Meditating on the Glories of the Lord, the heart-lotus blossoms radiantly. Remembering the Lord in meditation, all fears are dispelled. || 1 || Perfect is that intellect, by which the Glorious Praises of the Lord are sung. By great good fortune, one finds the Saadh Sangat, the Company of the Holy. || 1 || Pause || In the Saadh Sangat, the treasure of the Name is obtained. In the Saadh Sangat, all one's works are brought to fruition. || 2 || Through devotion to the Lord, one's life is approved. By Guru's Grace, one chants the Naam, the Name of the Lord. || 3 || Says Nanak, that humble being is accepted, within whose heart the Lord God abides. || 4 || 47 || 116 || GAUREE, FIFTH MEHL: Those whose minds are imbued with the One Lord, forget to feel jealous of others. || 1 || They see none other than the Lord of the Universe. The Creator is the Doer, the Cause of causes. || 1 || Pause || Those who work willingly, and chant the Name of the Lord, Har, Har — they do not waver, here or hereafter. || 2 || Those who possess the wealth of the Lord are the true bankers. The Perfect Guru has established their line of credit. || 3 || The Giver of life, the Sovereign Lord King meets them. Says Nanak, they attain the supreme status. || 4 || 48 || 117 || GAUREE, FIFTH MEHL: The Naam, the Name of the Lord, is the Support of the breath of life of His devotees. The Naam is their wealth, the Naam is their occupation. || 1 || By the greatness of the Naam, His humble servants are blessed with glory. The Lord Himself bestows it, in His Mercy. || 1 || Pause || The Naam is the home of peace of His devotees. Attuned to the Naam, His devotees are approved. || 2 || The Name of the Lord is the support of His humble servants. With each and every breath, they remember the Naam. || 3 || Says Nanak, those who have perfect destiny — their minds are attached to the Naam. || 4 || 49 || 118 || GAUREE, FIFTH MEHL: By the Grace of the Saints, I meditated on the Name of the Lord. Since then, my restless mind has been satisfied. || 1 || I have obtained the home of peace, singing His Glorious Praises. My troubles have ended, and the demon has been destroyed. || 1 || Pause || Worship and adore the Lotus Feet of the Lord God. Meditating in remembrance on the Lord, my anxiety has come to an end. || 2 || I have renounced all — I am an orphan. I have come to the Sanctuary of the One Lord. Since then, I have found the highest celestial home. || 3 || My pains, troubles, doubts and fears are gone. The Creator Lord abides in Nanak's mind. || 4 || 50 || 119 || GAUREE, FIFTH MEHL: With my hands I do His work; with my tongue I sing His Glorious Praises.

With my feet, I walk on the Path of my Lord and Master. || 1 || It is a good time, when I remember Him in meditation. Meditating on the Naam, the Name of the Lord, I cross over the terrifying world-ocean. || 1 || Pause || With your eyes, behold the Blessed Vision of the Saints. Record the Immortal Lord God within your mind. || 2 || Listen to the Kirtan of His Praises, at the Feet of the Holy. Your fears of birth and death shall depart. || 3 || Enshrine the Lotus Feet of your Lord and Master within your heart. Thus this human life, so difficult to obtain, shall be redeemed. || 4 || 51 || 120 || GAUREE, FIFTH MEHL: Those, upon whom the Lord Himself showers His Mercy, chant the Naam, the Name of the Lord, with their tongues. || 1 || Forgetting the Lord, superstition and sorrow shall overtake you. Meditating on the Naam, doubt and fear shall depart. || 1 || Pause || Listening to the Kirtan of the Lord's Praises, and singing the Lord's Kirtan, misfortune shall not even come near you. || 2 || Working for the Lord, His humble servants look beautiful. The fire of Maya does not touch them. || 3 || Within their minds, bodies and mouths, is the Name of the Merciful Lord. Nanak has renounced other entanglements. || 4 || 52 || 121 || GAUREE, FIFTH MEHL: Renounce your cleverness, and your cunning tricks. Seek the Support of the Perfect Guru. || 1 || Your pain shall depart, and in peace, you shall sing the Glorious Praises of the Lord. Meeting the Perfect Guru, let yourself be absorbed in the Lord's Love. || 1 || Pause || The Guru has given me the Mantra of the Name of the Lord. My worries are forgotten, and my anxiety is gone. || 2 || Meeting with the Merciful Guru, I am in ecstasy. Showering His Mercy, He has cut away the noose of the Messenger of Death. || 3 || Says Nanak, I have found the Perfect Guru; Maya shall no longer harass me. || 4 || 53 || 122 || GAUREE, FIFTH MEHL: The Perfect Guru Himself has saved me. The self-willed manmukhs are afflicted with misfortune. || 1 || Chant and meditate on the Guru, the Guru, O my friend. Your face shall be radiant in the Court of the Lord. || 1 || Pause || Enshrine the Feet of the Guru within your heart; your pains, enemies and bad luck shall be destroyed. || 2 || The Word of the Guru's Shabad is your Companion and Helper. O Siblings of Destiny, all beings shall be kind to you. || 3 || When the Perfect Guru granted His Grace, says Nanak, I was totally, completely fulfilled. || 4 || 54 || 123 || GAUREE, FIFTH MEHL: Like beasts, they consume all sorts of tasty treats. With the rope of emotional attachment, they are bound and gagged like thieves. || 1 || Their bodies are corpses, without the Saadh Sangat, the Company of the Holy. They come and go in reincarnation, and are destroyed by pain. || 1 || Pause || They wear all sorts of beautiful robes, but they are still just scarecrows in the field, frightening away the birds. || 2 || All bodies are of some use, but those who do not meditate on the Naam, the Name of the Lord, are totally useless. || 3 || Says Nanak, those unto whom the Lord becomes Merciful, join the Saadh Sangat, and meditate on the Lord of the Universe. || 4 || 55 || 124 || GAUREE, FIFTH MEHL:

The Word of the Guru's Shabad quiets worries and troubles. Coming and going ceases, and all comforts are obtained. || 1 || Fear is dispelled, meditating on the Fearless Lord. In the Saadh Sangat, the Company of the Holy, I chant the Glorious Praises of the Lord. || 1 || Pause || I have enshrined the Lotus Feet of the Lord within my heart. The Guru has carried me across the ocean of fire. || 2 || I was sinking down, and the Perfect Guru pulled me out. I was cut off from the Lord for countless incarnations, and now the Guru united me with Him again. || 3 || Says Nanak, I am a sacrifice to the Guru; meeting Him, I have been saved. || 4 || 56 || 125 || GAUREE, FIFTH MEHL: In the Saadh Sangat, the Company of the Holy, seek His Sanctuary. Place your mind and body in offering before Him. || 1 || Drink in the Ambrosial Nectar of the Name, O my Siblings of Destiny. Meditating, meditating in remembrance on the Lord, the fire of desire is totally quenched. || 1 || Pause || Renounce your arrogant pride, and end the cycle of birth and death. Bow in humility to the feet of the Lord's slave. || 2 || Remember God in your mind, with each and every breath. Gather only that wealth, which shall go with you. || 3 || He alone obtains it, upon whose forehead such destiny is written. Says Nanak, fall at the Feet of that Lord. || 4 || 57 || 126 || GAUREE, FIFTH MEHL: The dried branches are made green again in an instant. His Ambrosial Glance irrigates and revives them. || 1 || The Perfect Divine Guru has removed my sorrow. He blesses His servant with His service. || 1 || Pause || Anxiety is removed, and the desires of the mind are fulfilled, when the True Guru, the Treasure of Excellence, shows His Kindness. || 2 || Pain is driven far away, and peace comes in its place; there is no delay, when the Guru gives the Order. || 3 || Desires are fulfilled, when one meets the True Guru; O Nanak, His humble servant is fruitful and prosperous. || 4 || 58 || 127 || GAUREE, FIFTH MEHL: The fever has departed; God has showered us with peace and tranquility. A cooling peace prevails; God has granted this gift. || 1 || By God's Grace, we have become comfortable. Separated from Him for countless incarnations, we are now reunited with Him. || 1 || Pause || Meditating, meditating in remembrance on God's Name, the dwelling of all disease is destroyed. || 2 || In intuitive peace and poise, chant the Word of the Lord's Bani. Twenty-four hours a day, O mortal, meditate on God. || 3 || Pain, suffering and the Messenger of Death do not even approach that one, says Nanak, who sings the Glorious Praises of the Lord. || 4 || 59 || 128 || GAUREE, FIFTH MEHL: Auspicious is the day, and auspicious is the chance, which brought me to the Supreme Lord God, the Unjoined, Unlimited One. || 1 || I am a sacrifice to that time, when my mind chants the Name of the Lord. || 1 || Pause || Blessed is that moment, and blessed is that time, when my tongue chants the Name of the Lord, Har, Haree. || 2 || Blessed is that forehead, which bows in humility to the Saints. Sacred are those feet, which walk on the Lord's Path. || 3 || Says Nanak, auspicious is my karma, which has led me to touch the Feet of the Holy. || 4 || 60 || 129 ||

GAUREE, FIFTH MEHL: Keep the Word of the Guru's Shabad in your mind. Meditating in remembrance on the Naam, the Name of the Lord, all anxiety is removed. || 1 || Without the Lord God, there is no one else at all. He alone preserves and destroys. || 1 || Pause || Enshrine the Guru's Feet in your heart. Meditate on Him and cross over the ocean of fire. || 2 || Focus your meditation on the Guru's Sublime Form. Here and hereafter, you shall be honored. || 3 || Renouncing everything, I have come to the Guru's Sanctuary. My anxieties are over — O Nanak, I have found peace. || 4 || 61 || 130 || GAUREE, FIFTH MEHL: Remembering Him in meditation, all pains are gone. The jewel of the Naam, the Name of the Lord, comes to dwell in the mind. || 1 || O my mind, chant the Bani, the Hymns of the Lord of the Universe. The Holy People chant the Lord's Name with their tongues. || 1 || Pause || Without the One Lord, there is no other at all. By His Glance of Grace, eternal peace is obtained. || 2 || Make the One Lord your friend, intimate and companion. Write in your mind the Word of the Lord, Har, Har. || 3 || The Lord Master is totally pervading everywhere. Nanak sings the Praises of the Inner-knower, the Searcher of hearts. || 4 || 62 || 131 || GAUREE, FIFTH MEHL: The whole world is engrossed in fear. Those who have the Naam, the Name of the Lord, as their Support, feel no fear. || 1 || Fear does not affect those who take to Your Sanctuary. You do whatever You please. || 1 || Pause || In pleasure and in pain, the world is coming and going in reincarnation. Those who are pleasing to God, find peace. || 2 || Maya pervades the awesome ocean of fire. Those who have found the True Guru are calm and cool. || 3 || Please preserve me, O God, O Great Preserver! Says Nanak, what a helpless creature I am! || 4 || 63 || 132 || GAUREE, FIFTH MEHL: By Your Grace, I chant Your Name. By Your Grace, I obtain a seat in Your Court. || 1 || Without You, O Supreme Lord God, there is no one. By Your Grace, everlasting peace is obtained. || 1 || Pause || If You abide in the mind, we do not suffer in sorrow. By Your Grace, doubt and fear run away. || 2 || O Supreme Lord God, Infinite Lord and Master, You are the Inner-knower, the Searcher of all hearts. || 3 || I offer this prayer to the True Guru: O Nanak, may I be blessed with the treasure of the True Name. || 4 || 64 || 133 || GAUREE, FIFTH MEHL: As the husk is empty without the grain, so is the mouth empty without the Naam, the Name of the Lord. || 1 || O mortal, chant continually the Name of the Lord, Har, Har. Without the Naam, cursed is the body, which shall be taken back by Death. || 1 || Pause || Without the Naam, no one's face shows good fortune. Without the Husband, where is the marriage? || 2 || Forgetting the Naam, and attached to other tastes, no desires are fulfilled. || 3 || O God, grant Your Grace, and give me this gift.

Please, let Nanak chant Your Name, day and night. || 4 || 65 || 134 || GAUREE, FIFTH MEHL: You are All-powerful, You are my Lord and Master. Everything comes from You; You are the Inner-knower, the Searcher of hearts. || 1 || The Perfect Supreme Lord God is the Support of His humble servant. Millions are saved in Your Sanctuary. || 1 || Pause || As many creatures as there are — they are all Yours. By Your Grace, all sorts of comforts are obtained. || 2 || Whatever happens, is all according to Your Will. One who understands the Hukam of the Lord's Command, is absorbed in the True Lord. || 3 || Please grant Your Grace, God, and bestow this gift upon Nanak, that he may meditate on the treasure of the Naam. || 4 || 66 || 135 || GAUREE, FIFTH MEHL: By great good fortune, the Blessed Vision of His Darshan is obtained, by those who are lovingly absorbed in the Lord's Name. || 1 || Those whose minds are filled with the Lord, do not suffer pain, even in dreams. || 1 || Pause || All treasures have been placed within the minds of His humble servants. In their company, sinful mistakes and sorrows are taken away. || 2 || The Glories of the Lord's humble servants cannot be described. The servants of the Supreme Lord God remain absorbed in Him. || 3 || Grant Your Grace, God, and hear my prayer: please bless Nanak with the dust of the feet of Your slave. || 4 || 67 || 136 || GAUREE, FIFTH MEHL: Remembering the Lord in meditation, your misfortune shall be taken away, and all joy shall come to abide in your mind. || 1 || Meditate, O my mind, on the One Name. It alone shall be of use to your soul. || 1 || Pause || Night and day, sing the Glorious Praises of the Infinite Lord, through the Pure Mantra of the Perfect Guru. || 2 || Give up other efforts, and place your faith in the Support of the One Lord. Taste the Ambrosial Essence of this, the greatest treasure. || 3 || They alone cross over the treacherous world-ocean, O Nanak, upon whom the Lord casts His Glance of Grace. || 4 || 68 || 137 || GAUREE, FIFTH MEHL: I have enshrined the Lotus Feet of God within my heart. Meeting the Perfect True Guru, I am emancipated. || 1 || Sing the Glorious Praises of the Lord of the Universe, O my Siblings of Destiny. Joining the Holy Saints, meditate on the Lord's Name. || 1 || Pause || This human body, so difficult to obtain, is redeemed when one receives the banner of the Naam from the True Guru. || 2 || Meditating in remembrance on the Lord, the state of perfection is attained. In the Saadh Sangat, the Company of the Holy, fear and doubt depart. || 3 || Wherever I look, there I see the Lord pervading. Slave Nanak has entered the Lord's Sanctuary. || 4 || 69 || 138 || GAUREE, FIFTH MEHL: I am a sacrifice to the Blessed Vision of the Guru's Darshan. Chanting and meditating on the Name of the True Guru, I live. || 1 || O Supreme Lord God, O Perfect Divine Guru, show mercy to me, and commit me to Your service. || 1 || Pause || I enshrine His Lotus Feet within my heart. I offer my mind, body and wealth to the Guru, the Support of the breath of life. || 2 || My life is prosperous, fruitful and approved; I know that the Guru, the Supreme Lord God, is near me. || 3 || By great good fortune, I have obtained the dust of the feet of the Saints.

O Nanak, meeting the Guru, I have fallen in love with the Lord. || 4 || 70 || 139 || GAUREE, FIFTH MEHL: They do their evil deeds, and pretend otherwise; but in the Court of the Lord, they shall be bound and gagged like thieves. || 1 || Those who remember the Lord belong to the Lord. The One Lord is contained in the water, the land and the sky. || 1 || Pause || Their inner beings are filled with poison, and yet with their mouths, they preach words of Ambrosial Nectar. Bound and gagged in the City of Death, they are punished and beaten. || 2 || Hiding behind many screens, they commit acts of corruption, but in an instant, they are revealed to all the world. || 3 || Those whose inner beings are true, who are attuned to the ambrosial essence of the Naam, the Name of the Lord — O Nanak, the Lord, the Architect of Destiny, is merciful to them. || 4 || 71 || 140 || GAUREE, FIFTH MEHL: The Lord's Love shall never leave or depart. They alone understand, unto whom the Perfect Guru gives it. || 1 || One whose mind is attuned to the Lord's Love is true. The Love of the Beloved, the Architect of Destiny, is perfect. || 1 || Pause || Sitting in the Society of the Saints, sing the Glorious Praises of the Lord. The color of His Love shall never fade away. || 2 || Without meditating in remembrance on the Lord, peace is not found. All the other loves and tastes of Maya are bland and insipid. || 3 || Those who are imbued with love by the Guru become happy. Says Nanak, the Guru has become merciful to them. || 4 || 72 || 141 || GAUREE, FIFTH MEHL: Meditating in remembrance on the Lord Master, sinful mistakes are erased, and one comes to abide in peace, celestial joy and bliss. || 1 || The Lord's humble servants place their faith in the Lord. Chanting the Naam, the Name of the Lord, all anxieties are dispelled. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, there is no fear or doubt. The Glorious Praises of the Lord are sung there, day and night. || 2 || Granting His Grace, God has released me from bondage. He has given me the Support of His Lotus Feet. || 3 || Says Nanak, faith comes into the mind of His servant, who continually drinks in the Immaculate Praises of the Lord. || 4 || 73 || 142 || GAUREE, FIFTH MEHL: Those who keep their minds attached to the Lord's Feet — pain, suffering and doubt run away from them. || 1 || Those who deal in the Lord's wealth are perfect. Those who are honored by the Lord are the true spiritual heroes. || 1 || Pause || Those humble beings, unto whom the Lord of the Universe shows mercy, fall at the Guru's Feet. || 2 || They are blessed with peace, celestial bliss, tranquility and ecstasy; chanting and meditating, they live in supreme bliss. || 3 || In the Saadh Sangat, I have earned the wealth of the Naam. Says Nanak, God has relieved my pain. || 4 || 74 || 143 || GAUREE, FIFTH MEHL: Meditating in remembrance on the Lord, all suffering is eradicated. The Lord's Lotus Feet are enshrined within my mind. || 1 || Chant the Lord's Name, hundreds of thousands of times, O my dear, and drink deeply of the Ambrosial Essence of God. || 1 || Pause || Peace, celestial bliss, pleasures and the greatest ecstasy are obtained; chanting and meditating, you shall live in supreme bliss. || 2 || Sexual desire, anger, greed and ego are eradicated; in the Saadh Sangat, the Company of the Holy, all sinful mistakes are washed away. || 3 || Grant Your Grace, O God, O Merciful to the meek.

Please bless Nanak with the dust of the feet of the Holy. || 4 || 75 || 144 || GAUREE, FIFTH MEHL: They wear and eat the gifts from the Lord; how can laziness help them, O mother? || 1 || Forgetting her Husband Lord, and attaching herself to other affairs, the soul-bride throws away the precious jewel in exchange for a mere shell. || 1 || Pause || Forsaking God, she is attached to other desires. But who has gained honor by saluting the slave? || 2 || They consume food and drink, delicious and sublime as ambrosial nectar. But the dog does not know the One who has bestowed these. || 3 || Says Nanak, I have been unfaithful to my own nature. Please forgive me, O God, O Searcher of hearts. || 4 || 76 || 145 || GAUREE, FIFTH MEHL: I meditate on the Feet of God within my mind. This is my cleansing bath at all the sacred shrines of pilgrimage. || 1 || Meditate in remembrance on the Lord every day, O my Siblings of Destiny. Thus, the filth of millions of incarnations shall be taken away. || 1 || Pause || Enshrine the Lord's Sermon within your heart, and you shall obtain all the desires of your mind. || 2 || Redeemed is the life, death and birth of those, within whose hearts the Lord God abides. || 3 || Says Nanak, those humble beings are perfect, who are blessed with the dust of the feet of the Holy. || 4 || 77 || 146 || GAUREE, FIFTH MEHL: They eat and wear what they are given, but still, they deny the Lord. The messengers of the Righteous Judge of Dharma shall hunt them down. || 1 || They are unfaithful to the One, who has given them body and soul. Through millions of incarnations, for so many lifetimes, they wander lost. || 1 || Pause || Such is the lifestyle of the faithless cynics; everything they do is evil. || 2 || Within their minds, they have forgotten that Lord and Master, who created the soul, breath of life, mind and body. || 3 || Their wickedness and corruption have increased — they are recorded in volumes of books. O Nanak, they are saved only by the Mercy of God, the Ocean of peace. || 4 || O Supreme Lord God, I have come to Your Sanctuary. Break my bonds, and carry me across, with the Lord's Name. || 1 || Second Pause || 78 || 147 || GAUREE, FIFTH MEHL: For their own advantage, they make God their friend. He fulfills all their desires, and blesses them with the state of liberation. || 1 || Everyone should make Him such a friend. No one goes away empty-handed from Him. || 1 || Pause || For their own purposes, they enshrine the Lord in the heart; all pain, suffering and disease are taken away. || 2 || Their tongues learn the habit of chanting the Lord's Name, and all their works are brought to perfection. || 3 || So many times, Nanak is a sacrifice to Him; fruitful is the Blessed Vision, the Darshan, of my Lord of the Universe. || 4 || 79 || 148 || GAUREE, FIFTH MEHL: Millions of obstacles are removed in an instant, for those who listen to the Sermon of the Lord, Har, Har, in the Saadh Sangat, the Company of the Holy. || 1 || They drink in the sublime essence of the Lord's Name, the Ambrosial Elixir. Meditating on the Lord's Feet, hunger is taken away. || 1 || Pause || The treasure of all happiness, celestial peace and poise, are obtained by those, whose hearts are filled with the Lord God.

|| 2 || All medicines and remedies, mantras and tantras are nothing more than ashes. Enshrine the Creator Lord within your heart. || 3 || Renounce all your doubts, and vibrate upon the Supreme Lord God. Says Nanak, this path of Dharma is eternal and unchanging. || 4 || 80 || 149 || GAUREE, FIFTH MEHL: The Lord bestowed His Mercy, and led me to meet the Guru. By His power, no disease afflicts me. || 1 || Remembering the Lord, I cross over the terrifying world-ocean. In the Sanctuary of the spiritual warrior, the account books of the Messenger of Death are torn up. || 1 || Pause || The True Guru has given me the Mantra of the Lord's Name. By this Support, my affairs have been resolved. || 2 || Meditation, self-discipline, self-control and perfect greatness were obtained when the Merciful Lord, the Guru, became my Help and Support. || 3 || The Guru has dispelled pride, emotional attachment and superstition. Nanak sees the Supreme Lord God pervading everywhere. || 4 || 81 || 150 || GAUREE, FIFTH MEHL: The blind beggar is better off than the vicious king. Overcome by pain, the blind man invokes the Lord's Name. || 1 || You are the glorious greatness of Your slave. The intoxication of Maya leads the others to hell. || 1 || Pause || Gripped by disease, they invoke the Name. But those who are intoxicated with vice shall find no home, no place of rest. || 2 || One who is in love with the Lord's Lotus Feet, does not think of any other comforts. || 3 || Forever and ever, meditate on God, your Lord and Master. O Nanak, meet with the Lord, the Inner-knower, the Searcher of hearts. || 4 || 82 || 151 || GAUREE, FIFTH MEHL: Twenty-four hours a day, the highway robbers are my companions. Granting His Grace, God has driven them away. || 1 || Everyone should dwell on the Sweet Name of such a Lord. God is overflowing with all power. || 1 || Pause || The world-ocean is burning hot! In an instant, God saves us, and carries us across. || 2 || There are so many bonds, they cannot be broken. Remembering the Naam, the Name of the Lord, the fruit of liberation is obtained. || 3 || By clever devices, nothing is accomplished. Grant Your Grace to Nanak, that he may sing the Glories of God. || 4 || 83 || 152 || GAUREE, FIFTH MEHL: Those who obtain the wealth of the Lord's Name move freely in the world; all their affairs are resolved. || 1 || By great good fortune, the Kirtan of the Lord's Praises are sung. O Supreme Lord God, as You give, so do I receive. || 1 || Pause || Enshrine the Lord's Feet within your heart. Get aboard this boat, and cross over the terrifying world-ocean. || 2 || Everyone who joins the Saadh Sangat, the Company of the Holy, obtains eternal peace; pain does not afflict them any longer. || 3 || With loving devotional worship, meditate on the treasure of excellence. O Nanak, you shall be honored in the Court of the Lord. || 4 || 84 || 153 || GAUREE, FIFTH MEHL: The Lord, our Friend, is totally pervading the water, the land and the skies. Doubts are dispelled by continually singing the Lord's Glorious Praises. || 1 || While rising up, and while lying down in sleep, the Lord is always with you, watching over you. Remembering Him in meditation, the fear of Death departs. || 1 || Pause ||

With God's Lotus Feet abiding in the heart, all suffering comes to an end. || 2 || The One Lord is my hope, honor, power and wealth. Within my mind is the Support of the True Banker. || 3 || I am the poorest and most helpless servant of the Holy. O Nanak, giving me His Hand, God has protected me. || 4 || 85 || 154 || GAUREE, FIFTH MEHL: Taking my cleansing bath in the Name of the Lord, Har, Har, I have been purified. Its reward surpasses the giving of charity at millions of solar eclipses. || 1 || Pause || With the Lord's Feet abiding in the heart, the sinful mistakes of countless incarnations are removed. || 1 || I have obtained the reward of the Kirtan of the Lord's Praises, in the Saadh Sangat, the Company of the Holy. I no longer have to gaze upon the way of death. || 2 || In thought, word and deed, seek the Support of the Lord of the Universe; thus you shall be saved from the poisonous world-ocean. || 3 || Granting His Grace, God has made me His Own. Nanak chants and meditates on the Chant of the Lord's Name. || 4 || 86 || 155 || GAUREE, FIFTH MEHL: Seek the Sanctuary of those who have come to know the Lord. Your mind and body shall become cool and peaceful, imbued with the Feet of the Lord. || 1 || If God, the Destroyer of fear, does not dwell within your mind, you shall spend countless incarnations in fear and dread. || 1 || Pause || Those who have the Lord's Name dwelling within their hearts have all their desires and tasks fulfilled. || 2 || Birth, old age and death are in His Power, so remember that All-powerful Lord with each breath and morsel of food. || 3 || The One God is my Intimate, Best Friend and Companion. The Naam, the Name of my Lord and Master, is Nanak's only Support. || 4 || 87 || 156 || GAUREE, FIFTH MEHL: When they are out and about, they keep Him enshrined in their hearts; returning home, the Lord of the Universe is still with them. || 1 || The Name of the Lord, Har, Har, is the Companion of His Saints. Their minds and bodies are imbued with the Love of the Lord. || 1 || Pause || By Guru's Grace, one crosses over the world-ocean; the sinful mistakes of countless incarnations are all washed away. || 2 || Honor and intuitive awareness are acquired through the Name of the Lord God. The Teachings of the Perfect Guru are immaculate and pure. || 3 || Within your heart, meditate on the His Lotus Feet. Nanak lives by beholding the Lord's Expansive Power. || 4 || 88 || 157 || GAUREE, FIFTH MEHL: Blessed is this place, where the Glorious Praises of the Lord of the Universe are sung. God Himself bestows peace and pleasure. || 1 || Pause || Misfortune occurs where the Lord is not remembered in meditation. There are millions of joys where the Glorious Praises of the Lord are sung. || 1 || Forgetting the Lord, all sorts of pains and diseases come. Serving God, the Messenger of Death will not even approach you. || 2 || Very blessed, stable and sublime is that place, where the Name of God alone is chanted. || 3 || Wherever I go, my Lord and Master is with me. Nanak has met the Inner-knower, the Searcher of hearts. || 4 || 89 || 158 || GAUREE, FIFTH MEHL: That mortal who meditates on the Lord of the Universe, whether educated or uneducated, obtains the state of supreme dignity. || 1 || In the Saadh Sangat, the Company of the Holy, meditate on the Lord of the World. Without the Name, wealth and property are false. || 1 || Pause ||

They alone are handsome, clever and wise, who surrender to the Will of God. || 2 || Blessed is their coming into this world, if they recognize their Lord and Master in each and every heart. || 3 || Says Nanak, their good fortune is perfect, if they enshrine the Lord's Feet within their minds. || 4 || 90 || 159 || GAUREE, FIFTH MEHL: The Lord's servant does not associate with the faithless cynic. One is in the clutches of vice, while the other is in love with the Lord. || 1 || Pause || It would be like an imaginary rider on a decorated horse, or a eunuch caressing a woman. || 1 || It would be like tying up an ox and trying to milk it, or riding a cow to chase a tiger. || 2 || It would be like taking a sheep and worshipping it as the Elysian cow, the giver of all blessings; it would be like going out shopping without any money. || 3 || O Nanak, consciously meditate on the Lord's Name. Meditate in remembrance on the Lord Master, your Best Friend. || 4 || 91 || 160 || GAUREE, FIFTH MEHL: Pure and steady is that intellect, which drinks in the Lord's sublime essence. || 1 || Keep the Support of the Lord's Feet in your heart, and you shall be saved from the cycle of birth and death. || 1 || Pause || Pure is that body, in which sin does not arise. In the Love of the Lord is pure glory. || 2 || In the Saadh Sangat, the Company of the Holy, corruption is eradicated. This is the greatest blessing of all. || 3 || Imbued with loving devotional worship of the Sustainer of the Universe, Nanak asks for the dust of the feet of the Holy. || 4 || 92 || 161 || GAUREE, FIFTH MEHL: Such is my love for the Lord of the Universe; through perfect good destiny, I have been united with Him. || 1 || Pause || As the wife is delighted upon beholding her husband, so does the Lord's humble servant live by chanting the Naam, the Name of the Lord. || 1 || As the mother is rejuvenated upon seeing her son, so is the Lord's humble servant imbued with Him, through and through. || 2 || As the greedy man rejoices upon beholding his wealth, so is the mind of the Lord's humble servant attached to His Lotus Feet. || 3 || May I never forget You, for even an instant, O Great Giver! Nanak's God is the Support of his breath of life. || 4 || 93 || 162 || GAUREE, FIFTH MEHL: Those humble beings who are accustomed to the Lord's sublime essence, are pierced through with loving devotional worship of the Lord's Lotus Feet. || 1 || Pause || All other pleasures look like ashes; without the Naam, the Name of the Lord, the world is fruitless. || 1 || He Himself rescues us from the deep dark well. Wondrous and Glorious are the Praises of the Lord of the Universe. || 2 || In the woods and meadows, and throughout the three worlds, the Sustainer of the Universe is pervading. The Expansive Lord God is Merciful to all beings. || 3 || Says Nanak, that speech alone is excellent, which is approved by the Creator Lord. || 4 || 94 || 163 || GAUREE, FIFTH MEHL: Every day, take your bath in the Sacred Pool of the Lord. Mix and drink in the most delicious, sublime Ambrosial Nectar of the Lord. || 1 || Pause || The water of the Name of the Lord of the Universe is immaculate and pure.

Take your cleansing bath in it, and all your affairs shall be resolved. || 1 || In the Society of the Saints, spiritual conversations take place. The sinful mistakes of millions of incarnations are erased. || 2 || The Holy Saints meditate in remembrance, in ecstasy. Their minds and bodies are immersed in supreme ecstasy. || 3 || Slave Nanak is a sacrifice to those who have obtained the treasure of the Lord's Feet. || 4 || 95 || 164 || GAUREE, FIFTH MEHL: Do only that, by which no filth or pollution shall stick to you. Let your mind remain awake and aware, singing the Kirtan of the Lord's Praises. || 1 || Pause || Meditate in remembrance on the One Lord; do not be in love with duality. In the Society of the Saints, chant only the Name. || 1 || The karma of good actions, the Dharma of righteous living, religious rituals, fasts and worship — practice these, but do not know any other than the Supreme Lord God. || 2 || Those who place their love in God — their works are brought to fruition. || 3 || Infinitely invaluable is that Vaishnaav, that worshipper of Vishnu, says Nanak, who has renounced corruption. || 4 || 96 || 165 || GAUREE, FIFTH MEHL: They desert you even when you are alive, O madman; what good can they do when someone is dead? || 1 || Meditate in remembrance on the Lord of the Universe in your mind and body — this is your pre-ordained destiny. The poison of Maya is of no use at all. || 1 || Pause || Those who have eaten this poison of deception — their thirst shall never depart. || 2 || The treacherous world-ocean is filled with terrible pain. Without the Lord's Name, how can anyone cross over? || 3 || Joining the Saadh Sangat, the Company of the Holy, you shall be saved here and hereafter. O Nanak, worship and adore the Name of the Lord. || 4 || 97 || 166 || GAUREE, FIFTH MEHL: The bearded emperor who struck down the poor, has been burnt in the fire by the Supreme Lord God. || 1 || The Creator administers true justice. He is the Saving Grace of His slaves. || 1 || Pause || In the beginning, and throughout the ages, His glory is manifest. The slanderer died after contracting the deadly fever. || 2 || He is killed, and no one can save him. Here and hereafter, his reputation is evil. || 3 || The Lord hugs His slaves close in His Embrace. Nanak seeks the Lord's Sanctuary, and meditates on the Naam. || 4 || 98 || 167 || GAUREE, FIFTH MEHL: The memorandum was proven to be false by the Lord Himself. The sinner is now suffering in despair. || 1 || Those who have my Lord of the Universe as their support — death does not even approach them. || 1 || Pause || In the True Court, they lie; the blind fools strike their own heads with their own hands. || 2 || Sickness afflicts those who commit sins; God Himself sits as the Judge. || 3 || By their own actions, they are bound and gagged. All their wealth is gone, along with their lives. || 4 || Nanak has taken to the Sanctuary of the Lord's Court; my Creator has preserved my honor. || 5 || 99 || 168 || GAUREE, FIFTH MEHL: The dust of the feet of the humble beings is so sweet to my mind. Perfect karma is the mortal's pre-ordained destiny. || 1 || Pause ||

The mind is overflowing with the greasy dirt of egotistical pride. With the dust of the feet of the Holy, it is scrubbed clean. || 1 || The body may be washed with loads of water, and yet its filth is not removed, and it does not become clean. || 2 || I have met the True Guru, who is merciful forever. Meditating, meditating in remembrance on the Lord, I am rid of the fear of death. || 3 || Liberation, pleasures and worldly success are all in the Lord's Name. With loving devotional worship, O Nanak, sing His Glorious Praises. || 4 || 100 || 169 || GAUREE, FIFTH MEHL: The Lord's slaves attain the highest status of life. Meeting them, the soul is enlightened. || 1 || Those who listen with their mind and ears to the Lord's meditative remembrance, are blessed with peace at the Lord's Gate, O mortal. || 1 || Pause || Twenty-four hours a day, meditate on the Sustainer of the World. O Nanak, gazing on the Blessed Vision of His Darshan, I am enraptured. || 2 || 101 || 170 || GAUREE, FIFTH MEHL: Peace and tranquility have come; the Guru, the Lord of the Universe, has brought it. The burning sins have departed, O my Siblings of Destiny. || 1 || Pause || With your tongue, continually chant the Lord's Name. Disease shall depart, and you shall be saved. || 1 || Contemplate the Glorious Virtues of the Unfathomable Supreme Lord God. In the Saadh Sangat, the Company of the Holy, you shall be emancipated. || 2 || Sing the Glories of God each and every day; your afflictions shall be dispelled, and you shall be saved, my humble friend. || 3 || In thought, word and deed, I meditate on my God. Slave Nanak has come to Your Sanctuary. || 4 || 102 || 171 || GAUREE, FIFTH MEHL: The Divine Guru has opened his eyes. Doubt has been dispelled; my service has been successful. || 1 || Pause || The Giver of joy has saved him from smallpox. The Supreme Lord God has granted His Grace. || 1 || O Nanak, he alone lives, who chants the Naam, the Name of the Lord. In the Saadh Sangat, the Company of the Holy, drink deeply of the Lord's Ambrosial Nectar. || 2 || 103 || 172 || GAUREE, FIFTH MEHL: Blessed is that forehead, and blessed are those eyes; blessed are those devotees who are in love with You. || 1 || Without the Naam, the Name of the Lord, how anyone find peace? With your tongue, chant the Praises of the Name of the Lord. || 1 || Pause || Nanak is a sacrifice to those who meditate on the Lord of Nirvaanaa. || 2 || 104 || 173 || GAUREE, FIFTH MEHL: You are my Advisor; You are always with me. You preserve, protect and care for me. || 1 || Such is the Lord, our Help and Support in this world and the next. He protects the honor of His slave, O my Sibling of Destiny. || 1 || Pause || He alone exists hereafter; this place is in His Power. Twenty-four hours a day, O my mind, chant and meditate on the Lord. || 2 || His honor is acknowledged, and he bears the True Insignia; the Lord Himself issues His Royal Command. || 3 || He Himself is the Giver; He Himself is the Cherisher. Continually, continuously, O Nanak, dwell upon the Name of the Lord. || 4 || 105 || 174 || GAUREE, FIFTH MEHL: When the Perfect True Guru becomes merciful, the Lord of the World abides in the heart forever. || 1 ||

Meditating on the Lord, I have found eternal peace. The Sovereign Lord, the Perfect King, has shown His Mercy to me. || 1 || Pause || Says Nanak, one whose destiny is perfect, meditates on the Name of the Lord, Har, Har, the Everlasting Husband. || 2 || 106 || GAUREE, FIFTH MEHL: He opens his loin-cloth, and spreads it out beneath him. Like a donkey, he gulps down all that comes his way. || 1 || Without good deeds, liberation is not obtained. The wealth of liberation is only obtained by meditating on the Naam, the Name of the Lord. || 1 || Pause || He performs worship ceremonies, applies the ceremonial tilak mark to his forehead, and takes his ritual cleansing baths; he pulls out his knife, and demands donations. || 2 || With his mouth, he recites the Vedas in sweet musical measures, and yet he does not hesitate to take the lives of others. || 3 || Says Nanak, when God showers His Mercy, even his heart becomes pure, and he contemplates God. || 4 || 107 || GAUREE, FIFTH MEHL: Remain steady in the home of your own self, O beloved servant of the Lord. The True Guru shall resolve all your affairs. || 1 || Pause || The Transcendent Lord has struck down the wicked and the evil. The Creator has preserved the honor of His servant. || 1 || The kings and emperors are all under his power; he drinks deeply of the most sublime essence of the Ambrosial Naam. || 2 || Meditate fearlessly on the Lord God. Joining the Saadh Sangat, the Company of the Holy, this gift is given. || 3 || Nanak has entered the Sanctuary of God, the Inner-knower, the Searcher of hearts; he grasps the Support of God, his Lord and Master. || 4 || 108 || GAUREE, FIFTH MEHL: One who is attuned to the Lord, shall not be burned in the fire. One who is attuned to the Lord, shall not be enticed by Maya. One who is attuned to the Lord, shall not be drowned in water. One who is attuned to the Lord, is prosperous and fruitful. || 1 || All fear is eradicated by Your Name. Joining the Sangat, the Holy Congregation, sing the Glorious Praises of the Lord, Har, Har. || 1 || Pause || One who is attuned to the Lord, is free of all anxieties. One who is attuned to the Lord, is blessed with the Mantra of the Holy. One who is attuned to the Lord, is not haunted by the fear of death. One who is attuned to the Lord, sees all his hopes fulfilled. || 2 || One who is attuned to the Lord, does not suffer in pain. One who is attuned to the Lord, remains awake and aware, night and day. One who is attuned to the Lord, dwells in the home of intuitive peace. One who is attuned to the Lord, sees his doubts and fears run away. || 3 || One who is attuned to the Lord, has the most sublime and exalted intellect. One who is attuned to the Lord, has a pure and spotless reputation. Says Nanak, I am a sacrifice to those who do not forget my God. || 4 || 109 || GAUREE, FIFTH MEHL: Through sincere efforts, the mind is made peaceful and calm. Walking on the Lord's Way, all pains are taken away. Chanting the Naam, the Name of the Lord, the mind becomes blissful. Singing the Glorious Praises of the Lord, supreme bliss is obtained. || 1 || There is joy all around, and peace has come to my home. Joining the Saadh Sangat, the Company of the Holy, misfortune disappears. || 1 || Pause || My eyes are purified, beholding the Blessed Vision of His Darshan. Blessed is the forehead which touches His Lotus Feet. Working for the Lord of the Universe, the body becomes fruitful.

By the Grace of the Saints, I have obtained the supreme status. || 2 || The Lord is the Help and Support of His humble servant. I have found peace, falling at the feet of His slaves. When selfishness is gone, then one becomes the Lord Himself; seek the Sanctuary of the treasure of mercy. || 3 || When someone finds the One he has desired, then where should he go to look for Him? I have become steady and stable, and I dwell in the seat of peace. By Guru's Grace, Nanak has entered the home of peace. || 4 || 110 || GAUREE, FIFTH MEHL: The merits of taking millions of ceremonial cleansing baths, the giving of hundreds of thousands, billions and trillions in charity — these are obtained by those whose minds are filled with the Name of the Lord. || 1 || Those who sing the Glories of the Lord of the World are totally pure. Their sins are erased, in the Sanctuary of the Kind and Holy Saints. || 1 || Pause || The merits of performing all sorts of austere acts of penance and self-discipline, earning huge profits and seeing one's desires fulfilled — these are obtained by chanting the Name of the Lord, Har, Har, with the tongue. || 2 || The merits of reciting the Simritees, the Shaastras and the Vedas, knowledge of the science of Yoga, spiritual wisdom and the pleasure of miraculous spiritual powers — these come by surrendering the mind and meditating on the Name of God. || 3 || The wisdom of the Inaccessible and Infinite Lord is incomprehensible. Meditating on the Naam, the Name of the Lord, and contemplating the Naam within our hearts, O Nanak, God has showered His Mercy upon us. || 4 || 111 || GAUREE, FIFTH MEHL: Meditating, meditating, meditating in remembrance, I have found peace. I have enshrined the Lotus Feet of the Guru within my heart. || 1 || The Guru, the Lord of the Universe, the Supreme Lord God, is perfect. Worshipping Him, my mind has found a lasting peace. || Pause || Night and day, I meditate on the Guru, and the Name of the Guru. Thus all my works are brought to perfection. || 2 || Beholding the Blessed Vision of His Darshan, my mind has become cool and tranquil, and the sinful mistakes of countless incarnations have been washed away. || 3 || Says Nanak, where is fear now, O Siblings of Destiny? The Guru Himself has preserved the honor of His servant. || 4 || 112|| GAUREE, FIFTH MEHL: The Lord Himself is the Help and Support of His servants. He always cherishes them, like their father and mother. || 1 || In God's Sanctuary, everyone is saved. That Perfect True Lord is the Doer, the Cause of causes. || Pause || My mind now dwells in the Creator Lord. My fears have been dispelled, and my soul has found the most sublime peace. || 2 || The Lord has granted His Grace, and saved His humble servant. The sinful mistakes of so many incarnations have been washed away. || 3 || The Greatness of God cannot be described. Servant Nanak is forever in His Sanctuary. || 4 || 113 ||

RAAG GAUREE CHAYTEE, FIFTH MEHL, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The power of the Lord is universal and perfect, O Siblings of Destiny. So no pain can ever afflict me. || 1 || Pause || Whatever the Lord's slave wishes, O mother, the Creator Himself causes that to be done. || 1 || God causes the slanderers to lose their honor.

Nanak sings the Glorious Praises of the Fearless Lord. || 2 || 114 || GAUREE, FIFTH MEHL: O Brave and Powerful God, Ocean of Peace, I fell into the pit — please, take my hand. || 1 || Pause || My ears do not hear, and my eyes are not beautiful. I am in such pain; I am a poor cripple, crying at Your Door. || 1 || O Master of the poor and helpless, O Embodiment of Compassion, You are my Friend and Intimate, my Father and Mother. Nanak holds tight to the Lord's Lotus Feet in his heart; thus the Saints cross over the terrifying world-ocean. || 2 || 2 || 115 ||

RAAG GAUREE BAIRAAGAN, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Dear Lord God, my Best Friend, please, abide with me. || 1 || Pause || Without You, I cannot live, even for an instant, and my life in this world is cursed. O Breath of Life of the soul, O Giver of peace, each and every instant I am a sacrifice to You. || 1 || Please, God, give me the Support of Your Hand; lift me up and pull me out of this pit, O Lord of the World. I am worthless, with such a shallow intellect; You are always Merciful to the meek. || 2 || What comforts of Yours can I dwell upon? How can I contemplate You? You lovingly absorb Your slaves into Your Sanctuary, O Lofty, Inaccessible and Infinite Lord. || 3 || All wealth, and the eight miraculous spiritual powers are in the supremely sublime essence of the Naam, the Name of the Lord. Those humble beings, with whom the beautifully-haired Lord is thoroughly pleased, sing the Glorious Praises of the Lord. || 4 || You are my mother, father, son and relative; You are the Support of the breath of life. In the Saadh Sangat, the Company of the Holy, Nanak meditates on the Lord, and swims across the poisonous world-ocean. || 5 || 1 || 116 ||

GAUREE BAIRAAGAN, CHHANTS OF REHOAY, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Is there anyone who will sing of the Beloved Lord? Surely, this will bring all pleasures and comforts. || Pause || The renunciate goes out into the woods, searching for Him. But those who embrace love for the One Lord are very rare. Those who find the Lord are very fortunate and blessed. || 1 || The Gods like Brahma and Sanak yearn for Him; the Yogis, celibates and Siddhas yearn for the Lord. One who is so blessed, sings the Glorious Praises of the Lord. || 2 || I seek the Sanctuary of those who have not forgotten Him. By great good fortune, one meets the Lord's Saint. They are not subject to the cycle of birth and death. || 3 || Show Your Mercy, and lead me to meet You, O my Darling Beloved. Hear my prayer, O Lofty and Infinite God; Nanak begs for the Support of Your Name. || 4 || 1 || 117 ||

RAAG GAUREE POORBEE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

By what virtues can I meet the Lord of life, O my mother? || 1 || Pause || I have no beauty, understanding or strength; I am a stranger, from far away. || 1 || I am not wealthy or youthful. I am an orphan — please, unite me with Yourself. || 2 || Searching and searching, I have become a renunciate, free of desire. I wander around, searching for the Blessed Vision of God's Darshan. || 3 || God is Compassionate, and Merciful to the meek; O Nanak, in the Saadh Sangat, the Company of the Holy, the fire of desire has been quenched. || 4 || 1 || 118 || GAUREE, FIFTH MEHL: The loving desire to meet my Beloved has arisen within my mind. I touch His Feet, and offer my prayer to Him. If only I had the great good fortune to meet the Saint. || 1 || Pause || I surrender my mind to Him; I place my wealth before Him. I totally renounce my selfish ways. One who teaches me the Sermon of the Lord God — night and day, I shall follow Him. || 1 || When the seed of the karma of past actions sprouted, I met the Lord; He is both the Enjoyer and the Renunciate. My darkness was dispelled when I met the Lord. O Nanak, after being asleep for countless incarnations, I have awakened. || 2 || 2 || 119 || GAUREE, FIFTH MEHL: Come out, O soul-bird, and let the meditative remembrance of the Lord be your wings. Meet the Holy Saint, take to His Sanctuary, and keep the perfect jewel of the Lord enshrined in your heart. || 1 || Pause || Superstition is the well, thirst for pleasure is the mud, and emotional attachment is the noose, so tight around your neck. The only one who can cut this is the Guru of the World, the Lord of the Universe. So let yourself dwell at His Lotus Feet. || 1 || Bestow Your Mercy, O Lord of the Universe, O God, My Beloved, Master of the meek — please, listen to my prayer. Take my hand, O Lord and Master of Nanak; my body and soul all belong to You. || 2 || 3 || 120 || GAUREE, FIFTH MEHL: My mind yearns to behold the Lord in meditation. I think of Him, I hope and thirst for Him, day and night; is there any Saint who may bring Him near me? || 1 || Pause || I serve the slaves of His slaves; in so many ways, I beg of Him. Setting them upon the scale, I have weighed all comforts and pleasures; without the Lord's Blessed Vision, they are all totally inadequate. || 1 || By the Grace of the Saints, I sing the Praises of the Ocean of virtue; after countless incarnations, I have been released. Meeting the Lord, Nanak has found peace and bliss; his life is redeemed, and prosperity dawns for him. || 2 || 4 || 121 ||

RAAG GAUREE POORBEE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

How may I meet my Master, the King, the Lord of the Universe? Is there any Saint, who can bestow such celestial peace, and show me the Way to Him?

|| 1 || Pause || The Unseen Lord is deep within the self; He cannot be seen; the curtain of egotism intervenes. In emotional attachment to Maya, all the world is asleep. Tell me, how can this doubt be dispelled? || 1 || The one lives together with the other in the same house, but they do not talk to one another, O Siblings of Destiny. Without the one substance, the five are miserable; that substance is in the unapproachable place. || 2 || And the one whose home it is, has locked it up, and given the key to the Guru. You may make all sorts of efforts, but it cannot be obtained, without the Sanctuary of the True Guru. || 3 || Those whose bonds have been broken by the True Guru, enshrine love for the Saadh Sangat, the Company of the Holy. The self-elect, the self-realized beings, meet together and sing the joyous songs of the Lord. Nanak, there is no difference between them, O Siblings of Destiny. || 4 || This is how my Sovereign Lord King, the Lord of the Universe, is met; celestial bliss is attained in an instant, and doubt is dispelled. Meeting Him, my light merges in the Light. || 1 || Second Pause || 1 || 122 || GAUREE, FIFTH MEHL: I am intimate with Him; granting His Grace, my Kind Beloved has told me of the True Guru. || 1 || Pause || Wherever I look, there You are; I am totally convinced of this. Unto whom should I pray? The Lord Himself hears all. || 1 || My anxiety is over. The Guru has cut away my bonds, and I have found eternal peace. Whatever shall be, shall be in the end; so where can pain and pleasure be seen? || 2 || The continents and the solar systems rest in the support of the One Lord. The Guru has removed the veil of illusion, and shown this to me. The nine treasures of the wealth of the Name of the Lord are in that one place. Where else should we go? || 3 || The same gold is fashioned into various articles; just so, the Lord has made the many patterns of the creation. Says Nanak, the Guru has dispelled my doubt; in this way, my essence merges into God's essence. || 4 || 2 || 123 || GAUREE, FIFTH MEHL: This life is diminishing, day and night. Meeting with the Guru, your affairs shall be resolved. || 1 || Pause || Listen, my friends, I beg of you: now is the time to serve the Saints! In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace. || 1 || This world is engrossed in corruption and cynicism. Only those who know God are saved. Those who are awakened by the Lord to drink in this sublime essence, come to know the Unspoken Speech of the Lord. || 2 || Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind. Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. || 3 || O Inner-knower, Searcher of hearts, Primal Being, Architect of Destiny: please fulfill this yearning of my mind. Nanak, Your slave, begs for this happiness: let me be the dust of the feet of the Saints. || 4 || 3 || 124 || GAUREE, FIFTH MEHL: Save me, O My Father God. I am worthless and without virtue; all virtues are Yours. || 1 || Pause || The five vicious thieves are assaulting my poor being; save me, O Savior Lord!

They are tormenting and torturing me. I have come, seeking Your Sanctuary. || 1 || Trying all sorts of things, I have grown weary, but still, they will not leave me alone. But I have heard that they can be rooted out, in the Saadh Sangat, the Company of the Holy; and so I seek their Shelter. || 2 || In their Mercy, the Saints have met me, and from them, I have obtained satisfaction. The Saints have given me the Mantra of the Fearless Lord, and now I practice the Word of the Guru's Shabad. || 3 || I have now conquered those terrible evil-doers, and my speech is now sweet and sublime. Says Nanak, the Divine Light has dawned within my mind; I have obtained the state of Nirvaanaa. || 4 || 4 || 125 || GAUREE, FIFTH MEHL: He is the Eternal King. The Fearless Lord abides with you. So where does this fear come from? || 1 || Pause || In one person, You are arrogant and proud, and in another, You are meek and humble. In one person, You are all by Yourself, and in another, You are poor. || 1 || In one person, you are a Pandit, a religious scholar and a preacher, and in another, You are just a fool. In one person, You grab hold of everything, and in another, You accept nothing. || 2 || What can the poor wooden puppet do? The Master Puppeteer knows everything. As the Puppeteer dresses the puppet, so is the role the puppet plays. || 3 || The Lord has created the various chambers of assorted descriptions, and He Himself protects them. As is that vessel in which the Lord places the soul, so does it dwell. What can this poor being do? || 4 || The One who created the thing, understands it; He has fashioned all of this. Says Nanak, the Lord and Master is Infinite; He alone understands the value of His Creation. || 5 || 5 || 126 || GAUREE, FIFTH MEHL: Give them up — give up the pleasures of corruption; you are entangled in them, you crazy fool, like an animal grazing in the green fields. || 1 || Pause || That which you believe to be of use to you, shall not go even an inch with you. Naked you came, and naked you shall depart. You shall go round and round the cycle of birth and death, and you shall be food for Death. || 1 || Watching, watching the transitory dramas of the world, you are embroiled and enmeshed in them, and you laugh with delight. The string of life is wearing thin, day and night, and you have done nothing for your soul. || 2 || Doing your deeds, you have grown old; your voice fails you, and your body has become weak. You were enticed by Maya in your youth, and your attachment for it has not diminished, one little bit. || 3 || The Guru has shown me that this is the way of the world; I have abandoned the dwelling of pride, and entered Your Sanctuary. The Saint has shown me the Path of God; slave Nanak has implanted devotional worship and the Praise of the Lord. || 4 || 6 || 127 || GAUREE, FIFTH MEHL: Except for You, who is mine? O my Beloved, You are the Support of the breath of life. || 1 || Pause || You alone know the condition of my inner being. You are my Beautiful Friend.

I receive all comforts from You, O my Unfathomable and Immeasurable Lord and Master. || 1 || I cannot describe Your Manifestations, O Treasure of Excellence, O Giver of peace. God is Inaccessible, Incomprehensible and Imperishable; He is known through the Perfect Guru. || 2 || My doubt and fear have been taken away, and I have been made pure, since my ego was conquered. My fear of birth and death has been abolished, beholding Your Blessed Vision in the Saadh Sangat, the Company of the Holy. || 3 || I wash the Guru's Feet and serve Him; I am a sacrifice to Him, 100,000 times. By His Grace, servant Nanak has crossed over this terrifying world-ocean; I am united with my Beloved. || 4 || 7 || 128 || GAUREE, FIFTH MEHL: Who can please You, except You Yourself? Gazing upon Your Beauteous Form, all are entranced. || 1 || Pause || In the heavenly paradise, in the nether regions of the underworld, on the planet earth and throughout the galaxies, the One Lord is pervading everywhere. Everyone calls upon You with their palms pressed together, saying, "Shiva, Shiva". O Merciful Lord and Master, everyone cries out for Your Help. || 1 || Your Name, O Lord and Master, is the Purifier of sinners, the Giver of peace, immaculate, cooling and soothing. O Nanak, spiritual wisdom, meditation and glorious greatness come from dialogue and discourse with Your Saints. || 2 || 8 || 129 || GAUREE, FIFTH MEHL: Meet with me, O my Dear Beloved. O God, whatever You do — that alone happens. || 1 || Pause || Wandering around through countless incarnations, I endured pain and suffering in so many lives, over and over again. By Your Grace, I obtained this human body; grant me the Blessed Vision of Your Darshan, O Sovereign Lord King. || 1 || That which pleases His Will has come to pass; no one else can do anything. By Your Will, enticed by the illusion of emotional attachment, the people are asleep; they do not wake up. || 2 || Please hear my prayer, O Lord of Life, O Beloved, Ocean of mercy and compassion. Save me, O my Father God. I am an orphan — please, cherish me! || 3 || You reveal the Blessed Vision of Your Darshan, for the sake of the Saadh Sangat, the Company of the Holy. Grant Your Grace, and bless us with the dust of the feet of the Saints; Nanak yearns for this peace. || 4 || 9 || 130 || GAUREE, FIFTH MEHL: I am a sacrifice to those who take the Support of the Naam. || 1 || Pause || How can I recount the praises of those humble beings who are attuned to the Love of the Supreme Lord God? Peace, intuitive poise and bliss are with them. There are no other givers equal to them. || 1 || They have come to save the world — those humble beings who thirst for His Blessed Vision. Those who seek their Sanctuary are carried across; in the Society of the Saints, their hopes are fulfilled. || 2 || If I fall at their Feet, then I live; associating with those humble beings, I remain happy. O God, please be merciful to me, that my mind might become the dust of the feet of Your devotees. || 3 || Power and authority, youth and age — whatever is seen in this world, all of it shall fade away. The treasure of the Naam, the Name of the Lord, is forever new and immaculate. Nanak has earned this wealth of the Lord. || 4 || 10 || 131 ||

GAUREE, FIFTH MEHL: I came to the Guru, to learn the Way of Yoga. The True Guru has revealed it to me through the Word of the Shabad. || 1 || Pause || He is contained in the nine continents of the world, and within this body; each and every moment, I humbly bow to Him. I have made the Guru's Teachings my ear-rings, and I have enshrined the One Formless Lord within my being. || 1 || I have brought the five disciples together, and they are now under the control of the one mind. When the ten hermits become obedient to the Lord, then I became an immaculate Yogi. || 2 || I have burnt my doubt, and smeared my body with the ashes. My path is to see the One and Only Lord. I have made that intuitive peace my food; the Lord Master has written this pre-ordained destiny upon my forehead. || 3 || In that place where there is no fear, I have assumed my Yogic posture. The unstruck melody of His Bani is my horn. I have made contemplation upon the essential reality my Yogic staff. The Love of the Name in my mind is my Yogic lifestyle. || 4 || By great good fortune, such a Yogi is met, who cuts away the bonds of Maya. Nanak serves and adores this wondrous person, and kisses his feet. || 5 || 11 || 132 || GAUREE, FIFTH MEHL: The Naam, the Name of the Lord, is an incomparably beautiful treasure. Listen, everyone, and meditate on it, O friends. Those, unto whom the Guru has given the Lord's medicine — their minds become pure and immaculate. || 1 || Pause || Darkness is dispelled from within that body, in which the Divine Light of the Guru's Shabad shines. The noose of doubt is cut away from those who place their faith in the Saadh Sangat, the Company of the Holy. || 1 || The treacherous and terrifying world-ocean is crossed over, in the boat of the Saadh Sangat. My mind's desires are fulfilled, meeting the Guru, in love with the Lord. || 2 || The devotees have found the treasure of the Naam; their minds and bodies are satisfied and satiated. O Nanak, the Dear Lord gives it only to those who surrender to the Lord's Command. || 3 || 12 || 133 || GAUREE, FIFTH MEHL: Please be kind and compassionate, O Lord of my life; I am helpless, and I seek Your Sanctuary, God. Please, give me Your Hand, and lift me up, out of the deep dark pit. I have no clever tricks at all. || 1 || Pause || You are the Doer, the Cause of causes — You are everything. You are All-powerful; there is no other than You. You alone know Your condition and extent. They alone become Your servants, upon whose foreheads such good destiny is recorded. || 1 || You are imbued with Your servant, God; Your devotees are woven into Your Fabric, through and through. O Darling Beloved, they yearn for Your Name and the Blessed Vision of Your Darshan, like the chakvee bird which longs to see the moon. || 2 || Between the Lord and His Saint, there is no difference at all. Among hundreds of thousands and millions, there is scarcely one humble being. Those whose hearts are illuminated by God, sing the Kirtan of His Praises night and day with their tongues. || 3 || You are All-powerful and Infinite, the most lofty and exalted, the Giver of peace; O God, You are the Support of the breath of life.

Please show mercy to Nanak, O God, that he may remain in the Society of the Saints. || 4 || 13 || 134 || GAUREE, FIFTH MEHL: O Saint, You are attuned to the Lord. Please stand my me, Architect of Destiny; please take me to my destination, Great Giver. || 1 || Pause || You alone know Your mystery; You are the Perfect Architect of Destiny. I am a helpless orphan — please keep me under Your Protection and save me. || 1 || Your Feet are the boat to carry us across the world-ocean; You alone know Your ways. Those whom You keep protected, by Your Kindness, cross over to the other side. || 2 || Here and hereafter, God, You are All-powerful; everything is in Your Hands. Please give me that treasure, which will go along with me, O servant of the Lord. || 3 || I am without virtue — please bless me with virtue, so that my mind might chant the Name of the Lord. By the Grace of the Saints, Nanak has met the Lord; his mind and body are soothed and satisfied. || 4 || 14 || 135 || GAUREE, FIFTH MEHL: I am intuitively absorbed in the Divine Lord. The Divine True Guru has become Merciful to me. || 1 || Pause || Cutting away the halter, He has made me His slave, and now I work for the Saints. I have become a worshipper of the One Name; the Guru has shown me this amazing wonder. || 1 || The Divine Light has dawned, and everything is illuminated; the Guru has revealed this spiritual wisdom to my mind. Drinking deeply of the Ambrosial Naam, the Name of the Lord, my mind is satisfied, and my fears have been vanquished. || 2 || Accepting the Command of the Lord's Will, I have found total peace; the home of suffering has been destroyed. When God, our Lord and Master was totally pleased, He revealed everything in the form of ecstasy. || 3 || Nothing comes, and nothing goes; this play is all set in motion by the Lord, the Sovereign King. Says Nanak, our Lord and Master is inaccessible and unfathomable. The Lord's devotees take His Name as their Support. || 4 || 15 || 136 || GAUREE, FIFTH MEHL: He is the Supreme Lord God, the Perfect Transcendent Lord; O my mind, hold tight to the Support of the One who established the solar systems and galaxies. Chant the Name of that Lord. || 1 || Pause || Renounce the intellectual cleverness of your mind, O humble servants of the Lord; understanding the Hukam of His Command, peace is found. Whatever God does, accept that with pleasure; in comfort and in suffering, meditate on Him. || 1 || The Creator emancipates millions of sinners in an instant, without a moment's delay. The Lord, the Destroyer of the pain and sorrow of the poor, blesses those with whom He is pleased. || 2 || He is Mother and Father, the Cherisher of all; He is the Breath of life of all beings, the Ocean of peace. While giving so generously, the Creator does not diminish at all. The Source of jewels, He is All-pervading. || 3 || The beggar begs for Your Name, O Lord and Master; God is contained deep within the nucleus of each and every heart. Slave Nanak has entered His Sanctuary; no one returns from Him empty-handed. || 4 || 16 || 137 ||

RAAG GAUREE POORBEE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Never forget the Lord, Har, Har, from your mind. Here and hereafter, He is the Giver of all peace. He is the Cherisher of all hearts. || 1 || Pause || He removes the most terrible pains in an instant, if the tongue repeats His Name. In the Lord's Sanctuary there is soothing coolness, peace and tranquility. He has extinguished the burning fire. || 1 || He saves us from the hellish pit of the womb, and carries us across the terrifying world-ocean. Adoring His Lotus Feet in the mind, the fear of death is banished. || 2 || He is the Perfect, Supreme Lord God, the Transcendent Lord, lofty, unfathomable and infinite. Singing His Glorious Praises, and meditating on the Ocean of peace, one's life is not lost in the gamble. || 3 || My mind is engrossed in sexual desire, anger, greed and attachment, O Giver to the unworthy. Please grant Your Grace, and bless me with Your Name; Nanak is forever a sacrifice to You. || 4 || 1 || 138 ||

RAAG GAUREE CHAYTEE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

There is no peace without devotional worship of the Lord. Be victorious, and win the priceless jewel of this human life, by meditating on Him in the Saadh Sangat, the Company of the Holy, even for an instant. || 1 || Pause || Many have renounced and left their children, wealth, spouses, joyful games and pleasures. || 1 || Horses, elephants and the pleasures of power — leaving these behind, the fool must depart naked. || 2 || The body, scented with musk and sandalwood — that body shall come to roll in the dust. || 3 || Infatuated with emotional attachment, they think that God is far away. Says Nanak, he is Ever-present! || 4 || 1 || 139 || GAUREE, FIFTH MEHL: O mind, cross over with the Support of the Lord's Name. The Guru is the boat to carry you across the world-ocean, through the waves of cynicism and doubt. || 1 || Pause || In this Dark Age of Kali Yuga, there is only pitch darkness. The lamp of the Guru's spiritual wisdom illuminates and enlightens. || 1 || The poison of corruption is spread out far and wide. Only the virtuous are saved, chanting and meditating on the Lord. || 2 || Intoxicated with Maya, the people are asleep. Meeting the Guru, doubt and fear are dispelled. || 3 || Says Nanak, meditate on the One Lord; behold Him in each and every heart. || 4 || 2 || 140 || GAUREE, FIFTH MEHL: You alone are my Chief Advisor. I serve You with the Support of the Guru. || 1 || Pause || By various devices, I could not find You. Taking hold of me, the Guru has made me Your slave. || 1 || I have conquered the five tyrants. By Guru's Grace, I have vanquished the army of evil. || 2 || I have received the One Name as His bounty and blessing. Now, I dwell in peace, poise and bliss. || 3 ||

The slaves of God are good. O Nanak, their faces are radiant. || 4 || 3 || 141 || GAUREE, FIFTH MEHL: Hey, soul: your only Support is the Naam, the Name of the Lord. Whatever else you do or make happen, the fear of death still hangs over you. || 1 || Pause || He is not obtained by any other efforts. By great good fortune, meditate on the Lord. || 1 || You may know hundreds of thousands of clever tricks, but not even one will be of any use at all hereafter. || 2 || Good deeds done in the pride of ego are swept away, like the house of sand by water. || 3 || When God the Merciful shows His Mercy, Nanak receives the Naam in the Saadh Sangat, the Company of the Holy. || 4 || 4 || 142 || GAUREE, FIFTH MEHL: I am a sacrifice, dedicated hundreds of thousands of times, to my Lord and Master. His Name, and His Name alone, is the Support of the breath of life. || 1 || Pause || You alone are the Doer, the Cause of causes. You are the Support of all beings and creatures. || 1 || O God, You are my power, authority and youth. You are absolute, without attributes, and also related, with the most sublime attributes. || 2 || Here and hereafter, You are my Savior and Protector. By Guru's Grace, some understand You. || 3 || God is All-knowing, the Inner-knower, the Searcher of hearts. You are Nanak's strength and support. || 4 || 5 || 143 || GAUREE, FIFTH MEHL: Worship and adore the Lord, Har, Har, Har. In the Society of the Saints, He dwells in the mind; doubt, emotional attachment and fear are vanquished. || 1 || Pause || The Vedas, the Puraanas and the Simritees are heard to proclaim that the Lord's servant dwells as the highest of all. || 1 || All places are filled with fear — know this well. Only the Lord's servants are free of fear. || 2 || People wander through 8.4 million incarnations. God's people are not subject to birth and death. || 3 || Nanak has taken to the Sanctuary of the Lord's Holy Saints; he has given up power, wisdom, cleverness and egotism. || 4 || 6 || 144 || GAUREE, FIFTH MEHL: O my mind, sing the Glorious Praises of the Lord's Name. Serve the Lord continually and continuously; with each and every breath, meditate on the Lord. || 1 || Pause || In the Society of the Saints, the Lord dwells in the mind, and pain, suffering, darkness and doubt depart. || 1 || That humble being, who meditates on the Lord, by the Grace of the Saints, is not afflicted with pain. || 2 || Those unto whom the Guru gives the Mantra of the Lord's Name, are saved from the fire of Maya. || 3 || Be kind to Nanak, O God; let the Lord's Name dwell within my mind and body. || 4 || 7 || 145 || GAUREE, FIFTH MEHL: With your tongue, chant the Name of the One Lord. In this world, it shall bring you peace, comfort and great joy; hereafter, it shall go with your soul, and shall be of use to you. || 1 || Pause || The disease of your ego shall be eradicated. By Guru's Grace, practice Raja Yoga, the Yoga of meditation and success. || 1 || Those who taste the sublime essence of the Lord have their thirst quenched. || 2 || Those who have found the Lord, the Treasure of peace, shall not go anywhere else again. || 3 || Those, unto whom the Guru has given the Lord's Name, Har, Har — O Nanak, their fears are removed. || 4 || 8 || 146 ||

GAUREE, FIFTH MEHL: One who forgets the Lord's Name, suffers in pain. Those who join the Saadh Sangat, the Company of the Holy, and dwell upon the Lord, find the Ocean of virtue. || 1 || Pause || Those Gurmukhs whose hearts are filled with wisdom, hold the nine treasures, and the miraculous spiritual powers of the Siddhas in the palms of their hands. || 1 || Those who know the Lord God as their Master, do not lack anything. || 2 || Those who realize the Creator Lord, enjoy all peace and pleasure. || 3 || Those whose inner homes are filled with the Lord's wealth — says Nanak, in their company, pain departs. || 4 || 9 || 147 || GAUREE, FIFTH MEHL: Your pride is so great, but what about your origins? You cannot remain, no matter how much you try to hold on. || 1 || Pause || That which is forbidden by the Vedas and the Saints — with that, you are in love. Like the gambler losing the game of chance, you are held in the power of sensory desires. || 1 || The One who is All-powerful to empty out and fill up — you have no love for His Lotus Feet. O Nanak, I have been saved, in the Saadh Sangat, the Company of the Holy. I have been blessed by the Treasure of Mercy. || 2 || 10 || 148 || GAUREE, FIFTH MEHL: I am the slave of my Lord and Master. I eat whatever God gives me. || 1 || Pause || Such is my Lord and Master. In an instant, He creates and embellishes. || 1 || I do that work which pleases my Lord and Master. I sing the songs of God's glory, and His wondrous play. || 2 || I seek the Sanctuary of the Lord's Prime Minister; beholding Him, my mind is comforted and consoled. || 3 || The One Lord is my support, the One is my steady anchor. Servant Nanak is engaged in the Lord's work. || 4 || 11 || 149 || GAUREE, FIFTH MEHL: Is there anyone, who can shatter his ego, and turn his mind away from this sweet Maya? || 1 || Pause || Humanity is in spiritual ignorance; people see things that do not exist. The night is dark and gloomy; how will the morning dawn? || 1 || Wandering, wandering all around, I have grown weary; trying all sorts of things, I have been searching. Says Nanak, He has shown mercy to me; I have found the treasure of the Saadh Sangat, the Company of the Holy. || 2 || 12 || 150 || GAUREE, FIFTH MEHL: He is the Wish-fulfilling Jewel, the Embodiment of Mercy. || 1 || Pause || The Supreme Lord God is Merciful to the meek; meditating in remembrance on Him, peace is obtained. || 1 || The Wisdom of the Undying Primal Being is beyond comprehension. Hearing His Praises, millions of sins are erased. || 2 || O God, Treasure of Mercy, please bless Nanak with Your kindness, that he may repeat the Name of the Lord, Har, Har. || 3 || 13 || 151 || GAUREE POORBEE, FIFTH MEHL: O my mind, in the Sanctuary of God, peace is found. That day, when the Giver of life and peace is forgotten — that day passes uselessly. || 1 || Pause || You have come as a guest for one short night, and yet you hope to live for many ages. Households, mansions and wealth — whatever is seen, is like the shade of a tree. || 1 || My body, wealth, and all my gardens and property shall all pass away. You have forgotten your Lord and Master, the Great Giver.

In an instant, these shall belong to somebody else. || 2 || You wear white clothes and take cleansing baths, and anoint yourself with sandalwood oil. But you do not remember the Fearless, Formless Lord — you are like an elephant bathing in the mud. || 3 || When God becomes merciful, He leads you to meet the True Guru; all peace is in the Name of the Lord. The Guru has liberated me from bondage; servant Nanak sings the Glorious Praises of the Lord. || 4 || 14 || 152 || GAUREE, FIFTH MEHL: O my mind, dwell always upon the Guru, Guru, Guru. The Guru has made the jewel of this human life prosperous and fruitful. I am a sacrifice to the Blessed Vision of His Darshan. || 1 || Pause || As many breaths and morsels as you take, O my mind — so many times, sing His Glorious Praises. When the True Guru becomes merciful, then this wisdom and understanding is obtained. || 1 || O my mind, taking the Naam, you shall be released from the bondage of death, and the peace of all peace will be found. Serving your Lord and Master, the True Guru, the Great Giver, you shall obtain the fruits of your mind's desires. || 2 || The Name of the Creator is your beloved friend and child; it alone shall go along with you, O my mind. So serve your True Guru, and you shall receive the Name from the Guru. || 3 || When God, the Merciful Guru, showered His Mercy upon me, all my anxieties were dispelled. Nanak has found the peace of the Kirtan of the Lord's Praises. All his sorrows have been dispelled. || 4 || 15 || 153 ||

RAAG GAUREE, FIFTH MEHL:

One Universal Creator God. By the Grace of the True Guru:

The thirst of only a few is quenched. || 1 || Pause || People may accumulate hundreds of thousands, millions, tens of millions, and yet the mind is not restrained. They only yearn for more and more. || 1 || They may have all sorts of beautiful women, but still, they commit adultery in the homes of others. They do not distinguish between good and bad. || 2 || They wander around lost, trapped in the myriad bonds of Maya; they do not sing the Praises of the Treasure of Virtue. Their minds are engrossed in poison and corruption. || 3 || Those, unto whom the Lord shows His Mercy, remain dead while yet alive. In the Saadh Sangat, the Company of the Holy, they cross over the ocean of Maya. O Nanak, those humble beings are honored in the Court of the Lord. || 4 || 1 || 154 || GAUREE, FIFTH MEHL: The Lord is the essence of all. || 1 || Pause || Some practice Yoga, some indulge in pleasures; some live in spiritual wisdom, some live in meditation. Some are bearers of the staff. || 1 || Some chant in meditation, some practice deep, austere meditation; some worship Him in adoration, some practice daily rituals. Some live the life of a wanderer. || 2 || Some live by the shore, some live on the water; some study the Vedas. Nanak loves to worship the Lord. || 3 || 2 || 155 || GAUREE, FIFTH MEHL: To sing the Kirtan of the Lord's Praises is my treasure. || 1 || Pause || You are my delight, You are my praise. You are my beauty, You are my love. O God, You are my hope and support. || 1 || You are my pride, You are my wealth. You are my honor, You are my breath of life. The Guru has repaired that which was broken. || 2 || You are in the household, and You are in the forest.

You are in the village, and You are in the wilderness. Nanak: You are near, so very near! || 3 || 3 || 156 || GAUREE, FIFTH MEHL: I am intoxicated, intoxicated with the Love of the Lord. || 1 || Pause || I drink it in — I am drunk with it. The Guru has given it to me in charity. My mind is drenched with it. || 1 || It is my furnace, it is the cooling plaster. It is my love, it is my longing. My mind knows it as peace. || 2 || I enjoy intuitive peace, and I play in bliss; the cycle of reincarnation is ended for me, and I am merged with the Lord. Nanak is pierced through with the Word of the Guru's Shabad. || 3 || 4 || 157 ||

RAAG GAUREE MAALWAA, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Chant the Lord's Name; O my friend, chant it. Hereafter, the path is terrifying and treacherous. || 1 || Pause || Serve, serve, forever serve the Lord. Death hangs over your head. Do seva, selfless service, for the Holy Saints, and the noose of Death shall be cut away. || 1 || You may make burnt offerings, sacrificial feasts and pilgrimages to sacred shrines in egotism, but your corruption only increases. You are subject to both heaven and hell, and you are reincarnated over and over again. || 2 || The realm of Shiva, the realms of Brahma and Indra as well — no place anywhere is permanent. Without serving the Lord, there is no peace at all. The faithless cynic comes and goes in reincarnation. || 3 || As the Guru has taught me, so have I spoken. Says Nanak, listen, people: sing the Kirtan of the Lord's Praises, and you shall be saved. || 4 || 1 || 158 ||

RAAG GAUREE MAALAA, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Adopting the innocent mind of a child, I have found peace. Joy and sorrow, profit and loss, birth and death, pain and pleasure — they are all the same to my consciousness, since I met the Guru. || 1 || Pause || As long as I plotted and planned things, I was full of frustration. When I met the Kind, Perfect Guru, then I obtained bliss so easily. || 1 || The more clever tricks I tried, the more bonds I was saddled with. When the Holy Saint placed His Hand upon my forehead, then I was liberated. || 2 || As long as I claimed, "Mine, mine!", I was surrounded by wickedness and corruption. But when I dedicated my mind, body and intellect to my Lord and Master, then I began to sleep in peace. || 3 || As long as I walked along, carrying the load, I continued to pay the fine. But I threw away that bundle, when I met the Perfect Guru; O Nanak, then I became fearless. || 4 || 1 || 159 || GAUREE MAALAA, FIFTH MEHL: I have renounced my desires; I have renounced them. I have renounced them; meeting the Guru, I have renounced them. All peace, joy, happiness and pleasures have come since I surrendered to the Will of the Lord of the Universe.

|| 1 || Pause || Honor and dishonor are the same to me; I have placed my forehead upon the Guru's Feet. Wealth does not excite me, and misfortune does not disturb me; I have embraced love for my Lord and Master. || 1 || The One Lord and Master dwells in the home; He is seen in the wilderness as well. I have become fearless; the Saint has removed my doubts. The All-knowing Lord is pervading everywhere. || 2 || Whatever the Creator does, my mind is not troubled. By the Grace of the Saints and the Company of the Holy, my sleeping mind has been awakened. || 3 || Servant Nanak seeks Your Support; he has come to Your Sanctuary. In the Love of the Naam, the Name of the Lord, he enjoys intuitive peace; pain no longer touches him. || 4 || 2 || 160 || GAUREE MAALAA, FIFTH MEHL: I have found the jewel of my Beloved within my mind. My body is cooled, my mind is cooled and soothed, and I am absorbed into the Shabad, the Word of the True Guru. || 1 || Pause || My hunger has departed, my thirst has totally departed, and all my anxiety is forgotten. The Perfect Guru has placed His Hand upon my forehead; conquering my mind, I have conquered the whole world. || 1 || Satisfied and satiated, I remain steady within my heart, and now, I do not waver at all. The True Guru has given me the inexhaustible treasure; it never decreases, and never runs out. || 2 || Listen to this wonder, O Siblings of Destiny: the Guru has given me this understanding. I threw off the veil of illusion, when I met my Lord and Master; then, I forgot my jealousy of others. || 3 || This is a wonder which cannot be described. They alone know it, who have tasted it. Says Nanak, the Truth has been revealed to me. The Guru has given me the treasure; I have taken it and enshrined it within my heart. || 4 || 3 || 161 || GAUREE MAALAA, FIFTH MEHL: Those who take to the Sanctuary of the Lord, the King, are saved. All other people, in the mansion of Maya, fall flat on their faces on the ground. || 1 || Pause || The great men have studied the Shaastras, the Simritees and the Vedas, and they have said this: "Without the Lord's meditation, there is no emancipation, and no one has ever found peace." || 1 || People may accumulate the wealth of the three worlds, but the waves of greed are still not subdued. Without devotional worship of the Lord, where can anyone find stability? People wander around endlessly. || 2 || People engage in all sorts of mind-enticing pastimes, but their passions are not fulfilled. They burn and burn, and are never satisfied; without the Lord's Name, it is all useless. || 3 || Chant the Name of the Lord, my friend; this is the essence of perfect peace. In the Saadh Sangat, the Company of the Holy, birth and death are ended. Nanak is the dust of the feet of the humble. || 4 || 4 || 162 || GAUREE MAALAA, FIFTH MEHL: Who can help me understand my condition? Only the Creator knows it. || 1 || Pause || This person does things in ignorance; he does not chant in meditation, and does not perform any deep, self-disciplined meditation. This mind wanders around in the ten directions — how can it be restrained? || 1 || "I am the lord, the master of my mind, body, wealth and lands. These are mine."

In doubt and emotional attachment, this person understands nothing; with this leash, these feet are tied up. || 2 || What did this person do, when he did not exist? When the Immaculate and Formless Lord God was all alone, He did everything by Himself. || 3 || He alone knows His actions; He created this creation. Says Nanak, the Lord Himself is the Doer. The True Guru has dispelled my doubts. || 4 || 5 || 163 || GAUREE MAALAA, FIFTH MEHL: Without the Lord, other actions are useless. Meditative chants, intense deep meditation, austere self-discipline and rituals — these are plundered in this world. || 1 || Pause || Fasting, daily rituals, and austere self-discipline — those who keep the practice of these, are rewarded with less than a shell. Hereafter, the way is different, O Siblings of Destiny. There, these things are of no use at all. || 1 || Those who bathe at sacred shrines of pilgrimage, and wander over the earth, find no place of rest hereafter. There, these are of no use at all. By these things, they only please other people. || 2 || Reciting the four Vedas from memory, they do not obtain the Mansion of the Lord's Presence hereafter. Those who do not understand the One Pure Word, utter total nonsense. || 3 || Nanak voices this opinion: those who practice it, swim across. Serve the Guru, and meditate on the Naam; renounce the egotistical pride from your mind. || 4 || 6 || 164 || GAUREE MAALAA, FIFTH MEHL: O Lord, I chant Your Name, Har, Har, Har. I cannot do anything by myself, O Lord and Master. As You keep me, so I remain. || 1 || Pause || What can the mere mortal do? What is in the hands of this poor creature? As You attach us, so we are attached, O my Perfect Lord and Master. || 1 || Take pity on me, O Great Giver of all, that I may enshrine love for Your Form alone. Nanak offers this prayer to the Lord, that he may chant the Naam, the Name of the Lord. || 2 || 7 || 165 ||

RAAG GAUREE MAAJH, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Merciful to the meek, O Dear Lord King, You have engaged millions of people in Your Service. You are the Lover of Your devotees; this is Your Nature. You are totally pervading all places. || 1 || How can I behold my Beloved? What is that way of life? Become the slave of the Saints, and serve at their feet. I dedicate this soul; I am a sacrifice, a sacrifice to them. Bowing low, I fall at the Feet of the Lord. || 2 || The Pandits, the religious scholars, study the books of the Vedas. Some become renunciates, and bathe at sacred shrines of pilgrimage. Some sing tunes and melodies and songs. But I meditate on the Naam, the Name of the Fearless Lord. || 3 || My Lord and Master has become merciful to me.

I was a sinner, and I have been sanctified, taking to the Guru's Feet. Dispelling my doubts and fears, the Guru has rid me of hatred. The Guru has fulfilled the desires of my mind. || 4 || One who has obtained the Name is wealthy. One who meditates on God is glorified. Sublime are all the actions of those who join the Saadh Sangat, the Company of the Holy. Servant Nanak is intuitively absorbed into the Lord. || 5 || 1 || 166 || GAUREE, FIFTH MEHL, MAAJH: Come to me, O my Beloved Lord. Night and day, with each and every breath, I think of You. O Saints, give Him this message; I fall at Your Feet. Without You, how can I be saved? || 1 || In Your Company, I am in ecstasy. In the forest, the fields and the three worlds, there is peace and supreme bliss. My bed is beautiful, and my mind blossoms forth in ecstasy. Beholding the Blessed Vision of Your Darshan, I have found this peace. || 2 || I wash Your Feet, and constantly serve You. O Divine Lord, I worship and adore You; I bow down before You. I am the slave of Your slaves; I chant Your Name. I offer this prayer to my Lord and Master. || 3 || My desires are fulfilled, and my mind and body are rejuvenated. Beholding the Blessed Vision of the Lord's Darshan, all my pains have been taken away. Chanting and meditating on the Name of the Lord, Har, Har, I have been saved. Nanak endures this unendurable celestial bliss. || 4 || 2 || 167 || GAUREE MAAJH, FIFTH MEHL: Listen, listen, O my friend and companion, O Beloved of my mind: my mind and body are Yours. This life is a sacrifice to You as well. May I never forget God, the Support of the breath of life. I have come to Your Eternal Sanctuary. || 1 || Meeting Him, my mind is revived, O Siblings of Destiny. By Guru's Grace, I have found the Lord, Har, Har. All things belong to God; all places belong to God. I am forever a sacrifice to God. || 2 || Very fortunate are those who meditate on this treasure. They enshrine love for the Naam, the Name of the One Immaculate Lord. Finding the Perfect Guru, all suffering is dispelled. Twenty-four hours a day, I sing the Glories of God. || 3 || Your Name is the treasure of jewels, Lord. You are the True Banker; Your devotee is the trader. True is the trade of those who have the wealth of the Lord's assets. Servant Nanak is forever a sacrifice. || 4 || 3 || 168 ||

RAAG GAUREE MAAJH, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am so proud of You, O Creator; I am so proud of You. Through Your Almighty Power, I dwell in peace. The True Word of the Shabad is my banner and insignia. || 1 || Pause || He hears and knows everything, but he keeps silent. Bewitched by Maya, he never regains awareness. || 1 ||

The riddles and hints are given, and he sees them with his eyes. But he is foolish and greedy, and he never listens to what he is told. || 2 || Why bother to count one, two, three, four? The whole world is defrauded by the same enticements. Hardly anyone loves the Lord's Name; how rare is that place which is in bloom. || 3 || The devotees look beautiful in the True Court; night and day, they are happy. They are imbued with the Love of the Transcendent Lord; servant Nanak is a sacrifice to them. || 4 || 1 || 169 || GAUREE, FIFTH MEHL, MAAJH: The Destroyer of sorrow is Your Name, Lord; the Destroyer of sorrow is Your Name. Twenty-four hours a day, dwell upon the wisdom of the Perfect True Guru. || 1 || Pause || That heart, in which the Supreme Lord God abides, is the most beautiful place. The Messenger of Death does not even approach those who chant the Glorious Praises of the Lord with the tongue. || 1 || I have not understood the wisdom of serving Him, nor have I worshipped Him in meditation. You are my Support, O Life of the World; O my Lord and Master, Inaccessible and Incomprehensible. || 2 || When the Lord of the Universe became merciful, sorrow and suffering departed. The hot winds do not even touch those who are protected by the True Guru. || 3 || The Guru is the All-pervading Lord, the Guru is the Merciful Master; the Guru is the True Creator Lord. When the Guru was totally satisfied, I obtained everything. Servant Nanak is forever a sacrifice to Him. || 4 || 2 || 170 || GAUREE MAAJH, FIFTH MEHL: The Lord, the Lord, Raam, Raam, Raam: meditating on Him, all affairs are resolved. || 1 || Pause || Chanting the Name of the Lord of the Universe, one's mouth is sanctified. One who recites to me the Praises of the Lord is my friend and brother. || 1 || All treasures, all rewards and all virtues are in the Lord of the Universe. Why forget Him from your mind? Remembering Him in meditation, pain departs. || 2 || Grasping the hem of His robe, we live, and cross over the terrifying world-ocean. Joining the Saadh Sangat, the Company of the Holy, one is saved, and one's face becomes radiant in the Court of the Lord. || 3 || The Praise of the Sustainer of the Universe is the essence of life, and the wealth of His Saints. Nanak is saved, chanting the Naam, the Name of the Lord; in the True Court, he is cheered and applauded. || 4 || 3 || 171 || GAUREE MAAJH, FIFTH MEHL: Sing the Sweet Praises of the Lord, O my soul, sing the Sweet Praises of the Lord. Attuned to the True One, even the homeless find a home. || 1 || Pause || All other tastes are bland and insipid; through them, the body and mind are rendered insipid as well. Without the Transcendent Lord, what can anyone do? Cursed is his life, and cursed his reputation. || 1 || Grasping the hem of the robe of the Holy Saint, we cross over the world-ocean. Worship and adore the Supreme Lord God, and all your family will be saved as well. || 2 || He is a companion, a relative, and a good friend of mine, who implants the Lord's Name within my heart. He washes off all my demerits, and is so generous to me. || 3 || Wealth, treasures, and household are all just ruins; the Lord's Feet are the only treasure. Nanak is a beggar standing at Your Door, God; he begs for Your charity. || 4 || 4 || 172 ||

One Universal Creator God. By the Grace of the True Guru:

RAAG GAUREE, NINTH MEHL:

Holy Saadhus: forsake the pride of your mind. Sexual desire, anger and the company of evil people — run away from them, day and night. || 1 || Pause || One who knows that pain and pleasure are both the same, and honor and dishonor as well, who remains detached from joy and sorrow, realizes the true essence in the world. || 1 || Renounce both praise and blame; seek instead the state of Nirvaanaa. O servant Nanak, this is such a difficult game; only a few Gurmukhs understand it! || 2 || 1 || GAUREE, NINTH MEHL: Holy Saadhus: the Lord fashioned the creation. One person passes away, and another thinks that he will live forever — this is a wonder beyond understanding! || 1 || Pause || The mortal beings are held in the power of sexual desire, anger and emotional attachment; they have forgotten the Lord, the Immortal Form. The body is false, but they believe it to be true; it is like a dream in the night. || 1 || Whatever is seen, shall all pass away, like the shadow of a cloud. O servant Nanak, one who knows the world to be unreal, dwells in the Sanctuary of the Lord. || 2 || 2 || GAUREE, NINTH MEHL: The Praise of the Lord does not come to dwell in the minds of the mortal beings. Day and night, they remain engrossed in Maya. Tell me, how can they sing God's Glories? || 1 || Pause || In this way, they bind themselves to children, friends, Maya and possessiveness. Like the deer's delusion, this world is false; and yet, beholding it, they chase after it. || 1 || Our Lord and Master is the source of pleasures and liberation; and yet, the fool forgets Him. O servant Nanak, among millions, there is scarcely anyone who attains the Lord's meditation. || 2 || 3 || GAUREE, NINTH MEHL: Holy Saadhus: this mind cannot be restrained. Fickle desires dwell with it, and so it cannot remain steady. || 1 || Pause || The heart is filled with anger and violence, which cause all sense to be forgotten. The jewel of spiritual wisdom has been taken away from everyone; nothing can withstand it. || 1 || The Yogis have tried everything and failed; the virtuous have grown weary of singing God's Glories. O servant Nanak, when the Lord becomes merciful, then every effort is successful. || 2 || 4 || GAUREE, NINTH MEHL: Holy Saadhus: sing the Glorious Praises of the Lord of the Universe. You have obtained the priceless jewel of this human life; why are you uselessly wasting it? || 1 || Pause || He is the Purifier of sinners, the Friend of the poor. Come, and enter the Lord's Sanctuary. Remembering Him, the elephant's fear was removed; so why do you forget Him? || 1 || Renounce your egotistical pride and your emotional attachment to Maya; focus your consciousness on the Lord's meditation. Says Nanak, this is the path to liberation. Become Gurmukh, and attain it. || 2 || 5 || GAUREE, NINTH MEHL: O mother, if only someone would instruct my wayward mind.

This mind listens to the Vedas, the Puraanas, and the ways of the Holy Saints, but it does not sing the Glorious Praises of the Lord, for even an instant. || 1 || Pause || Having obtained this human body, so very difficult to obtain, it is now being uselessly wasted. Emotional attachment to Maya is such a treacherous wilderness, and yet, people are in love with it. || 1 || Inwardly and outwardly, God is always with them, and yet, they do not enshrine Love for Him. O Nanak, know that those whose hearts are filled with the Lord are liberated. || 2 || 6 || GAUREE, NINTH MEHL: Holy Saadhus: rest and peace are in the Sanctuary of the Lord. This is the blessing of studying the Vedas and the Puraanas, that you may meditate on the Name of the Lord. || 1 || Pause || Greed, emotional attachment to Maya, possessiveness, the service of evil, pleasure and pain — those who are not touched by these, are the very embodiment of the Divine Lord. || 1 || Heaven and hell, ambrosial nectar and poison, gold and copper — these are all alike to them. Praise and slander are all the same to them, as are greed and attachment. || 2 || They are not bound by pleasure and pain — know that they are truly wise. O Nanak, recognize those mortal beings as liberated, who live this way of life. || 3 || 7 || GAUREE, NINTH MEHL: O mind, why have you gone crazy? Don't you know that your life is decreasing, day and night? Your life is made worthless with greed. || 1 || Pause || That body, which you believe to be your own, and your beautiful home and spouse — none of these is yours to keep. See this, reflect upon it and understand. || 1 || You have wasted the precious jewel of this human life; you do not know the Way of the Lord of the Universe. You have not been absorbed in the Lord's Feet, even for an instant. Your life has passed away in vain! || 2 || Says Nanak, that man is happy, who sings the Glorious Praises of the Lord's Name. All the rest of the world is enticed by Maya; they do not obtain the state of fearless dignity. || 3 || 8 || GAUREE, NINTH MEHL: You people are unconscious; you should be afraid of sin. Seek the Sanctuary of the Lord, Merciful to the meek, Destroyer of all fear. || 1 || Pause || The Vedas and the Puraanas sing His Praises; enshrine His Name within your heart. Pure and sublime is the Name of the Lord in the world. Remembering it in meditation, all sinful mistakes shall be washed away. || 1 || You shall not obtain this human body again; make the effort — try to achieve liberation! Says Nanak, sing of the Lord of compassion, and cross over the terrifying world-ocean. || 2 || 9 || 251 ||

RAAG GAUREE, ASHTAPADEES, FIRST MEHL: GAUREE GWAARAYREE:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. BY GURU'S GRACE:

The nine treasures and the miraculous spiritual powers come by contemplating the Immaculate Naam, the Name of the Lord. The Perfect Lord is All-pervading everywhere; He destroys the poison of Maya. I am rid of the three-phased Maya, dwelling in the Pure Lord.

The Guru's Teachings are useful to my soul. || 1 || Chanting the Lord's Name in this way, my mind is satisfied. I have obtained the ointment of spiritual wisdom, recognizing the Word of the Guru's Shabad. || 1 || Pause || Blended with the One Lord, I enjoy intuitive peace. Through the Immaculate Bani of the Word, my doubts have been dispelled. Instead of the pale color of Maya, I am imbued with the deep crimson color of the Lord's Love. By the Lord's Glance of Grace, the poison has been eliminated. || 2 || When I turned away, and became dead while yet alive, I was awakened. Chanting the Word of the Shabad, my mind is attached to the Lord. I have gathered in the Lord's sublime essence, and cast out the poison. Abiding in His Love, the fear of death has run away. || 3 || My taste for pleasure ended, along with conflict and egotism. My consciousness is attuned to the Lord, by the Order of the Infinite. When He blessed me with His Glance of Grace, peace was established in my soul. || 4 || Without You, I see no friend at all. Whom should I serve? Unto whom should I dedicate my consciousness? Whom should I ask? At whose feet should I fall? By whose teachings will I remain absorbed in His Love? || 5 || I serve the Guru, and I fall at the Guru's Feet. I worship Him, and I am absorbed in the Lord's Name. The Lord's Love is my instruction, sermon and food. Enjoined to the Lord's Command, I have entered the home of my inner self. || 6 || With the extinction of pride, my soul has found peace and meditation. The Divine Light has dawned, and I am absorbed in the Light. Pre-ordained destiny cannot be erased; the Shabad is my banner and insignia. I know the Creator, the Creator of His Creation. || 7 || I am not a learned Pandit, I am not clever or wise. I do not wander; I am not deluded by doubt. I do not speak empty speech; I have recognized the Hukam of His Command. Nanak is absorbed in intuitive peace through the Guru's Teachings. || 8 || 1 || GAUREE GWAARAYREE, FIRST MEHL: The mind is an elephant in the forest of the body. The Guru is the controlling stick; when the Insignia of the True Shabad is applied, one obtains honor in the Court of God the King. || 1 || He cannot be known through clever tricks. Without subduing the mind, how can His value be estimated? || 1 || Pause || In the house of the self is the Ambrosial Nectar, which is being stolen by the thieves. No one can say no to them. He Himself protects us, and blesses us with greatness. || 2 || There are billions, countless billions of fires of desire at the seat of the mind. They are extinguished only with the water of understanding, imparted by the Guru. Offering my mind, I have attained it, and I joyfully sing His Glorious Praises. || 3 || Just as He is within the home of the self, so is He beyond. But how can I describe Him, sitting in a cave? The Fearless Lord is in the oceans, just as He is in the mountains. || 4 || Tell me, who can kill someone who is already dead? What does he fear? Who can frighten the fearless one? He recognizes the Word of the Shabad, throughout the three worlds. || 5 || One who speaks, merely describes speech. But one who understands, intuitively realizes. Seeing and reflecting upon it, my mind surrenders. || 6 || Praise, beauty and liberation are in the One Name. In it, the Immaculate Lord is permeating and pervading. He dwells in the home of the self, and in His own sublime place. || 7 || The many silent sages lovingly praise Him.

Their bodies and minds are purified, as they enshrine the True Lord in their consciousness. O Nanak, meditate on the Lord, each and every day. || 8 || 2 || GAUREE GWAARAYREE, FIRST MEHL: The mind does not die, so the job is not accomplished. The mind is under the power of the demons of evil intellect and duality. But when the mind surrenders, through the Guru, it becomes one. || 1 || The Lord is without attributes; the attributes of virtue are under His control. One who eliminates selfishness contemplates Him. || 1 || Pause || The deluded mind thinks of all sorts of corruption. When the mind is deluded, the load of wickedness falls on the head. But when the mind surrenders to the Lord, it realizes the One and Only Lord. || 2 || The deluded mind enters the house of Maya. Engrossed in sexual desire, it does not remain steady. O mortal, lovingly vibrate the Lord's Name with your tongue. || 3 || Elephants, horses, gold, children and spouses — in the anxious affairs of all these, people lose the game and depart. In the game of chess, their pieces do not reach their destination. || 4 || They gather wealth, but only evil comes from it. Pleasure and pain stand in the doorway. Intuitive peace comes by meditating on the Lord, within the heart. || 5 || When the Lord bestows His Glance of Grace, then He unites us in His Union. Through the Word of the Shabad, merits are gathered in, and demerits are burned away. The Gurmukh obtains the treasure of the Naam, the Name of the Lord. || 6 || Without the Name, all live in pain. The consciousness of the foolish, self-willed manmukh is the dwelling place of Maya. The Gurmukh obtains spiritual wisdom, according to pre-ordained destiny. || 7 || The fickle mind continuously runs after fleeting things. The Pure True Lord is not pleased by filth. O Nanak, the Gurmukh sings the Glorious Praises of the Lord. || 8 || 3 || GAUREE GWAARAYREE, FIRST MEHL: Acting in egotism, peace is not obtained. The intellect of the mind is false; only the Lord is True. All who love duality are ruined. People act as they are pre-ordained. || 1 || I have seen the world to be such a gambler; all beg for peace, but they forget the Naam, the Name of the Lord. || 1 || Pause || If the Unseen Lord could be seen, then He could be described. Without seeing Him, all descriptions are useless. The Gurmukh sees Him with intuitive ease. So serve the One Lord, with loving awareness. || 2 || People beg for peace, but they receive severe pain. They are all weaving a wreath of corruption. You are false — without the One, there is no liberation. The Creator created the creation, and He watches over it. || 3 || The fire of desire is quenched by the Word of the Shabad. Duality and doubt are automatically eliminated. Following the Guru's Teachings, the Naam abides in the heart. Through the True Word of His Bani, sing the Glorious Praises of the Lord. || 4 || The True Lord abides within the body of that Gurmukh who enshrines love for Him. Without the Naam, none obtain their own place. The Beloved Lord King is dedicated to love. If He bestows His Glance of Grace, then we realize His Name. || 5 || Emotional attachment to Maya is total entanglement. The self-willed manmukh is filthy, cursed and dreadful. Serving the True Guru, these entanglements are ended. In the Ambrosial Nectar of the Naam, you shall abide in lasting peace. || 6 || The Gurmukhs understand the One Lord, and enshrine love for Him. They dwell in the home of their own inner beings, and merge in the True Lord. The cycle of birth and death is ended. This understanding is obtained from the Perfect Guru. || 7 ||

Speaking the speech, there is no end to it. I have consulted the Guru, and I have seen that there is no other door than His. Pain and pleasure reside in the Pleasure of His Will and His Command. Nanak, the lowly, says embrace love for the Lord. || 8 || 4 || GAUREE, FIRST MEHL: The duality of Maya dwells in the consciousness of the people of the world. They are destroyed by sexual desire, anger and egotism. || 1 || Whom should I call the second, when there is only the One? The One Immaculate Lord is pervading among all. || 1 || Pause || The dual-minded evil intellect speaks of a second. One who harbors duality comes and goes and dies. || 2 || In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. || 3 || In the lamps of the sun and the moon, I see His Light. Dwelling among all is my ever-youthful Beloved. || 4 || In His Mercy, He attuned my consciousness to the Lord. The True Guru has led me to understand the One Lord. || 5 || The Gurmukh knows the One Immaculate Lord. Subduing duality, one comes to realize the Word of the Shabad. || 6 || The Command of the One Lord prevails throughout all the worlds. From the One, all have arisen. || 7 || There are two routes, but remember that their Lord and Master is only One. Through the Word of the Guru's Shabad, recognize the Hukam of the Lord's Command. || 8 || He is contained in all forms, colors and minds. Says Nanak, praise the One Lord. || 9 || 5 || GAUREE, FIRST MEHL: Those who live a spiritual lifestyle — they alone are true. What can the false know about the secrets of liberation? || 1 || Those who contemplate the Way are Yogis. They conquer the five thieves, and enshrine the True Lord in the heart. || 1 || Pause || Those who enshrine the True Lord deep within, realize the value of the Way of Yoga. || 2 || The sun and the moon are one and the same for them, as are household and wilderness. The karma of their daily practice is to praise the Lord. || 3 || They beg for the alms of the one and only Shabad. They remain awake and aware in spiritual wisdom and meditation, and the true way of life. || 4 || They remain absorbed in the fear of God; they never leave it. Who can estimate their value? They remain lovingly absorbed in the Lord. || 5 || The Lord unites them with Himself, dispelling their doubts. By Guru's Grace, the supreme status is obtained. || 6 || In the Guru's service is reflection upon the Shabad. Subduing ego, practice pure actions. || 7 || Chanting, meditation, austere self-discipline and the reading of the Puraanas, says Nanak, are contained in surrender to the Unlimited Lord. || 8 || 6 || GAUREE, FIFTH MEHL: To practice forgiveness is the true fast, good conduct and contentment. Disease does not afflict me, nor does the pain of death. I am liberated, and absorbed into God, who has no form or feature. || 1 || What fear does the Yogi have? The Lord is among the trees and the plants, within the household and outside as well. || 1 || Pause || The Yogis meditate on the Fearless, Immaculate Lord. Night and day, they remain awake and aware, embracing love for the True Lord. Those Yogis are pleasing to my mind. || 2 || The trap of death is burnt by the Fire of God. Old age, death and pride are conquered. They swim across, and save their ancestors as well. || 3 || Those who serve the True Guru are the Yogis. Those who remain immersed in the Fear of God become fearless. They become just like the One they serve. ||

4 || The Name makes a man pure and fearless. It makes the masterless become the master of all. I am a sacrifice to him. Such a person is not reincarnated again; he sings the Glories of God. || 5 || Inwardly and outwardly, he knows the One Lord; through the Word of the Guru's Shabad, he realizes himself. He bears the Banner and Insignia of the True Shabad in the Lord's Court. || 6 || One who dies in the Shabad abides in his own home within. He does not come or go in reincarnation, and his hopes are subdued. Through the Word of the Guru's Shabad, his heart-lotus blossoms forth. || 7 || Whoever is seen, is driven by hope and despair, by sexual desire, anger, corruption, hunger and thirst. O Nanak, those detached recluses who meet the Lord are so very rare. || 8 || 7 || GAUREE, FIRST MEHL: Meeting such a slave, peace is obtained. Pain is forgotten, when the True Lord is found. || 1 || Beholding the blessed vision of his darshan, my understanding has become perfect. The cleansing baths at the sixty-eight sacred shrines of pilgrimage are in the dust of his feet. || 1 || Pause || My eyes are contented with the constant love of the One Lord. My tongue is purified by the most sublime essence of the Lord. || 2 || True are my actions, and deep within my being, I serve Him. My mind is satisfied by the Inscrutable, Mysterious Lord. || 3 || Wherever I look, there I find the True Lord. Without understanding, the world argues in falsehood. || 4 || When the Guru instructs, understanding is obtained. How rare is that Gurmukh who understands. || 5 || Show Your Mercy, and save me, O Savior Lord! Without understanding, people become beasts and demons. || 6 || The Guru has said that there is no other at all. So tell me, who should I see, and who should I worship? || 7 || For the sake of the Saints, God has established the three worlds. One who understands his own soul, contemplates the essence of reality. || 8 || One whose heart is filled with Truth and true love — prays Nanak, I am his servant. || 9 || 8 || GAUREE, FIRST MEHL: Brahma acted in pride, and did not understand. Only when he was faced with the downfall of the Vedas did he repent. Remembering God in meditation, the mind is conciliated. || 1 || Such is the horrible pride of the world. The Guru eliminates the pride of those who meet Him. || 1 || Pause || Bal the King, in Maya and egotism, held his ceremonial feasts, but he was puffed up with pride. Without the Guru's advice, he had to go to the underworld. || 2 || Hari Chand gave in charity, and earned public praise. But without the Guru, he did not find the limits of the Mysterious Lord. The Lord Himself misleads people, and He Himself imparts understanding. || 3 || The evil-minded Harnaakhash committed evil deeds. God, the Lord of all, is the Destroyer of pride. He bestowed His Mercy, and saved Prahlaad. || 4 || Raawan was deluded, foolish and unwise. Sri Lanka was plundered, and he lost his head. He indulged in ego, and lacked the love of the True Guru. || 5 || The Lord killed the thousand-armed Arjun, and the demons Madhu-keetab and Meh-khaasaa. He seized Harnaakhash and tore him apart with his nails. The demons were slain; they did not practice devotional worship. || 6 || The demons Jaraa-sandh and Kaal-jamun were destroyed. Rakat-beej and Kaal-naym were annihilated. Slaying the demons, the Lord saved His Saints. || 7 ||

He Himself, as the True Guru, contemplates the Shabad. Because of the love of duality, God killed the demons. By their true devotion, the Gurmukhs have been saved. || 8 || Sinking down, Durodhan lost his honor. He did not know the Creator Lord. One who makes the Lord's humble servant suffer, shall himself suffer and rot. || 9 || Janameja did not know the Word of the Guru's Shabad. Deluded by doubt, how could he find peace? Making a mistake, for even an instant, you shall regret and repent later on. || 10 || Kansa the King and his warriors Kays and Chandoor had no equals. But they did not remember the Lord, and they lost their honor. Without the Lord of the Universe, no one can be saved. || 11 || Without the Guru, pride cannot be eradicated. Following the Guru's Teachings, one obtains Dharmic faith, composure and the Lord's Name. O Nanak, singing the Glories of God, His Name is received. || 12 || 9 || GAUREE, FIRST MEHL: I may anoint my limbs with sandalwood oil and musk. I may dress up and wear silk and satin clothes. But without the Lord's Name, where would I find peace? || 1 || So what should I wear? In what clothes should I display myself? Without the Lord of the Universe, how can I find peace? || 1 || Pause || I may wear ear-rings, and a pearl necklace around my neck; my bed may be adorned with red blankets, flowers and red powder; but without the Lord of the Universe, where can I search for peace? || 2 || I may have a beautiful woman with fascinating eyes; she may decorate herself with the sixteen adornments, and make herself appear gorgeous. But without meditating on the Lord of the Universe, there is only continual suffering. || 3 || In his hearth and home, in his palace, upon his soft and comfortable bed, day and night, the flower-girls scatter flower petals; but without the Lord's Name, the body is miserable. || 4 || Horses, elephants, lances, marching bands, armies, standard bearers, royal attendants and ostentatious displays — without the Lord of the Universe, these undertakings are all useless. || 5 || He may be called a Siddha, a man of spiritual perfection, and he may summon riches and supernatural powers; he may place a crown upon his head, and carry a royal umbrella; but without the Lord of the Universe, where can Truth be found? || 6 || He may be called an emperor, a lord, and a king; he may give orders - "Do this now, do this then" — but this is a false display. Without the Word of the Guru's Shabad, his works are not accomplished. || 7 || Egotism and possessiveness are dispelled by the Word of the Guru's Shabad. With the Guru's Teachings in my heart, I have come to know the Lord. Prays Nanak, I seek Your Sanctuary. || 8 || 10 || GAUREE, FIRST MEHL: Those who serve the One Lord, do not know any other. They abandon the bitter worldly conflicts. Through love and truth, they meet the Truest of the True. || 1 || Such are the humble devotees of the Lord. They sing the Glorious Praises of the Lord, and their pollution is washed away. || 1 || Pause || The heart-lotus of the entire universe is upside-down. The fire of evil-mindedness is burning up the world. They alone are saved, who contemplate the Word of the Guru's Shabad. || 2 || The bumble bee, the moth, the elephant, the fish and the deer — all suffer for their actions, and die. Trapped by desire, they cannot see reality. || 3 || The lover of women is obsessed with sex. All the wicked are ruined by their anger.

Honor and good sense are lost, when one forgets the Naam, the Name of the Lord. || 4 || The self-willed manmukh is lured by another man's wife. The noose is around his neck, and he is entangled in petty conflicts. The Gurmukh is emancipated, singing the Glorious Praises of the Lord. || 5 || The lonely widow gives her body to a stranger; but without her husband, she is never satisfied. || 6 || You may read, recite and study the scriptures, the Simritees, Vedas and Puraanas; but without being imbued with the Lord's essence, the mind wanders endlessly. || 7 || As the sparrow-hawk thirsts longingly for the drop of rain, and as the fish delights in the water, Nanak is satisfied by the sublime essence of the Lord. || 8 || 11 || GAUREE, FIRST MEHL: One who dies in stubbornness shall not be approved, even though he may wear religious robes and smear his body all over with ashes. Forgetting the Naam, the Name of the Lord, he comes to regret and repent in the end. || 1 || Believe in the Dear Lord, and you shall find peace of mind. Forgetting the Naam, you shall have to endure the pain of death. || 1 || Pause || The smell of musk, sandalwood and camphor, and the intoxication of Maya, takes one far away from the state of supreme dignity. Forgetting the Naam, one becomes the most false of all the false. || 2 || Lances and swords, marching bands, thrones and the salutes of others only increase his desire; he is engrossed in sexual desire. Without seeking the Lord, neither devotional worship nor the Naam are obtained. || 3 || Union with God is not obtained by arguments and egotism. But by offering your mind, the comfort of the Naam is obtained. In the love of duality and ignorance, you shall suffer. || 4 || Without money, you cannot buy anything in the store. Without a boat, you cannot cross over the ocean. Without serving the Guru, everything is lost. || 5 || Waaho! Waaho! — Hail, hail, to the one who shows us the Way. Waaho! Waaho! — Hail, hail, to the one who teaches the Word of the Shabad. Waaho! Waaho! — Hail, hail, to the one who unites me in the Lord's Union. || 6 || Waaho! Waaho! — Hail, hail, to the one who is the Keeper of this soul. Through the Word of the Guru's Shabad, contemplate this Ambrosial Nectar. The Glorious Greatness of the Naam is bestowed according to the Pleasure of Your Will. || 7 || Without the Naam, how can I live, O mother? Night and day, I chant it; I remain in the Protection of Your Sanctuary. O Nanak, attuned to the Naam, honor is attained. || 8 || 12 || GAUREE, FIRST MEHL: Acting in egotism, the Lord is not known, even by wearing religious robes. How rare is that Gurmukh, who surrenders his mind in devotional worship. || 1 || By actions done in egotism, selfishness and conceit, the True Lord is not obtained. But when egotism departs, then the state of supreme dignity is obtained. || 1 || Pause || The kings act in egotism, and undertake all sorts of expeditions. But through their egotism, they are ruined; they die, only to be reborn over and over again. || 2 || Egotism is overcome only by contemplating the Word of the Guru's Shabad. One who restrains his fickle mind subdues the five passions. || 3 || With the True Lord deep within the self, the Celestial Mansion is intuitively found. Understanding the Sovereign Lord, the state of supreme dignity is obtained. || 4 || The Guru dispels the doubts of those whose actions are true. They focus their attention on the Home of the Fearless Lord. || 5 || Those who act in egotism, selfishness and conceit die; what do they gain? Those who meet the Perfect Guru are rid of all conflicts. || 6 || Whatever exists, is in reality nothing.

Obtaining spiritual wisdom from the Guru, I sing the Glories of God. || 7 || Egotism binds people in bondage, and causes them to wander around lost. O Nanak, peace is obtained through devotional worship of the Lord. || 8 || 13 || GAUREE, FIRST MEHL: First, Brahma entered the house of Death. Brahma entered the lotus, and searched the nether regions, but he did not find the end of it. He did not accept the Lord's Order — he was deluded by doubt. || 1 || Whoever is created, shall be destroyed by Death. But I am protected by the Lord; I contemplate the Word of the Guru's Shabad. || 1 || Pause || All the gods and goddesses are enticed by Maya. Death cannot be avoided, without serving the Guru. That Lord is Imperishable, Invisible and Inscrutable. || 2 || The sultans, emperors and kings shall not remain. Forgetting the Name, they shall endure the pain of death. My only Support is the Naam, the Name of the Lord; as He keeps me, I survive. || 3 || The leaders and kings shall not remain. The bankers shall die, after accumulating their wealth and money. Grant me, O Lord, the wealth of Your Ambrosial Naam. || 4 || The people, rulers, leaders and chiefs — none of them shall be able to remain in the world. Death is inevitable; it strikes the heads of the false. || 5 || Only the One Lord, the Truest of the True, is permanent. He who created and fashioned everything, shall destroy it. One who becomes Gurmukh and meditates on the Lord is honored. || 6 || The Qazis, Shaykhs and Fakeers in religious robes call themselves great; but through their egotism, their bodies are suffering in pain. Death does not spare them, without the Support of the True Guru. || 7 || The trap of Death is hanging over their tongues and eyes. Death is over their ears, when they hear talk of evil. Without the Shabad, they are plundered, day and night. || 8 || Death cannot touch those whose hearts are filled with the True Name of the Lord, and who sing the Glories of God. O Nanak, the Gurmukh is absorbed in the Word of the Shabad. || 9 || 14 || GAUREE, FIRST MEHL: They speak the Truth — not an iota of falsehood. The Gurmukhs walk in the Way of the Lord's Command. They remain unattached, in the Sanctuary of the True Lord. || 1 || They dwell in their true home, and Death does not touch them. The self-willed manmukhs come and go, in the pain of emotional attachment. || 1 || Pause || So, drink deeply of this Nectar, and speak the Unspoken Speech. Dwelling in the home of your own being within, you shall find the home of intuitive peace. One who is imbued with the Lord's sublime essence, is said to experience this peace. || 2 || Following the Guru's Teachings, one becomes perfectly stable, and never wavers. Following the Guru's Teachings, one intuitively chants the Name of the True Lord. Drinking in this Ambrosial Nectar, and churning it, the essential reality is discerned. || 3 || Beholding the True Guru, I have received His Teachings. I have offered my mind and body, after searching deep within my own being. I have come to realize the value of understanding my own soul. || 4 || The Naam, the Name of the Immaculate Lord, is the most excellent and sublime food. The pure swan-souls see the True Light of the Infinite Lord. Wherever I look, I see the One and Only Lord. || 5 || One who remains pure and unblemished and practices only true deeds, obtains the supreme status, serving at the Guru's Feet. The mind is reconciliated with the mind, and the ego's wandering ways come to an end. || 6 || In this way, who — who has not been saved?

The Lord's Praises have saved His Saints and devotees. I have found God — I am not searching for any other. || 7 || The Guru has shown me the unseen Mansion of the True Lord. His Mansion is eternal and unchanging; it is not a mere reflection of Maya. Through truth and contentment, doubt is dispelled. || 8 || That person, within whose mind the True Lord dwells — in his company, one becomes Gurmukh. O Nanak, the True Name washes off the pollution. || 9 || 15 || GAUREE, FIRST MEHL: One whose consciousness is permeated with the Lord's Name — receive the blessing of his darshan in the early light of dawn. || 1 || If you do not meditate on the Lord, it is your own misfortune. In each and every age, the Great Giver is my Lord God. || 1 || Pause || Following the Guru's Teachings, the perfect humble beings meditate on the Lord. Within their hearts, the unstruck melody vibrates. || 2 || Those who worship the Lord and love the Lord — showering His Mercy, God protects them. || 3 || Those whose hearts are filled with the Lord, Har, Har — gazing upon the blessed vision of their darshan, peace is obtained. || 4 || Among all beings, the One Lord is pervading. The eogtistical, self-willed manmukhs wander in reincarnation. || 5 || They alone understand, who have found the True Guru. Subduing their ego, they receive the Word of the Guru's Shabad. || 6 || How can anyone know of the Union between the being below and the Supreme Being above? The Gurmukhs obtain this Union; their minds are reconciliated. || 7 || I am a worthless sinner, without merit. What merit do I have? When God showers His Mercy, servant Nanak is emancipated. || 8 || 16 || SIXTEEN ASHTAPADEES OF GWAARAYREE GAUREE ||

GAUREE BAIRAAGAN, FIRST MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

As the dairy farmer watches over and protects his cows, so does the Lord cherish and protect us, night and day. He blesses the soul with peace. || 1 || Please protect me here and hereafter, O Lord, Merciful to the meek. I seek Your Sanctuary; please bless me with Your Glance of Grace. || 1 || Pause || Wherever I look, there You are. Save me, O Savior Lord! You are the Giver, and You are the Enjoyer; You are the Support of the breath of life. || 2 || According to the karma of past actions, people descend to the depths or rise to the heights, unless they contemplate spiritual wisdom. Without the Praises of the Lord of the Universe, the darkness is not dispelled. || 3 || I have seen the world being destroyed by greed and egotism. Only by serving the Guru is God obtained, and the true gate of liberation found. || 4 || The Mansion of the Infinite Lord's Presence is within the home of one's own being. He is beyond any boundaries. Without the Word of the Shabad, nothing shall endure. Through understanding, peace is obtained. || 5 || What have you brought, and what will you take away, when you are caught by the noose of Death? Like the bucket tied to the rope in the well, you are pulled up to the Akaashic Ethers, and then lowered down to the nether regions of the underworld. || 6 || Follow the Guru's Teachings, and do not forget the Naam, the Name of the Lord; you shall automatically obtain honor. Deep within the self is the treasure of the Shabad; it is obtained only by eradicating selfishness and conceit. || 7 || When God bestows His Glance of Grace, people settle in the Lap of the Virtuous Lord.

O Nanak, this Union cannot be broken; the true profit is obtained. || 8 || 1 || 17 || GAUREE, FIRST MEHL: By Guru's Grace, one comes to understand, and then, the account is settled. In each and every heart is the Name of the Immaculate Lord; He is my Lord and Master. || 1 || Without the Word of the Guru's Shabad, no one is emancipated. See this, and reflect upon it. Even though you may perform hundreds of thousands of rituals, without the Guru, there is only darkness. || 1 || Pause || What can you say, to one who is blind and without wisdom? Without the Guru, the Path cannot be seen. How can anyone proceed? || 2 || He calls the counterfeit genuine, and does not know the value of the genuine. The blind man is known as an appraiser; this Dark Age of Kali Yuga is so strange! || 3 || The sleeper is said to be awake, and those who are awake are like sleepers. The living are said to be dead, and no one mourns for those who have died. || 4 || One who is coming is said to be going, and one who is gone is said to have come. That which belongs to others, he calls his own, but he has no liking for that which is his. || 5 || That which is sweet is said to be bitter, and the bitter is said to be sweet. One who is imbued with the Lord's Love is slandered — his is what I have seen in this Dark Age of Kali Yuga. || 6 || He serves the maid, and does not see his Lord and Master. Churning the water in the pond, no butter is produced. || 7 || One who understands the meaning of this verse is my Guru. O Nanak, one who knows his own self, is infinite and incomparable. || 8 || He Himself is All-pervading; He Himself misleads the people. By Guru's Grace, one comes to understand, that God is contained in all. || 9 || 2 || 18 ||

RAAG GAUREE GWAARAYREE, THIRD MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The pollution of the mind is the love of duality. Deluded by doubt, people come and go in reincarnation. || 1 || The pollution of the self-willed manmukhs will never go away, as long as they do not dwell on the Shabad, and the Name of the Lord. || 1 || Pause || All the created beings are contaminated by emotional attachment; they die and are reborn, only to die over and over again. || 2 || Fire, air and water are polluted. The food which is eaten is polluted. || 3 || The actions of those who do not worship the Lord are polluted. Attuned to the Naam, the Name of the Lord, the mind becomes immaculate. || 4 || Serving the True Guru, pollution is eradicated, and then, one does not suffer death and rebirth, or get devoured by death. || 5 || You may study and examine the Shaastras and the Simritees, but without the Name, no one is liberated. || 6 || Throughout the four ages, the Naam is the ultimate; reflect upon the Word of the Shabad. In this Dark Age of Kali Yuga, only the Gurmukhs cross over. || 7 || The True Lord does not die; He does not come or go. O Nanak, the Gurmukh remains absorbed in the Lord. || 8 || 1 || GAUREE, THIRD MEHL: Selfless service is the support of the breath of life of the Gurmukh. Keep the Dear Lord enshrined in your heart. The Gurmukh is honored in the Court of the True Lord. || 1 || O Pandit, O religious scholar, read about the Lord, and renounce your corrupt ways. The Gurmukh crosses over the terrifying world-ocean.

|| 1 || Pause || The Gurmukh eradicates egotism from within. No filth sticks to the Gurmukh. The Naam, the Name of the Lord, comes to dwell within the mind of the Gurmukh. || 2 || Through karma and Dharma, good actions and righteous faith, the Gurmukh becomes true. The Gurmukh burns away egotism and duality. The Gurmukh is attuned to the Naam, and is at peace. || 3 || Instruct your own mind, and understand Him. You may preach to other people, but no one will listen. The Gurmukh understands, and is always at peace. || 4 || The self-willed manmukhs are such clever hypocrites. No matter what they do, it is not acceptable. They come and go in reincarnation, and find no place of rest. || 5 || The manmukhs perform their rituals, but they are totally selfish and conceited. They sit there, like storks, pretending to meditate. Caught by the Messenger of Death, they shall regret and repent in the end. || 6 || Without serving the True Guru, liberation is not obtained. By Guru's Grace, one meets the Lord. The Guru is the Great Giver, throughout the four ages. || 7 || For the Gurmukh, the Naam is social status, honor and glorious greatness. Maya, the daughter of the ocean, has been slain. O Nanak, without the Name, all clever tricks are false. || 8 || 2 || GAUREE, THIRD MEHL: Learn the Dharma of this age, O Siblings of Destiny; all understanding is obtained from the Perfect Guru. Here and hereafter, the Lord's Name is our Companion. || 1 || Learn of the Lord, and contemplate Him in your mind. By Guru's Grace, your filth shall be washed away. || 1 || Pause || Through argument and debate, He cannot be found. The mind and body are made insipid through the love of duality. Through the Word of the Guru's Shabad, lovingly attune yourself to the True Lord. || 2 || This world is polluted with egotism. By taking cleansing baths daily at sacred shrines of pilgrimage, egotism is not eliminated. Without meeting the Guru, they are tortured by Death. || 3 || Those humble beings are true, who conquer their ego. Through the Word of the Guru's Shabad, they conquer the five thieves. They save themselves, and save all their generations as well. || 4 || The Actor has staged the drama of emotional attachment to Maya. The self-willed manmukhs cling blindly to it. The Gurmukhs remain detached, and lovingly attune themselves to the Lord. || 5 || The disguisers put on their various disguises. Desire rages within them, and they carry on egotistically. They do not understand themselves, and they lose the game of life. || 6 || Putting on religious robes, they act so clever, but they are totally deluded by doubt and emotional attachment to Maya. Without serving the Guru, they suffer in terrible pain. || 7 || Those who are attuned to the Naam, the Name of the Lord, remain detached forever. Even as householders, they lovingly attune themselves to the True Lord. O Nanak, those who serve the True Guru are blessed and very fortunate. || 8 || 3 || GAUREE, THIRD MEHL: Brahma is the founder of the study of the Vedas. From him emanated the gods, enticed by desire. They wander in the three qualities, and they do not dwell within their own home. || 1 || The Lord has saved me; I have met the True Guru. He has implanted devotional worship of the Lord's Name, night and day. || 1 || Pause || The songs of Brahma entangle people in the three qualities.

Reading about the debates and disputes, they are hit over the head by the Messenger of Death. They do not understand the essence of reality, and they gather their worthless bundles of straw. || 2 || The self-willed manmukhs, in ignorance, take the path of evil. They forget the Lord's Name, and in its place, they establish all sorts of rituals. They drown in the terrifying world-ocean, in the love of duality. || 3 || Driven crazy, infatuated by Maya, they call themselves Pandits — religious scholars; stained with corruption, they suffer terrible pain. The noose of the Messenger of Death is around their necks; they are constantly tormented by death. || 4 || The Messenger of Death does not even approach the Gurmukhs. Through the Word of the Shabad, they burn away their ego and duality. Attuned to the Name, they sing the Glorious Praises of the Lord. || 5 || Maya is the slave of the Lord's devotees; it works for them. One who falls at their feet attains the Mansion of the Lord's Presence. He is forever immaculate; he is absorbed in intuitive peace. || 6 || Those who listen to the Lord's Sermon are seen to be the wealthy people in this world. Everyone bows down to them, and adores them, night and day. They intuitively savor the Glories of the True Lord within their minds. || 7 || The Perfect True Guru has revealed the Shabad; it eradicates the three qualities, and attunes the consciousness to the fourth state. O Nanak, subduing egotism, one is absorbed into God. || 8 || 4 || GAUREE, THIRD MEHL: Brahma studied the Vedas, but these lead only to debates and disputes. He is filled with darkness; he does not understand himself. And yet, if he chants the Word of the Guru's Shabad, he finds God. || 1 || So serve the Guru, and you shall not be consumed by death. The self-willed manmukhs have been consumed by the love of duality. || 1 || Pause || Becoming Gurmukh, the sinful mortals are purified. Through the Word of the Guru's Shabad, they find intuitive peace and poise deep within. I have found my God, through the Guru's Shabad, and I have been reformed. || 2 || God Himself unites us in Union with the True Guru, when we become pleasing to the Mind of my True God. They sing the Glorious Praises of the Lord, in the poise of celestial peace. || 3 || Without the True Guru, they are deluded by doubt. The blind, self-willed manmukhs constantly eat poison. They are beaten by the Messenger of Death with his rod, and they suffer in constant pain. || 4 || The Messenger of Death does not catch sight of those who enter the Sanctuary of the Lord. Subduing egotism, they lovingly center their consciousness on the True Lord. They keep their consciousness constantly focused on the Lord's Name. || 5 || Those humble beings who serve the True Guru are pure and immaculate. Merging their minds into the Mind, they conquer the entire world. In this way, you too shall find happiness, O my friend. || 6 || Those who serve the True Guru are blessed with fruitful rewards. The Naam, the Name of the Lord, abides in their hearts; selfishness and conceit depart from within them. The unstruck melody of the Shabad vibrates for them. || 7 || Who — who has not been purified by the True Guru, O my Siblings of Destiny? The devotees are purified, and honored in His Court. O Nanak, greatness is in the Lord's Name. || 8 || 5 || GAUREE, THIRD MEHL: Those who speak of the three qualities — their doubts do not depart. Their bonds are not broken, and they do not obtain liberation. The True Guru is the Bestower of liberation in this age. || 1 || Those mortals who become Gurmukh give up their doubts. The celestial music wells up, when they lovingly attune their consciousness to the Lord. || 1 || Pause ||

Those who are controlled by the three qualities have death hovering over their heads. They do not remember the Name of the Creator Lord. They die, and are reborn, over and over, again and again. || 2 || Those whose guru is spiritually blind — their doubts are not dispelled. Abandoning the Source of all, they have become attached to the love of duality. Infected with poison, they are immersed in poison. || 3 || Believing Maya to be the source of all, they wander in doubt. They have forgotten the Dear Lord, and they are in love with duality. The supreme status is obtained only by those who are blessed with His Glance of Grace. || 4 || One who has Truth pervading within, radiates Truth outwardly as well. The Truth does not remain hidden, even though one may try to hide it. The spiritually wise know this intuitively. || 5 || The Gurmukhs keep their consciousness lovingly centered on the Lord. Ego and Maya are burned away by the Word of the Shabad. My True God unites them in His Union. || 6 || The True Guru, The Giver, preaches the Shabad. He controls, and restrains, and holds still the wandering mind. Understanding is obtained through the Perfect Guru. || 7 || The Creator Himself has created the universe; He Himself shall destroy it. Without Him, there is no other at all. O Nanak, how rare are those who, as Gurmukh, understand this! || 8 || 6 || GAUREE, THIRD MEHL: The Gurmukhs obtain the Naam, the Priceless Name of the Lord. They serve the Name, and through the Name, they are absorbed in intuitive peace and poise. With their tongues, they continually sing the Ambrosial Naam. They obtain the Lord's Name; the Lord showers His Mercy upon them. || 1 || Night and day, within your heart, meditate on the Lord of the Universe. The Gurmukhs obtain the supreme state of peace. || 1 || Pause || Peace comes to fill the hearts of those who, as Gurmukh, sing of the True Lord, the treasure of excellence. They become the constant slaves of the slaves of the Lord's slaves. Within their households and families, they remain always detached. || 2 || How rare are those who, as Gurmukh, become Jivan Mukta — liberated while yet alive. They alone obtain the supreme treasure. Eradicating the three qualities, they become pure. They are intuitively absorbed in the True Lord God. || 3 || Emotional attachment to family does not exist, when the True Lord abides within the heart. The mind of the Gurmukh is pierced through and held steady. One who recognizes the Hukam of the Lord's Command understands the True Lord. || 4 || You are the Creator Lord — there is no other for me. I serve You, and through You, I obtain honor. God showers His Mercy, and I sing His Praises. The light of the jewel of the Naam permeates the entire world. || 5 || To the Gurmukhs, the Word of God's Bani seems so sweet. Deep within, their hearts blossom forth; night and day, they lovingly center themselves on the Lord. The True Lord is intuitively obtained, by His Grace. The True Guru is obtained by the destiny of perfect good fortune. || 6 || Egotism, possessiveness, evil-mindedness and suffering depart, when the Lord's Name, the Ocean of Virtue, comes to dwell within the heart. The intellect of the Gurmukhs is awakened, and they praise God, when the Lord's Lotus Feet come to dwell within the heart. || 7 || They alone receive the Naam, unto whom it is given. The Gurmukhs shed their ego, and merge with the Lord. The True Name abides within their hearts. O Nanak, they are intuitively absorbed in the True Lord. || 8 || 7 || GAUREE, THIRD MEHL: The mind has intuitively healed itself, through the Fear of God.

The mind is attuned to the Word of the Shabad; it is lovingly attuned to the Lord. It abides within its own home, in harmony with the Lord's Will. || 1 || Serving the True Guru, egotistical pride departs, and the Lord of the Universe, the Treasure of Excellence, is obtained. || 1 || Pause || The mind becomes detached and free of desire, when it experiences the Fear of God, through the Shabad. My Immaculate God is pervading and contained among all. By Guru's Grace, one is united in His Union. || 2 || The slave of the Lord's slave attains peace. My Lord God is found in this way. By the Grace of the Lord, one comes to sing the Glorious Praises of the Lord. || 3 || Cursed is that long life, during which love for the Lord's Name is not enshrined. Cursed is that comfortable bed which lures one into the darkness of attachment to sexual desire. Fruitful is the birth of that person who takes the Support of the Naam, the Name of the Lord. || 4 || Cursed, cursed is that home and family, in which the love of the Lord is not embraced. He alone is my friend, who sings the Glorious Praises of the Lord. Without the Lord's Name, there is no other for me. || 5 || From the True Guru, I have obtained salvation and honor. I have meditated on the Name of the Lord, and all my sufferings have been erased. I am in constant bliss, lovingly attuned to the Lord's Name. || 6 || Meeting the Guru, I came to understand my body. The fires of ego and desire have been totally quenched. Anger has been dispelled, and I have grasped hold of tolerance. || 7 || The Lord Himself showers His Mercy, and bestows the Naam. How rare is that Gurmukh, who receives the jewel of the Naam. O Nanak, sing the Glorious Praises of the Lord, the Unknowable, the Incomprehensible. || 8 || 8 ||

One Universal Creator God. By the Grace of the True Guru:

Raag Gauree Bairaagan, Third Mehl:

Those who turn their faces away from the True Guru, are seen to be unfaithful and evil. They shall be bound and beaten night and day; they shall not have this opportunity again. || 1 || O Lord, please shower Your Mercy upon me, and save me! O Lord God, please lead me to meet the Sat Sangat, the True Congregation, that I may dwell upon the Glorious Praises of the Lord within my heart. || 1 || Pause || Those devotees are pleasing to the Lord, who as Gurmukh, walk in harmony with the Way of the Lord's Will. Subduing their selfishness and conceit, and performing selfless service, they remain dead while yet alive. || 2 || The body and the breath of life belong to the One — perform the greatest service to Him. Why forget Him from your mind? Keep the Lord enshrined in your heart. || 3 || Receiving the Naam, the Name of the Lord, one obtains honor; believing in the Naam, one is at peace. The Naam is obtained from the True Guru; by His Grace, God is found. || 4 || They turn their faces away from the True Guru; they continue to wander aimlessly. They are not accepted by the earth or the sky; they fall into manure, and rot. || 5 || This world is deluded by doubt — it has taken the drug of emotional attachment. Maya does not draw near those who have met with the True Guru. || 6 || Those who serve the True Guru are very beautiful; they cast off the filth of selfishness and conceit.

Those who are attuned to the Shabad are immaculate and pure. They walk in harmony with the Will of the True Guru. || 7 || O Lord God, You are the One and Only Giver; You forgive us, and unite us with Yourself. Servant Nanak seeks Your Sanctuary; if it is Your Will, please save him! || 8 || 1 || 9 || 27 ||

RAAG GAUREE POORBEE, FOURTH MEHL, KARHALAY:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my wandering mind, you are like a camel — how will you meet the Lord, your Mother? When I found the Guru, by the destiny of perfect good fortune, my Beloved came and embraced me. || 1 || O camel-like mind, meditate on the True Guru, the Primal Being. || 1 || Pause || O camel-like mind, contemplate the Lord, and meditate on the Lord's Name. When you are called to answer for your account, the Lord Himself shall release you. || 2 || O camel-like mind, you were once very pure; the filth of egotism has now attached itself to you. Your Beloved Husband is now manifest before you in your own home, but you are separated from Him, and you suffer such pain! || 3 || O my beloved camel-like mind, search for the Lord within your own heart. He cannot be found by any device; the Guru will show you the Lord within your heart. || 4 || O my beloved camel-like mind, day and night, lovingly attune yourself to the Lord. Return to your own home, and find the palace of love; meet the Guru, and meet the Lord. || 5 || O camel-like mind, you are my friend; abandon hypocrisy and greed. The hypocritical and the greedy are struck down; the Messenger of Death punishes them with his club. || 6 || O camel-like mind, you are my breath of life; rid yourself of the pollution of hypocrisy and doubt. The Perfect Guru is the Ambrosial Pool of the Lord's Nectar; join the Holy Congregation, and wash away this pollution. || 7 || O my dear beloved camel-like mind, listen only to the Teachings of the Guru. This emotional attachment to Maya is so pervasive. Ultimately, nothing shall go along with anyone. || 8 || O camel-like mind, my good friend, take the supplies of the Lord's Name, and obtain honor. In the Court of the Lord, you shall be robed with honor, and the Lord Himself shall embrace you. || 9 || O camel-like mind, one who surrenders to the Guru becomes Gurmukh, and works for the Lord. Offer your prayers to the Guru; O servant Nanak, He shall unite you with the Lord. || 10 || 1 || GAUREE, FOURTH MEHL: O contemplative camel-like mind, contemplate and look carefully. The forest-dwellers have grown weary of wandering in the forests; following the Guru's Teachings, see your Husband Lord within your heart. || 1 || O camel-like mind, dwell upon the Guru and the Lord of the Universe. || 1 || Pause || O camel-like contemplative mind, the self-willed manmukhs are caught in the great net. The mortal who becomes Gurmukh is liberated, dwelling upon the Name of the Lord, Har, Har. || 2 || O my dear beloved camel-like mind, seek the Sat Sangat, the True Congregation, and the True Guru. Joining the Sat Sangat, meditate on the Lord, and the Lord, Har, Har, shall go along with you. || 3 || O very fortunate camel-like mind, with one Glance of Grace from the Lord, you shall be enraptured.

If the Lord Himself saves you, then you shall be saved. Dwell upon the Feet of the True Guru. || 4 || O my dear beloved camel-like mind, dwell upon the Divine Light within the body. The Guru has shown me the nine treasures of the Naam. The Merciful Lord has bestowed this gift. || 5 || O camel-like mind, you are so fickle; give up your cleverness and corruption. Dwell upon the Name of the Lord, Har, Har; at the very last moment, the Lord shall liberate you. || 6 || O camel-like mind, you are so very fortunate; dwell upon the jewel of spiritual wisdom. You hold in your hands the sword of the Guru's spiritual wisdom; with this destroyer of death, kill the Messenger of Death. || 7 || The treasure is deep within, O camel-like mind, but you wander around outside in doubt, searching for it. Meeting the Perfect Guru, the Primal Being, you shall discover that the Lord, your Best Friend, is with you. || 8 || You are engrossed in pleasures, O camel-like mind; dwell upon the Lord's lasting love instead! The color of the Lord's Love never fades away; serve the Guru, and dwell upon the Word of the Shabad. || 9 || We are birds, O camel-like mind; the Lord, the Immortal Primal Being, is the tree. The Gurmukhs are very fortunate — they find it. O servant Nanak, dwell upon the Naam, the Name of the Lord. || 10 || 2 || 29 ||

RAAG GAUREE GWAARAYREE, FIFTH MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. BY GURU'S GRACE:

When this mind is filled with pride, then it wanders around like a madman and a lunatic. But when it becomes the dust of all, then it recognizes the Lord in each and every heart. || 1 || The fruit of humility is intuitive peace and pleasure. My True Guru has given me this gift. || 1 || Pause || When he believes others to be bad, then everyone lays traps for him. But when he stops thinking in terms of 'mine' and 'yours', then no one is angry with him. || 2 || When he clings to 'my own, my own', then he is in deep trouble. But when he recognizes the Creator Lord, then he is free of torment. || 3 || When he entangles himself in emotional attachment, he comes and goes in reincarnation, under the constant gaze of Death. But when all his doubts are removed, then there is no difference between him and the Supreme Lord God. || 4 || When he perceives differences, then he suffers pain, punishment and sorrow. But when he recognizes the One and Only Lord, he understands everything. || 5 || When he runs around for the sake of Maya and riches, he is not satisfied, and his desires are not quenched. But when he runs away from Maya, then the Goddess of Wealth gets up and follows him. || 6 || When, by His Grace, the True Guru is met, the lamp is lit within the temple of the mind. When he realizes what victory and defeat really are, then he comes to appreciate the true value of his own home.

|| 7 || The One Lord is the Creator of all things, the Cause of causes. He Himself is wisdom, contemplation and discerning understanding. He is not far away; He is near at hand, with all. So praise the True One, O Nanak, with love! || 8 || 1 || GAUREE, FIFTH MEHL: Serving the Guru, one is committed to the Naam, the Name of the Lord. It is received only by those who have such good destiny inscribed upon their foreheads. The Lord dwells within their hearts. Their minds and bodies become peaceful and stable. || 1 || O my mind, sing such Praises of the Lord, which shall be of use to you here and hereafter. || 1 || Pause || Meditating on Him, fear and misfortune depart, and the wandering mind is held steady. Meditating on Him, suffering shall never again overtake you. Meditating on Him, this ego runs away. || 2 || Meditating on Him, the five passions are overcome. Meditating on Him, Ambrosial Nectar is collected in the heart. Meditating on Him, this desire is quenched. Meditating on Him, one is approved in the Court of the Lord. || 3 || Meditating on Him, millions of mistakes are erased. Meditating on Him, one becomes Holy, blessed by the Lord. Meditating on Him, the mind is cooled and soothed. Meditating on Him, all filth is washed away. || 4 || Meditating on Him, the jewel of the Lord is obtained. One is reconciled with the Lord, and shall not abandon Him again. Meditating on Him, many acquire a home in the heavens. Meditating on Him, one abides in intuitive peace. || 5 || Meditating on Him, one is not affected by this fire. Meditating on Him, one is not under the gaze of Death. Meditating on Him, your forehead shall be immaculate. Meditating on Him, all pains are destroyed. || 6 || Meditating on Him, no difficulties are encountered. Meditating on Him, one hears the unstruck melody. Meditating on Him, one acquires this pure reputation. Meditating on Him, the heart-lotus is turned upright. || 7 || The Guru has bestowed His Glance of Grace upon all, within whose hearts the Lord has implanted His Mantra. The unbroken Kirtan of the Lord's Praises is their food and nourishment. Says Nanak, they have the Perfect True Guru. || 8 || 2 || GAUREE, FIFTH MEHL: Those who implant the Word of the Guru's Shabad within their hearts cut their connections with the five passions. They keep the ten organs under their control; their souls are enlightened. || 1 || They alone acquire such stability, whom God blesses with His Mercy and Grace. || 1 || Pause || Friend and foe are one and the same to them. Whatever they speak is wisdom. Whatever they hear is the Naam, the Name of the Lord. Whatever they see is meditation. || 2 || They awaken in peace and poise; they sleep in peace and poise. That which is meant to be, automatically happens. In peace and poise, they remain detached; in peace and poise, they laugh. In peace and poise, they remain silent; in peace and poise, they chant. || 3 || In peace and poise they eat; in peace and poise they love. The illusion of duality is easily and totally removed. They naturally join the Saadh Sangat, the Society of the Holy. In peace and poise, they meet and merge with the Supreme Lord God. || 4 ||

They are at peace in their homes, and they are at peace while detached. In peace, their bodies' duality is eliminated. Bliss comes naturally to their minds. They meet the Lord, the Embodiment of Supreme Bliss. || 5 || In peaceful poise, they drink in the Ambrosial Nectar of the Naam, the Name of the Lord. In peace and poise, they give to the poor. Their souls naturally delight in the Lord's Sermon. The Imperishable Lord abides with them. || 6 || In peace and poise, they assume the unchanging position. In peace and poise, the unstruck vibration of the Shabad resounds. In peace and poise, the belestial bells resound. Within their homes, the Supreme Lord God is pervading. || 7 || With intuitive ease, they meet the Lord, according to their karma. With intuitive ease, they meet with the Guru, in the true Dharma. Those who know, attain the poise of intuitive peace. Slave Nanak is a sacrifice to them. || 8 || 3 || GAUREE, FIFTH MEHL: First, they come forth from the womb. They become attached to their children, spouses and families. The foods of various sorts and appearances will surely pass away, O wretched mortal! || 1 || What is that place which never perishes? What is that Word by which the dirt of the mind is removed? || 1 || Pause || In the Realm of Indra, death is sure and certain. The Realm of Brahma shall not remain permanent. The Realm of Shiva shall also perish. The three dispositions, Maya and the demons shall vanish. || 2 || The mountains, the trees, the earth, the sky and the stars; the sun, the moon, the wind, water and fire; day and night, fasting days and their determination; the Shaastras, the Simritees and the Vedas shall pass away. || 3 || The sacred shrines of pilgrimage, gods, temples and holy books; rosaries, ceremonial tilak marks on the forehead, meditative people, the pure, and the performers of burnt offerings; wearing loin cloths, bowing in reverence and the enjoyment of sacred foods — all these, and all people, shall pass away. || 4 || Social classes, races, Muslims and Hindus; beasts, birds and the many varieties of beings and creatures; the entire world and the visible universe — all forms of existence shall pass away. || 5 || Through the Praises of the Lord, devotional worship, spiritual wisdom and the essence of reality, eternal bliss and the imperishable true place are obtained. There, in the Saadh Sangat, the Company of the Holy, the Lord's Glorious Praises are sung with love. There, in the city of fearlessness, He dwells forever. || 6 || There is no fear, doubt, suffering or anxiety there; there is no coming or going, and no death there. There is eternal bliss, and the unstruck celestial music there. The devotees dwell there, with the Kirtan of the Lord's Praises as their support. || 7 || There is no end or limitation to the Supreme Lord God. Who can enbrace His contemplation? Says Nanak, when the Lord showers His Mercy, the imperishable home is obtained; in the Saadh Sangat, you shall be saved. || 8 || 4 || GAUREE, FIFTH MEHL: One who kills this is a spiritual hero. One who kills this is perfect. One who kills this obtains glorious greatness. One who kills this is freed of suffering. || 1 || How rare is such a person, who kills and casts off duality. Killing it, he attains Raja Yoga, the Yoga of meditation and success. || 1 || Pause ||

One who kills this has no fear. One who kills this is absorbed in the Naam. One who kills this has his desires quenched. One who kills this is approved in the Court of the Lord. || 2 || One who kills this is wealthy and prosperous. One who kills this is honorable. One who kills this is truly a celibate. One who kills this attains salvation. || 3 || One who kills this — his coming is auspicious. One who kills this is steady and wealthy. One who kills this is very fortunate. One who kills this remains awake and aware, night and day. || 4 || One who kills this is Jivan Mukta, liberated while yet alive. One who kills this lives a pure lifestyle. One who kills this is spiritually wise. One who kills this meditates intuitively. || 5 || Without killing this, one is not acceptable, even though one may perform millions of rituals, chants and austerities. Without killing this, one does not escape the cycle of reincarnation. Without killing this, one does not escape death. || 6 || Without killing this, one does not obtain spiritual wisdom. Without killing this, one's impurity is not washed off. Without killing this, everything is filthy. Without killing this, everything is a losing game. || 7 || When the Lord, the Treasure of Mercy, bestows His Mercy, one obtains release, and attains total perfection. One whose duality has been killed by the Guru, says Nanak, contemplates God. || 8 || 5 || GAUREE, FIFTH MEHL: When someone attaches himself to the Lord, then everyone is his friend. When someone attaches himself to the Lord, then his consciousness is steady. When someone attaches himself to the Lord, he is not afflicted by worries. When someone attaches himself to the Lord, he is emancipated. || 1 || O my mind, unite yourself with the Lord. Nothing else is of any use to you. || 1 || Pause || The great and powerful people of the world are of no use, you fool! The Lord's slave may be born of humble origins, but in his company, you shall be saved in an instant. || 2 || Hearing the Naam, the Name of the Lord, is equal to millions of cleansing baths. Meditating on it is equal to millions of worship ceremonies. Hearing the Word of the Lord's Bani is equal to giving millions in alms. To know the way, through the Guru, is equal to millions of rewards. || 3 || Within your mind, over and over again, think of Him, and your love of Maya shall depart. The Imperishable Lord is always with you. O my mind, immerse yourself in the Love of the Lord. || 4 || Working for Him, all hunger departs. Working for Him, the Messenger of Death will not be watching you. Working for Him, you shall obtain glorious greatness. Working for Him, you shall become immortal. || 5 || His servant does not suffer punishment. His servant suffers no loss. In His Court, His servant does not have to answer for his account. So serve Him with distinction. || 6 || He is not lacking in anything. He Himself is One, although He appears in so many forms. By His Glance of Grace, you shall be happy forever. So work for Him, O my mind. || 7 || No one is clever, and no one is foolish. No one is weak, and no one is a hero.

As the Lord attaches someone, so is he attached. He alone is the Lord's servant, O Nanak, who is so blessed. || 8 || 6 || GAUREE, FIFTH MEHL: Without meditating in remembrance on the Lord, one's life is like that of a snake. This is how the faithless cynic lives, forgetting the Naam, the Name of the Lord. || 1 || One who lives in meditative remembrance, even for an instant, lives for hundreds of thousands and millions of days, and becomes stable forever. || 1 || Pause || Without meditating in remembrance on the Lord, one's actions and works are cursed. Like the crow's beak, he dwells in manure. || 2 || Without meditating in remembrance on the Lord, one acts like a dog. The faithless cynic is nameless, like the prostitute's son. || 3 || Without meditating in remembrance on the Lord, one is like a horned ram. The faithless cynic barks out his lies, and his face is blackened. || 4 || Without meditating in remembrance on the Lord, one is like a donkey. The faithless cynic wanders around in polluted places. || 5 || Without meditating in remembrance on the Lord, one is like a mad dog. The greedy, faithless cynic falls into entanglements. || 6 || Without meditating in remembrance on the Lord, he murders his own soul. The faithless cynic is wretched, without family or social standing. || 7 || When the Lord becomes merciful, one joins the Sat Sangat, the True Congregation. Says Nanak, the Guru has saved the world. || 8 || 7 || GAUREE, FIFTH MEHL: Through the Guru's Word, I have attained the supreme status. The Perfect Guru has preserved my honor. || 1 || Through the Guru's Word, I meditate on the Name. By Guru's Grace, I have obtained a place of rest. || 1 || Pause || I listen to the Guru's Word, and chant it with my tongue. By Guru's Grace, my speech is like nectar. || 2 || Through the Guru's Word, my selfishness and conceit have been removed. Through the Guru's kindness, I have obtained glorious greatness. || 3 || Through the Guru's Word, my doubts have been removed. Through the Guru's Word, I see God everywhere. || 4 || Through the Guru's Word, I practice Raja Yoga, the Yoga of meditation and success. In the Company of the Guru, all the people of the world are saved. || 5 || Through the Guru's Word, my affairs are resolved. Through the Guru's Word, I have obtained the nine treasures. || 6 || Whoever places his hopes in my Guru, has the noose of death cut away. || 7 || Through the Guru's Word, my good karma has been awakened. O Nanak, meeting with the Guru, I have found the Supreme Lord God. || 8 || 8 || GAUREE, FIFTH MEHL: I remember the Guru with each and every breath. The Guru is my breath of life, the True Guru is my wealth. || 1 || Pause || Beholding the Blessed Vision of the Guru's Darshan, I live. I wash the Guru's Feet, and drink in this water. || 1 || I take my daily bath in the dust of the Guru's Feet. The egotistical filth of countless incarnations is washed off. || 2 || I wave the fan over the Guru. Giving me His Hand, He has saved me from the great fire. || 3 || I carry water for the Guru's household; from the Guru, I have learned the Way of the One Lord. || 4 || I grind the corn for the Guru's household.

By His Grace, all my enemies have become friends. || 5 || The Guru who gave me my soul, has Himself purchased me, and made me His slave. || 6 || He Himself has blessed me with His Love. Forever and ever, I humbly bow to the Guru. || 7 || My troubles, conflicts, fears, doubts and pains have been dispelled; says Nanak, my Guru is All-powerful. || 8 || 9 || GAUREE, FIFTH MEHL: Meet me, O my Lord of the Universe. Please bless me with Your Name. Without the Naam, the Name of the Lord, cursed, cursed is love and intimacy. || 1 || Pause || Without the Naam, one who dresses and eats well is like a dog, who falls in and eats impure foods. || 1 || Without the Naam, all occupations are useless, like decorations on a dead body. || 2 || One who forgets the Naam and indulges in pleasures, shall find no peace, even in dreams; his body shall become diseased. || 3 || One who renounces the Naam and engages in other occupations, shall see all of his false pretenses fall away. || 4 || One whose mind does not embrace love for the Naam shall go to hell, even though he may perform millions of ceremonial rituals. || 5 || One whose mind does not contemplate the Name of the Lord is bound like a thief, in the City of Death. || 6 || Hundreds of thousands of ostentatious shows and great expanses — without the Naam, all these displays are false. || 7 || That humble being repeats the Name of the Lord, O Nanak, whom the Lord blesses with His Mercy. || 8 || 10 || GAUREE, FIFTH MEHL: My mind longs for that Friend, who shall stand by me in the beginning, in the middle and in the end. || 1 || The Lord's Love goes with us forever. The Perfect and Merciful Lord cherishes all. || 1 || Pause || He shall never perish, and He shall never abandon me. Wherever I look, there I see Him pervading and permeating. || 2 || He is Beautiful, All-knowing, the most Clever, the Giver of life. God is my Brother, Son, Father and Mother. || 3 || He is the Support of the breath of life; He is my Wealth. Abiding within my heart, He inspires me to enshrine love for Him. || 4 || The Lord of the World has cut away the noose of Maya. He has made me His own, blessing me with His Glance of Grace. || 5 || Remembering, remembering Him in meditation, all diseases are healed. Meditating on His Feet, all comforts are enjoyed. || 6 || The Perfect Primal Lord is Ever-fresh and Ever-young. The Lord is with me, inwardly and outwardly, as my Protector. || 7 || Says Nanak, that devotee who realizes the state of the Lord, Har, Har, is blessed with the treasure of the Naam. || 8 || 11 ||

RAAG GAUREE MAAJH, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Countless are those who wander around searching for You, but they do not find Your limits. They alone are Your devotees, who are blessed by Your Grace. || 1 || I am a sacrifice, I am a sacrifice to You. || 1 || Pause || Continually hearing of the terrifying path, I am so afraid. I have sought the Protection of the Saints; please, save me! ||

2 || The Fascinating and Beauteous Beloved is the Giver of support to all. I bow low and fall at the Feet of the Guru; if only I could see the Lord! || 3 || I have made many friends, but I am a sacrifice to the One alone. No one has all virtues; the Lord alone is filled to overflowing with them. || 4 || His Name is chanted in the four directions; those who chant it are embellished with peace. I seek Your Protection; Nanak is a sacrifice to You. || 5 || The Guru reached out to me, and gave me His Arm; He lifted me up, out of the pit of emotional attachment. I have won the incomparable life, and I shall not lose it again. || 6 || I have obtained the treasure of all; His Speech is unspoken and subtle. In the Court of the Lord, I am honored and glorified; I swing my arms in joy. || 7 || Servant Nanak has received the invaluable and incomparable jewel. Serving the Guru, I cross over the terrifying world-ocean; I proclaim this loudly to all. || 8 || 1 || 12 ||

GAUREE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Dye yourself in the color of the Lord's Love. Chant the Name of the One Lord with your tongue, and ask for Him alone. || 1 || Pause || Renounce your ego, and dwell upon the spiritual wisdom of the Guru. Those who have such pre-ordained destiny, join the Sangat, the Holy Congregation. || 1 || Whatever you see, shall not go with you. The foolish, faithless cynics are attached — they waste away and die. || 2 || The Name of the Fascinating Lord is all-pervading forever. Among millions, how rare is that Gurmukh who attains the Name. || 3 || Greet the Lord's Saints humbly, with deep respect. You shall obtain the nine treasures, and receive infinite peace. || 4 || With your eyes, behold the holy people; in your heart, sing the treasure of the Naam. || 5 || Abandon sexual desire, anger, greed and emotional attachment. Thus you shall be rid of both birth and death. || 6 || Pain and darkness shall depart from your home, when the Guru implants spiritual wisdom within you, and lights that lamp. || 7 || One who serves the Lord crosses over to the other side. O servant Nanak, the Gurmukh saves the world. || 8 || 1 || 13 || FIFTH MEHL, GAUREE: Dwelling upon the Lord, Har, Har, and the Guru, the Guru, my doubts have been dispelled. My mind has obtained all comforts. || 1 || Pause || I was burning, on fire, and the Guru poured water on me; He is cooling and soothing, like the sandalwood tree. || 1 || The darkness of ignorance has been dispelled; the Guru has lit the lamp of spiritual wisdom. || 2 || The ocean of fire is so deep; the Saints have crossed over, in the boat of the Lord's Name. || 3 || I have no good karma; I have no Dharmic faith or purity. But God has taken me by the arm, and made me His own. || 4 || The Destroyer of fear, the Dispeller of pain, the Lover of His Saints — these are the Names of the Lord. || 5 || He is the Master of the masterless, Merciful to the meek, All-powerful, the Support of His Saints. || 6 || I am worthless — I offer this prayer, O my Lord King: "Please, grant me the Blessed Vision of Your Darshan." || 7 || Nanak has come to Your Sanctuary, O my Lord and Master; Your servant has come to Your Door. || 8 || 2 || 14 ||

GAUREE, FIFTH MEHL: He is immersed in the enjoyment of corrupt pleasures; engrossed in them, the blind fool does not understand. || 1 || "I am earning profits, I am getting rich", he says, as his life passes away. || 1 || Pause || "I am a hero, I am famous and distinguished; no one is equal to me." || 2 || "I am young, cultured, and born of a good family." In his mind, he is proud and arrogant like this. || 3 || He is trapped by his false intellect, and he does not forget this until he dies. || 4 || Brothers, friends, relatives and companions who live after him — he entrusts his wealth to them. || 5 || That desire, to which the mind is attached, at the last moment, becomes manifest. || 6 || He may perform religious deeds, but his mind is egotistical, and he is bound by these bonds. || 7 || O Merciful Lord, please bless me Your Mercy, that Nanak may become the slave of Your slaves. || 8 || 3 || 15 || 44 || Total ||

One Universal Creator God. Truth is the Name.

Creative Being Personified. By Guru's Grace:

RAAG GAUREE POORBEE, CHHANT, FIRST MEHL:

For the bride, the night is painful; sleep does not come. The soul-bride has grown weak, in the pain of separation from her Husband Lord. The soul-bride is wasting away, in the pain of separation from her Husband; how can she see Him with her eyes? Her decorations, sweet foods, sensuous pleasures and delicacies are all false; they are of no account at all. Intoxicated with the wine of youthful pride, she has been ruined, and her breasts no longer yield milk. O Nanak, the soul-bride meets her Husband Lord, when He causes her to meet Him; without Him, sleep does not come to her. || 1 || The bride is dishonored without her Beloved Husband Lord. How can she find peace, without enshrining Him in her heart? Without her Husband, her home is not worth living in; go and ask your sisters and companions. Without the Naam, the Name of the Lord, there is no love and affection; but with her True Lord, she abides in peace. Through mental truthfulness and contentment, union with the True Friend is attained; through the Guru's Teachings, the Husband Lord is known. O Nanak, that soul-bride who does not abandon the Naam, is intuitively absorbed in the Naam. || 2 || Come, O my sisters and companions — let's enjoy our Husband Lord. I will ask the Guru, and write His Word as my love-note. The Guru has shown me the True Word of the Shabad. The self-willed manmukhs will regret and repent. My wandering mind became steady, when I recognized the True One. The Teachings of Truth are forever new; the love of the Shabad is forever fresh. O Nanak, through the Glance of Grace of the True Lord, celestial peace is obtained; let's meet Him, O my sisters and companions. || 3 || My desire has been fulfilled — my Friend has come to my home. At the Union of husband and wife, the songs of rejoicing were sung. Singing the songs of joyful praise and love to Him, the soul-bride's mind is thrilled and delighted. My friends are happy, and my enemies are unhappy; meditating on the True Lord, the true profit is obtained. With her palms pressed together, the soul-bride prays, that she may remain immersed in the Love of her Lord, night and day.

O Nanak, the Husband Lord and the soul-bride revel together; my desires are fulfilled. || 4 || 1 || GAUREE, CHHANT, FIRST MEHL: Hear me, O my Dear Husband God — I am all alone in the wilderness. How can I find comfort without You, O my Carefree Husband God? The soul-bride cannot live without her Husband; the night is so painful for her. Sleep does not come. I am in love with my Beloved. Please, listen to my prayer! Other than my Beloved, no one cares for me; I cry all alone in the wilderness. O Nanak, the bride meets Him when He causes her to meet Him; without her Beloved, she suffers in pain. || 1 || She is separated from her Husband Lord — who can unite her with Him? Tasting His Love, she meets Him, through the Beautiful Word of His Shabad. Adorned with the Shabad, she obtains her Husband, and her body is illuminated with the lamp of spiritual wisdom. Listen, O my friends and companions — she who is at peace dwells upon the True Lord and His True Praises. Meeting the True Guru, she is ravished and enjoyed by her Husband Lord; she blossoms forth with the Ambrosial Word of His Bani. O Nanak, the Husband Lord enjoys His bride when she is pleasing to His Mind. || 2 || Fascination with Maya made her homeless; the false are cheated by falsehood. How can the noose around her neck be untied, without the Most Beloved Guru? One who loves the Beloved Lord, and reflects upon the Shabad, belongs to Him. How can giving donations to charities and countless cleansing baths wash off the filth within the heart? Without the Naam, no one attains salvation. Stubborn self-discipline and living in the wilderness are of no use at all. O Nanak, the home of Truth is attained through the Shabad. How can the Mansion of His Presence be known through duality? || 3 || True is Your Name, O Dear Lord; True is contemplation of Your Shabad. True is the Mansion of Your Presence, O Dear Lord, and True is trade in Your Name. Trade in Your Name is very sweet; the devotees earn this profit night and day. Other than this, I can think of no other merchandise. So chant the Naam each and every moment. The account is read; by the Grace of the True Lord and good karma, the Perfect Lord is obtained. O Nanak, the Nectar of the Name is so sweet. Through the Perfect True Guru, it is obtained. || 4 || 2 ||

RAAG GAUREE POORBEE, CHHANT, THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. BY GURU'S GRACE:

The soul-bride offers her prayers to her Dear Lord; she dwells upon His Glorious Virtues. She cannot live without her Beloved Lord, for a moment, even for an instant. She cannot live without her Beloved Lord; without the Guru, the Mansion of His Presence is not found. Whatever the Guru says, she should surely do, to extinguish the fire of desire. The Lord is True; there is no one except Him. Without serving Him, peace is not found. O Nanak, that soul-bride, whom the Lord Himself unites, is united with Him; He Himself merges with her. || 1 || The life-night of the soul-bride is blessed and joyful, when she focuses her consciousness on her Dear Lord. She serves the True Guru with love; she eradicates selfishness from within. Eradicating selfishness and conceit from within, and singing the Glorious Praises of the Lord, she is in love with the Lord, night and day.

Listen, dear friends and companions of the soul — immerse yourselves in the Word of the Guru's Shabad. Dwell upon the Lord's Glories, and you shall be loved by your Husband, embracing love for the Naam, the Name of the Lord. O Nanak, the soul-bride who wears the necklace of the Lord's Name around her neck is loved by her Husband Lord. || 2 || The soul-bride who is without her beloved Husband is all alone. She is cheated by the love of duality, without the Word of the Guru's Shabad. Without the Shabad of her Beloved, how can she cross over the treacherous ocean? Attachment to Maya has led her astray. Ruined by falsehood, she is deserted by her Husband Lord. The soul-bride does not attain the Mansion of His Presence. But she who is attuned to the Guru's Shabad is intoxicated with celestial love; night and day, she remains absorbed in Him. O Nanak, that soul-bride who remains constantly steeped in His Love, is blended by the Lord into Himself. || 3 || If the Lord merges us with Himself, we are merged with Him. Without the Dear Lord, who can merge us with Him? Without our Beloved Guru, who can dispel our doubt? Through the Guru, doubt is dispelled. O my mother, this is the way to meet Him; this is how the soul-bride finds peace. Without serving the Guru, there is only pitch darkness. Without the Guru, the Way is not found. That wife who is intuitively imbued with the color of His Love, contemplates the Word of the Guru's Shabad. O Nanak, the soul-bride obtains the Lord as her Husband, by enshrining love for the Beloved Guru. || 4 || 1 || GAUREE, THIRD MEHL: Without my Husband, I am utterly dishonored. Without my Husband Lord, how can I live, O my mother? Without my Husband, sleep does not come, and my body is not adorned with my bridal dress. The bridal dress looks beautiful upon my body, when I am pleasing to my Husband Lord. Following the Guru's Teachings, my consciousness is focused on Him. I become His happy soul-bride forever, when I serve the True Guru; I sit in the Lap of the Guru. Through the Word of the Guru's Shabad, the soul-bride meets her Husband Lord, who ravishes and enjoys her. The Naam, the Name of the Lord, is the only profit in this world. O Nanak, the soul-bride is loved by her Husband, when she dwells upon the Glorious Praises of the Lord. || 1 || The soul-bride enjoys the Love of her Beloved. Imbued with His Love night and day, she contemplates the Word of the Guru's Shabad. Contemplating the Guru's Shabad, she conquers her ego, and in this way, she meets her Beloved. She is the happy soul-bride of her Lord, who is forever imbued with the Love of the True Name of her Beloved. Abiding in the Company of our Guru, we grasp the Ambrosial Nectar; we conquer and cast out our sense of duality. O Nanak, the soul-bride attains her Husband Lord, and forgets all her pains. || 2 || The soul-bride has forgotten her Husband Lord, because of love and emotional attachment to Maya. The false bride is attached to falsehood; the insincere one is cheated by insincerity. She who drives out her falsehood, and acts according to the Guru's Teachings, does not lose her life in the gamble. One who serves the Word of the Guru's Shabad is absorbed in the True Lord; she eradicates egotism from within. So let the Name of the Lord abide within your heart; decorate yourself in this way. O Nanak, the soul-bride who takes the Support of the True Name is intuitively absorbed in the Lord. || 3 || Meet me, O my Dear Beloved. Without You, I am totally dishonored. Sleep does not come to my eyes, and I have no desire for food or water. I have no desire for food or water, and I am dying from the pain of separation. Without my Husband Lord, how can I find peace?

I offer my prayers to the Guru; if it pleases the Guru, He shall unite me with Himself. The Giver of peace has united me with Himself; He Himself has come to my home to meet me. O Nanak, the soul-bride is forever the Lord's favorite wife; her Husband Lord does not die, and He shall never leave. || 4 || 2 || GAUREE, THIRD MEHL: The soul-bride is pierced through with the sublime essence of the Lord, in intuitive peace and poise. The Enticer of hearts has enticed her, and her sense of duality has been easily dispelled. Her sense of duality has been easily dispelled, and the soul-bride obtains her Husband Lord; following the Guru's Teachings, she makes merry. This body is filled to overflowing with falsehood, deception and the commission of sins. The Gurmukh practices that devotional worship, by which the celestial music wells up; without this devotional worship, filth is not removed. O Nanak, the soul-bride who sheds selfishness and conceit from within, is dear to her Beloved. || 1 || The soul-bride has found her Husband Lord, through the love and affection of the Guru. She passes her life-night sleeping in peace, enshrining the Lord in her heart. Enshrining Him deep within her heart night and day, she meets her Beloved, and her pains depart. Deep within the mansion of her inner being, she enjoys her Husband Lord, reflecting upon the Guru's Teachings. She drinks deeply of the Nectar of the Naam, day and night; she conquers and casts off her sense of duality. O Nanak, the happy soul-bride meets her True Lord, through the Infinite Love of the Guru. || 2 || Come, and shower Your Mercy upon me, my most Darling, Dear Beloved. The soul-bride offers her prayers to You, to adorn her with the True Word of Your Shabad. Adorned with the True Word of Your Shabad, she conquers her ego, and as Gurmukh, her affairs are resolved. Throughout the ages, the One Lord is True; through the Guru's Wisdom, He is known. The self-willed manmukh is engrossed in sexual desire, and tormented by emotional attachment. With whom should she lodge her complaints? O Nanak, the self-willed manmukh finds no place of rest, without the most Beloved Guru. || 3 || The bride is foolish, ignorant and unworthy. Her Husband Lord is Unapproachable and Incomparable. He Himself unites us in His Union; He Himself forgives us. The soul-bride's Beloved Husband Lord is the Forgiver of sins; He is contained in each and every heart. The True Guru has made me understand this understanding, that the Lord is obtained through love, affection and loving devotion. She remains forever in bliss, day and night; she remains immersed in His Love, night and day. O Nanak, that soul-bride who obtains the nine treasures, intuitively obtains her Husband Lord. || 4 || 3 || GAUREE, THIRD MEHL: The sea of Maya is agitated and turbulent; how can anyone cross over this terrifying world-ocean? Make the Lord's Name your boat, and install the Word of the Shabad as the boatman. With the Shabad installed as the boatman, the Lord Himself shall take you across. In this way, the difficult ocean is crossed. The Gurmukh obtains devotional worship of the Lord, and thus remains dead while yet alive. In an instant, the Lord's Name erases his sinful mistakes, and his body becomes pure. O Nanak, through the Lord's Name, emancipation is obtained, and the slag iron is transformed into gold. || 1 ||

Men and women are obsessed with sex; they do not know the Way of the Lord's Name. Mother, father, children and siblings are very dear, but they drown, even without water. They are drowned to death without water — they do not know the path of salvation, and they wander around the world in egotism. All those who come into the world shall depart. Only those who contemplate the Guru shall be saved. Those who become Gurmukh and chant the Lord's Name, save themselves and save their families as well. O Nanak, the Naam, the Name of the Lord, abides deep within their hearts; through the Guru's Teachings, they meet their Beloved. || 2 || Without the Lord's Name, nothing is stable. This world is just a drama. Implant true devotional worship within your heart, and trade in the Name of the Lord. Trade in the Lord's Name is infinite and unfathomable. Through the Guru's Teachings, this wealth is obtained. This selfless service, meditation and devotion is true, if you eliminate selfishness and conceit from within. I am senseless, foolish, idiotic and blind, but the True Guru has placed me on the Path. O Nanak, the Gurmukhs are adorned with the Shabad; night and day, they sing the Glorious Praises of the Lord. || 3 || He Himself acts, and inspires others to act; He Himself embellishes us with the Word of His Shabad. He Himself is the True Guru, and He Himself is the Shabad; in each and every age, He loves His devotees. In age after age, He loves His devotees; the Lord Himself adorns them, and He Himself enjoins them to worship Him with devotion. He Himself is All-knowing, and He Himself is All-seeing; He inspires us to serve Him. He Himself is the Giver of merits, and the Destroyer of demerits; He causes His Name to dwell within our hearts. Nanak is forever a sacrifice to the True Lord, who Himself is the Doer, the Cause of causes. || 4 || 4 || GAUREE, THIRD MEHL: Serve the Guru, O my dear soul; meditate on the Lord's Name. Do not leave me, O my dear soul — you shall find the Lord while sitting within the home of your own being. You shall obtain the Lord while sitting within the home of your own being, focusing your consciousness constantly upon the Lord, with true intuitive faith. Serving the Guru brings great peace; they alone do it, whom the Lord inspires to do so. They plant the seed of the Name, and the Name sprouts within; the Name abides within the mind. O Nanak, glorious greatness rests in the True Name; It is obtained by perfect pre-ordained destiny. || 1 || The Name of the Lord is so sweet, O my dear; taste it, and focus your consciousness on it. Taste the sublime essence of the Lord with your tongue, my dear, and renounce the pleasures of other tastes. You shall obtain the everlasting essence of the Lord when it pleases the Lord; your tongue shall be adorned with the Word of His Shabad. Meditating on the Naam, the Name of the Lord, a lasting peace is obtained; so remain lovingly focused on the Naam. From the Naam we originate, and into the Naam we shall pass; through the Naam, we are absorbed in the Truth. O Nanak, the Naam is obtained through the Guru's Teachings; He Himself attaches us to it. || 2 || Working for someone else, O my dear, is like forsaking the bride, and going to foreign countries. In duality, no one has ever found peace, O my dear; you are greedy for corruption and greed. Greedy for corruption and greed, and deluded by doubt, how can anyone find peace? Working for strangers is very painful; doing so, one sells himself and loses his faith in the Dharma.

Bound by Maya, the mind is not stable. Each and every moment, it suffers in pain. O Nanak, the pain of Maya is taken away by focusing one's consciousness on the Word of the Guru's Shabad. || 3 || The self-willed manmukhs are foolish and crazy, O my dear; they do not enshrine the Shabad within their minds. The delusion of Maya has made them blind, O my dear; how can they find the Way of the Lord? How can they find the Way, without the Will of the True Guru? The manmukhs foolishly display themselves. The Lord's servants are forever comfortable. They focus their consciousness on the Guru's Feet. Those unto whom the Lord shows His Mercy, sing the Glorious Praises of the Lord forever. O Nanak, the jewel of the Naam, the Name of the Lord, is the only profit in this world. The Lord Himself imparts this understanding to the Gurmukh. || 4 || 5 || 7 ||

RAAG GAUREE, CHHANT, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My mind has become sad and depressed; how can I see God, the Great Giver? My Friend and Companion is the Dear Lord, the Guru, the Architect of Destiny. The One Lord, the Architect of Destiny, is the Master of the Goddess of Wealth; how can I, in my sadness, meet You? My hands serve You, and my head is at Your Feet. My mind, dishonored, yearns for the Blessed Vision of Your Darshan. With each and every breath, I think of You, day and night; I do not forget You, for an instant, even for a moment. O Nanak, I am thirsty, like the sparrow-hawk; how can I meet God, the Great Giver? || 1 || I offer this one prayer — please listen, O my Beloved Husband Lord. My mind and body are enticed, beholding Your wondrous play. Beholding Your wondrous play, I am enticed; but how can the sad, forlorn bride find contentment? My Lord is Meritorious, Merciful and Eternally Young; He is overflowing with all excellences. The fault is not with my Husband Lord, the Giver of peace; I am separated from Him by my own mistakes. Prays Nanak, please be merciful to me, and return home, O my Beloved Husband Lord. || 2 || I surrender my mind, I surrender my whole body; I surrender all my lands. I surrender my head to that beloved friend, who brings me news of God. I have offered my head to the Guru, the most exalted; He has shown me that God is with me. In an instant, all suffering is removed. I have obtained all my mind's desires. Day and night, the soul-bride makes merry; all her anxieties are erased. Prays Nanak, I have met the Husband Lord of my longing. || 3 || My mind is filled with bliss, and congratulations are pouring in. My Darling Beloved has come home to me, and all my desires have been satisfied. I have met my Sweet Lord and Master of the Universe, and my companions sing the songs of joy. All my friends and relatives are happy, and all traces of my enemies have been removed. The unstruck melody vibrates in my home, and the bed has been made up for my Beloved. Prays Nanak, I am in celestial bliss.

I have obtained the Lord, the Giver of peace, as my Husband. || 4 || 1 || GAUREE, FIFTH MEHL: O Mohan, your temple is so lofty, and your mansion is unsurpassed. O Mohan, your gates are so beautiful. They are the worship-houses of the Saints. In these incomparable worship-houses, they continually sing Kirtan, the Praises of their Lord and Master. Where the Saints and the Holy gather together, there they meditate on you. Be Kind and Compassionate, O Merciful Lord; be Merciful to the meek. Prays Nanak, I thirst for the Blessed Vision of Your Darshan; receiving Your Darshan, I am totally at peace. || 1 || O Mohan, your speech is incomparable; wondrous are your ways. O Mohan, you believe in the One. Everything else is dust to you. You adore the One Lord, the Unknowable Lord and Master; His Power gives Support to all. Through the Guru's Word, you have captured the heart of the Primal Being, the Lord of the World. You Yourself move, and You Yourself stand still; You Yourself support the whole creation. Prays Nanak, please preserve my honor; all Your servants seek the Protection of Your Sanctuary. || 2 || O Mohan, the Sat Sangat, the True Congregation, meditates on you; they meditate on the Blessed Vision of Your Darshan. O Mohan, the Messenger of Death does not even approach those who meditate on You, at the last moment. The Messenger of Death cannot touch those who meditate on You single-mindedly. Those who worship and adore You in thought, word and deed, obtain all fruits and rewards. Those who are foolish and stupid, filthy with urine and manure, become all-knowing upon gaining the Blessed Vision of Your Darshan. Prays Nanak, Your Kingdom is Eternal, O Perfect Primal Lord God. || 3 || O Mohan, you have blossomed forth with the flower of your family. O Mohan, your children, friends, siblings and relatives have all been saved. You save those who give up their egotistical pride, upon gaining the Blessed Vision of Your Darshan. The Messenger of Death does not even approach those who call you 'blessed'. Your Virtues are unlimited — they cannot be described, O True Guru, Primal Being, Destroyer of demons. Prays Nanak, Yours is that Anchor, holding onto which the whole world is saved. || 4 || 2 || GAUREE, FIFTH MEHL, SHALOK: Countless sinners have been purified; I am a sacrifice, over and over again, to You. O Nanak, meditation on the Lord's Name is the fire which burns away sinful mistakes like straw. || 1 || CHHANT: Meditate, O my mind, on the Lord God, the Lord of the Universe, the Lord, the Master of Wealth. Meditate, O my mind, on the Lord, the Destroyer of ego, the Giver of salvation, who cuts away the noose of agonizing death. Meditate lovingly on the Lotus Feet of the Lord, the Destroyer of distress, the Protector of the poor, the Lord of excellence. The treacherous path of death and the terrifying ocean of fire are crossed over by meditating in remembrance on the Lord, even for an instant. Meditate day and night on the Lord, the Destroyer of desire, the Purifier of pollution. Prays Nanak, please be Merciful to me, O Cherisher of the world, Lord of the Universe, Lord of wealth. || 1 || O my mind, remember the Lord in meditation; He is the Destroyer of pain, the Eradicator of fear, the Sovereign Lord King. He is the Greatest Lover, the Merciful Master, the Enticer of the mind, the Support of His devotees — this is His very nature.

The Perfect Lord is the Lover of His devotees; He fulfills the desires of the mind. He lifts us up out of the deep, dark pit; enshrine His Name within your mind. The gods, the Siddhas, the angels, the heavenly singers, the silent sages and the devotees sing Your countless Glorious Praises. Prays Nanak, please be merciful to me, O Supreme Lord God, my King. || 2 || O my mind, be conscious of the Supreme Lord God, the Transcendent Lord, who wields all power. He is All-powerful, the Embodiment of compassion. He is the Master of each and every heart; He is the Support of the breath of life. He is the Giver of the breath of life, of mind, body and soul. He is Infinite, Inaccessible and Unfathomable. The All-powerful Lord is our Sanctuary; He is the Enticer of the mind, who banishes all sorrows. All illnesses, sufferings and pains are dispelled, by chanting the Name of the Lord. Prays Nanak, please be merciful to me, All-powerful Lord; You are the Wielder of all power. || 3 || O my mind, sing the Glorious Praises of the Imperishable, Eternal, Merciful Master, the Highest of all. The One Lord is the Sustainer of the Universe, the Great Giver; He is the Cherisher of all. The Cherisher Lord is so very merciful and wise; He is compassionate to all. The pains of death, greed and emotional attachment simply vanish, when God comes to dwell in the soul. When the Lord is thoroughly pleased, then one's service becomes perfectly fruitful. Prays Nanak, my desires are fulfilled by meditating on the Lord, Merciful to the meek. || 4 || 3 || GAUREE, FIFTH MEHL: Listen, O my companions: let's join together and make the effort, to surrender to our Husband Lord. Renouncing our pride, let's charm Him with the potion of devotional worship, and the mantra of the Holy Saints. O my companions, when He comes under our power, He shall never leave us again. This is the good nature of the Lord God. O Nanak, God dispels the fear of old age, death and hell; He purifies His beings. || 1 || Listen, O my companions, to my sincere prayer: let's make this firm resolve. In the peaceful poise of intuitive bliss, violence will be gone, as we sing the Glorious Praises of the Lord of the Universe. Our pains and troubles shall be eradicated, and our doubts shall be dispelled; we will receive the fruits of our minds' desires. O Nanak, meditate on the Naam, the Name of the Supreme Lord God, the Perfect, Transcendent Lord. || 2 || O my companions, I yearn for Him continually; I invoke His Blessings, and pray that God may fulfill my hopes. I thirst for His Feet, and I long for the Blessed Vision of His Darshan; I look for Him everywhere. I search for traces of the Lord in the Society of the Saints; they will unite me with the All-powerful Primal Lord God. O Nanak, those humble, noble beings who meet the Lord, the Giver of peace, are very blessed, O my mother. || 3 || O my companions, now I dwell with my Beloved Husband; my mind and body are attuned to the Lord. Listen, O my companions: now I sleep well, since I found my Husband Lord. My doubts have been dispelled, and I have found intuitive peace and tranquility through my Lord and Master. I have been enlightened, and my heart-lotus has blossomed forth. I have obtained God, the Inner-knower, the Searcher of hearts, as my Husband; O Nanak, my marriage shall last forever. || 4 || 4 || 2 || 5 || 11 ||

One Universal Creator God. By the Grace of the True Guru:

GAUREE, BAAVAN AKHREE ~ THE 52 LETTERS, FIFTH MEHL:

SHALOK: The Divine Guru is my mother, the Divine Guru is my father; the Divine Guru is my Transcendent Lord and Master. The Divine Guru is my companion, the Destroyer of ignorance; the Divine Guru is my relative and brother. The Divine Guru is the Giver, the Teacher of the Lord's Name. The Divine Guru is the Mantra which never fails. The Divine Guru is the Image of peace, truth and wisdom. The Divine Guru is the Philosopher's Stone — touching it, one is transformed. The Divine Guru is the sacred shrine of pilgrimage, and the pool of divine ambrosia; bathing in the Guru's wisdom, one experiences the Infinite. The Divine Guru is the Creator, and the Destroyer of all sins; the Divine Guru is the Purifier of sinners. The Divine Guru existed at the primal beginning, throughout the ages, in each and every age. The Divine Guru is the Mantra of the Lord's Name; chanting it, one is saved. O God, please be merciful to me, that I may be with the Divine Guru; I am a foolish sinner, but holding onto Him, I am carried across. The Divine Guru is the True Guru, the Supreme Lord God, the Transcendent Lord; Nanak bows in humble reverence to the Lord, the Divine Guru. || 1 || SHALOK: He Himself acts, and causes others to act; He Himself can do everything. O Nanak, the One Lord is pervading everywhere; there has never been any other, and there never shall be. || 1 || PAUREE: ONG: I humbly bow in reverence to the One Universal Creator, to the Holy True Guru. In the beginning, in the middle, and in the end, He is the Formless Lord. He Himself is in the absolute state of primal meditation; He Himself is in the seat of peace. He Himself listens to His Own Praises. He Himself created Himself. He is His Own Father, He is His Own Mother. He Himself is subtle and etheric; He Himself is manifest and obvious. O Nanak, His wondrous play cannot be understood. || 1 || O God, Merciful to the meek, please be kind to me, that my mind might become the dust of the feet of Your Saints. || Pause || SHALOK: He Himself is formless, and also formed; the One Lord is without attributes, and also with attributes. Describe the One Lord as One, and Only One; O Nanak, He is the One, and the many. || 1 || PAUREE: ONG: The One Universal Creator created the Creation through the Word of the Primal Guru. He strung it upon His one thread. He created the diverse expanse of the three qualities. From formless, He appeared as form. The Creator has created the creation of all sorts. The attachment of the mind has led to birth and death. He Himself is above both, untouched and unaffected. O Nanak, He has no end or limitation. || 2 || SHALOK: Those who gather Truth, and the riches of the Lord's Name, are rich and very fortunate. O Nanak, truthfulness and purity are obtained from Saints such as these. || 1 || PAUREE: SASSA: True, True, True is that Lord. No one is separate from the True Primal Lord. They alone enter the Lord's Sanctuary, whom the Lord inspires to enter. Meditating, meditating in remembrance, they sing and preach the Glorious Praises of the Lord. Doubt and skepticism do not affect them at all. They behold the manifest glory of the Lord. They are the Holy Saints — they reach this destination. Nanak is forever a sacrifice to them. || 3 || SHALOK: Why are you crying out for riches and wealth? All this emotional attachment to Maya is false.

Without the Naam, the Name of the Lord, O Nanak, all are reduced to dust. || 1 || PAUREE: DHADHA: The dust of the feet of the Saints is sacred. Blessed are those whose minds are filled with this longing. They do not seek wealth, and they do not desire paradise. They are immersed in the deep love of their Beloved, and the dust of the feet of the Holy. How can worldly affairs affect those who do not abandon the One Lord, and who go nowhere else? One whose heart is filled with God's Name, O Nanak, is a perfect spiritual being of God. || 4 || SHALOK: By all sorts of religious robes, knowledge, meditation and stubborn-mindedness, no one has ever met God. Says Nanak, those upon whom God showers His Mercy, are devotees of spiritual wisdom. || 1 || PAUREE: NGANGA: Spiritual wisdom is not obtained by mere words of mouth. It is not obtained through the various debates of the Shaastras and scriptures. They alone are spiritually wise, whose minds are firmly fixed on the Lord. Hearing and telling stories, no one attains Yoga. They alone are spiritually wise, who remain firmly committed to the Lord's Command. Heat and cold are all the same to them. The true people of spiritual wisdom are the Gurmukhs, who contemplate the essence of reality; O Nanak, the Lord showers His Mercy upon them. || 5 || SHALOK: Those who have come into the world without understanding are like animals and beasts. O Nanak, those who become Gurmukh understand; upon their foreheads is such pre-ordained destiny. || 1 || PAUREE: They have come into this world to meditate on the One Lord. But ever since their birth, they have been enticed by the fascination of Maya. Upside-down in the chamber of the womb, they performed intense meditation. They remembered God in meditation with each and every breath. But now, they are entangled in things which they must leave behind. They forget the Great Giver from their minds. O Nanak, those upon whom the Lord showers His Mercy, do not forget Him, here or hereafter. || 6 || SHALOK: By His Command, we come, and by His Command, we go; no one is beyond His Command. Coming and going in reincarnation is ended, O Nanak, for those whose minds are filled with the Lord. || 1 || PAUREE: This soul has lived in many wombs. Enticed by sweet attachment, it has been trapped in reincarnation. This Maya has subjugated beings through the three qualities. Maya has infused attachment to itself in each and every heart. O friend, tell me some way, by which I may swim across this treacherous ocean of Maya. The Lord showers His Mercy, and leads us to join the Sat Sangat, the True Congregation. O Nanak, Maya does not even come near. || 7 || SHALOK: God Himself causes one to perform good and bad actions. The beast indulges in egotism, selfishness and conceit; O Nanak, without the Lord, what can anyone do? || 1 || PAUREE: The One Lord Himself is the Cause of all actions. He Himself distributes sins and noble acts. In this age, people are attached as the Lord attaches them. They receive that which the Lord Himself gives. No one knows His limits. Whatever He does, comes to pass. From the One, the entire expanse of the Universe emanated. O Nanak, He Himself is our Saving Grace. || 8 || SHALOK: Man remains engrossed in women and playful pleasures; the tumult of his passion is like the dye of the safflower, which fades away all too soon.

O Nanak, seek God's Sanctuary, and your selfishness and conceit shall be taken away. || 1 || PAUREE: O mind: without the Lord, whatever you are involved in shall bind you in chains. The faithless cynic does those deeds which will never allow him to be emancipated. Acting in egotism, selfishness and conceit, the lovers of rituals carry the unbearable load. When there is no love for the Naam, then these rituals are corrupt. The rope of death binds those who are in love with the sweet taste of Maya. Deluded by doubt, they do not understand that God is always with them. When their accounts are called for, they shall not be released; their wall of mud cannot be washed clean. One who is made to understand — O Nanak, that Gurmukh obtains immaculate understanding. || 9 || SHALOK: One whose bonds are cut away joins the Saadh Sangat, the Company of the Holy. Those who are imbued with the Love of the One Lord, O Nanak, take on the deep and lasting color of His Love. || 1 || PAUREE: RARRA: Dye this heart of yours in the color of the Lord's Love. Meditate on the Name of the Lord, Har, Har — chant it with your tongue. In the Court of the Lord, no one shall speak harshly to you. Everyone shall welcome you, saying, "Come, and sit down." In that Mansion of the Lord's Presence, you shall find a home. There is no birth or death, or destruction there. One who has such karma written on his forehead, O Nanak, has the wealth of the Lord in his home. || 10 || SHALOK: Greed, falsehood, corruption and emotional attachment entangle the blind and the foolish. Bound down by Maya, O Nanak, a foul odor clings to them. || 1 || PAUREE: LALLA: People are entangled in the love of corrupt pleasures; they are drunk with the wine of egotistical intellect and Maya. In this Maya, they are born and die. People act according to the Hukam of the Lord's Command. No one is perfect, and no one is imperfect. No one is wise, and no one is foolish. Wherever the Lord engages someone, there he is engaged. O Nanak, our Lord and Master is forever detached. || 11 || SHALOK: My Beloved God, the Sustainer of the World, the Lord of the Universe, is deep, profound and unfathomable. There is no other like Him; O Nanak, He is not worried. || 1 || PAUREE: LALLA: There is no one equal to Him. He Himself is the One; there shall never be any other. He is now, He has been, and He shall always be. No one has ever found His limit. In the ant and in the elephant, He is totally pervading. The Lord, the Primal Being, is known by everyone everywhere. That one, unto whom the Lord has given His Love — O Nanak, that Gurmukh chants the Name of the Lord, Har, Har. || 12 || SHALOK: One who knows the taste of the Lord's sublime essence, intuitively enjoys the Lord's Love. O Nanak, blessed, blessed, blessed are the Lord's humble servants; how fortunate is their coming into the world! || 1 || PAUREE: How fruitful is the coming into the world, of those whose tongues celebrate the Praises of the Name of the Lord, Har, Har. They come and dwell with the Saadh Sangat, the Company of the Holy; night and day, they lovingly meditate on the Naam. Blessed is the birth of those humble beings who are attuned to the Naam; the Lord, the Architect of Destiny, bestows His Kind Mercy upon them. They are born only once — they shall not be reincarnated again. O Nanak, they are absorbed into the Blessed Vision of the Lord's Darshan. || 13 || SHALOK: Chanting it, the mind is filled with bliss; love of duality is eliminated, and pain, distress and desires are quenched.

O Nanak, immerse yourself in the Naam, the Name of the Lord. || 1 || PAUREE: YAYYA: Burn away duality and evil-mindedness. Give them up, and sleep in intuitive peace and poise. Yaya: Go, and seek the Sanctuary of the Saints; with their help, you shall cross over the terrifying world-ocean. Yaya: One who weaves the One Name into his heart, does not have to take birth again. Yaya: This human life shall not be wasted, if you take the Support of the Perfect Guru. O Nanak, one whose heart is filled with the One Lord finds peace. || 14 || SHALOK: The One who dwells deep within the mind and body is your friend here and hereafter. The Perfect Guru has taught me, O Nanak, to chant His Name continually. || 1 || PAUREE: Night and day, meditate in remembrance on the One who will be your Help and Support in the end. This poison shall last for only a few days; everyone must depart, and leave it behind. Who is our mother, father, son and daughter? Household, wife, and other things shall not go along with you. So gather that wealth which shall never perish, so that you may go to your true home with honor. In this Dark Age of Kali Yuga, those who sing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy — O Nanak, they do not have to endure reincarnation again. || 15 || SHALOK: He may be very handsome, born into a highly respected family, very wise, a famous spiritual teacher, prosperous and wealthy; but even so, he is looked upon as a corpse, O Nanak, if he does not love the Lord God. || 1 || PAUREE: NGANGA: He may be a scholar of the six Shaastras. He may practice inhaling, exhaling and holding the breath. He may practice spiritual wisdom, meditation, pilgrimages to sacred shrines and ritual cleansing baths. He may cook his own food, and never touch anyone else's; he may live in the wilderness like a hermit. But if he does not enshrine love for the Lord's Name within his heart, then everything he does is transitory. Even an untouchable pariah is superior to him, O Nanak, if the Lord of the World abides in his mind. || 16 || SHALOK: He wanders around in the four quarters and in the ten directions, according to the dictates of his karma. Pleasure and pain, liberation and reincarnation, O Nanak, come according to one's pre-ordained destiny. || 1 || PAUREE: KAKKA: He is the Creator, the Cause of causes. No one can erase His pre-ordained plan. Nothing can be done a second time. The Creator Lord does not make mistakes. To some, He Himself shows the Way. While He causes others to wander miserably in the wilderness. He Himself has set His own play in motion. Whatever He gives, O Nanak, that is what we receive. || 17 || SHALOK: People continue to eat and consume and enjoy, but the Lord's warehouses are never exhausted. So many chant the Name of the Lord, Har, Har; O Nanak, they cannot be counted. || 1 || PAUREE: KHAKHA: The All-powerful Lord lacks nothing; whatever He is to give, He continues to give — let anyone go anywhere he pleases. The wealth of the Naam, the Name of the Lord, is a treasure to spend; it is the capital of His devotees. With tolerance, humility, bliss and intuitive poise, they continue to meditate on the Lord, the Treasure of excellence. Those, unto whom the Lord shows His Mercy, play happily and blossom forth. Those who have the wealth of the Lord's Name in their homes are forever wealthy and beautiful. Those who are blessed with the Lord's Glance of Grace suffer neither torture, nor pain, nor punishment.

O Nanak, those who are pleasing to God become perfectly successful. || 18 || SHALOK: See, that even by calculating and scheming in their minds, people must surely depart in the end. Hopes and desires for transitory things are erased for the Gurmukh; O Nanak, the Name alone brings true health. || 1 || PAUREE: GAGGA: Chant the Glorious Praises of the Lord of the Universe with each and every breath; meditate on Him forever. How can you rely on the body? Do not delay, my friend; there is nothing to stand in Death's way — neither in childhood, nor in youth, nor in old age. That time is not known, when the noose of Death shall come and fall on you. See, that even spiritual scholars, those who meditate, and those who are clever shall not stay in this place. Only the fool clings to that, which everyone else has abandoned and left behind. By Guru's Grace, one who has such good destiny written on his forehead remembers the Lord in meditation. O Nanak, blessed and fruitful is the coming of those who obtain the Beloved Lord as their Husband. || 19 || SHALOK: I have searched all the Shaastras and the Vedas, and they say nothing except this: "In the beginning, throughout the ages, now and forevermore, O Nanak, the One Lord alone exists." || 1 || PAUREE: GHAGHA: Put this into your mind, that there is no one except the Lord. There never was, and there never shall be. He is pervading everywhere. You shall be absorbed into Him, O mind, if you come to His Sanctuary. In this Dark Age of Kali Yuga, only the Naam, the Name of the Lord, shall be of any real use to you. So many work and slave continually, but they come to regret and repent in the end. Without devotional worship of the Lord, how can they find stability? They alone taste the supreme essence, and drink in the Ambrosial Nectar, O Nanak, unto whom the Lord, the Guru, gives it. || 20 || SHALOK: He has counted all the days and the breaths, and placed them in people's destiny; they do not increase or decrease one little bit. Those who long to live in doubt and emotional attachment, O Nanak, are total fools. || 1 || PAUREE: NGANGA: Death seizes those whom God has made into faithless cynics. They are born and they die, enduring countless incarnations; they do not realize the Lord, the Supreme Soul. They alone find spiritual wisdom and meditation, whom the Lord blesses with His Mercy; no one is emancipated by counting and calculating. The vessel of clay shall surely break. They alone live, who, while alive, meditate on the Lord. They are respected, O Nanak, and do not remain hidden. || 21 || SHALOK: Focus your consciousness on His Lotus Feet, and the inverted lotus of your heart shall blossom forth. The Lord of the Universe Himself becomes manifest, O Nanak, through the Teachings of the Saints. || 1 || PAUREE: CHACHA: Blessed, blessed is that day, when I became attached to the Lord's Lotus Feet. After wandering around in the four quarters and the ten directions, God showed His Mercy to me, and then I obtained the Blessed Vision of His Darshan. By pure lifestyle and meditation, all duality is removed. In the Saadh Sangat, the Company of the Holy, the mind becomes immaculate. Anxieties are forgotten, and the One Lord alone is seen, O Nanak, by those whose eyes are anointed with the ointment of spiritual wisdom. || 22 || SHALOK: The heart is cooled and soothed, and the mind is at peace, chanting and singing the Glorious Praises of the Lord of the Universe. Show such Mercy, O God, that Nanak may become the slave of Your slaves. || 1 || PAUREE: CHHACHHA: I am Your child-slave. I am the water-carrier of the slave of Your slaves. Chhachha:

I long to become the dust under the feet of Your Saints. Please shower me with Your Mercy, O Lord God! I have given up my excessive cleverness and scheming, and I have taken the support of the Saints as my mind's support. Even a puppet of ashes attains the supreme status, O Nanak, if it has the help and support of the Saints. || 23 || SHALOK: Practicing oppression and tyranny, he puffs himself up; he acts in corruption with his frail, perishable body. He is bound by his egotistical intellect; O Nanak, salvation comes only through the Naam, the Name of the Lord. || 1 || PAUREE: JAJJA: When someone, in his ego, believes that he has become something, he is caught in his error, like a parrot in a trap. When he believes, in his ego, that he is a devotee and a spiritual teacher, then, in the world hereafter, the Lord of the Universe shall have no regard for him at all. When he believes himself to be a preacher, he is merely a peddler wandering over the earth. But one who conquers his ego in the Company of the Holy, O Nanak, meets the Lord. || 24 || SHALOK: Rise early in the morning, and chant the Naam; worship and adore the Lord, night and day. Anxiety shall not afflict you, O Nanak, and your misfortune shall vanish. || 1 || PAUREE: JHAJHA: Your sorrows shall depart, when you deal with the Lord's Name. The faithless cynic dies in sorrow and pain; his heart is filled with the love of duality. Your evil deeds and sins shall fall away, O my mind, listening to the ambrosial speech in the Society of the Saints. Sexual desire, anger and wickedness fall away, O Nanak, from those who are blessed by the Mercy of the Lord of the World. || 25 || SHALOK: You can try all sorts of things, but you still cannot remain here, my friend. But you shall live forevermore, O Nanak, if you vibrate and love the Naam, the Name of the Lord, Har, Har. || 1 || PAUREE: NYANYA: Know this as absolutely correct, that that this ordinary love shall come to an end. You may count and calculate as much as you want, but you cannot count how many have arisen and departed. Whoever I see shall perish. With whom should I associate? Know this as true in your consciousness, that the love of Maya is false. He alone knows, and he alone is a Saint, who is free of doubt. He is lifted up and out of the deep dark pit; the Lord is totally pleased with him. God's Hand is All-powerful; He is the Creator, the Cause of causes. O Nanak, praise the One, who joins us to Himself. || 26 || SHALOK: The bondage of birth and death is broken and peace is obtained, by serving the Holy. O Nanak, may I never forget from my mind, the Treasure of Virtue, the Sovereign Lord of the Universe. || 1 || PAUREE: Work for the One Lord; no one returns empty-handed from Him. When the Lord abides within your mind, body, mouth and heart, then whatever you desire shall come to pass. He alone obtains the Lord's service, and the Mansion of His Presence, unto whom the Holy Saint is compassionate. He joins the Saadh Sangat, the Company of the Holy, only when the Lord Himself shows His Mercy. I have searched and searched, across so many worlds, but without the Name, there is no peace. The Messenger of Death retreats from those who dwell in the Saadh Sangat. Again and again, I am forever devoted to the Saints. O Nanak, my sins from so long ago have been erased. || 27 || SHALOK: Those beings, with whom the Lord is thoroughly pleased, meet with no obstacles at His Door.

Those humble beings whom God has made His own, O Nanak, are blessed, so very blessed. || 1 || PAUREE: T'HAT'HA: Those who have abandoned all else, and who cling to the One Lord alone, do not make trouble for anyone's mind. Those who are totally absorbed and preoccupied with Maya are dead; they do not find happiness anywhere. One who dwells in the Society of the Saints finds a great peace; the Ambrosial Nectar of the Naam becomes sweet to his soul. That humble being, who is pleasing to his Lord and Master — O Nanak, his mind is cooled and soothed. || 28 || SHALOK: I bow down, and fall to the ground in humble adoration, countless times, to the All-powerful Lord, who possesses all powers. Please protect me, and save me from wandering, God. Reach out and give Nanak Your Hand. || 1 || PAUREE: DADDA: This is not your true place; you must know where that place really is. You shall come to realize the way to that place, through the Word of the Guru's Shabad. This place, here, is established by hard work, but not one iota of this shall go there with you. The value of that place beyond is known only to those, upon whom the Perfect Lord God casts His Glance of Grace. That permanent and true place is obtained in the Saadh Sangat, the Company of the Holy; O Nanak, those humble beings do not waver or wander. || 29 || SHALOK: When the Righteous Judge of Dharma begins to destroy someone, no one can place any obstacle in His Way. O Nanak, those who join the Saadh Sangat and meditate on the Lord are saved. || 1 || PAUREE: DHADHA: Where are you going, wandering and searching? Search instead within your own mind. God is with you, so why do you wander around from forest to forest? In the Saadh Sangat, the Company of the Holy, tear down the mound of your frightful, egotistical pride. You shall find peace, and abide in intuitive bliss; gazing upon the Blessed Vision of God's Darshan, you shall be delighted. One who has such a mound as this, dies and suffers the pain of reincarnation through the womb. One who is intoxicated by emotional attachment, entangled in egotism, selfishness and conceit, shall continue coming and going in reincarnation. Slowly and steadily, I have now surrendered to the Holy Saints; I have come to their Sanctuary. God has cut away the noose of my pain; O Nanak, He has merged me into Himself. || 30 || SHALOK: Where the Holy people constantly vibrate the Kirtan of the Praises of the Lord of the Universe, O Nanak — the Righteous Judge says, "Do not approach that place, O Messenger of Death, or else neither you nor I shall escape!" || 1 || PAUREE: NANNA: One who conquers his own soul, wins the battle of life. One who dies, while fighting against egotism and alienation, becomes sublime and beautiful. One who eradicates his ego, remains dead while yet alive, through the Teachings of the Perfect Guru. He conquers his mind, and meets the Lord; he is dressed in robes of honor. He does not claim anything as his own; the One Lord is his Anchor and Support. Night and day, he continually contemplates the Almighty, Infinite Lord God. He makes his mind the dust of all; such is the karma of the deeds he does. Understanding the Hukam of the Lord's Command, he attains everlasting peace. O Nanak, such is his pre-ordained destiny. || 31 || SHALOK: I offer my body, mind and wealth to anyone who can unite me with God. O Nanak, my doubts and fears have been dispelled, and the Messenger of Death does not see me any longer. || 1 || PAUREE: TATTA: Embrace love for the Treasure of Excellence, the Sovereign Lord of the Universe. You shall obtain the fruits of your mind's desires, and your burning thirst shall be quenched.

One whose heart is filled with the Name shall have no fear on the path of death. He shall obtain salvation, and his intellect shall be enlightened; he will find his place in the Mansion of the Lord's Presence. Neither wealth, nor household, nor youth, nor power shall go along with you. In the Society of the Saints, meditate in remembrance on the Lord. This alone shall be of use to you. There will be no burning at all, when He Himself takes away your fever. O Nanak, the Lord Himself cherishes us; He is our Mother and Father. || 32 || SHALOK: They have grown weary, struggling in all sorts of ways; but they are not satisfied, and their thirst is not quenched. Gathering in and hoarding what they can, the faithless cynics die, O Nanak, but the wealth of Maya does not go with them in the end. || 1 || PAUREE: T'HAT'HA: Nothing is permanent — why do you stretch out your feet? You commit so many fraudulent and deceitful actions as you chase after Maya. You work to fill up your bag, you fool, and then you fall down exhausted. But this shall be of no use to you at all at that very last instant. You shall find stability only by vibrating upon the Lord of the Universe, and accepting the Teachings of the Saints. Embrace love for the One Lord forever — this is true love! He is the Doer, the Cause of causes. All ways and means are in His Hands alone. Whatever You attach me to, to that I am attached; O Nanak, I am just a helpless creature. || 33 || SHALOK: His slaves have gazed upon the One Lord, the Giver of everything. They continue to contemplate Him with each and every breath; O Nanak, the Blessed Vision of His Darshan is their Support. || 1 || PAUREE: DADDA: The One Lord is the Great Giver; He is the Giver to all. There is no limit to His Giving. His countless warehouses are filled to overflowing. The Great Giver is alive forever. O foolish mind, why have you forgotten Him? No one is at fault, my friend. God created the bondage of emotional attachment to Maya. He Himself removes the pains of the Gurmukh; O Nanak, he is fulfilled. || 34 || SHALOK: O my soul, grasp the Support of the One Lord; give up your hopes in others. O Nanak, meditating on the Naam, the Name of the Lord, your affairs shall be resolved. || 1 || PAUREE: DHADHA: The mind's wanderings cease, when one comes to dwell in the Society of the Saints. If the Lord is Merciful from the very beginning, then one's mind is enlightened. Those who have the true wealth are the true bankers. The Lord, Har, Har, is their wealth, and they trade in His Name. Patience, glory and honor come to those who listen to the Name of the Lord, Har, Har. That Gurmukh whose heart remains merged with the Lord, O Nanak, obtains glorious greatness. || 35 || SHALOK: O Nanak, one who chants the Naam, and meditates on the Naam with love inwardly and outwardly, receives the Teachings from the Perfect Guru; he joins the Saadh Sangat, the Company of the Holy, and does not fall into hell. || 1 || PAUREE: NANNA: Those whose minds and bodies are filled with the Naam, the Name of the Lord, shall not fall into hell. Those Gurmukhs who chant the treasure of the Naam, are not destroyed by the poison of Maya. Those who have been given the Mantra of the Naam by the Guru, shall not be turned away.

They are filled and fulfilled with the Ambrosial Nectar of the Lord, the Treasure of sublime wealth; O Nanak, the unstruck celestial melody vibrates for them. || 36 || SHALOK: The Guru, the Supreme Lord God, preserved my honor, when I renounced hypocrisy, emotional attachment and corruption. O Nanak, worship and adore the One, who has no end or limitation. || 1 || PAUREE: PAPPA: He is beyond estimation; His limits cannot be found. The Sovereign Lord King is inaccessible; He is the Purifier of sinners. Millions of sinners are purified; they meet the Holy, and chant the Ambrosial Naam, the Name of the Lord. Deception, fraud and emotional attachment are eliminated, by those who are protected by the Lord of the World. He is the Supreme King, with the royal canopy above His Head. O Nanak, there is no other at all. || 37 || SHALOK: The noose of Death is cut, and one's wanderings cease; victory is obtained, when one conquers his own mind. O Nanak, eternal stability is obtained from the Guru, and one's day-to-day wanderings cease. || 1 || PAUREE: FAFFA: After wandering and wandering for so long, you have come; in this Dark Age of Kali Yuga, you have obtained this human body, so very difficult to obtain. This opportunity shall not come into your hands again. So chant the Naam, the Name of the Lord, and the noose of Death shall be cut away. You shall not have to come and go in reincarnation over and over again, if you chant and meditate on the One and Only Lord. Shower Your Mercy, O God, Creator Lord, and unite poor Nanak with Yourself. || 38 || SHALOK: Hear my prayer, O Supreme Lord God, Merciful to the meek, Lord of the World. The dust of the feet of the Holy is peace, wealth, great enjoyment and pleasure for Nanak. || 1 || PAUREE: BABBA: One who knows God is a Brahmin. A Vaishnaav is one who, as Gurmukh, lives the righteous life of Dharma. One who eradicates his own evil is a brave warrior; no evil even approaches him. Man is bound by the chains of his own egotism, selfishness and conceit. The spiritually blind place the blame on others. But all debates and clever tricks are of no use at all. O Nanak, he alone comes to know, whom the Lord inspires to know. || 39 || SHALOK: The Destroyer of fear, the Eradicator of sin and sorrow — enshrine that Lord in your mind. One whose heart abides in the Society of the Saints, O Nanak, does not wander around in doubt. || 1 || PAUREE: BHABHA: Cast out your doubt and delusion — this world is just a dream. The angelic beings, goddesses and gods are deluded by doubt. The Siddhas and seekers, and even Brahma are deluded by doubt. Wandering around, deluded by doubt, people are ruined. It is so very difficult and treacherous to cross over this ocean of Maya. That Gurmukh who has eradicated doubt, fear and attachment, O Nanak, obtains supreme peace. || 40 || SHALOK: Maya clings to the mind, and causes it to waver in so many ways. When You, O Lord, restrain someone from asking for wealth, then, O Nanak, he comes to love the Name. || 1 || PAUREE: MAMMA: The beggar is so ignorant — the Great Giver continues to give. He is All-knowing. Whatever He gives, He gives once and for all. O foolish mind, why do you complain, and cry out so loud? Whenever you ask for something, you ask for worldly things; no one has obtained happiness from these. If you must ask for a gift, then ask for the One Lord.

O Nanak, by Him, you shall be saved. || 41 || SHALOK: Perfect is the intellect, and most distinguished is the reputation, of those whose minds are filled with the Mantra of the Perfect Guru. Those who come to know their God, O Nanak, are very fortunate. || 1 || PAUREE: MAMMA: Those who understand God's mystery are satisfied, joining the Saadh Sangat, the Company of the Holy. They look upon pleasure and pain as the same. They are exempt from incarnation into heaven or hell. They live in the world, and yet they are detached from it. The Sublime Lord, the Primal Being, is totally pervading each and every heart. In His Love, they find peace. O Nanak, Maya does not cling to them at all. || 42 || SHALOK: Listen, my dear friends and companions: without the Lord, there is no salvation. O Nanak, one who falls at the Feet of the Guru, has his bonds cut away. || 1 || PAUREE: YAYYA: People try all sorts of things, but without the One Name, how far can they succeed? Those efforts, by which emancipation may be attained — those efforts are made in the Saadh Sangat, the Company of the Holy. Everyone has this idea of salvation, but without meditation, there can be no salvation. The All-powerful Lord is the boat to carry us across. O Lord, please save these worthless beings! Those whom the Lord Himself instructs in thought, word and deed — O Nanak, their intellect is enlightened. || 43 || SHALOK: Do not be angry with anyone else; look within your own self instead. Be humble in this world, O Nanak, and by His Grace you shall be carried across. || 1 || PAUREE: RARRA: Be the dust under the feet of all. Give up your egotistical pride, and the balance of your account shall be written off. Then, you shall win the battle in the Court of the Lord, O Siblings of Destiny. As Gurmukh, lovingly attune yourself to the Lord's Name. Your evil ways shall be slowly and steadily blotted out, by the Shabad, the Incomparable Word of the Perfect Guru. You shall be imbued with the Lord's Love, and intoxicated with the Nectar of the Naam. O Nanak, the Lord, the Guru, has given this gift. || 44 || SHALOK: The afflictions of greed, falsehood and corruption abide in this body. Drinking in the Ambrosial Nectar of the Lord's Name, Har, Har, O Nanak, the Gurmukh abides in peace. || 1 || PAUREE: LALLA: One who takes the medicine of the Naam, the Name of the Lord, is cured of his pain and sorrow in an instant. One whose heart is filled with the medicine of the Naam, is not infested with disease, even in his dreams. The medicine of the Lord's Name is in all hearts, O Siblings of Destiny. Without the Perfect Guru, no one knows how to prepare it. When the Perfect Guru gives the instructions to prepare it, then, O Nanak, one does not suffer illness again. || 45 || SHALOK: The All-pervading Lord is in all places. There is no place where He does not exist. Inside and outside, He is with you. O Nanak, what can be hidden from Him? || 1 || PAUREE: WAWWA: Do not harbor hatred against anyone. In each and every heart, God is contained. The All-pervading Lord is permeating and pervading the oceans and the land. How rare are those who, by Guru's Grace, sing of Him. Hatred and alienation depart from those who, as Gurmukh, listen to the Kirtan of the Lord's Praises.

O Nanak, one who becomes Gurmukh chants the Name of the Lord, Har, Har, and rises above all social classes and status symbols. || 46 || SHALOK: Acting in egotism, selfishness and conceit, the foolish, ignorant, faithless cynic wastes his life. He dies in agony, like one dying of thirst; O Nanak, this is because of the deeds he has done. || 1 || PAUREE: RARRA: Conflict is eliminated in the Saadh Sangat, the Company of the Holy; meditate in adoration on the Naam, the Name of the Lord, the essence of karma and Dharma. When the Beautiful Lord abides within the heart, conflict is erased and ended. The foolish, faithless cynic picks arguments — his heart is filled with corruption and egotistical intellect. RARRA: For the Gurmukh, conflict is eliminated in an instant, O Nanak, through the Teachings. || 47 || SHALOK: O mind, grasp the Support of the Holy Saint; give up your clever arguments. One who has the Guru's Teachings within his mind, O Nanak, has good destiny inscribed upon his forehead. || 1 || PAUREE: SASSA: I have now entered Your Sanctuary, Lord; I am so tired of reciting the Shaastras, the Simritees and the Vedas. I searched and searched and searched, and now I have come to realize, that without meditating on the Lord, there is no emancipation. With each and every breath, I make mistakes. You are All-powerful, endless and infinite. I seek Your Sanctuary — please save me, Merciful Lord! Nanak is Your child, O Lord of the World. || 48 || SHALOK: When selfishness and conceit are erased, peace comes, and the mind and body are healed. O Nanak, then He comes to be seen — the One who is worthy of praise. || 1 || PAUREE: KHAKHA: Praise and extol Him on High, who fills the empty to over-flowing in an instant. When the mortal being becomes totally humble, then he meditates night and day on God, the Detached Lord of Nirvaanaa. If it pleases the Will of our Lord and Master, then He blesses us with peace. Such is the Infinite, Supreme Lord God. He forgives countless sins in an instant. O Nanak, our Lord and Master is merciful forever. || 49 || SHALOK: I speak the Truth — listen, O my mind: take to the Sanctuary of the Sovereign Lord King. Give up all your clever tricks, O Nanak, and He shall absorb you into Himself. || 1 || PAUREE: SASSA: Give up your clever tricks, you ignorant fool! God is not pleased with clever tricks and commands. You may practice a thousand forms of cleverness, but not even one will go along with you in the end. Meditate on that Lord, that Lord, day and night. O soul, He alone shall go along with you. Those whom the Lord Himself commits to the service of the Holy, O Nanak, are not afflicted by suffering. || 50 || SHALOK: Chanting the Name of the Lord, Har, Har, and keeping it in your mind, you shall find peace. O Nanak, the Lord is pervading everywhere; He is contained in all spaces and interspaces. || 1 || PAUREE: Behold! The Lord God is totally pervading each and every heart. Forever and ever, the Guru's wisdom has been the Destroyer of pain. Quieting the ego, ecstasy is obtained. Where the ego does not exist, God Himself is there. The pain of birth and death is removed, by the power of the Society of the Saints. He becomes kind to those who lovingly enshrine the Name of the Merciful Lord within their hearts, in the Society of the Saints.

In this world, no one accomplishes anything by himself. O Nanak, everything is done by God. || 51 || SHALOK: Because of the balance due on his account, he can never be released; he makes mistakes each and every moment. O Forgiving Lord, please forgive me, and carry Nanak across. || 1 || PAUREE: The sinner is unfaithful to himself; he is ignorant, with shallow understanding. He does not know the essence of all, the One who gave him body, soul and peace. For the sake of personal profit and Maya, he goes out, searching in the ten directions. He does not enshrine the Generous Lord God, the Great Giver, in his mind, even for an instant. Greed, falsehood, corruption and emotional attachment — these are what he collects within his mind. The worst perverts, thieves and slanderers — he passes his time with them. But if it pleases You, Lord, then You forgive the counterfeit along with the genuine. O Nanak, if it pleases the Supreme Lord God, then even a stone will float on water. || 52 || SHALOK: Eating, drinking, playing and laughing, I have wandered through countless incarnations. Please, God, lift me up and out of the terrifying world-ocean. Nanak seeks Your Support. || 1 || PAUREE: Playing, playing, I have been reincarnated countless times, but this has only brought pain. Troubles are removed, when one meets with the Holy; immerse yourself in the Word of the True Guru. Adopting an attitude of tolerance, and gathering truth, partake of the Ambrosial Nectar of the Name. When my Lord and Master showed His Great Mercy, I found peace, happiness and bliss. My merchandise has arrived safely, and I have made a great profit; I have returned home with honor. The Guru has given me great consolation, and the Lord God has come to meet me. He Himself has acted, and He Himself acts. He was in the past, and He shall be in the future. O Nanak, praise the One, who is contained in each and every heart. || 53 || SHALOK: O God, I have come to Your Sanctuary, O Merciful Lord, Ocean of compassion. One whose mind is filled with the One Word of the Lord, O Nanak, becomes totally blissful. || 1 || PAUREE: In the Word, God established the three worlds. Created from the Word, the Vedas are contemplated. From the Word, came the Shaastras, Simritees and Puraanas. From the Word, came the sound current of the Naad, speeches and explanations. From the Word, comes the way of liberation from fear and doubt. From the Word, come religious rituals, karma, sacredness and Dharma. In the visible universe, the Word is seen. O Nanak, the Supreme Lord God remains unattached and untouched. || 54 || SHALOK: With pen in hand, the Inaccessible Lord writes man's destiny on his forehead. The Lord of Incomparable Beauty is involved with all. I cannot describe Your Praises with my mouth, O Lord. Nanak is fascinated, gazing upon the Blessed Vision of Your Darshan; he is a sacrifice to You. || 1 || PAUREE: O Immovable Lord, O Supreme Lord God, Imperishable, Destroyer of sins: O Perfect, All-pervading Lord, Destroyer of pain, Treasure of virtue: O Companion, Formless, Absolute Lord, Support of all: O Lord of the Universe, Treasure of excellence, with clear eternal understanding: Most Remote of the Remote, Lord God: You are, You were, and You shall always be. O Constant Companion of the Saints, You are the Support of the unsupported. O my Lord and Master, I am Your slave. I am worthless, I have no worth at all.

Nanak: grant me the Gift of Your Name, Lord, that I may string it and keep it within my heart. || 55 || SHALOK: The Divine Guru is our mother, the Divine Guru is our father; the Divine Guru is our Lord and Master, the Transcendent Lord. The Divine Guru is my companion, the Destroyer of ignorance; the Divine Guru is my relative and brother. The Divine Guru is the Giver, the Teacher of the Lord's Name. The Divine Guru is the Mantra which never fails. The Divine Guru is the image of peace, truth and wisdom. The Divine Guru is the Philosopher's Stone — touching it, one is transformed. The Divine Guru is the sacred shrine of pilgrimage, and the pool of divine nectar; bathing in the Guru's wisdom, one experiences the Infinite. The Divine Guru is the Creator, and the Destroyer of all sins; the Divine Guru is the Purifier of sinners. The Divine Guru existed in the very beginning, throughout the ages, in each and every age. The Divine Guru is the Mantra of the Lord's Name; chanting it, one is saved. O God, please be merciful to me, that I may be with the Divine Guru; I am a foolish sinner, but holding onto Him, I will be carried across. The Divine Guru is the True Guru, the Supreme Lord God, the Transcendent Lord; Nanak bows in humble reverence to the Lord, the Divine Guru. || 1 || Read this Shalok at the beginning, and at the end. ||

GAUREE SUKHMANI, FIFTH MEHL, SHALOK:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I bow to the Primal Guru. I bow to the Guru of the ages. I bow to the True Guru. I bow to the Great, Divine Guru. || 1 || ASHTAPADEE: Meditate, meditate, meditate in remembrance of Him, and find peace. Worry and anguish shall be dispelled from your body. Remember in praise the One who pervades the whole Universe. His Name is chanted by countless people, in so many ways. The Vedas, the Puraanas and the Simritees, the purest of utterances, were created from the One Word of the Name of the Lord. That one, in whose soul the One Lord dwells — the praises of his glory cannot be recounted. Those who yearn only for the blessing of Your Darshan — Nanak: save me along with them! || 1 || Sukhmani: Peace of Mind, the Nectar of the Name of God. The minds of the devotees abide in a joyful peace. || Pause || Remembering God, one does not have to enter into the womb again. Remembering God, the pain of death is dispelled. Remembering God, death is eliminated. Remembering God, one's enemies are repelled. Remembering God, no obstacles are met. Remembering God, one remains awake and aware, night and day. Remembering God, one is not touched by fear. Remembering God, one does not suffer sorrow. The meditative remembrance of God is in the Company of the Holy. All treasures, O Nanak, are in the Love of the Lord. || 2 || In the remembrance of God are wealth, miraculous spiritual powers and the nine treasures. In the remembrance of God are knowledge, meditation and the essence of wisdom. In the remembrance of God are chanting, intense meditation and devotional worship. In the remembrance of God, duality is removed. In the remembrance of God are purifying baths at sacred shrines of pilgrimage. In the remembrance of God, one attains honor in the Court of the Lord. In the remembrance of God, one becomes good. In the remembrance of God, one flowers in fruition.

They alone remember Him in meditation, whom He inspires to meditate. Nanak grasps the feet of those humble beings. || 3 || The remembrance of God is the highest and most exalted of all. In the remembrance of God, many are saved. In the remembrance of God, thirst is quenched. In the remembrance of God, all things are known. In the remembrance of God, there is no fear of death. In the remembrance of God, hopes are fulfilled. In the remembrance of God, the filth of the mind is removed. The Ambrosial Naam, the Name of the Lord, is absorbed into the heart. God abides upon the tongues of His Saints. Nanak is the servant of the slave of His slaves. || 4 || Those who remember God are wealthy. Those who remember God are honorable. Those who remember God are approved. Those who remember God are the most distinguished persons. Those who remember God are not lacking. Those who remember God are the rulers of all. Those who remember God dwell in peace. Those who remember God are immortal and eternal. They alone hold to the remembrance of Him, unto whom He Himself shows His Mercy. Nanak begs for the dust of their feet. || 5 || Those who remember God generously help others. Those who remember God — to them, I am forever a sacrifice. Those who remember God — their faces are beautiful. Those who remember God abide in peace. Those who remember God conquer their souls. Those who remember God have a pure and spotless lifestyle. Those who remember God experience all sorts of joys. Those who remember God abide near the Lord. By the Grace of the Saints, one remains awake and aware, night and day. O Nanak, this meditative remembrance comes only by perfect destiny. || 6 || Remembering God, one's works are accomplished. Remembering God, one never grieves. Remembering God, one speaks the Glorious Praises of the Lord. Remembering God, one is absorbed into the state of intuitive ease. Remembering God, one attains the unchanging position. Remembering God, the heart-lotus blossoms forth. Remembering God, the unstruck melody vibrates. The peace of the meditative remembrance of God has no end or limitation. They alone remember Him, upon whom God bestows His Grace. Nanak seeks the Sanctuary of those humble beings. || 7 || Remembering the Lord, His devotees are famous and radiant. Remembering the Lord, the Vedas were composed. Remembering the Lord, we become Siddhas, celibates and givers. Remembering the Lord, the lowly become known in all four directions. For the remembrance of the Lord, the whole world was established. Remember, remember in meditation the Lord, the Creator, the Cause of causes. For the remembrance of the Lord, He created the whole creation. In the remembrance of the Lord, He Himself is Formless. By His Grace, He Himself bestows understanding. O Nanak, the Gurmukh attains the remembrance of the Lord. || 8 || 1 || SHALOK: O Destroyer of the pains and the suffering of the poor, O Master of each and every heart, O Masterless One: I have come seeking Your Sanctuary.

O God, please be with Nanak! || 1 || ASHTAPADEE: Where there is no mother, father, children, friends or siblings — O my mind, there, only the Naam, the Name of the Lord, shall be with you as your help and support. Where the great and terrible Messenger of Death shall try to crush you, there, only the Naam shall go along with you. Where the obstacles are so very heavy, the Name of the Lord shall rescue you in an instant. By performing countless religious rituals, you shall not be saved. The Name of the Lord washes off millions of sins. As Gurmukh, chant the Naam, O my mind. O Nanak, you shall obtain countless joys. || 1 || The rulers of the all the world are unhappy; one who chants the Name of the Lord becomes happy. Acquiring hundreds of thousands and millions, your desires shall not be contained. Chanting the Name of the Lord, you shall find release. By the countless pleasures of Maya, your thirst shall not be quenched. Chanting the Name of the Lord, you shall be satisfied. Upon that path where you must go all alone, there, only the Lord's Name shall go with you to sustain you. On such a Name, O my mind, meditate forever. O Nanak, as Gurmukh, you shall obtain the state of supreme dignity. || 2 || You shall not be saved by hundreds of thousands and millions of helping hands. Chanting the Naam, you shall be lifted up and carried across. Where countless misfortunes threaten to destroy you, the Name of the Lord shall rescue you in an instant. Through countless incarnations, people are born and die. Chanting the Name of the Lord, you shall come to rest in peace. The ego is polluted by a filth which can never be washed off. The Name of the Lord erases millions of sins. Chant such a Name with love, O my mind. O Nanak, it is obtained in the Company of the Holy. || 3 || On that path where the miles cannot be counted, there, the Name of the Lord shall be your sustenance. On that journey of total, pitch-black darkness, the Name of the Lord shall be the Light with you. On that journey where no one knows you, with the Name of the Lord, you shall be recognized. Where there is awesome and terrible heat and blazing sunshine, there, the Name of the Lord will give you shade. Where thirst, O my mind, torments you to cry out, there, O Nanak, the Ambrosial Name, Har, Har, shall rain down upon you. || 4 || Unto the devotee, the Naam is an article of daily use. The minds of the humble Saints are at peace. The Name of the Lord is the Support of His servants. By the Name of the Lord, millions have been saved. The Saints chant the Praises of the Lord, day and night. Har, Har — the Lord's Name — the Holy use it as their healing medicine. The Lord's Name is the treasure of the Lord's servant. The Supreme Lord God has blessed His humble servant with this gift. Mind and body are imbued with ecstasy in the Love of the One Lord. O Nanak, careful and discerning understanding is the way of the Lord's humble servant. || 5 || The Name of the Lord is the path of liberation for His humble servants. With the food of the Name of the Lord, His servants are satisfied. The Name of the Lord is the beauty and delight of His servants. Chanting the Lord's Name, one is never blocked by obstacles. The Name of the Lord is the glorious greatness of His servants. Through the Name of the Lord, His servants obtain honor.

The Name of the Lord is the enjoyment and Yoga of His servants. Chanting the Lord's Name, there is no separation from Him. His servants are imbued with the service of the Lord's Name. O Nanak, worship the Lord, the Lord Divine, Har, Har. || 6 || The Lord's Name, Har, Har, is the treasure of wealth of His servants. The treasure of the Lord has been bestowed on His servants by God Himself. The Lord, Har, Har is the All-powerful Protection of His servants. His servants know no other than the Lord's Magnificence. Through and through, His servants are imbued with the Lord's Love. In deepest Samaadhi, they are intoxicated with the essence of the Naam. Twenty-four hours a day, His servants chant Har, Har. The devotees of the Lord are known and respected; they do not hide in secrecy. Through devotion to the Lord, many have been liberated. O Nanak, along with His servants, many others are saved. || 7 || This Elysian Tree of miraculous powers is the Name of the Lord. The Khaamadhayn, the cow of miraculous powers, is the singing of the Glory of the Lord's Name, Har, Har. Highest of all is the Lord's Speech. Hearing the Naam, pain and sorrow are removed. The Glory of the Naam abides in the hearts of His Saints. By the Saint's kind intervention, all guilt is dispelled. The Society of the Saints is obtained by great good fortune. Serving the Saint, one meditates on the Naam. There is nothing equal to the Naam. O Nanak, rare are those, who, as Gurmukh, obtain the Naam. || 8 || 2 || SHALOK: The many Shaastras and the many Simritees — I have seen and searched through them all. They are not equal to Har, Haray — O Nanak, the Lord's Invaluable Name. || 1 || ASHTAPADEE: Chanting, intense meditation, spiritual wisdom and all meditations; the six schools of philosophy and sermons on the scriptures; the practice of Yoga and righteous conduct; the renunciation of everything and wandering around in the wilderness; the performance of all sorts of works; donations to charities and offerings of jewels to fire; cutting the body apart and making the pieces into ceremonial fire offerings; keeping fasts and making vows of all sorts — none of these are equal to the contemplation of the Name of the Lord, O Nanak, if, as Gurmukh, one chants the Naam, even once. || 1 || You may roam over the nine continents of the world and live a very long life; you may become a great ascetic and a master of disciplined meditation and burn yourself in fire; you may give away gold, horses, elephants and land; you may practice techniques of inner cleansing and all sorts of Yogic postures; you may adopt the self-mortifying ways of the Jains and great spiritual disciplines; piece by piece, you may cut your body apart; but even so, the filth of your ego shall not depart. There is nothing equal to the Name of the Lord. O Nanak, as Gurmukh, chant the Naam, and obtain salvation. || 2 || With your mind filled with desire, you may give up your body at a sacred shrine of pilgrimage; but even so, egotistical pride shall not be removed from your mind. You may practice cleansing day and night, but the filth of your mind shall not leave your body. You may subject your body to all sorts of disciplines, but your mind will never be rid of its corruption. You may wash this transitory body with loads of water, but how can a wall of mud be washed clean? O my mind, the Glorious Praise of the Name of the Lord is the highest; O Nanak, the Naam has saved so many of the worst sinners. || 3 || Even with great cleverness, the fear of death clings to you.

You try all sorts of things, but your thirst is still not satisfied. Wearing various religious robes, the fire is not extinguished. Even making millions of efforts, you shall not be accepted in the Court of the Lord. You cannot escape to the heavens, or to the nether regions, if you are entangled in emotional attachment and the net of Maya. All other efforts are punished by the Messenger of Death, which accepts nothing at all, except meditation on the Lord of the Universe. Chanting the Name of the Lord, sorrow is dispelled. O Nanak, chant it with intuitive ease. || 4 || One who prays for the four cardinal blessings should commit himself to the service of the Saints. If you wish to erase your sorrows, sing the Name of the Lord, Har, Har, within your heart. If you long for honor for yourself, then renounce your ego in the Saadh Sangat, the Company of the Holy. If you fear the cycle of birth and death, then seek the Sanctuary of the Holy. Those who thirst for the Blessed Vision of God's Darshan — Nanak is a sacrifice, a sacrifice to them. || 5 || Among all persons, the supreme person is the one who gives up his egotistical pride in the Company of the Holy. One who sees himself as lowly, shall be accounted as the highest of all. One whose mind is the dust of all, recognizes the Name of the Lord, Har, Har, in each and every heart. One who eradicates cruelty from within his own mind, looks upon all the world as his friend. One who looks upon pleasure and pain as one and the same, O Nanak, is not affected by sin or virtue. || 6 || To the poor, Your Name is wealth. To the homeless, Your Name is home. To the dishonored, You, O God, are honor. To all, You are the Giver of gifts. O Creator Lord, Cause of causes, O Lord and Master, Inner-knower, Searcher of all hearts: You alone know Your own condition and state. You Yourself, God, are imbued with Yourself. You alone can celebrate Your Praises. O Nanak, no one else knows. || 7 || Of all religions, the best religion is to chant the Name of the Lord and maintain pure conduct. Of all religious rituals, the most sublime ritual is to erase the filth of the dirty mind in the Company of the Holy. Of all efforts, the best effort is to chant the Name of the Lord in the heart, forever. Of all speech, the most ambrosial speech is to hear the Lord's Praise and chant it with the tongue. Of all places, the most sublime place, O Nanak, is that heart in which the Name of the Lord abides. || 8 || 3 || SHALOK: You worthless, ignorant fool — dwell upon God forever. Cherish in your consciousness the One who created you; O Nanak, He alone shall go along with you. || 1 || ASHTAPADEE: Think of the Glory of the All-pervading Lord, O mortal; what is your origin, and what is your appearance? He who fashioned, adorned and decorated you — in the fire of the womb, He preserved you. In your infancy, He gave you milk to drink. In the flower of your youth, He gave you food, pleasure and understanding. As you grow old, family and friends are there to feed you as you rest.

This worthless person has not appreciated in the least, all the good deeds done for him. If you bless him with forgiveness, O Nanak, only then will he be saved. || 1 || By His Grace, you abide in comfort upon the earth. With your children, siblings, friends and spouse, you laugh. By His Grace, you drink in cool water. You have peaceful breezes and priceless fire. By His Grace, you enjoy all sorts of pleasures. You are provided with all the necessities of life. He gave you hands, feet, ears, eyes and tongue, and yet, you forsake Him and attach yourself to others. Such sinful mistakes cling to the blind fools; Nanak: uplift and save them, God! || 2 || From beginning to end, He is our Protector, and yet, the ignorant do not give their love to Him. Serving Him, the nine treasures are obtained, and yet, the foolish do not link their minds with Him. Our Lord and Master is Ever-present, forever and ever, and yet, the spiritually blind believe that He is far away. In His service, one obtains honor in the Court of the Lord, and yet, the ignorant fool forgets Him. Forever and ever, this person makes mistakes; O Nanak, the Infinite Lord is our Saving Grace. || 3 || Forsaking the jewel, they are engrossed with a shell. They renounce Truth and embrace falsehood. That which passes away, they believe to be permanent. That which is immanent, they believe to be far off. They struggle for what they must eventually leave. They turn away from the Lord, their Help and Support, who is always with them. They wash off the sandalwood paste; like donkeys, they are in love with the mud. They have fallen into the deep, dark pit. Nanak: lift them up and save them, O Merciful Lord God! || 4 || They belong to the human species, but they act like animals. They curse others day and night. Outwardly, they wear religious robes, but within is the filth of Maya. They cannot conceal this, no matter how hard they try. Outwardly, they display knowledge, meditation and purification, but within clings the dog of greed. The fire of desire rages within; outwardly they apply ashes to their bodies. There is a stone around their neck — how can they cross the unfathomable ocean? Those, within whom God Himself abides — O Nanak, those humble beings are intuitively absorbed in the Lord. || 5 || By listening, how can the blind find the path? Take hold of his hand, and then he can reach his destination. How can a riddle be understood by the deaf? Say ‘night’, and he thinks you said ‘day’. How can the mute sing the Songs of the Lord? He may try, but his voice will fail him. How can the cripple climb up the mountain? He simply cannot go there. O Creator, Lord of Mercy — Your humble servant prays; Nanak: by Your Grace, please save me. || 6 || The Lord, our Help and Support, is always with us, but the mortal does not remember Him. He shows love to his enemies. He lives in a castle of sand. He enjoys the games of pleasure and the tastes of Maya. He believes them to be permanent — this is the belief of his mind. Death does not even come to mind for the fool. Hate, conflict, sexual desire, anger, emotional attachment, falsehood, corruption, immense greed and deceit:

So many lifetimes are wasted in these ways. Nanak: uplift them, and redeem them, O Lord — show Your Mercy! || 7 || You are our Lord and Master; to You, I offer this prayer. This body and soul are all Your property. You are our mother and father; we are Your children. In Your Grace, there are so many joys! No one knows Your limits. O Highest of the High, Most Generous God, the whole creation is strung on Your thread. That which has come from You is under Your Command. You alone know Your state and extent. Nanak, Your slave, is forever a sacrifice. || 8 || 4 || SHALOK: One who renounces God the Giver, and attaches himself to other affairs — O Nanak, he shall never succeed. Without the Name, he shall lose his honor. || 1 || ASHTAPADEE: He obtains ten things, and puts them behind him; for the sake of one thing withheld, he forfeits his faith. But what if that one thing were not given, and the ten were taken away? Then, what could the fool say or do? Our Lord and Master cannot be moved by force. Unto Him, bow forever in adoration. That one, unto whose mind God seems sweet — all pleasures come to abide in his mind. One who abides by the Lord's Will, O Nanak, obtains all things. || 1 || God the Banker gives endless capital to the mortal, who eats, drinks and expends it with pleasure and joy. If some of this capital is later taken back by the Banker, the ignorant person shows his anger. He himself destroys his own credibility, and he shall not again be trusted. When one offers to the Lord, that which belongs to the Lord, and willingly abides by the Will of God's Order, the Lord will make him happy four times over. O Nanak, our Lord and Master is merciful forever. || 2 || The many forms of attachment to Maya shall surely pass away — know that they are transitory. People fall in love with the shade of the tree, and when it passes away, they feel regret in their minds. Whatever is seen, shall pass away; and yet, the blindest of the blind cling to it. One who gives her love to a passing traveler — nothing shall come into her hands in this way. O mind, the love of the Name of the Lord bestows peace. O Nanak, the Lord, in His Mercy, unites us with Himself. || 3 || False are body, wealth, and all relations. False are ego, possessiveness and Maya. False are power, youth, wealth and property. False are sexual desire and wild anger. False are chariots, elephants, horses and expensive clothes. False is the love of gathering wealth, and reveling in the sight of it. False are deception, emotional attachment and egotistical pride. False are pride and self-conceit. Only devotional worship is permanent, and the Sanctuary of the Holy. Nanak lives by meditating, meditating on the Lotus Feet of the Lord. || 4 || False are the ears which listen to the slander of others. False are the hands which steal the wealth of others.

False are the eyes which gaze upon the beauty of another's wife. False is the tongue which enjoys delicacies and external tastes. False are the feet which run to do evil to others. False is the mind which covets the wealth of others. False is the body which does not do good to others. False is the nose which inhales corruption. Without understanding, everything is false. Fruitful is the body, O Nanak, which takes to the Lord's Name. || 5 || The life of the faithless cynic is totally useless. Without the Truth, how can anyone be pure? Useless is the body of the spiritually blind, without the Name of the Lord. From his mouth, a foul smell issues forth. Without the remembrance of the Lord, day and night pass in vain, like the crop which withers without rain. Without meditation on the Lord of the Universe, all works are in vain, like the wealth of a miser, which lies useless. Blessed, blessed are those, whose hearts are filled with the Name of the Lord. Nanak is a sacrifice, a sacrifice to them. || 6 || He says one thing, and does something else. There is no love in his heart, and yet with his mouth he talks tall. The Omniscient Lord God is the Knower of all. He is not impressed by outward display. One who does not practice what he preaches to others, shall come and go in reincarnation, through birth and death. One whose inner being is filled with the Formless Lord — by his teachings, the world is saved. Those who are pleasing to You, God, know You. Nanak falls at their feet. || 7 || Offer your prayers to the Supreme Lord God, who knows everything. He Himself values His own creatures. He Himself, by Himself, makes the decisions. To some, He appears far away, while others perceive Him near at hand. He is beyond all efforts and clever tricks. He knows all the ways and means of the soul. Those with whom He is pleased are attached to the hem of His robe. He is pervading all places and interspaces. Those upon whom He bestows His favor, become His servants. Each and every moment, O Nanak, meditate on the Lord. || 8 || 5 || SHALOK: Sexual desire, anger, greed and emotional attachment — may these be gone, and egotism as well. Nanak seeks the Sanctuary of God; please bless me with Your Grace, O Divine Guru. || 1 || ASHTAPADEE: By His Grace, you partake of the thirty-six delicacies; enshrine that Lord and Master within your mind. By His Grace, you apply scented oils to your body; remembering Him, the supreme status is obtained. By His Grace, you dwell in the palace of peace; meditate forever on Him within your mind. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you enjoy tastes and pleasures; O Nanak, meditate forever on the One, who is worthy of meditation. || 1 || By His Grace, you wear silks and satins; why abandon Him, to attach yourself to another? By His Grace, you sleep in a cozy bed; O my mind, sing His Praises, twenty-four hours a day.

By His Grace, you are honored by everyone; with your mouth and with your tongue, chant His Praises. By His Grace, you remain in the Dharma; O mind, meditate continually on the Supreme Lord God. Meditating on God, you shall be honored in His Court; O Nanak, you shall return to your true home with honor. || 2 || By His Grace, you have a healthy, golden body; attune yourself to that Loving Lord. By His Grace, your honor is preserved; O mind, chant the Praises of the Lord, Har, Har, and find peace. By His Grace, all your deficits are covered; O mind, seek the Sanctuary of God, our Lord and Master. By His Grace, no one can rival you; O mind, with each and every breath, remember God on High. By His Grace, you obtained this precious human body; O Nanak, worship Him with devotion. || 3 || By His Grace, you wear decorations; O mind, why are you so lazy? Why don't you remember Him in meditation? By His Grace, you have horses and elephants to ride; O mind, never forget that God. By His Grace, you have land, gardens and wealth; keep God enshrined in your heart. O mind, the One who formed your form — standing up and sitting down, meditate always on Him. Meditate on Him — the One Invisible Lord; here and hereafter, O Nanak, He shall save you. || 4 || By His Grace, you give donations in abundance to charities; O mind, meditate on Him, twenty-four hours a day. By His Grace, you perform religious rituals and worldly duties; think of God with each and every breath. By His Grace, your form is so beautiful; constantly remember God, the Incomparably Beautiful One. By His Grace, you have such high social status; remember God always, day and night. By His Grace, your honor is preserved; by Guru's Grace, O Nanak, chant His Praises. || 5 || By His Grace, you listen to the sound current of the Naad. By His Grace, you behold amazing wonders. By His Grace, you speak ambrosial words with your tongue. By His Grace, you abide in peace and ease. By His Grace, your hands move and work. By His Grace, you are completely fulfilled. By His Grace, you obtain the supreme status. By His Grace, you are absorbed into celestial peace. Why forsake God, and attach yourself to another? By Guru's Grace, O Nanak, awaken your mind! || 6 || By His Grace, you are famous all over the world; never forget God from your mind. By His Grace, you have prestige; O foolish mind, meditate on Him! By His Grace, your works are completed; O mind, know Him to be close at hand. By His Grace, you find the Truth; O my mind, merge yourself into Him. By His Grace, everyone is saved; O Nanak, meditate, and chant His Chant. || 7 || Those, whom He inspires to chant, chant His Name. Those, whom He inspires to sing, sing the Glorious Praises of the Lord.

By God's Grace, enlightenment comes. By God's Kind Mercy, the heart-lotus blossoms forth. When God is totally pleased, He comes to dwell in the mind. By God's Kind Mercy, the intellect is exalted. All treasures, O Lord, come by Your Kind Mercy. No one obtains anything by himself. As You have delegated, so do we apply ourselves, O Lord and Master. O Nanak, nothing is in our hands. || 8 || 6 || SHALOK: Unapproachable and Unfathomable is the Supreme Lord God; whoever speaks of Him shall be liberated. Listen, O friends, Nanak prays, to the wonderful story of the Holy. || 1 || ASHTAPADEE: In the Company of the Holy, one's face becomes radiant. In the Company of the Holy, all filth is removed. In the Company of the Holy, egotism is eliminated. In the Company of the Holy, spiritual wisdom is revealed. In the Company of the Holy, God is understood to be near at hand. In the Company of the Holy, all conflicts are settled. In the Company of the Holy, one obtains the jewel of the Naam. In the Company of the Holy, one's efforts are directed toward the One Lord. What mortal can speak of the Glorious Praises of the Holy? O Nanak, the glory of the Holy people merges into God. || 1 || In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one flourishes forever. In the Company of the Holy, the five passions are brought to rest. In the Company of the Holy, one enjoys the essence of ambrosia. In the Company of the Holy, one becomes the dust of all. In the Company of the Holy, one's speech is enticing. In the Company of the Holy, the mind does not wander. In the Company of the Holy, the mind becomes stable. In the Company of the Holy, one is rid of Maya. In the Company of the Holy, O Nanak, God is totally pleased. || 2 || In the Company of the Holy, all one's enemies become friends. In the Company of the Holy, there is great purity. In the Company of the Holy, no one is hated. In the Company of the Holy, one's feet do not wander. In the Company of the Holy, no one seems evil. In the Company of the Holy, supreme bliss is known. In the Company of the Holy, the fever of ego departs. In the Company of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy. O Nanak, the Holy are at one with God. || 3 || In the Company of the Holy, the mind never wanders. In the Company of the Holy, one obtains everlasting peace. In the Company of the Holy, one grasps the Incomprehensible. In the Company of the Holy, one can endure the unendurable. In the Company of the Holy, one abides in the loftiest place. In the Company of the Holy, one attains the Mansion of the Lord's Presence. In the Company of the Holy, one's Dharmic faith is firmly established. In the Company of the Holy, one dwells with the Supreme Lord God. In the Company of the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy. || 4 || In the Company of the Holy, all one's family is saved. In the Company of the Holy, one's friends, acquaintances and relatives are redeemed. In the Company of the Holy, that wealth is obtained. Everyone benefits from that wealth. In the Company of the Holy, the Lord of Dharma serves. In the Company of the Holy, the divine, angelic beings sing God's Praises. In the Company of the Holy, one's sins fly away. In the Company of the Holy, one sings the Ambrosial Glories. In the Company of the Holy, all places are within reach.

O Nanak, in the Company of the Holy, one's life becomes fruitful. || 5 || In the Company of the Holy, there is no suffering. The Blessed Vision of their Darshan brings a sublime, happy peace. In the Company of the Holy, blemishes are removed. In the Company of the Holy, hell is far away. In the Company of the Holy, one is happy here and hereafter. In the Company of the Holy, the separated ones are reunited with the Lord. The fruits of one's desires are obtained. In the Company of the Holy, no one goes empty-handed. The Supreme Lord God dwells in the hearts of the Holy. O Nanak, listening to the sweet words of the Holy, one is saved. || 6 || In the Company of the Holy, listen to the Name of the Lord. In the Company of the Holy, sing the Glorious Praises of the Lord. In the Company of the Holy, do not forget Him from your mind. In the Company of the Holy, you shall surely be saved. In the Company of the Holy, God seems very sweet. In the Company of the Holy, He is seen in each and every heart. In the Company of the Holy, we become obedient to the Lord. In the Company of the Holy, we obtain the state of salvation. In the Company of the Holy, all diseases are cured. O Nanak, one meets with the Holy, by highest destiny. || 7 || The glory of the Holy people is not known to the Vedas. They can describe only what they have heard. The greatness of the Holy people is beyond the three qualities. The greatness of the Holy people is all-pervading. The glory of the Holy people has no limit. The glory of the Holy people is infinite and eternal. The glory of the Holy people is the highest of the high. The glory of the Holy people is the greatest of the great. The glory of the Holy people is theirs alone; O Nanak, there is no difference between the Holy people and God. || 8 || 7 || SHALOK: The True One is on his mind, and the True One is upon his lips. He sees only the One. O Nanak, these are the qualities of the God-conscious being. || 1 || ASHTAPADEE: The God-conscious being is always unattached, as the lotus in the water remains detached. The God-conscious being is always unstained, like the sun, which gives its comfort and warmth to all. The God-conscious being looks upon all alike, like the wind, which blows equally upon the king and the poor beggar. The God-conscious being has a steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another. This is the quality of the God-conscious being: O Nanak, his inherent nature is like a warming fire. || 1 || The God-conscious being is the purest of the pure; filth does not stick to water. The God-conscious being's mind is enlightened, like the sky above the earth. To the God-conscious being, friend and foe are the same. The God-conscious being has no egotistical pride. The God-conscious being is the highest of the high. Within his own mind, he is the most humble of all. They alone become God-conscious beings, O Nanak, whom God Himself makes so. || 2 || The God-conscious being is the dust of all. The God-conscious being knows the nature of the soul. The God-conscious being shows kindness to all. No evil comes from the God-conscious being. The God-conscious being is always impartial.

Nectar rains down from the glance of the God-conscious being. The God-conscious being is free from entanglements. The lifestyle of the God-conscious being is spotlessly pure. Spiritual wisdom is the food of the God-conscious being. O Nanak, the God-conscious being is absorbed in God's meditation. || 3 || The God-conscious being centers his hopes on the One alone. The God-conscious being shall never perish. The God-conscious being is steeped in humility. The God-conscious being delights in doing good to others. The God-conscious being has no worldly entanglements. The God-conscious being holds his wandering mind under control. The God-conscious being acts in the common good. The God-conscious being blossoms in fruitfulness. In the Company of the God-conscious being, all are saved. O Nanak, through the God-conscious being, the whole world meditates on God. || 4 || The God-conscious being loves the One Lord alone. The God-conscious being dwells with God. The God-conscious being takes the Naam as his Support. The God-conscious being has the Naam as his Family. The God-conscious being is awake and aware, forever and ever. The God-conscious being renounces his proud ego. In the mind of the God-conscious being, there is supreme bliss. In the home of the God-conscious being, there is everlasting bliss. The God-conscious being dwells in peaceful ease. O Nanak, the God-conscious being shall never perish. || 5 || The God-conscious being knows God. The God-conscious being is in love with the One alone. The God-conscious being is carefree. Pure are the Teachings of the God-conscious being. The God-conscious being is made so by God Himself. The God-conscious being is gloriously great. The Darshan, the Blessed Vision of the God-conscious being, is obtained by great good fortune. To the God-conscious being, I make my life a sacrifice. The God-conscious being is sought by the great god Shiva. O Nanak, the God-conscious being is Himself the Supreme Lord God. || 6 || The God-conscious being cannot be appraised. The God-conscious being has all within his mind. Who can know the mystery of the God-conscious being? Forever bow to the God-conscious being. The God-conscious being cannot be described in words. The God-conscious being is the Lord and Master of all. Who can describe the limits of the God-conscious being? Only the God-conscious being can know the state of the God-conscious being. The God-conscious being has no end or limitation. O Nanak, to the God-conscious being, bow forever in reverence. || 7 || The God-conscious being is the Creator of all the world. The God-conscious being lives forever, and does not die. The God-conscious being is the Giver of the way of liberation of the soul. The God-conscious being is the Perfect Supreme Being, who orchestrates all. The God-conscious being is the helper of the helpless. The God-conscious being extends his hand to all. The God-conscious being owns the entire creation.

The God-conscious being is himself the Formless Lord. The glory of the God-conscious being belongs to the God-conscious being alone. O Nanak, the God-conscious being is the Lord of all. || 8 || 8 || SHALOK: One who enshrines the Naam within the heart, who sees the Lord God in all, who, each and every moment, bows in reverence to the Lord Master — O Nanak, such a one is the true 'touch-nothing Saint', who emancipates everyone. || 1 || ASHTAPADEE: One whose tongue does not touch falsehood; whose mind is filled with love for the Blessed Vision of the Pure Lord, whose eyes do not gaze upon the beauty of others' wives, who serves the Holy and loves the Saints' Congregation, whose ears do not listen to slander against anyone, who deems himself to be the worst of all, who, by Guru's Grace, renounces corruption, who banishes the mind's evil desires from his mind, who conquers his sexual instincts and is free of the five sinful passions — O Nanak, among millions, there is scarcely one such 'touch-nothing Saint'. || 1 || The true Vaishnaav, the devotee of Vishnu, is the one with whom God is thoroughly pleased. He dwells apart from Maya. Performing good deeds, he does not seek rewards. Spotlessly pure is the religion of such a Vaishnaav; he has no desire for the fruits of his labors. He is absorbed in devotional worship and the singing of Kirtan, the songs of the Lord's Glory. Within his mind and body, he meditates in remembrance on the Lord of the Universe. He is kind to all creatures. He holds fast to the Naam, and inspires others to chant it. O Nanak, such a Vaishnaav obtains the supreme status. || 2 || The true Bhagaautee, the devotee of Adi Shakti, loves the devotional worship of God. He forsakes the company of all wicked people. All doubts are removed from his mind. He performs devotional service to the Supreme Lord God in all. In the Company of the Holy, the filth of sin is washed away. The wisdom of such a Bhagaautee becomes supreme. He constantly performs the service of the Supreme Lord God. He dedicates his mind and body to the Love of God. The Lotus Feet of the Lord abide in his heart. O Nanak, such a Bhagaautee attains the Lord God. || 3 || He is a true Pandit, a religious scholar, who instructs his own mind. He searches for the Lord's Name within his own soul. He drinks in the Exquisite Nectar of the Lord's Name. By that Pandit's teachings, the world lives. He implants the Sermon of the Lord in his heart. Such a Pandit is not cast into the womb of reincarnation again. He understands the fundamental essence of the Vedas, the Puraanas and the Simritees. In the unmanifest, he sees the manifest world to exist. He gives instruction to people of all castes and social classes. O Nanak, to such a Pandit, I bow in salutation forever. || 4 || The Beej Mantra, the Seed Mantra, is spiritual wisdom for everyone. Anyone, from any class, may chant the Naam. Whoever chants it, is emancipated. And yet, rare are those who attain it, in the Company of the Holy. By His Grace, He enshrines it within. Even beasts, ghosts and the stone-hearted are saved. The Naam is the panacea, the remedy to cure all ills. Singing the Glory of God is the embodiment of bliss and emancipation. It cannot be obtained by any religious rituals. O Nanak, he alone obtains it, whose karma is so pre-ordained. || 5 ||

One whose mind is a home for the Supreme Lord God — his name is truly Ram Das, the Lord's servant. He comes to have the Vision of the Lord, the Supreme Soul. Deeming himself to be the slave of the Lord's slaves, he obtains it. He knows the Lord to be Ever-present, close at hand. Such a servant is honored in the Court of the Lord. To His servant, He Himself shows His Mercy. Such a servant understands everything. Amidst all, his soul is unattached. Such is the way, O Nanak, of the Lord's servant. || 6 || One who, in his soul, loves the Will of God, is said to be Jivan Mukta — liberated while yet alive. As is joy, so is sorrow to him. He is in eternal bliss, and is not separated from God. As is gold, so is dust to him. As is ambrosial nectar, so is bitter poison to him. As is honor, so is dishonor. As is the beggar, so is the king. Whatever God ordains, that is his way. O Nanak, that being is known as Jivan Mukta. || 7 || All places belong to the Supreme Lord God. According to the homes in which they are placed, so are His creatures named. He Himself is the Doer, the Cause of causes. Whatever pleases God, ultimately comes to pass. He Himself is All-pervading, in endless waves. The playful sport of the Supreme Lord God cannot be known. As the understanding is given, so is one enlightened. The Supreme Lord God, the Creator, is eternal and everlasting. Forever, forever and ever, He is merciful. Remembering Him, remembering Him in meditation, O Nanak, one is blessed with ecstasy. || 8 || 9 || SHALOK: Many people praise the Lord. He has no end or limitation. O Nanak, God created the creation, with its many ways and various species. || 1 || ASHTAPADEE: Many millions are His devotees. Many millions perform religious rituals and worldly duties. Many millions become dwellers at sacred shrines of pilgrimage. Many millions wander as renunciates in the wilderness. Many millions listen to the Vedas. Many millions become austere penitents. Many millions enshrine meditation within their souls. Many millions of poets contemplate Him through poetry. Many millions meditate on His eternally new Naam. O Nanak, none can find the limits of the Creator. || 1 || Many millions become self-centered. Many millions are blinded by ignorance. Many millions are stone-hearted misers. Many millions are heartless, with dry, withered souls. Many millions steal the wealth of others. Many millions slander others. Many millions struggle in Maya. Many millions wander in foreign lands. Whatever God attaches them to — with that they are engaged. O Nanak, the Creator alone knows the workings of His creation. || 2 || Many millions are Siddhas, celibates and Yogis. Many millions are kings, enjoying worldly pleasures. Many millions of birds and snakes have been created. Many millions of stones and trees have been produced. Many millions are the winds, waters and fires. Many millions are the countries and realms of the world. Many millions are the moons, suns and stars.

Many millions are the demi-gods, demons and Indras, under their regal canopies. He has strung the entire creation upon His thread. O Nanak, He emancipates those with whom He is pleased. || 3 || Many millions abide in heated activity, slothful darkness and peaceful light. Many millions are the Vedas, Puraanas, Simritees and Shaastras. Many millions are the pearls of the oceans. Many millions are the beings of so many descriptions. Many millions are made long-lived. Many millions of hills and mountains have been made of gold. Many millions are the Yakhshas — the servants of the god of wealth, the Kinnars — the gods of celestial music, and the evil spirits of the Pisaach. Many millions are the evil nature-spirits, ghosts, pigs and tigers. He is near to all, and yet far from all; O Nanak, He Himself remains distinct, while yet pervading all. || 4 || Many millions inhabit the nether regions. Many millions dwell in heaven and hell. Many millions are born, live and die. Many millions are reincarnated, over and over again. Many millions eat while sitting at ease. Many millions are exhausted by their labors. Many millions are created wealthy. Many millions are anxiously involved in Maya. Wherever He wills, there He keeps us. O Nanak, everything is in the Hands of God. || 5 || Many millions become Bairaagees, who renounce the world. They have attached themselves to the Lord's Name. Many millions are searching for God. Within their souls, they find the Supreme Lord God. Many millions thirst for the Blessing of God's Darshan. They meet with God, the Eternal. Many millions pray for the Society of the Saints. They are imbued with the Love of the Supreme Lord God. Those with whom He Himself is pleased, O Nanak, are blessed, forever blessed. || 6 || Many millions are the fields of creation and the galaxies. Many millions are the etheric skies and the solar systems. Many millions are the divine incarnations. In so many ways, He has unfolded Himself. So many times, He has expanded His expansion. Forever and ever, He is the One, the One Universal Creator. Many millions are created in various forms. From God they emanate, and into God they merge once again. His limits are not known to anyone. Of Himself, and by Himself, O Nanak, God exists. || 7 || Many millions are the servants of the Supreme Lord God. Their souls are enlightened. Many millions know the essence of reality. Their eyes gaze forever on the One alone. Many millions drink in the essence of the Naam. They become immortal; they live forever and ever. Many millions sing the Glorious Praises of the Naam. They are absorbed in intuitive peace and pleasure. He remembers His servants with each and every breath. O Nanak, they are the beloveds of the Transcendent Lord God. || 8 || 10 || SHALOK: God alone is the Doer of deeds — there is no other at all. O Nanak, I am a sacrifice to the One, who pervades the waters, the lands, the sky and all space. || 1 || ASHTAPADEE: The Doer, the Cause of causes, is potent to do anything. That which pleases Him, comes to pass. In an instant, He creates and destroys.

He has no end or limitation. By His Order, He established the earth, and He maintains it unsupported. By His Order, the world was created; by His Order, it shall merge again into Him. By His Order, one's occupation is high or low. By His Order, there are so many colors and forms. Having created the Creation, He beholds His own greatness. O Nanak, He is pervading in all. || 1 || If it pleases God, one attains salvation. If it pleases God, then even stones can swim. If it pleases God, the body is preserved, even without the breath of life. If it pleases God, then one chants the Lord's Glorious Praises. If it pleases God, then even sinners are saved. He Himself acts, and He Himself contemplates. He Himself is the Master of both worlds. He plays and He enjoys; He is the Inner-knower, the Searcher of hearts. As He wills, He causes actions to be done. Nanak sees no other than Him. || 2 || Tell me — what can a mere mortal do? Whatever pleases God is what He causes us to do. If it were in our hands, we would grab up everything. Whatever pleases God — that is what He does. Through ignorance, people are engrossed in corruption. If they knew better, they would save themselves. Deluded by doubt, they wander around in the ten directions. In an instant, their minds go around the four corners of the world and come back again. Those whom the Lord mercifully blesses with His devotional worship — O Nanak, they are absorbed into the Naam. || 3 || In an instant, the lowly worm is transformed into a king. The Supreme Lord God is the Protector of the humble. Even one who has never been seen at all, becomes instantly famous in the ten directions. And that one upon whom He bestows His blessings — the Lord of the world does not hold him to his account. Soul and body are all His property. Each and every heart is illuminated by the Perfect Lord God. He Himself fashioned His own handiwork. Nanak lives by beholding His greatness. || 4 || There is no power in the hands of mortal beings; the Doer, the Cause of causes is the Lord of all. The helpless beings are subject to His Command. That which pleases Him, ultimately comes to pass. Sometimes, they abide in exaltation; sometimes, they are depressed. Sometimes, they are sad, and sometimes they laugh with joy and delight. Sometimes, they are occupied with slander and anxiety. Sometimes, they are high in the Akaashic Ethers, sometimes in the nether regions of the underworld. Sometimes, they know the contemplation of God. O Nanak, God Himself unites them with Himself. || 5 || Sometimes, they dance in various ways. Sometimes, they remain asleep day and night. Sometimes, they are awesome, in terrible rage. Sometimes, they are the dust of the feet of all. Sometimes, they sit as great kings. Sometimes, they wear the coat of a lowly beggar. Sometimes, they come to have evil reputations. Sometimes, they are known as very, very good. As God keeps them, so they remain. By Guru's Grace, O Nanak, the Truth is told. || 6 || Sometimes, as scholars, they deliver lectures. Sometimes, they hold to silence in deep meditation. Sometimes, they take cleansing baths at places of pilgrimage. Sometimes, as Siddhas or seekers, they impart spiritual wisdom. Sometimes, they becomes worms, elephants, or moths. They may wander and roam through countless incarnations.

In various costumes, like actors, they appear. As it pleases God, they dance. Whatever pleases Him, comes to pass. O Nanak, there is no other at all. || 7 || Sometimes, this being attains the Company of the Holy. From that place, he does not have to come back again. The light of spiritual wisdom dawns within. That place does not perish. The mind and body are imbued with the Love of the Naam, the Name of the One Lord. He dwells forever with the Supreme Lord God. As water comes to blend with water, his light blends into the Light. Reincarnation is ended, and eternal peace is found. Nanak is forever a sacrifice to God. || 8 || 11 || SHALOK: The humble beings abide in peace; subduing egotism, they are meek. The very proud and arrogant persons, O Nanak, are consumed by their own pride. || 1 || ASHTAPADEE: One who has the pride of power within, shall dwell in hell, and become a dog. One who deems himself to have the beauty of youth, shall become a maggot in manure. One who claims to act virtuously, shall live and die, wandering through countless reincarnations. One who takes pride in wealth and lands is a fool, blind and ignorant. One whose heart is mercifully blessed with abiding humility, O Nanak, is liberated here, and obtains peace hereafter. || 1 || One who becomes wealthy and takes pride in it — not even a piece of straw shall go along with him. He may place his hopes on a large army of men, but he shall vanish in an instant. One who deems himself to be the strongest of all, in an instant, shall be reduced to ashes. One who thinks of no one else except his own prideful self — the Righteous Judge of Dharma shall expose his disgrace. One who, by Guru's Grace, eliminates his ego, O Nanak, becomes acceptable in the Court of the Lord. || 2 || If someone does millions of good deeds, while acting in ego, he shall incur only trouble; all this is in vain. If someone performs great penance, while acting in selfishness and conceit, he shall be reincarnated into heaven and hell, over and over again. He makes all sorts of efforts, but his soul is still not softened — how can he go to the Court of the Lord? One who calls himself good — goodness shall not draw near him. One whose mind is the dust of all — says Nanak, his reputation is spotlessly pure. || 3 || As long as someone thinks that he is the one who acts, he shall have no peace. As long as this mortal thinks that he is the one who does things, he shall wander in reincarnation through the womb. As long as he considers one an enemy, and another a friend, his mind shall not come to rest. As long as he is intoxicated with attachment to Maya, the Righteous Judge shall punish him. By God's Grace, his bonds are shattered; by Guru's Grace, O Nanak, his ego is eliminated. || 4 ||

Earning a thousand, he runs after a hundred thousand. Satisfaction is not obtained by chasing after Maya. He may enjoy all sorts of corrupt pleasures, but he is still not satisfied; he indulges again and again, wearing himself out, until he dies. Without contentment, no one is satisfied. Like the objects in a dream, all his efforts are in vain. Through the love of the Naam, all peace is obtained. Only a few obtain this, by great good fortune. He Himself is Himself the Cause of causes. Forever and ever, O Nanak, chant the Lord's Name. || 5 || The Doer, the Cause of causes, is the Creator Lord. What deliberations are in the hands of mortal beings? As God casts His Glance of Grace, they come to be. God Himself, of Himself, is unto Himself. Whatever He created, was by His Own Pleasure. He is far from all, and yet with all. He understands, He sees, and He passes judgment. He Himself is the One, and He Himself is the many. He does not die or perish; He does not come or go. O Nanak, He remains forever All-pervading. || 6 || He Himself instructs, and He Himself learns. He Himself mingles with all. He Himself created His own expanse. All things are His; He is the Creator. Without Him, what could be done? In the spaces and interspaces, He is the One. In His own play, He Himself is the Actor. He produces His plays with infinite variety. He Himself is in the mind, and the mind is in Him. O Nanak, His worth cannot be estimated. || 7 || True, True, True is God, our Lord and Master. By Guru's Grace, some speak of Him. True, True, True is the Creator of all. Out of millions, scarcely anyone knows Him. Beautiful, Beautiful, Beautiful is Your Sublime Form. You are Exquisitely Beautiful, Infinite and Incomparable. Pure, Pure, Pure is the Word of Your Bani, heard in each and every heart, spoken to the ears. Holy, Holy, Holy and Sublimely Pure — chant the Naam, O Nanak, with heart-felt love. || 8 || 12 || SHALOK: One who seeks the Sanctuary of the Saints shall be saved. One who slanders the Saints, O Nanak, shall be reincarnated over and over again. || 1 || ASHTAPADEE: Slandering the Saints, one's life is cut short. Slandering the Saints, one shall not escape the Messenger of Death. Slandering the Saints, all happiness vanishes. Slandering the Saints, one falls into hell. Slandering the Saints, the intellect is polluted. Slandering the Saints, one's reputation is lost. One who is cursed by a Saint cannot be saved. Slandering the Saints, one's place is defiled. But if the Compassionate Saint shows His Kindness, O Nanak, in the Company of the Saints, the slanderer may still be saved. || 1 || Slandering the Saints, one becomes a wry-faced malcontent. Slandering the Saints, one croaks like a raven. Slandering the Saints, one is reincarnated as a snake. Slandering the Saints, one is reincarnated as a wiggling worm. Slandering the Saints, one burns in the fire of desire. Slandering the Saints, one tries to deceive everyone. Slandering the Saints, all one's influence vanishes. Slandering the Saints, one becomes the lowest of the low. For the slanderer of the Saint, there is no place of rest.

O Nanak, if it pleases the Saint, even then, he may be saved. || 2 || The slanderer of the Saint is the worst evil-doer. The slanderer of the Saint has not even a moment's rest. The slanderer of the Saint is a brutal butcher. The slanderer of the Saint is cursed by the Transcendent Lord. The slanderer of the Saint has no kingdom. The slanderer of the Saint becomes miserable and poor. The slanderer of the Saint contracts all diseases. The slanderer of the Saint is forever separated. To slander a Saint is the worst sin of sins. O Nanak, if it pleases the Saint, then even this one may be liberated. || 3 || The slanderer of the Saint is forever impure. The slanderer of the Saint is nobody's friend. The slanderer of the Saint shall be punished. The slanderer of the Saint is abandoned by all. The slanderer of the Saint is totally egocentric. The slanderer of the Saint is forever corrupt. The slanderer of the Saint must endure birth and death. The slanderer of the Saint is devoid of peace. The slanderer of the Saint has no place of rest. O Nanak, if it pleases the Saint, then even such a one may merge in union. || 4 || The slanderer of the Saint breaks down mid-way. The slanderer of the Saint cannot accomplish his tasks. The slanderer of the Saint wanders in the wilderness. The slanderer of the Saint is misled into desolation. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint has no heritage at all. He himself must eat what he has planted. The slanderer of the Saint cannot be saved by anyone else. O Nanak, if it pleases the Saint, then even he may be saved. || 5 || The slanderer of the Saint bewails like this — like a fish, out of water, writhing in agony. The slanderer of the Saint is hungry and is never satisfied, as fire is not satisfied by fuel. The slanderer of the Saint is left all alone, like the miserable barren sesame stalk abandoned in the field. The slanderer of the Saint is devoid of faith. The slanderer of the Saint constantly lies. The fate of the slanderer is pre-ordained from the very beginning of time. O Nanak, whatever pleases God's Will comes to pass. || 6 || The slanderer of the Saint becomes deformed. The slanderer of the Saint receives his punishment in the Court of the Lord. The slanderer of the Saint is eternally in limbo. He does not die, but he does not live either. The hopes of the slanderer of the Saint are not fulfilled. The slanderer of the Saint departs disappointed. Slandering the Saint, no one attains satisfaction. As it pleases the Lord, so do people become; no one can erase their past actions. O Nanak, the True Lord alone knows all. || 7 || All hearts are His; He is the Creator. Forever and ever, I bow to Him in reverence. Praise God, day and night. Meditate on Him with every breath and morsel of food. Everything happens as He wills. As He wills, so people become. He Himself is the play, and He Himself is the actor. Who else can speak or deliberate upon this?

He Himself gives His Name to those, upon whom He bestows His Mercy. Very fortunate, O Nanak, are those people. || 8 || 13 || SHALOK: Give up your cleverness, good people — remember the Lord God, your King! Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart. || 1 || ASHTAPADEE: Reliance on mortals is in vain — know this well. The Great Giver is the One Lord God. By His gifts, we are satisfied, and we suffer from thirst no longer. The One Lord Himself destroys and also preserves. Nothing at all is in the hands of mortal beings. Understanding His Order, there is peace. So take His Name, and wear it as your necklace. Remember, remember, remember God in meditation. O Nanak, no obstacle shall stand in your way. || 1 || Praise the Formless Lord in your mind. O my mind, make this your true occupation. Let your tongue become pure, drinking in the Ambrosial Nectar. Your soul shall be forever peaceful. With your eyes, see the wondrous play of your Lord and Master. In the Company of the Holy, all other associations vanish. With your feet, walk in the Way of the Lord. Sins are washed away, chanting the Lord's Name, even for a moment. So do the Lord's Work, and listen to the Lord's Sermon. In the Lord's Court, O Nanak, your face shall be radiant. || 2 || Very fortunate are those humble beings in this world, who sing the Glorious Praises of the Lord, forever and ever. Those who dwell upon the Lord's Name, are the most wealthy and prosperous in the world. Those who speak of the Supreme Lord in thought, word and deed — know that they are peaceful and happy, forever and ever. One who recognizes the One and only Lord as One, understands this world and the next. One whose mind accepts the Company of the Naam, the Name of the Lord, O Nanak, knows the Immaculate Lord. || 3 || By Guru's Grace, one understands himself; know that then, his thirst is quenched. In the Company of the Holy, one chants the Praises of the Lord, Har, Har. Such a devotee of the Lord is free of all disease. Night and day, sing the Kirtan, the Praises of the One Lord. In the midst of your household, remain balanced and unattached. One who places his hopes in the One Lord — the noose of Death is cut away from his neck. One whose mind hungers for the Supreme Lord God, O Nanak, shall not suffer pain. || 4 || One who focuses his conscious mind on the Lord God — that Saint is at peace; he does not waver. Those unto whom God has granted His Grace — who do those servants need to fear? As God is, so does He appear; in His Own creation, He Himself is pervading. Searching, searching, searching, and finally, success! By Guru's Grace, the essence of all reality is understood. Wherever I look, there I see Him, at the root of all things. O Nanak, He is the subtle, and He is also the manifest. || 5 || Nothing is born, and nothing dies. He Himself stages His own drama. Coming and going, seen and unseen, all the world is obedient to His Will.

He Himself is All-in-Himself. In His many ways, He establishes and disestablishes. He is Imperishable; nothing can be broken. He lends His Support to maintain the Universe. Unfathomable and Inscrutable is the Glory of the Lord. As He inspires us to meditate, O Nanak, so do we meditate. || 6 || Those who know God are glorious. The whole world is redeemed by their teachings. God's servants redeem all. God's servants cause sorrows to be forgotten. The Merciful Lord unites them with Himself. Chanting the Word of the Guru's Shabad, they become ecstatic. He alone is committed to serve them, upon whom God bestows His Mercy, by great good fortune. Those who chant the Naam find their place of rest. O Nanak, respect those persons as the most noble. || 7 || Whatever you do, do it for the Love of God. Forever and ever, abide with the Lord. By its own natural course, whatever will be will be. Acknowledge that Creator Lord; God's doings are sweet to His humble servant. As He is, so does He appear. From Him we came, and into Him we shall merge again. He is the treasure of peace, and so does His servant become. Unto His own, He has given His honor. O Nanak, know that God and His humble servant are one and the same. || 8 || 14 || SHALOK: God is totally imbued with all powers; He is the Knower of our troubles. Meditating in remembrance on Him, we are saved; Nanak is a sacrifice to Him. || 1 || ASHTAPADEE: The Lord of the World is the Mender of the broken. He Himself cherishes all beings. The cares of all are on His Mind; no one is turned away from Him. O my mind, meditate forever on the Lord. The Imperishable Lord God is Himself All-in-all. By one's own actions, nothing is accomplished, even though the mortal may wish it so, hundreds of times. Without Him, nothing is of any use to you. Salvation, O Nanak, is attained by chanting the Name of the One Lord. || 1 || One who is good-looking should not be vain; the Light of God is in all hearts. Why should anyone be proud of being rich? All riches are His gifts. One may call himself a great hero, but without God's Power, what can anyone do? One who brags about giving to charities — the Great Giver shall judge him to be a fool. One who, by Guru's Grace, is cured of the disease of ego — O Nanak, that person is forever healthy. || 2 || As a palace is supported by its pillars, so does the Guru's Word support the mind. As a stone placed in a boat can cross over the river, so is the mortal saved, grasping hold of the Guru's Feet. As the darkness is illuminated by the lamp, so does the mind blossom forth, beholding the Blessed Vision of the Guru's Darshan. The path is found through the great wilderness by joining the Saadh Sangat, the Company of the Holy, and one's light shines forth. I seek the dust of the feet of those Saints; O Lord, fulfill Nanak's longing! || 3 ||

O foolish mind, why do you cry and bewail? You shall obtain your pre-ordained destiny. God is the Giver of pain and pleasure. Abandon others, and think of Him alone. Whatever He does — take comfort in that. Why do you wander around, you ignorant fool? What things did you bring with you? You cling to worldly pleasures like a greedy moth. Dwell upon the Lord's Name in your heart. O Nanak, thus you shall return to your home with honor. || 4 || This merchandise, which you have come to obtain — the Lord's Name is obtained in the home of the Saints. Renounce your egotistical pride, and with your mind, purchase the Lord's Name — measure it out within your heart. Load up this merchandise, and set out with the Saints. Give up other corrupt entanglements. "Blessed, blessed", everyone will call you, and your face shall be radiant in the Court of the Lord. In this trade, only a few are trading. Nanak is forever a sacrifice to them. || 5 || Wash the feet of the Holy, and drink in this water. Dedicate your soul to the Holy. Take your cleansing bath in the dust of the feet of the Holy. To the Holy, make your life a sacrifice. Service to the Holy is obtained by great good fortune. In the Saadh Sangat, the Company of the Holy, the Kirtan of the Lord's Praise is sung. From all sorts of dangers, the Saint saves us. Singing the Glorious Praises of the Lord, we taste the ambrosial essence. Seeking the Protection of the Saints, we have come to their door. All comforts, O Nanak, are so obtained. || 6 || He infuses life back into the dead. He gives food to the hungry. All treasures are within His Glance of Grace. People obtain that which they are pre-ordained to receive. All things are His; He is the Doer of all. Other than Him, there has never been any other, and there shall never be. Meditate on Him forever and ever, day and night. This way of life is exalted and immaculate. One whom the Lord, in His Grace, blesses with His Name — O Nanak, that person becomes immaculate and pure. || 7 || One who has faith in the Guru in his mind comes to dwell upon the Lord God. He is acclaimed as a devotee, a humble devotee throughout the three worlds. The One Lord is in his heart. True are his actions; true are his ways. True is his heart; Truth is what he speaks with his mouth. True is his vision; true is his form. He distributes Truth and he spreads Truth. One who recognizes the Supreme Lord God as True — O Nanak, that humble being is absorbed into the True One. || 8 || 15 || SHALOK: He has no form, no shape, no color; God is beyond the three qualities. They alone understand Him, O Nanak, with whom He is pleased. || 1 || ASHTAPADEE: Keep the Immortal Lord God enshrined within your mind. Renounce your love and attachment to people. Beyond Him, there is nothing at all. The One Lord is pervading among all. He Himself is All-seeing; He Himself is All-knowing, Unfathomable, Profound, Deep and All-knowing. He is the Supreme Lord God, the Transcendent Lord, the Lord of the Universe, the Treasure of mercy, compassion and forgiveness.

To fall at the Feet of Your Holy Beings — this is the longing of Nanak's mind. || 1 || He is the Fulfiller of wishes, who can give us Sanctuary; that which He has written, comes to pass. He destroys and creates in the twinkling of an eye. No one else knows the mystery of His ways. He is the embodiment of ecstasy and everlasting joy. I have heard that all things are in His home. Among kings, He is the King; among yogis, He is the Yogi. Among ascetics, He is the Ascetic; among householders, He is the Enjoyer. By constant meditation, His devotee finds peace. O Nanak, no one has found the limits of that Supreme Being. || 2 || There is no limit to His play. All the demigods have grown weary of searching for it. What does the son know of his father's birth? All are strung upon His string. He bestows good sense, spiritual wisdom and meditation on His humble servants and slaves who meditate on the Naam. He leads some astray in the three qualities; they are born and die, coming and going over and over again. The high and the low are His places. As He inspires us to know Him, O Nanak, so is He known. || 3 || Many are His forms; many are His colors. Many are the appearances which He assumes, and yet He is still the One. In so many ways, He has extended Himself. The Eternal Lord God is the One, the Creator. He performs His many plays in an instant. The Perfect Lord is pervading all places. In so many ways, He created the creation. He alone can estimate His worth. All hearts are His, and all places are His. Nanak lives by chanting, chanting the Name of the Lord. || 4 || The Naam is the Support of all creatures. The Naam is the Support of the earth and solar systems. The Naam is the Support of the Simritees, the Vedas and the Puraanas. The Naam is the Support by which we hear of spiritual wisdom and meditation. The Naam is the Support of the Akaashic ethers and the nether regions. The Naam is the Support of all bodies. The Naam is the Support of all worlds and realms. Associating with the Naam, listening to it with the ears, one is saved. Those whom the Lord mercifully attaches to His Naam — O Nanak, in the fourth state, those humble servants attain salvation. || 5 || His form is true, and true is His place. His personality is true — He alone is supreme. His acts are true, and true is His Word. The True Lord is permeating all. True are His actions; His creation is true. His root is true, and true is what originates from it. True is His lifestyle, the purest of the pure. All goes well for those who know Him. The True Name of God is the Giver of peace. Nanak has obtained true faith from the Guru. || 6 || True are the Teachings, and the Instructions of the Holy. True are those into whose hearts He enters. One who knows and loves the Truth — chanting the Naam, he obtains salvation. He Himself is True, and all that He has made is true.

He Himself knows His own state and condition. He is the Creator Lord of His world. No one else understands Him, although they may try. The created cannot know the extent of the Creator. O Nanak, whatever pleases Him comes to pass. || 7 || Gazing upon His wondrous wonder, I am wonder-struck and amazed! One who realizes this, comes to taste this state of joy. God's humble servants remain absorbed in His Love. Following the Guru's Teachings, they receive the four cardinal blessings. They are the givers, the dispellers of pain. In their company, the world is saved. The slave of the Lord's servant is so very blessed. In the company of His servant, one becomes attached to the Love of the One. His humble servant sings the Kirtan, the songs of the glory of God. By Guru's Grace, O Nanak, he receives the fruits of his rewards. || 8 || 16 || SHALOK: True in the beginning, True throughout the ages, True here and now. O Nanak, He shall forever be True. || 1 || ASHTAPADEE: His Lotus Feet are True, and True are those who touch Them. His devotional worship is True, and True are those who worship Him. The Blessing of His Vision is True, and True are those who behold it. His Naam is True, and True are those who meditate on it. He Himself is True, and True is all that He sustains. He Himself is virtuous goodness, and He Himself is the Bestower of virtue. The Word of His Shabad is True, and True are those who speak of God. Those ears are True, and True are those who listen to His Praises. All is True to one who understands. O Nanak, True, True is He, the Lord God. || 1 || One who believes in the Embodiment of Truth with all his heart recognizes the Cause of causes as the Root of all. One whose heart is filled with faith in God — the essence of spiritual wisdom is revealed to his mind. Coming out of fear, he comes to live without fear. He is absorbed into the One, from whom he originated. When something blends with its own, it cannot be said to be separate from it. This is understood only by one of discerning understanding. Meeting with the Lord, O Nanak, he becomes one with Him. || 2 || The servant is obedient to his Lord and Master. The servant worships his Lord and Master forever. The servant of the Lord Master has faith in his mind. The servant of the Lord Master lives a pure lifestyle. The servant of the Lord Master knows that the Lord is with him. God's servant is attuned to the Naam, the Name of the Lord. God is the Cherisher of His servant. The Formless Lord preserves His servant. Unto His servant, God bestows His Mercy. O Nanak, that servant remembers Him with each and every breath. || 3 || He covers the faults of His servant. He surely preserves the honor of His servant. He blesses His slave with greatness. He inspires His servant to chant the Naam, the Name of the Lord. He Himself preserves the honor of His servant. No one knows His state and extent. No one is equal to the servant of God. The servant of God is the highest of the high. One whom God applies to His own service, O Nanak — that servant is famous in the ten directions. || 4 || He infuses His Power into the tiny ant; it can then reduce the armies of millions to ashes. Those whose breath of life He Himself does not take away — He preserves them, and holds out His Hands to protect them.

You may make all sorts of efforts, but these attempts are in vain. No one else can kill or preserve — He is the Protector of all beings. So why are you so anxious, O mortal? Meditate, O Nanak, on God, the invisible, the wonderful! || 5 || Time after time, again and again, meditate on God. Drinking in this Nectar, this mind and body are satisfied. The jewel of the Naam is obtained by the Gurmukhs; they see no other than God. Unto them, the Naam is wealth, the Naam is beauty and delight. The Naam is peace, the Lord's Name is their companion. Those who are satisfied by the essence of the Naam — their minds and bodies are drenched with the Naam. While standing up, sitting down and sleeping, the Naam, says Nanak, is forever the occupation of God's humble servant. || 6 || Chant His Praises with your tongue, day and night. God Himself has given this gift to His servants. Performing devotional worship with heart-felt love, they remain absorbed in God Himself. They know the past and the present. They recognize God's Own Command. Who can describe His Glory? I cannot describe even one of His virtuous qualities. Those who dwell in God's Presence, twenty-four hours a day — says Nanak, they are the perfect persons. || 7 || O my mind, seek their protection; give your mind and body to those humble beings. Those humble beings who recognizes God are the givers of all things. In His Sanctuary, all comforts are obtained. By the Blessing of His Darshan, all sins are erased. So renounce all other clever devices, and enjoin yourself to the service of those servants. Your comings and goings shall be ended. O Nanak, worship the feet of God's humble servants forever. || 8 || 17 || SHALOK: The one who knows the True Lord God, is called the True Guru. In His Company, the Sikh is saved, O Nanak, singing the Glorious Praises of the Lord. || 1 || ASHTAPADEE: The True Guru cherishes His Sikh. The Guru is always merciful to His servant. The Guru washes away the filth of the evil intellect of His Sikh. Through the Guru's Teachings, he chants the Lord's Name. The True Guru cuts away the bonds of His Sikh. The Sikh of the Guru abstains from evil deeds. The True Guru gives His Sikh the wealth of the Naam. The Sikh of the Guru is very fortunate. The True Guru arranges this world and the next for His Sikh. O Nanak, with the fullness of His heart, the True Guru mends His Sikh. || 1 || That selfless servant, who lives in the Guru's household, is to obey the Guru's Commands with all his mind. He is not to call attention to himself in any way. He is to meditate constantly within his heart on the Name of the Lord. One who sells his mind to the True Guru — that humble servant's affairs are resolved. One who performs selfless service, without thought of reward, shall attain his Lord and Master.

He Himself grants His Grace; O Nanak, that selfless servant lives the Guru's Teachings. || 2 || One who obeys the Guru's Teachings one hundred per cent — that selfless servant comes to know the state of the Transcendent Lord. The True Guru's Heart is filled with the Name of the Lord. So many times, I am a sacrifice to the Guru. He is the treasure of everything, the Giver of life. Twenty-four hours a day, He is imbued with the Love of the Supreme Lord God. The servant is in God, and God is in the servant. He Himself is One — there is no doubt about this. By thousands of clever tricks, He is not found. O Nanak, such a Guru is obtained by the greatest good fortune. || 3 || Blessed is His Darshan; receiving it, one is purified. Touching His Feet, one's conduct and lifestyle become pure. Abiding in His Company, one chants the Lord's Praise, and reaches the Court of the Supreme Lord God. Listening to His Teachings, one's ears are satisfied. The mind is contented, and the soul is fulfilled. The Guru is perfect; His Teachings are everlasting. Beholding His Ambrosial Glance, one becomes saintly. Endless are His virtuous qualities; His worth cannot be appraised. O Nanak, one who pleases Him is united with Him. || 4 || The tongue is one, but His Praises are many. The True Lord, of perfect perfection — no speech can take the mortal to Him. God is Inaccessible, Incomprehensible, balanced in the state of Nirvaanaa. He is not sustained by food; He has no hatred or vengeance; He is the Giver of peace. No one can estimate His worth. Countless devotees continually bow in reverence to Him. In their hearts, they meditate on His Lotus Feet. Nanak is forever a sacrifice to the True Guru; by His Grace, he meditates on God. || 5 || Only a few obtain this ambrosial essence of the Lord's Name. Drinking in this Nectar, one becomes immortal. That person whose mind is illuminated by the treasure of excellence, never dies. Twenty-four hours a day, he takes the Name of the Lord. The Lord gives true instruction to His servant. He is not polluted by emotional attachment to Maya. In his mind, he cherishes the One Lord, Har, Har. In the pitch darkness, a lamp shines forth. O Nanak, doubt, emotional attachment and pain are erased. || 6 || In the burning heat, a soothing coolness prevails. Happiness ensues and pain departs, O Siblings of Destiny. The fear of birth and death is dispelled, by the perfect Teachings of the Holy Saint. Fear is lifted, and one abides in fearlessness. All evils are dispelled from the mind. He takes us into His favor as His own. In the Company of the Holy, chant the Naam, the Name of the Lord. Stability is attained; doubt and wandering cease, O Nanak, listening with one's ears to the Praises of the Lord, Har, Har. || 7 || He Himself is absolute and unrelated; He Himself is also involved and related. Manifesting His power, He fascinates the entire world. God Himself sets His play in motion. Only He Himself can estimate His worth. There is none, other than the Lord. Permeating all, He is the One. Through and through, He pervades in form and color.

He is revealed in the Company of the Holy. Having created the creation, He infuses His own power into it. So many times, Nanak is a sacrifice to Him. || 8 || 18 || SHALOK: Nothing shall go along with you, except your devotion. All corruption is like ashes. Practice the Name of the Lord, Har, Har. O Nanak, this is the most excellent wealth. || 1 || ASHTAPADEE: Joining the Company of the Saints, practice deep meditation. Remember the One, and take the Support of the Naam, the Name of the Lord. Forget all other efforts, O my friend — enshrine the Lord's Lotus Feet within your heart. God is All-powerful; He is the Cause of causes. Grasp firmly the object of the Lord's Name. Gather this wealth, and become very fortunate. Pure are the instructions of the humble Saints. Keep faith in the One Lord within your mind. All disease, O Nanak, shall then be dispelled. || 1 || The wealth which you chase after in the four directions — you shall obtain that wealth by serving the Lord. The peace, which you always yearn for, O friend — that peace comes by the love of the Company of the Holy. The glory, for which you perform good deeds — you shall obtain that glory by seeking the Lord's Sanctuary. All sorts of remedies have not cured the disease — the disease is cured only by giving the medicine of the Lord's Name. Of all treasures, the Lord's Name is the supreme treasure. Chant it, O Nanak, and be accepted in the Court of the Lord. || 2 || Enlighten your mind with the Name of the Lord. Having wandered around in the ten directions, it comes to its place of rest. No obstacle stands in the way of one whose heart is filled with the Lord. The Dark Age of Kali Yuga is so hot; the Lord's Name is soothing and cool. Remember, remember it in meditation, and obtain everlasting peace. Your fear shall be dispelled, and your hopes shall be fulfilled. By devotional worship and loving adoration, your soul shall be enlightened. You shall go to that home, and live forever. Says Nanak, the noose of death is cut away. || 3 || One who contemplates the essence of reality, is said to be the true person. Birth and death are the lot of the false and the insincere. Coming and going in reincarnation is ended by serving God. Give up your selfishness and conceit, and seek the Sanctuary of the Divine Guru. Thus the jewel of this human life is saved. Remember the Lord, Har, Har, the Support of the breath of life. By all sorts of efforts, people are not saved — not by studying the Simritees, the Shaastras or the Vedas. Worship the Lord with whole-hearted devotion. O Nanak, you shall obtain the fruits of your mind's desire. || 4 || Your wealth shall not go with you; why do you cling to it, you fool? Children, friends, family and spouse — who of these shall accompany you? Power, pleasure, and the vast expanse of Maya — who has ever escaped from these? Horses, elephants, chariots and pageantry — false shows and false displays. The fool does not acknowledge the One who gave this; forgetting the Naam, O Nanak, he will repent in the end. || 5 || Take the Guru's advice, you ignorant fool; without devotion, even the clever have drowned. Worship the Lord with heart-felt devotion, my friend; your consciousness shall become pure. Enshrine the Lord's Lotus Feet in your mind; the sinful residues of countless lifetimes shall depart.

Chant the Naam yourself, and inspire others to chant it as well. Hearing, speaking and living it, emancipation is obtained. The essential reality is the True Name of the Lord. With intuitive ease, O Nanak, sing His Glorious Praises. || 6 || Chanting His Glories, your filth shall be washed off. The all-consuming poison of ego will be gone. You shall become carefree, and you shall dwell in peace. With every breath and every morsel of food, cherish the Lord's Name. Renounce all clever tricks, O mind. In the Company of the Holy, you shall obtain the true wealth. So gather the Lord's Name as your capital, and trade in it. In this world you shall be at peace, and in the Court of the Lord, you shall be acclaimed. See the One permeating all; says Nanak, your destiny is pre-ordained. || 7 || Meditate on the One, and worship the One. Remember the One, and yearn for the One in your mind. Sing the endless Glorious Praises of the One. With mind and body, meditate on the One Lord God. The One Lord Himself is the One and Only. The Pervading Lord God is totally permeating all. The many expanses of the creation have all come from the One. Adoring the One, past sins are removed. Mind and body within are imbued with the One God. By Guru's Grace, O Nanak, the One is known. || 8 || 19 || SHALOK: After wandering and wandering, O God, I have come, and entered Your Sanctuary. This is Nanak's prayer, O God: please, attach me to Your devotional service. || 1 || ASHTAPADEE: I am a beggar; I beg for this gift from You: please, by Your Mercy, Lord, give me Your Name. I ask for the dust of the feet of the Holy. O Supreme Lord God, please fulfill my yearning; may I sing the Glorious Praises of God forever and ever. With each and every breath, may I meditate on You, O God. May I enshrine affection for Your Lotus Feet. May I perform devotional worship to God each and every day. You are my only Shelter, my only Support. Nanak asks for the most sublime, the Naam, the Name of God. || 1 || By God's Gracious Glance, there is great peace. Rare are those who obtain the juice of the Lord's essence. Those who taste it are satisfied. They are fulfilled and realized beings — they do not waver. They are totally filled to over-flowing with the sweet delight of His Love. Spiritual delight wells up within, in the Saadh Sangat, the Company of the Holy. Taking to His Sanctuary, they forsake all others. Deep within, they are enlightened, and they center themselves on Him, day and night. Most fortunate are those who meditate on God. O Nanak, attuned to the Naam, they are at peace. || 2 || The wishes of the Lord's servant are fulfilled. From the True Guru, the pure teachings are obtained. Unto His humble servant, God has shown His kindness. He has made His servant eternally happy. The bonds of His humble servant are cut away, and he is liberated. The pains of birth and death, and doubt are gone. Desires are satisfied, and faith is fully rewarded, imbued forever with His all-pervading peace. He is His — he merges in Union with Him. Nanak is absorbed in devotional worship of the Naam. || 3 || Why forget Him, who does not overlook our efforts?

Why forget Him, who acknowledges what we do? Why forget Him, who has given us everything? Why forget Him, who is the Life of the living beings? Why forget Him, who preserves us in the fire of the womb? By Guru's Grace, rare is the one who realizes this. Why forget Him, who lifts us up out of corruption? Those separated from Him for countless lifetimes, are re-united with Him once again. Through the Perfect Guru, this essential reality is understood. O Nanak, God's humble servants meditate on Him. || 4 || O friends, O Saints, make this your work. Renounce everything else, and chant the Name of the Lord. Meditate, meditate, meditate in remembrance of Him, and find peace. Chant the Naam yourself, and inspire others to chant it. By loving devotional worship, you shall cross over the world-ocean. Without devotional meditation, the body will be just ashes. All joys and comforts are in the treasure of the Naam. Even the drowning can reach the place of rest and safety. All sorrows shall vanish. O Nanak, chant the Naam, the treasure of excellence. || 5 || Love and affection, and the taste of yearning, have welled up within; within my mind and body, this is my purpose: beholding with my eyes His Blessed Vision, I am at peace. My mind blossoms forth in ecstasy, washing the feet of the Holy. The minds and bodies of His devotees are infused with His Love. Rare is the one who obtains their company. Show Your mercy — please, grant me this one request: by Guru's Grace, may I chant the Naam. His Praises cannot be spoken; O Nanak, He is contained among all. || 6 || God, the Forgiving Lord, is kind to the poor. He loves His devotees, and He is always merciful to them. The Patron of the patronless, the Lord of the Universe, the Sustainer of the world, the Nourisher of all beings. The Primal Being, the Creator of the Creation. The Support of the breath of life of His devotees. Whoever meditates on Him is sanctified, focusing the mind in loving devotional worship. I am unworthy, lowly and ignorant. Nanak has entered Your Sanctuary, O Supreme Lord God. || 7 || Everything is obtained: the heavens, liberation and deliverance, if one sings the Lord's Glories, even for an instant. So many realms of power, pleasures and great glories, come to one whose mind is pleased with the Sermon of the Lord's Name. Abundant foods, clothes and music come to one whose tongue continually chants the Lord's Name, Har, Har. His actions are good, he is glorious and wealthy; the Mantra of the Perfect Guru dwells within his heart. O God, grant me a home in the Company of the Holy. All pleasures, O Nanak, are so revealed. || 8 || 20 || SHALOK: He possesses all qualities; He transcends all qualities; He is the Formless Lord. He Himself is in Primal Samaadhi. Through His Creation, O Nanak, He meditates on Himself. || 1 || ASHTAPADEE: When this world had not yet appeared in any form, who then committed sins and performed good deeds? When the Lord Himself was in Profound Samaadhi, then against whom were hate and jealousy directed? When there was no color or shape to be seen, then who experienced joy and sorrow? When the Supreme Lord Himself was Himself All-in-all, then where was emotional attachment, and who had doubts?

He Himself has staged His own drama; O Nanak, there is no other Creator. || 1 || When there was only God the Master, then who was called bound or liberated? When there was only the Lord, Unfathomable and Infinite, then who entered hell, and who entered heaven? When God was without attributes, in absolute poise, then where was mind and where was matter — where was Shiva and Shakti? When He held His Own Light unto Himself, then who was fearless, and who was afraid? He Himself is the Performer in His own plays; O Nanak, the Lord Master is Unfathomable and Infinite. || 2 || When the Immortal Lord was seated at ease, then where was birth, death and dissolution? When there was only God, the Perfect Creator, then who was afraid of death? When there was only the One Lord, unmanifest and incomprehensible, then who was called to account by the recording scribes of the conscious and the subconscious? When there was only the Immaculate, Incomprehensible, Unfathomable Master, then who was emancipated, and who was held in bondage? He Himself, in and of Himself, is the most wonderful. O Nanak, He Himself created His Own Form. || 3 || When there was only the Immaculate Being, the Lord of beings, there was no filth, so what was there to be washed clean? When there was only the Pure, Formless Lord in Nirvaanaa, then who was honored, and who was dishonored? When there was only the Form of the Lord of the Universe, then who was tainted by fraud and sin? When the Embodiment of Light was immersed in His Own Light, then who was hungry, and who was satisfied? He is the Cause of causes, the Creator Lord. O Nanak, the Creator is beyond calculation. || 4 || When His Glory was contained within Himself, then who was mother, father, friend, child or sibling? When all power and wisdom was latent within Him, then where were the Vedas and the scriptures, and who was there to read them? When He kept Himself, All-in-all, unto His Own Heart, then who considered omens to be good or bad? When He Himself was lofty, and He Himself was near at hand, then who was called master, and who was called disciple? We are wonder-struck at the wondrous wonder of the Lord. O Nanak, He alone knows His own state. || 5 || When the Undeceiveable, Impenetrable, Inscrutable One was self-absorbed, then who was swayed by Maya? When He paid homage to Himself, then the three qualities were not prevailing. When there was only the One, the One and Only Lord God, then who was not anxious, and who felt anxiety? When He Himself was satisfied with Himself, then who spoke and who listened? He is vast and infinite, the highest of the high. O Nanak, He alone can reach Himself. || 6 || When He Himself fashioned the visible world of the creation, he made the world subject to the three dispositions.

Sin and virtue then began to be spoken of. Some have gone to hell, and some yearn for paradise. Worldly snares and entanglements of Maya, egotism, attachment, doubt and loads of fear; pain and pleasure, honor and dishonor — these came to be described in various ways. He Himself creates and beholds His own drama. He winds up the drama, and then, O Nanak, He alone remains. || 7 || Wherever the Eternal Lord's devotee is, He Himself is there. He unfolds the expanse of His creation for the glory of His Saint. He Himself is the Master of both worlds. His Praise is to Himself alone. He Himself performs and plays His amusements and games. He Himself enjoys pleasures, and yet He is unaffected and untouched. He attaches whomever He pleases to His Name. He causes whomever He pleases to play in His play. He is beyond calculation, beyond measure, uncountable and unfathomable. As You inspire him to speak, O Lord, so does servant Nanak speak. || 8 || 21 || SHALOK: O Lord and Master of all beings and creatures, You Yourself are prevailing everywhere. O Nanak, The One is All-pervading; where is any other to be seen? || 1 || ASHTAPADEE: He Himself is the speaker, and He Himself is the listener. He Himself is the One, and He Himself is the many. When it pleases Him, He creates the world. As He pleases, He absorbs it back into Himself. Without You, nothing can be done. Upon Your thread, You have strung the whole world. One whom God Himself inspires to understand — that person obtains the True Name. He looks impartially upon all, and he knows the essential reality. O Nanak, he conquers the whole world. || 1 || All beings and creatures are in His Hands. He is Merciful to the meek, the Patron of the patronless. No one can kill those who are protected by Him. One who is forgotten by God, is already dead. Leaving Him, where else could anyone go? Over the heads of all is the One, the Immaculate King. The ways and means of all beings are in His Hands. Inwardly and outwardly, know that He is with you. He is the Ocean of excellence, infinite and endless. Slave Nanak is forever a sacrifice to Him. || 2 || The Perfect, Merciful Lord is pervading everywhere. His kindness extends to all. He Himself knows His own ways. The Inner-knower, the Searcher of hearts, is present everywhere. He cherishes His living beings in so many ways. That which He has created meditates on Him. Whoever pleases Him, He blends into Himself. They perform His devotional service and sing the Glorious Praises of the Lord. With heart-felt faith, they believe in Him. O Nanak, they realize the One, the Creator Lord. || 3 || The Lord's humble servant is committed to His Name. His hopes do not go in vain. The servant's purpose is to serve; obeying the Lord's Command, the supreme status is obtained. Beyond this, he has no other thought. Within his mind, the Formless Lord abides. His bonds are cut away, and he becomes free of hatred. Night and day, he worships the Feet of the Guru. He is at peace in this world, and happy in the next.

O Nanak, the Lord God unites him with Himself. || 4 || Join the Company of the Holy, and be happy. Sing the Glories of God, the embodiment of supreme bliss. Contemplate the essence of the Lord's Name. Redeem this human body, so difficult to obtain. Sing the Ambrosial Words of the Lord's Glorious Praises; this is the way to save your mortal soul. Behold God near at hand, twenty-four hours a day. Ignorance shall depart, and darkness shall be dispelled. Listen to the Teachings, and enshrine them in your heart. O Nanak, you shall obtain the fruits of your mind's desires. || 5 || Embellish both this world and the next; enshrine the Lord's Name deep within your heart. Perfect are the Teachings of the Perfect Guru. That person, within whose mind it abides, realizes the Truth. With your mind and body, chant the Naam; lovingly attune yourself to it. Sorrow, pain and fear shall depart from your mind. Deal in the true trade, O trader, and your merchandise shall be safe in the Court of the Lord. Keep the Support of the One in your mind. O Nanak, you shall not have to come and go in reincarnation again. || 6 || Where can anyone go, to get away from Him? Meditating on the Protector Lord, you shall be saved. Meditating on the Fearless Lord, all fear departs. By God's Grace, mortals are released. One who is protected by God never suffers in pain. Chanting the Naam, the mind becomes peaceful. Anxiety departs, and ego is eliminated. No one can equal that humble servant. The Brave and Powerful Guru stands over his head. O Nanak, his efforts are fulfilled. || 7 || His wisdom is perfect, and His Glance is Ambrosial. Beholding His Vision, the universe is saved. His Lotus Feet are incomparably beautiful. The Blessed Vision of His Darshan is fruitful and rewarding; His Lordly Form is beautiful. Blessed is His service; His servant is famous. The Inner-knower, the Searcher of hearts, is the most exalted Supreme Being. That one, within whose mind He abides, is blissfully happy. Death does not draw near him. One becomes immortal, and obtains the immortal status, meditating on the Lord, O Nanak, in the Company of the Holy. || 8 || 22 || SHALOK: The Guru has given the healing ointment of spiritual wisdom, and dispelled the darkness of ignorance. By the Lord's Grace, I have met the Saint; O Nanak, my mind is enlightened. || 1 || ASHTAPADEE: In the Society of the Saints, I see God deep within my being. God's Name is sweet to me. All things are contained in the Heart of the One, although they appear in so many various colors. The nine treasures are in the Ambrosial Name of God. Within the human body is its place of rest. The Deepest Samaadhi, and the unstruck sound current of the Naad are there. The wonder and marvel of it cannot be described. He alone sees it, unto whom God Himself reveals it. O Nanak, that humble being understands. || 1 || The Infinite Lord is inside, and outside as well. Deep within each and every heart, the Lord God is pervading. In the earth, in the Akaashic ethers, and in the nether regions of the underworld — in all worlds, He is the Perfect Cherisher.

In the forests, fields and mountains, He is the Supreme Lord God. As He orders, so do His creatures act. He permeates the winds and the waters. He is pervading in the four corners and in the ten directions. Without Him, there is no place at all. By Guru's Grace, O Nanak, peace is obtained. || 2 || See Him in the Vedas, the Puraanas and the Simritees. In the moon, the sun and the stars, He is the One. The Bani of God's Word is spoken by everyone. He Himself is unwavering — He never wavers. With absolute power, He plays His play. His value cannot be estimated; His virtues are invaluable. In all light, is His Light. The Lord and Master supports the weave of the fabric of the universe. By Guru's Grace, doubt is dispelled. O Nanak, this faith is firmly implanted within. || 3 || In the eye of the Saint, everything is God. In the heart of the Saint, everything is Dharma. The Saint hears words of goodness. He is absorbed in the All-pervading Lord. This is the way of life of one who knows God. True are all the words spoken by the Holy. Whatever happens, he peacefully accepts. He knows God as the Doer, the Cause of causes. He dwells inside, and outside as well. O Nanak, beholding the Blessed Vision of His Darshan, all are fascinated. || 4 || He Himself is True, and all that He has made is True. The entire creation came from God. As it pleases Him, He creates the expanse. As it pleases Him, He becomes the One and Only again. His powers are so numerous, they cannot be known. As it pleases Him, He merges us into Himself again. Who is near, and who is far away? He Himself is Himself pervading everywhere. One whom God causes to know that He is within the heart — O Nanak, He causes that person to understand Him. || 5 || In all forms, He Himself is pervading. Through all eyes, He Himself is watching. All the creation is His Body. He Himself listens to His Own Praise. The One has created the drama of coming and going. He made Maya subservient to His Will. In the midst of all, He remains unattached. Whatever is said, He Himself says. By His Will we come, and by His Will we go. O Nanak, when it pleases Him, then He absorbs us into Himself. || 6 || If it comes from Him, it cannot be bad. Other than Him, who can do anything? He Himself is good; His actions are the very best. He Himself knows His Own Being. He Himself is True, and all that He has established is True. Through and through, He is blended with His creation. His state and extent cannot be described. If there were another like Him, then only he could understand Him. His actions are all approved and accepted. By Guru's Grace, O Nanak, this is known. || 7 || One who knows Him, obtains everlasting peace. God blends that one into Himself. He is wealth and prosperous, and of noble birth. He is Jivan Mukta — liberated while yet alive; the Lord God abides in his heart.

Blessed, blessed, blessed is the coming of that humble being; by his grace, the whole world is saved. This is his purpose in life; in the Company of this humble servant, the Lord's Name comes to mind. He Himself is liberated, and He liberates the universe. O Nanak, to that humble servant, I bow in reverence forever. || 8 || 23 || SHALOK: I worship and adore the Perfect Lord God. Perfect is His Name. O Nanak, I have obtained the Perfect One; I sing the Glorious Praises of the Perfect Lord. || 1 || ASHTAPADEE: Listen to the Teachings of the Perfect Guru; see the Supreme Lord God near you. With each and every breath, meditate in remembrance on the Lord of the Universe, and the anxiety within your mind shall depart. Abandon the waves of fleeting desire, and pray for the dust of the feet of the Saints. Renounce your selfishness and conceit and offer your prayers. In the Saadh Sangat, the Company of the Holy, cross over the ocean of fire. Fill your stores with the wealth of the Lord. Nanak bows in humility and reverence to the Perfect Guru. || 1 || Happiness, intuitive peace, poise and bliss — in the Company of the Holy, meditate on the Lord of supreme bliss. You shall be spared from hell — save your soul! Drink in the ambrosial essence of the Glorious Praises of the Lord of the Universe. Focus your consciousness on the One, the All-pervading Lord — He has One Form, but He has many manifestations. Sustainer of the Universe, Lord of the world, Kind to the poor, Destroyer of sorrow, perfectly Merciful. Meditate, meditate in remembrance on the Naam, again and again. O Nanak, it is the Support of the soul. || 2 || The most sublime hymns are the Words of the Holy. These are priceless rubies and gems. One who listens and acts on them is saved. He himself swims across, and saves others as well. His life is prosperous, and his company is fruitful; his mind is imbued with the love of the Lord. Hail, hail to him, for whom the sound current of the Shabad vibrates. Hearing it again and again, he is in bliss, proclaiming God's Praises. The Lord radiates from the foreheads of the Holy. Nanak is saved in their company. || 3 || Hearing that He can give Sanctuary, I have come seeking His Sanctuary. Bestowing His Mercy, God has blended me with Himself. Hatred is gone, and I have become the dust of all. I have received the Ambrosial Naam in the Company of the Holy. The Divine Guru is perfectly pleased; the service of His servant has been rewarded. I have been released from worldly entanglements and corruption, hearing the Lord's Name and chanting it with my tongue. By His Grace, God has bestowed His Mercy. O Nanak, my merchandise has arrived save and sound. || 4 || Sing the Praises of God, O Saints, O friends, with total concentration and one-pointedness of mind. Sukhmani is the peaceful ease, the Glory of God, the Naam. When it abides in the mind, one becomes wealthy. All desires are fulfilled. One becomes the most respected person, famous all over the world. He obtains the highest place of all. He does not come and go in reincarnation any longer. One who departs, after earning the wealth of the Lord's Name, O Nanak, realizes it. || 5 || Comfort, peace and tranquility, wealth and the nine treasures; wisdom, knowledge, and all spiritual powers; learning, penance, Yoga and meditation on God;

The most sublime wisdom and purifying baths; the four cardinal blessings, the opening of the heart-lotus; in the midst of all, and yet detached from all; beauty, intelligence, and the realization of reality; to look impartially upon all, and to see only the One — these blessings come to one who, through Guru Nanak, chants the Naam with his mouth, and hears the Word with his ears. || 6 || One who chants this treasure in his mind — in every age, he attains salvation. In it is the Glory of God, the Naam, the chanting of Gurbani. The Simritees, the Shaastras and the Vedas speak of it. The essence of all religion is the Lord's Name alone. It abides in the minds of the devotees of God. Millions of sins are erased, in the Company of the Holy. By the Grace of the Saint, one escapes the Messenger of Death. Those, who have such pre-ordained destiny on their foreheads, O Nanak, enter the Sanctuary of the Saints. || 7 || One, within whose mind it abides, and who listens to it with love — that humble person consciously remembers the Lord God. The pains of birth and death are removed. The human body, so difficult to obtain, is instantly redeemed. Spotlessly pure is his reputation, and ambrosial is his speech. The One Name permeates his mind. Sorrow, sickness, fear and doubt depart. He is called a Holy person; his actions are immaculate and pure. His glory becomes the highest of all. O Nanak, by these Glorious Virtues, this is named Sukhmani, Peace of mind. || 8 || 24 ||

T'HITEE ~ THE LUNAR DAYS: GAUREE, FIFTH MEHL, SHALOK:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Creator Lord and Master is pervading the water, the land, and the sky. In so many ways, the One, the Universal Creator has diffused Himself, O Nanak. || 1 || PAUREE: The first day of the lunar cycle: Bow in humility and meditate on the One, the Universal Creator Lord God. Praise God, the Lord of the Universe, the Sustainer of the World; seek the Sanctuary of the Lord, our King. Place your hopes in Him, for salvation and peace; all things come from Him. I wandered around the four corners of the world and in the ten directions, but I saw nothing except Him. I listened to the Vedas, the Puraanas and the Simritees, and I pondered over them in so many ways. The Saving Grace of sinners, the Destroyer of fear, the Ocean of peace, the Formless Lord. The Great Giver, the Enjoyer, the Bestower — there is no place at all without Him. You shall obtain all that you desire, O Nanak, singing the Glorious Praises of the Lord. || 1 || Sing the Praises of the Lord, the Lord of the Universe, each and every day. Join the Saadh Sangat, the Company of the Holy, and vibrate, meditate on Him, O my friend. || 1 || Pause || SHALOK: Bow in humility to the Lord, over and over again, and enter the Sanctuary of the Lord, our King. Doubt is eradicated, O Nanak, in the Company of the Holy, and the love of duality is eliminated. || 2 || PAUREE: The second day of the lunar cycle: Get rid of your evil-mindedness, and serve the Guru continually. The jewel of the Lord's Name shall come to dwell in your mind and body, when you renounce sexual desire, anger and greed, O my friend. Conquer death and obtain eternal life; all your troubles will depart.

Renounce your self-conceit and vibrate upon the Lord of the Universe; loving devotion to Him shall permeate your being. You shall earn profit and suffer no loss, and in the Court of the Lord you shall be honored. Those who gather in the riches of the Lord's Name are truly wealthy, and very blessed. So, when standing up and sitting down, vibrate upon the Lord, and cherish the Saadh Sangat, the Company of the Holy. O Nanak, evil-mindedness is eradicated, when the Supreme Lord God comes to dwell in the mind. || 2 || SHALOK: The world is in the grip of the three qualities; only a few attain the fourth state of absorption. O Nanak, the Saints are pure and immaculate; the Lord abides within their minds. || 3 || PAUREE: The third day of the lunar cycle: Those who are bound by the three qualities gather poison as their fruit; now they are good, and now they are bad. They wander endlessly in heaven and hell, until death annihilates them. In pleasure and pain and worldly cynicism, they pass their lives acting in ego. They do not know the One who created them; they think up all sorts of schemes and plans. Their minds and bodies are distracted by pleasure and pain, and their fever never departs. They do not realize the glorious radiance of the Supreme Lord God, the Perfect Lord and Master. So many are being drowned in emotional attachment and doubt; they dwell in the most horrible hell. Please bless me with Your Mercy, God, and save me! Nanak places his hopes in You. || 3 || SHALOK: One who renounces egotistical pride is intelligent, wise and refined. The four cardinal blessings, and the eight spiritual powers of the Siddhas are obtained, O Nanak, by meditating, vibrating on the Lord's Name. || 4 || PAUREE: The fourth day of the lunar cycle: Listening to the four Vedas, and contemplating the essence of reality, I have come to realize that the treasure of all joy and comfort is found in sublime meditation on the Lord's Name. One is saved from hell, suffering is destroyed, countless pains depart, death is overcome, and one escapes the Messenger of Death, by absorption in the Kirtan of the Lord's Praises. Fear departs, and one savors the Ambrosial Nectar, imbued with the Love of the Formless Lord. Pain, poverty and impurity are removed, with the Support of the Naam, the Name of the Lord. The angels, the seers and the silent sages search for the Ocean of peace, the Sustainer of the world. The mind becomes pure, and one's face is radiant, O Nanak, when one becomes the dust of the feet of the Holy. || 4 || SHALOK: The five evil passions dwell in the mind of one who is engrossed in Maya. In the Saadh Sangat, one becomes pure, O Nanak, imbued with the Love of God. || 5 || PAUREE: The fifth day of the lunar cycle: They are the self-elect, the most distinguished, who know the true nature of the world. The many colors and scents of flowers — all worldly deceptions are transitory and false. People do not see, and they do not understand; they do not reflect upon anything. The world is pierced through with attachment to tastes and pleasures, engrossed in ignorance. Those who perform empty religious rituals will be born, only to die again. They wander through endless incarnations. They do not meditate in remembrance on the Creator Lord; their minds do not understand. By loving devotion to the Lord God, you shall not be polluted by Maya at all. O Nanak, how rare are those, who are not engrossed in worldly entanglements. || 5 || SHALOK: The six Shaastras proclaim Him to be the greatest; He has no end or limitation. The devotees look beauteous, O Nanak, when they sing the Glories of God at His Door. || 6 || PAUREE: The sixth day of the lunar cycle: The six Shaastras say, and countless Simritees assert, that the Supreme Lord God is the most sublime and lofty.

Even the thousand-tongued serpent does not know the limits of His Glories. Naarad, the humble beings, Suk and Vyaasa sing the Praises of the Lord of the Universe. They are imbued with the Lord's essence; united with Him; they are absorbed in devotional worship of the Lord God. Emotional attachment, pride and doubt are eliminated, when one takes to the Sanctuary of the Merciful Lord. His Lotus Feet abide within my mind and body and I am enraptured, beholding the Blessed Vision of His Darshan. People reap their profits, and suffer no loss, when they embrace love for the Saadh Sangat, the Company of the Holy. They gather in the treasure of the Lord, the Ocean of Excellence, O Nanak, by meditating on the Naam. || 6 || SHALOK: In the gathering of the Saints, chant the Praises of the Lord, and speak the Truth with love. O Nanak, the mind becomes contented, enshrining love for the One Lord. || 7 || PAUREE: The seventh day of the lunar cycle: Gather the wealth of the Naam; this is a treasure which shall never be exhausted. In the Society of the Saints, He is obtained; He has no end or limitations. Renounce your selfishness and conceit, and meditate, vibrate on the Lord of the Universe; take to the Sanctuary of the Lord, our King. Your pains shall depart — swim across the terrifying world-ocean, and obtain the fruits of your mind's desires. One who meditates on the Lord twenty-four hours a day — fruitful and blessed is his coming into the world. Inwardly and outwardly, realize that the Creator Lord is always with you. He is your friend, your companion, your very best friend, who imparts the Teachings of the Lord. Nanak is a sacrifice to one who chants the Name of the Lord, Har, Har. || 7 || SHALOK: Sing the Glorious Praises of the Lord twenty-four hours a day; renounce other entanglements. The Minister of Death cannot even see that person, O Nanak, unto whom God is merciful. || 8 || PAUREE: The eighth day of the lunar cycle: The eight spiritual powers of the Siddhas, the nine treasures, all precious things, perfect intellect, the opening of the heart-lotus, eternal bliss, pure lifestyle, the infallible Mantra, all Dharmic virtues, sacred purifying baths, the most lofty and sublime spiritual wisdom — these are obtained by meditating, vibrating upon the Lord, Har, Har, in the Company of the Perfect Guru. You shall be saved, O Nanak, by lovingly chanting the Lord's Name. || 8 || SHALOK: He does not remember the Lord in meditation; he is fascinated by the pleasures of corruption. O Nanak, forgetting the Naam, he is reincarnated into heaven and hell. || 9 || PAUREE: The ninth day of the lunar cycle: The nine holes of the body are defiled. People do not chant the Lord's Name; instead, they practice evil. They commit adultery, slander the Saints, and do not listen to even a tiny bita of the Lord's Praise. They steal others' wealth for the sake of their own bellies, but the fire is not extinguished, and their thirst is not quenched. Without serving the Lord, these are their rewards. O Nanak, forgetting God, the unfortunate people are born, only to die. || 9 || SHALOK: I have wandered, searching in the ten directions — wherever I look, there I see Him. The mind comes to be controlled, O Nanak, if He grants His Perfect Grace. || 10 || PAUREE: The tenth day of the lunar cycle: Overpower the ten sensory and motor organs; your mind will be content, as you chant the Naam. With your ears, hear the Praises of the Lord of the World; with your eyes, behold the kind, Holy Saints. With your tongue, sing the Glorious Praises of the Infinite Lord.

In your mind, remember the Perfect Lord God. With your hands and feet, work for the Saints. O Nanak, this way of life is obtained by God's Grace. || 10 || SHALOK: Describe the Lord as the One, the One and Only. How rare are those who know the taste of this essence. The Glories of the Lord of the Universe cannot be known. O Nanak, He is totally amazing and wonderful! || 11 || PAUREE: The eleventh day of the lunar cycle: Behold the Lord, the Lord, near at hand. Subdue the desires of your sexual organs, and listen to the Lord's Name. Let your mind be content, and be kind to all beings. In this way, your fast will be successful. Keep your wandering mind restrained in one place. Your mind and body shall become pure, chanting the Lord's Name. The Supreme Lord God is pervading amongst all. O Nanak, sing the Kirtan of the Lord's Praises; this alone is the eternal faith of Dharma. || 11 || SHALOK: Evil-mindedness is eliminated, by meeting with and serving the compassionate Holy Saints. Nanak is merged with God; all his entanglements have come to an end. || 12 || PAUREE: The twelfth day of the lunar cycle: Dedicate yourself to giving charity, chanting the Naam and purification. Worship the Lord with devotion, and get rid of your pride. Drink in the Ambrosial Nectar of the Lord's Name, in the Saadh Sangat, the Company of the Holy. The mind is satisfied by lovingly singing the Kirtan of God's Praises. The Sweet Words of His Bani soothe everyone. The soul, the subtle essence of the five elements, cherishes the Nectar of the Naam, the Name of the Lord. This faith is obtained from the Perfect Guru. O Nanak, dwelling upon the Lord, you shall not enter the womb of reincarnation again. || 12 || SHALOK: Engrossed in the three qualities, one's efforts do not succeed. When the Saving Grace of sinners dwells in the mind, O Nanak, then one is saved by the Naam, the Name of the Lord. || 13 || PAUREE: The thirteenth day of the lunar cycle: The world is in the fever of the three qualities. It comes and goes, and is reincarnated in hell. Meditation on the Lord, Har, Har, does not enter into the minds of the people. They do not sing the Praises of God, the Ocean of peace, even for an instant. This body is the embodiment of pleasure and pain. It suffers from the chronic and incurable disease of Maya. By day, people practice corruption, wearing themselves out. And then with sleep in their eyes, they mutter in dreams. Forgetting the Lord, this is their condition. Nanak seeks the Sanctuary of God, the kind and compassionate Primal Being. || 13 || SHALOK: The Lord is pervading in all the four directions and the fourteen worlds. O Nanak, He is not seen to be lacking anything; His works are perfectly complete. || 14 || PAUREE: The fourteenth day of the lunar cycle: God Himself is in all four directions. On all worlds, His radiant glory is perfect. The One God is diffused in the ten directions. Behold God in all the earth and sky. In the water, on the land, in the forests and mountains, and in the nether regions of the underworld, the Merciful Transcendent Lord is abiding. The Lord God is in all mind and matter, subtle and manifest. O Nanak, the Gurmukh realizes God. || 14 || SHALOK: The soul is conquered, through the Guru's Teachings, singing the Glories of God. By the Grace of the Saints, fear is dispelled, O Nanak, and anxiety is ended. || 15 || PAUREE: The day of the new moon: My soul is at peace; the Divine Guru has blessed me with contentment.

My mind and body are cooled and soothed, in intuitive peace and poise; I have dedicated myself to serving God. One who meditates in remembrance on the Name of the Lord — his bonds are broken, all his sins are erased, and his works are brought to perfect fruition; his evil-mindedness disappears, and his ego is subdued. Taking to the Sanctuary of the Supreme Lord God, his comings and goings in reincarnation are ended. He saves himself, along with his family, chanting the Praises of God, the Lord of the Universe. I serve the Lord, and I chant the Name of God. From the Perfect Guru, Nanak has obtained peace and comfortable ease. || 15 || SHALOK: The perfect person never wavers; God Himself made him perfect. Day by day, he prospers; O Nanak, he shall not fail. || 16 || PAUREE: The day of the full moon: God alone is Perfect; He is the All-powerful Cause of causes. The Lord is kind and compassionate to all beings and creatures; His Protecting Hand is over all. He is the Treasure of Excellence, the Lord of the Universe; through the Guru, He acts. God, the Inner-knower, the Searcher of hearts, is All-knowing, Unseen and Immaculately Pure. The Supreme Lord God, the Transcendent Lord, is the Knower of all ways and means. He is the Support of His Saints, with the Power to give Sanctuary. Twenty-four hours a day, I bow in reverence to Him. His Unspoken Speech cannot be understood; I meditate on the Feet of the Lord. He is the Saving Grace of sinners, the Master of the masterless; Nanak has entered God's Sanctuary. || 16 || SHALOK: My pain is gone, and my sorrows have departed, since I took to the Sanctuary of the Lord, my King. I have obtained the fruits of my mind's desires, O Nanak, singing the Glorious Praises of the Lord. || 17 || PAUREE: Some sing, some listen, and some contemplate; some preach, and some implant the Name within; this is how they are saved. Their sinful mistakes are erased, and they become pure; the filth of countless incarnations is washed away. In this world and the next, their faces shall be radiant; they shall not be touched by Maya. They are intuitively wise, and they are Vaishnaavs, worshippers of Vishnu; they are spiritually wise, wealthy and prosperous. They are spiritual heros, of noble birth, who vibrate upon the Lord God. The Kh'shatriyas, the Brahmins, the low-caste Soodras, the Vaisha workers and the outcast pariahs are all saved, meditating on the Lord. Nanak is the dust of the feet of those who know his God. || 17 ||

VAAR IN GAUREE, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The True Guru, the Primal Being, is kind and compassionate; all are alike to Him. He looks upon all impartially; with pure faith in the mind, He is obtained. The Ambrosial Nectar is within the True Guru; He is exalted and sublime, of Godly status. O Nanak, by His Grace, one meditates on the Lord; the Gurmukhs obtain Him. || 1 || FOURTH MEHL: Egotism and Maya are total poison; in these, people continually suffer loss in this world. The Gurmukh earns the profit of the wealth of the Lord's Name, contemplating the Word of the Shabad. The poisonous filth of egotism is removed, when one enshrines the Ambrosial Name of the Lord within the heart.

All the Gurmukh's affairs are brought to perfect completion; the Lord has showered him with His Mercy. O Nanak, one who meets the Primal Lord remains blended with the Lord, the Creator Lord. || 2 || PAUREE: You are True, O True Lord and Master. You are the Truest of the True, O Lord of the World. Everyone meditates on You; everyone falls at Your Feet. Your Praises are graceful and beautiful; You save those who speak them. You reward the Gurmukhs, who are absorbed in the True Name. O my Great Lord and Master, great is Your glorious greatness. || 1 || SHALOK, FOURTH MEHL: Without the Name, all other praise and speech is insipid and tasteless. The self-willed manmukhs praise their own egos; their attachment to egotism is useless. Those whom they praise, die; they all waste away in conflict. O servant Nanak, the Gurmukhs are saved, chanting the Name of the Lord, Har, Har, the Embodiment of Supreme Bliss. || 1 || FOURTH MEHL: O True Guru, tell me of my Lord God, that I may meditate on the Naam within my mind. O Nanak, the Lord's Name is sacred and pure; chanting it, all my pain has been taken away. || 2 || PAUREE: You Yourself are the Formless Lord, the Immaculate Lord, our Sovereign King. Those who meditate on You, O True Lord with one-pointed mind, are rid of all their pain. You have no equal, next to whom I might sit and speak of You. You are the only Giver as great as Yourself. You are Immaculate; O True Lord, you are pleasing to my mind. O my True Lord and Master, Your Name is the Truest of the True. || 2 || SHALOK, FOURTH MEHL: Deep within the mind is the disease of ego; the self-willed manmukhs, the evil beings, are deluded by doubt. O Nanak, this disease is eradicated, only when one meets the True Guru, our Holy Friend. || 1 || FOURTH MEHL: The mind and body of the Gurmukh are imbued with the Love of the Lord, the Treasure of Virtue. Servant Nanak has taken to the Sanctuary of the Lord. Hail to the Guru, who has united me with the Lord. || 2 || PAUREE: You are the Personification of Creativity, the Inaccessible Lord. With whom should I compare You? If there was anyone else as great as You, I would name him; You alone are like Yourself. You are the One, permeating each and every heart; You are revealed to the Gurmukh. You are the True Lord and Master of all; You are the Highest of all. Whatever You do, O True Lord — that is what happens, so why should we grieve? || 3 || SHALOK, FOURTH MEHL: My mind and body are imbued with the Love of my Beloved, twenty-four hours a day. Shower Your Mercy upon servant Nanak, O God, that he may dwell in peace with the True Guru. || 1 || FOURTH MEHL: Those whose inner beings are filled with the Love of their Beloved, look beautiful as they speak. O Nanak, the Lord Himself knows all; the Beloved Lord has infused His Love. || 2 || PAUREE: O Creator Lord, You Yourself are infallible; You never make mistakes. Whatever You do is good, O True Lord; this understanding is obtained through the Word of the Guru's Shabad. You are the Cause of causes, the All-powerful Lord; there is no other at all. O Lord and Master, You are inaccessible and merciful.

Everyone meditates on You. All beings are Yours; You belong to all. You deliver all. || 4 || SHALOK, FOURTH MEHL: Listen, O my Friend, to my message of love; my eyes are fixed upon You. The Guru was pleased — He united servant Nanak with his friend, and now he sleeps in peace. || 1 || FOURTH MEHL: The True Guru is the Merciful Giver; He is always compassionate. The True Guru has no hatred within Him; He beholds the One God everywhere. Anyone who directs hate against the One who has no hate, shall never be satisfied within. The True Guru wishes everyone well; how can anything bad happen to Him? As one feels towards the True Guru, so are the rewards he receives. O Nanak, the Creator knows everything; nothing can be hidden from Him. || 2 || PAUREE: One who has been made great by his Lord and Master — know him to be great! By His Pleasure, the Lord and Master forgives those who are pleasing to His Mind. One who tries to compete with Him is a senseless fool. One who is united with the Lord by the True Guru, sings His Praises and speaks His Glories. O Nanak, the True Lord is True; one who understands Him is absorbed in Truth. || 5 || SHALOK, FOURTH MEHL: The Lord is true, immaculate and eternal; He has no fear, hatred or form. Those who chant and meditate on Him, who single-mindedly focus their consciousness on Him, are rid of the burden of their ego. Those Gurmukhs who worship and adore the Lord — hail to those Saintly beings! If someone slanders the Perfect True Guru, he will be rebuked and reproached by the whole world. The Lord Himself abides within the True Guru; He Himself is His Protector. Blessed, Blessed is the Guru, who sings the Glories of God. Unto Him, I bow forever and ever in deepest reverence. Servant Nanak is a sacrifice to those who have meditated on the Creator Lord. || 1 || FOURTH MEHL: He Himself made the earth; He Himself made the sky. He Himself created the beings there, and He Himself places food in their mouths. He Himself is All-pervading; He Himself is the Treasure of Excellence. O servant Nanak, meditate on the Naam, the Name of the Lord; He shall take away all your sinful mistakes. || 2 || PAUREE: You, O True Lord and Master, are True; the Truth is pleasing to the True One. The Messenger of Death does not even approach those who praise You, O True Lord. Their faces are radiant in the Court of the Lord; the Lord is pleasing to their hearts. The false ones are left behind; because of the falsehood and deceit in their hearts, they suffer in terrible pain. Black are the faces of the false; the false remain just false. || 6 || SHALOK, FOURTH MEHL: The True Guru is the field of Dharma; as one plants the seeds there, so are the fruits obtained. The GurSikhs plant ambrosial nectar, and obtain the Lord as their ambrosial fruit. Their faces are radiant in this world and the next; in the Court of the Lord, they are robed with honor.

Some have cruelty in their hearts — they constantly act in cruelty; as they plant, so are the fruits which they eat. When the True Guru, the Tester, observes with His Glance, the selfish ones are all exposed. As one thinks, so does he receive, and so does the Lord make him known. O Nanak, the Lord and Master is pervading at both ends; He continually acts, and beholds His own play. || 1 || FOURTH MEHL: The mortal is of one mind — whatever he dedicates it to, in that he is successful. Some talk a lot, but they eat only that which is in their own homes. Without the True Guru, understanding is not obtained, and egotism does not depart from within. Suffering and hunger cling to the egotistical people; they hold out their hands and beg from door to door. Their falsehood and fraud cannot remain concealed; their false appearances fall off in the end. One who has such pre-ordained destiny comes to meet God through the True Guru. Just as iron is transmuted into gold by the touch of the Philosopher's Stone, so are people transformed by joining the Sangat, the Holy Congregation. O God, You are the Master of servant Nanak; as it pleases You, You lead him. || 2 || PAUREE: One who serves the Lord with all his heart — the Lord Himself unites him with Himself. He enters into a partnership with virtue and merit, and burns off all his demerits with the fire of the Shabad. Demerits are purchased cheap, like straw; he alone gathers merit, who is so blessed by the True Lord. I am a sacrifice to my Guru, who has erased my demerits, and revealed my virtuous merits. The Gurmukh chants the glorious greatness of the great Lord God. || 7 || SHALOK, FOURTH MEHL: Great is the greatness within the True Guru, who meditates night and day on the Name of the Lord, Har, Har. The repetition of the Name of the Lord, Har, Har, is his purity and self-restraint; with the Name of the Lord, He is satisfied. The Lord's Name is His power, and the Lord's Name is His Royal Court; the Lord's Name protects Him. One who centers his consciousness and worships the Guru, obtains the fruits of his mind's desires. But one who slanders the Perfect True Guru, shall be killed and destroyed by the Creator. This opportunity shall not come into his hands again; he must eat what he himself has planted. He shall be taken to the most horrible hell, with his face blackened like a thief, and a noose around his neck. But if he should again take to the Sanctuary of the True Guru, and meditate on the Name of the Lord, Har, Har, then he shall be saved. Nanak speaks and proclaims the Lord's Story; as it pleases the Creator, so does he speak. || 1 || FOURTH MEHL: One who does not obey the Hukam, the Command of the Perfect Guru — that self-willed manmukh is plundered by his ignorance and poisoned by Maya. Within him is falsehood, and he sees everyone else as false; the Lord has tied these useless conflicts around his neck. He babbles on and on, but the words he speaks please no one. He wanders from house to house like an abandoned woman; whoever associates with him is stained by the mark of evil as well. Those who become Gurmukh avoid him; they forsake his company and sit hear the Guru.

O chosen people, O self-elect, one who does not publicly affirm his Guru is not a good person; he loses all his profits and capital. People used to chant and recite the Shaastras and the Vedas, O Nanak, but now the Words of the Perfect Guru have come to be the most exalted of all. The glorious greatness of the Perfect Guru is pleasing to the GurSikh; the self-willed manmukhs have lost this opportunity. || 2 || PAUREE: The True Lord is truly the greatest of all; he alone obtains Him, who is anointed by the Guru. He is the True Guru, who meditates on the True Lord. The True Lord and the True Guru are truly One. He is the True Guru, the Primal Being, who has totally conquered his five passions. One who does not serve the True Guru, and who praises himself, is filled with falsehood within. Cursed, cursed is his ugly face. His words are not pleasing to anyone; his face is blackened, and he is separated from the True Guru. || 8 || SHALOK, FOURTH MEHL: Everyone is the field of the Lord God; the Lord Himself cultivates this field. The Gurmukh grows the crop of forgiveness, while the self-willed manmukh loses even his roots. They all plant for their own good, but the Lord causes to grow only that field with which He is pleased. The GurSikh plants the seed of the Lord's Ambrosial Nectar, and obtains the Lord's Ambrosial Naam as his Ambrosial Fruit. The mouse of Death is continually gnawing away at the crop, but the Creator Lord has beaten it off and driven it away. The farm was successful, by the Love of the Lord, and the crop was produced by God's Grace. He has removed all the burning and anxiety of those, who have meditated on the True Guru, the Primal Being. O servant Nanak, one who worships and adores the Naam, the Name of the Lord, swims across, and saves the whole world as well. || 1 || FOURTH MEHL: The self-willed manmukh is occupied with greed all day long, although he may claim otherwise. At night, he is overcome by fatigue, and all his nine holes are weakened. Over the head of the manmukh is the order of the woman; to her, he ever holds out his promises of goodness. Those men who act according to the orders of women are impure, filthy and foolish. Those impure men are engrossed in sexual desire; they consult their women and walk accordingly. One who walks as the True Guru tells him to, is the true man, the best of the best. He Himself created all women and men; the Lord Himself plays every play. You created the entire creation; O Nanak, it is the best of the best. || 2 || PAUREE: You are carefree, unfathomable and immeasurable; how can You be measured? Those who have met the True Guru and who meditate on You are very fortunate. The Word of the True Guru's Bani is the embodiment of Truth; through Gurbani, one becomes perfect. Jealously emulating the True Guru, some others may speak of good and bad, but the false are destroyed by their falsehood. Deep within them is one thing, and in their mouths is another; they suck in the poison of Maya, and then they painfully waste away. || 9 || SHALOK, FOURTH MEHL: Service to the True Guru is immaculate and pure; those humble beings who are pure perform this service. Those who have deceit, corruption and falsehood within — the True Lord Himself casts them out like lepers.

The truthful Sikhs sit by the True Guru's side and serve Him. The false ones search, but find no place of rest. Those who are not pleased with the Words of the True Guru — their faces are cursed, and they wander around, condemned by God. Those who do not have the Love of the Lord within their hearts — how long can those demonic, self-willed manmukhs be consoled? One who meets the True Guru, keeps his mind in its own place; he spends only his own assets. O servant Nanak, some are united with the Guru; to some, the Lord grants peace, while others — deceitful cheats — suffer in isolation. || 1 || FOURTH MEHL: Those who have the treasure of the Lord's Name deep within their hearts — the Lord resolves their affairs. They are no longer subservient to other people; the Lord God sits by them, at their side. When the Creator is on their side, then everyone is on their side. Beholding their vision, everyone applauds them. Kings and emperors are all created by the Lord; they all come and bow in reverence to the Lord's humble servant. Great is the greatness of the Perfect Guru. Serving the Great Lord, I have obtained immeasurable peace. The Lord has bestowed this eternal gift upon the Perfect Guru; His blessings increase day by day. The slanderer, who cannot endure His greatness, is destroyed by the Creator Himself. Servant Nanak chants the Glorious Praises of the Creator, who protects His devotees forever. || 2 || PAUREE: You, O Lord and Master, are inaccessible and merciful; You are the Great Giver, All-knowing. I can see no other as great as You; O Lord of Wisdom, You are pleasing to my mind. Emotional attachment to your family and everything you see is temporary, coming and going. Those who attach their consciousness to anything except the True Lord are false, and false is their pride. O Nanak, meditate on the True Lord; without the True Lord, the ignorant rot away and putrefy to death. || 10 || SHALOK, FOURTH MEHL: At first, he did not show respect to the Guru; later, he offered excuses, but it is no use. The wretched, self-willed manmukhs wander around and are stuck mid-way; how can they find peace by mere words? Those who have no love for the True Guru within their hearts come with falsehood, and leave with falsehood. When my Lord God, the Creator, grants His Grace, then they come to see the True Guru as the Supreme Lord God. Then, they drink in the Nectar, the Word of the Guru's Shabad; all burning, anxiety, and doubts are eliminated. They remain in ecstasy forever, day and night; O servant Nanak, they sing the Glorious Praises of the Lord, night and day. || 1 || FOURTH MEHL: One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar. Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name. One who meditates on my Lord, Har, Har, with every breath and every morsel of food — that GurSikh becomes pleasing to the Guru's Mind.

That person, unto whom my Lord and Master is kind and compassionate — upon that GurSikh, the Guru's Teachings are bestowed. Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it. || 2 || PAUREE: Those who meditate on You, O True Lord — they are very rare. Those who worship and adore the One Lord in their conscious minds — through their generosity, countless millions are fed. All meditate on You, but they alone are accepted, who are pleasing to their Lord and Master. Those who eat and dress without serving the True Guru die; after death, those wretched lepers are consigned to reincarnation. In His Sublime Presence, they talk sweetly, but behind His back, they exude poison from their mouths. The evil-minded are consigned to separation from the Lord. || 11 || SHALOK, FOURTH MEHL: The faithless baymukh sent out his faithless servant, wearing a blue-black coat, filled with filth and vermin. No one in the world will sit near him; the self-willed manmukh fell into manure, and returned with even more filth covering him. The faithless baymukh was sent to slander and back-bite others, but when he went there, the faces of both he and his faithless master were blackened instead. It was immediately heard throughout the whole world, O Siblings of Destiny, that this faithless man, along with his servant, was kicked and beaten with shoes; in humiliation, they got up and returned to their homes. The faithless baymukh was not allowed to mingle with others; his wife and niece then brought him home to lie down. He has lost both this world and the next; he cries out continually, in hunger and thirst. Blessed, blessed is the Creator, the Primal Being, our Lord and Master; He Himself sits and dispenses true justice. One who slanders the Perfect True Guru is punished and destroyed by the True Lord. This Word is spoken by the One who created the whole universe. || 1 || FOURTH MEHL: One who has a poor beggar for a master — how can he be well-fed? If there is something in his master's house, he can get it; but how can he get what is not there? Serving him, who will be called to answer for his account? That service is painful and useless. O Nanak, serve the Guru, the Lord Incarnate; the Blessed Vision of His Darshan is profitable, and in the end, you shall not be called to account. || 2 || PAUREE: O Nanak, the Saints consider, and the four Vedas proclaim, that whatever the Lord's devotees utter with their mouths, shall come to pass. He is manifest in His cosmic workshop. All people hear of this. The stubborn men who fight with the Saints shall never find peace. The Saints seek to bless them with virtue, but they only burn in their egos. What can those wretched ones do, since, from the very beginning, their destiny is cursed with evil. Those who are struck down by the Supreme Lord God are of no use to anyone. Those who hate the One who has no hatred — according to the true justice of Dharma, they shall perish. Those who are cursed by the Saints will continue wandering aimlessly. When the tree is cut off at its roots, the branches wither and die. || 12 || SHALOK FOURTH MEHL:

Great is the greatness of the Guru, who meditates on the Lord within. By His Pleasure, the Lord has bestowed this upon the Perfect True Guru; it is not diminished one bit by anyone's efforts. The True Lord and Master is on the side of the True Guru; and so, all those who oppose Him waste away to death in anger, envy and conflict. The Lord, the Creator, blackens the faces of the slanderers, and increases the glory of the Guru. As the slanderers spread their slander, so does the Guru's glory increase day by day. Servant Nanak worships the Lord, who makes everyone fall at His Feet. || 1 || FOURTH MEHL: One who enters into a calculated relationship with the True Guru loses everything, this world and the next. He grinds his teeth continually and foams at the mouth; screaming in anger, he perishes. He continually chases after Maya and wealth, but even his own wealth flies away. What shall he earn, and what shall he eat? Within his heart, there is only cynicism and pain. One who hates the One who has no hatred, shall bear the load of all the sins of the world on his head. He shall find no shelter here or hereafter; his mouth blisters with the slander in his heart. If gold comes into his hands, it turns to dust. But if he should come again to the Sanctuary of the Guru, then even his past sins shall be forgiven. Servant Nanak meditates on the Naam, night and day. Remembering the Lord in meditation, wickedness and sins are erased. || 2 || PAUREE: You are the Truest of the True; Your Regal Court is the most exalted of all. Those who meditate on You, O True Lord, serve the Truth; O True Lord, they take pride in You. Within them is the Truth; their faces are radiant, and they speak the Truth. O True Lord, You are their strength. Those who, as Gurmukh, praise You are Your devotees; they have the insignia and the banner of the Shabad, the True Word of God. I am truly a sacrifice, forever devoted to those who serve the True Lord. || 13 || SHALOK, FOURTH MEHL: Those who were cursed by the Perfect True Guru, from the very beginning, are even now cursed by the True Guru. Even though they may have a great longing to associate with the Guru, the Creator does not allow it. They shall not find shelter in the Sat Sangat, the True Congregation; in the Sangat, the Guru has proclaimed this. Whoever goes out to meet them now, will be destroyed by the tyrant, the Messenger of Death. Those who were condemned by Guru Nanak were declared counterfeit by Guru Angad as well. The Guru of the third generation thought, "What lies in the hands of these poor people?" The Guru of the fourth generation saved all these slanderers and evil-doers. If any son or Sikh serves the True Guru, then all of his affairs will be resolved. He obtains the fruits of his desires — children, wealth, property, union with the Lord and emancipation. All treasures are in the True Guru, who has enshrined the Lord within the heart. He alone obtains the Perfect True Guru, on whose forehead such blessed destiny is pre-ordained. Servant Nanak begs for the dust of the feet of those GurSikhs who love the Lord, their Friend.

|| 1 || FOURTH MEHL: The Lord Himself bestows glorious greatness; He Himself causes the world to come and fall at their feet. We should only be afraid, if we try to do things by ourselves; the Creator is increasing His Power in every way. Behold, O Siblings of Destiny: this is the Arena of the Beloved True Lord; His power brings everyone to bow in humility. The Lord, our Lord and Master, preserves and protects His devotees; He blackens the faces of the slanderers and evil-doers. The glorious greatness of the True Guru increases day by day; the Lord inspires His devotees to continually sing the Kirtan of His Praises. O GurSikhs, chant the Naam, the Name of the Lord, night and day; through the True Guru, the Creator Lord will come to dwell within the home of your inner being. O GurSikhs, know that the Bani, the Word of the True Guru, is true, absolutely true. The Creator Lord Himself causes the Guru to chant it. The Beloved Lord makes the faces of His GurSikhs radiant; He makes the whole world applaud and acclaim the Guru. Servant Nanak is the slave of the Lord; the Lord Himself preserves the honor of His slave. || 2 || PAUREE: O My True Lord and Master, You Yourself are my True Lord King. Please, implant within me the true treasure of Your Name; O God, I am Your merchant. I serve the True One, and deal in the True One; I chant Your Wondrous Praises. Those humble beings who serve the Lord with love meet Him; they are adorned with the Word of the Guru's Shabad. O my True Lord and Master, You are unknowable; through the Word of the Guru's Shabad, You are known. || 14 || SHALOK, FOURTH MEHL: One whose heart is filled with jealousy of others, never comes to any good. No one pays any attention to what he says; he is just a fool, crying out endlessly in the wilderness. One whose heart is filled with malicious gossip, is known as a malicious gossip; everything he does is in vain. Night and day, he continually gossips about others; his face has been blackened, and he cannot show it to anyone. The body is the field of action, in this Dark Age of Kali Yuga; as you plant, so shall you harvest. Justice is not passed on mere words; if someone eats poison, he dies. O Siblings of Destiny, behold the justice of the True Creator; as people act, so they are rewarded. The Lord has bestowed total understanding upon servant Nanak; he speaks and proclaims the words of the Lord's Court. || 1 || FOURTH MEHL: Those who separate themselves from the Guru, in spite of His Constant Presence — they find no place of rest in the Court of the Lord. If someone goes to meet with those dull-faced slanderers, he will find their faces covered with spit. Those who are cursed by the True Guru, are cursed by all the world. They wander around endlessly. Those who do not publicly affirm their Guru wander around, moaning and groaning. Their hunger shall never depart; afflicted by constant hunger, they cry out in pain. No one hears what they have to say; they live in constant fear and terror, until they finally die. They cannot bear the glorious greatness of the True Guru, and they find no place of rest, here or hereafter.

Those who go out to meet with those who have been cursed by the True Guru, lose all remnants of their honor. They have already become like lepers; cursed by the Guru, whoever meets them is also afflicted with leprosy. O Lord, I pray that I may not even catch sight of those, who focus their consciousness on the love of duality. That which the Creator pre-ordained from the very beginning — there can be no escape from that. O servant Nanak, worship and adore the Naam, the Name of the Lord; no one can equal it. Great is the greatness of His Name; it increases, day by day. || 2 || FOURTH MEHL: Great is the greatness of that humble being, whom the Guru Himself anointed in His Presence. All the world comes and bows to him, falling at his feet. His praises spread throughout the world. The galaxies and solar systems bow in reverence to him; the Perfect Guru has placed His hand upon his head, and he has become perfect. The glorious greatness of the Guru increases day by day; no one can equal it. O servant Nanak, the Creator Lord Himself established him; God preserves his honor. || 3 || PAUREE: The human body is a great fortress, with its shops and streets within. The Gurmukh who comes to trade gathers the cargo of the Lord's Name. He deals in the treasure of the Lord's Name, the jewels and the diamonds. Those who search for this treasure outside of the body, in other places, are foolish demons. They wander around in the wilderness of doubt, like the deer who searches for the musk in the bushes. || 15 || SHALOK, FOURTH MEHL: One who slanders the Perfect True Guru, shall have difficulty in this world. He is caught and thrown into the most horrible hell, the well of pain and suffering. No one listens to his shrieks and cries; he cries out in pain and misery. He totally loses this world and the next; he has lost all of his investment and profit. He is like the ox at the oil-press; each morning when he rises, God places the yoke upon him. The Lord always sees and hears everything; nothing can be concealed from Him. As you plant, so shall you harvest, according to what you planted in the past. One who is blessed by God's Grace washes the feet of the True Guru. He is carried across by the Guru, the True Guru, like iron which is carried across by wood. O servant Nanak, meditate on the Naam, the Name of the Lord; chanting the Name of the Lord, Har, Har, peace is obtained. || 1 || FOURTH MEHL: Very fortunate is the soul-bride, who, as Gurmukh, meets the Lord, her King. Her inner being is illiminated with His Divine Light; O Nanak, she is absorbed in His Name. || 2 || PAUREE: This body is the home of Dharma; the Divine Light of the True Lord is within it. Hidden within it are the jewels of mystery; how rare is that Gurmukh, that selfless servant, who digs them out. When someone realizes the All-pervading Soul, then he sees the One and Only Lord permeating, through and through. He sees the One, he believes in the One, and with his ears, he listens only to the One.

O servant Nanak, praise the Naam, the Name of the Lord; this is your service to the Lord, the Truest of the True. || 16 || SHALOK, FOURTH MEHL: All joy is in the hearts of those, within whose minds the Lord abides. In the Court of the Lord, their faces are radiant, and everyone goes to see them. Those who meditate on the Name of the Fearless Lord have no fear. Those who have such pre-destined destiny remember the Sublime Lord. Those, within whose minds the Lord abides, are robed with honor in the Court of the Lord. They are carried across, along with all their family, and the whole world is saved along with them. O Lord, please unite servant Nanak with Your humble servants; beholding them, beholding them, I live. || 1 || FOURTH MEHL: That land, where my True Guru comes and sits, becomes green and fertile. Those beings who go and behold my True Guru are rejuvenated. Blessed, blessed is the father; blessed, blessed is the family; blessed, blessed is the mother, who gave birth to the Guru. Blessed, blessed is the Guru, who worships and adores the Naam; He saves Himself, and emancipates those who see Him. O Lord, be kind, and unite me with the True Guru, that servant Nanak may wash His feet. || 2 || PAUREE: Truest of the True is the Immortal True Guru; He has enshrined the Lord deep within His heart. Truest of the True is the True Guru, the Primal Being, who has conquered sexual desire, anger and corruption. When I see the Perfect True Guru, then deep within, my mind is comforted and consoled. I am a sacrifice to my True Guru; I am devoted and dedicated to Him, forever and ever. || 17 || SHALOK, FOURTH MEHL: By His Grace, He leads us to meet the True Guru; then, as Gurmukh, we chant the Lord's Name, and meditate on it. We do that which pleases the True Guru; the Perfect Guru comes to dwell in the home of the heart. Those who have the treasure of the Naam deep within — all their fears are removed. They are protected by the Lord Himself; others struggle and fight against them, but they only come to death. O servant Nanak, meditate on the Naam; the Lord shall deliver you, here and hereafter. || 1 || FOURTH MEHL: The glorious greatness of the Guru, the True Guru, is pleasing to the GurSikh's mind. The Lord preserves the honor of the True Guru, which increases day by day. The Supreme Lord God is in the Mind of the Guru, the True Guru; the Supreme Lord God saves Him. The Lord is the Power and Support of the Guru, the True Guru; all come to bow before Him. Those who have gazed lovingly upon my True Guru — all their sins are taken away. Their faces are radiant in the Court of the Lord, and they obtain great glory. Servant Nanak begs for the dust of the feet of those GurSikhs, O my Siblings of Destiny. || 2 || PAUREE: I chant the Praises and Glories of the True One. True is the glorious greatness of the True Lord. I praise the True Lord, and the Praises of the True Lord.

His worth cannot be estimated. Those who have tasted the true essence of the True Lord, remain satisfied and fulfilled. They know this essence of the Lord, but they say nothing, like the mute who tastes the sweet candy, and says nothing. The Perfect Guru serves the Lord God; His vibration vibrates and resounds in the mind. || 18 || SHALOK, FOURTH MEHL: Those who have a festering boil within — they alone know its pain. Those who know the pain of separation from the Lord — I am forever a sacrifice, a sacrifice to them. O Lord, please lead me to meet the Guru, the Primal Being, my Friend; my head shall roll in the dust under His feet. I am the slave of the slaves of those GurSikhs who serve Him. Those who are imbued with the deep crimson color of the Lord's Love — their robes are drenched in the Love of the Lord. Grant Your Grace, and lead Nanak to meet the Guru; I have sold my head to Him. || 1 || FOURTH MEHL: The body is full of mistakes and misdeeds; how can it become pure, O Saints? The Gurmukh purchases virtues, which wash off the sin of egotism. True is the trade which purchases the True Lord with love. No loss will come from this, and the profit comes by the Lord's Will. O Nanak, they alone purchase the Truth, who are blessed with such pre-ordained destiny. || 2 || PAUREE: I praise the True One, who alone is worthy of praise. The True Primal Being is True — this is His unique quality. Serving the True Lord, the Truth comes to dwell in the mind. The Lord, the Truest of the True, is my Protector. Those who worship and adore the Truest of the True, shall go and merge with the True Lord. Those who do not serve the Truest of the True — those self-willed manmukhs are foolish demons. With their mouths, they babble on about this and that, like the drunkard who has drunk his wine. || 19 || SHALOK, THIRD MEHL: Gauree Raga is auspicious, if, through it, one comes to think of his Lord and Master. He should walk in harmony with the Will of the True Guru; this should be his decoration. The True Word of the Shabad is our spouse; ravish and enjoy it, forever and ever. Like the deep crimson color of the madder plant — such is the dye which shall color you, when you dedicate your soul to the True One. One who loves the True Lord is totally imbued with the Lord's Love, like the deep crimson color of the poppy. Falsehood and deception may be covered with false coatings, but they cannot remain hidden. False is the uttering of praises, by those who love falsehood. O Nanak, He alone is True; He Himself casts His Glance of Grace. || 1 || FOURTH MEHL: In the Sat Sangat, the True Congregation, the Lord's Praises are sung. In the Saadh Sangat, the Company of the Holy, the Beloved Lord is met. Blessed is that mortal being, who shares the Teachings for the good of others. He implants the Name of the Lord, and he preaches the Name of the Lord; through the Name of the Lord, the world is saved. Everyone longs to see the Guru; the world, and the nine continents, bow down to Him. You Yourself have established the True Guru; You Yourself have adorned the Guru. You Yourself worship and adore the True Guru; You inspire others to worship Him as well, O Creator Lord.

If someone separates himself from the True Guru, his face is blackened, and he is destroyed by the Messenger of Death. He shall find no shelter, here or hereafter; the GurSikhs have realized this in their minds. That humble being who meets the True Guru is saved; he cherishes the Naam, the Name of the Lord, in his heart. Servant Nanak says: O GurSikhs, O my sons, meditate on the Lord; only the Lord shall save you. || 2 || THIRD MEHL: Egotism has led the world astray, along with evil-mindedness and the poison of corruption. Meeting with the True Guru, we are blessed by the Lord's Glance of Grace, while the self-willed manmukh gropes around in the darkness. O Nanak, the Lord absorbs into Himself those whom He inspires to love the Word of His Shabad. || 3 || PAUREE: True are the Praises and the Glories of the True One; he alone speaks them, whose mind is softened within. Those who worship the One Lord with single-minded devotion — their bodies shall never perish. Blessed, blessed and acclaimed is that person, who tastes with his tongue the Ambrosial Nectar of the True Name. One whose mind is pleased with the Truest of the True is accepted in the True Court. Blessed, blessed is the birth of those true beings; the True Lord brightens their faces. || 20 || SHALOK, FOURTH MEHL: The faithless cynics go and bow before the Guru, but their minds are corrupt and false, totally false. When the Guru says, "Rise up, my Siblings of Destiny", they sit down, crowded in like cranes. The True Guru prevails among His GurSikhs; they pick out and expel the wanderers. Sitting here and there, they hide their faces; being counterfeit, they cannot mix with the genuine. There is no food for them there; the false go into the filth like sheep. If you try to feed the faithless cynic, he will spit out poison from his mouth. O Lord, let me not be in the company of the faithless cynic, who is cursed by the Creator Lord. This drama belongs to the Lord; He performs it, and He watches over it. Servant Nanak cherishes the Naam, the Name of the Lord. || 1 || FOURTH MEHL: The True Guru, the Primal Being, is inaccessible; He has enshrined the Lord's Name within His heart. No one can equal the True Guru; the Creator Lord is on His side. Devotional worship of the Lord is the sword and armor of the True Guru; He has killed and cast out Death, the torturer. The Lord Himself is the Protector of the True Guru. The Lord saves all those who follow in the footsteps of the True Guru. One who thinks evil of the Perfect True Guru — the Creator Lord Himself destroys him. These words will be confirmed as true in the Court of the Lord; servant Nanak reveals this mystery. || 2 || PAUREE: Those who dwell upon the True Lord while asleep, utter the True Name when they are awake. How rare in the world are those Gurmukhs who dwell upon the True Lord. I am a sacrifice to those who chant the True Name, night and day. The True Lord is pleasing to their minds and bodies; they go to the Court of the True Lord. Servant Nanak chants the True Name; truly, the True Lord is forever brand new. || 21 || SHALOK, FOURTH MEHL: Who is asleep, and who is awake? Those who are Gurmukh are approved.

Those who do not forget the Lord, with each and every breath and morsel of food, are the perfect and famous persons. By His Grace they find the True Guru; night and day, they meditate. I join the society of those persons, and in so doing, I am honored in the Court of the Lord. While asleep, they chant, “Waaho! Waaho!”, and while awake, they chant, “Waaho!” as well. O Nanak, radiant are the faces of those, who rise up early each day, and dwell upon the Lord. || 1 || FOURTH MEHL: Serving his True Guru, one obtains the Naam, the Name of the Infinite Lord. The drowning person is lifted up and out of the terrifying world-ocean; the Great Giver gives the gift of the Lord’s Name. Blessed, blessed are those bankers who trade the Naam. The Sikhs, the traders come, and through the Word of His Shabad, they are carried across. O servant Nanak, they alone serve the Creator Lord, who are blessed by His Grace. || 2 || PAUREE: Those who truly worship and adore the True Lord, are truly the humble devotees of the True Lord. Those Gurmukhs who search and seek, find the True One within themselves. Those who truly serve their True Lord and Master, overwhelm and conquer Death, the torturer. The True One is truly the greatest of all; those who serve the True One are blended with the True One. Blessed and acclaimed is the Truest of the True; serving the Truest of the True, one blossoms forth in fruition. || 22 || SHALOK, FOURTH MEHL: The self-willed manmukh is foolish; he wanders around without the Naam, the Name of the Lord. Without the Guru, his mind is not held steady, and he is reincarnated, over and over again. But when the Lord God Himself becomes merciful to him, then the True Guru comes to meet him. O servant Nanak, praise the Naam; the pains of birth and death shall come to an end. || 1 || FOURTH MEHL: I praise my Guru in so many ways, with joyful love and affection. My mind is imbued with the True Guru; He has preserved the make of its making. My tongue is not satisfied by praising Him; He has linked my consciousness with the Lord, my Beloved. O Nanak, my mind hungers for the Name of the Lord; my mind is satisfied, tasting the sublime essence of the Lord. || 2 || PAUREE: The True Lord is truly known for His all-powerful creative nature; He fashioned the days and the nights. I praise that True Lord, forever and ever; True is the glorious greatness of the True Lord. True are the Praises of the Praiseworthy True Lord; the value of the True Lord cannot be appraised. When someone meets the Perfect True Guru, then His Sublime Presence comes to be seen. Those Gurmukhs who praise the True Lord — all their hunger is gone. || 23 || SHALOK, FOURTH MEHL: Searching and examining my mind and body, I have found that God, whom I longed for. I have found the Guru, the Divine Intermediary, who has united me with the Lord God. || 1 || THIRD MEHL: One who is attached to Maya is totally blind and deaf. He does not listen to the Word of the Shabad; he makes a great uproar and tumult. The Gurmukhs chant and meditate on the Shabad, and lovingly center their consciousness on it. They hear and believe in the Name of the Lord; they are absorbed in the Name of the Lord. Whatever pleases God, He causes that to be done. O Nanak, human beings are the instruments which vibrate as God plays them. || 2 ||

PAUREE: You, O Creator, know everything which occurs within our beings. You Yourself, O Creator, are incalculable, while the entire world is within the realm of calculation. Everything happens according to Your Will; You created all. You are the One, pervading in each and every heart; O True Lord and Master, this is Your play. One who meets the True Guru meets the Lord; no one can turn him away. || 24 || SHALOK, FOURTH MEHL: Hold this mind steady and stable; become Gurmukh and focus your consciousness. How could you ever forget Him, with each breath and morsel of food, sitting down or standing up? My anxiety about birth and death has ended; this soul is under the control of the Lord God. If it pleases You, then save servant Nanak, and bless him with Your Name. || 1 || THIRD MEHL: The egotistical, self-willed manmukh does not know the Mansion of the Lord's Presence; one moment he is here, and the next moment he is there. He is always invited, but he does not go to the Mansion of the Lord's Presence. How shall he be accepted in the Court of the Lord? How rare are those who know the Mansion of the True Guru; they stand with their palms pressed together. If my Lord grants His Grace, O Nanak, He restores them to Himself. || 2 || PAUREE: Fruitful and rewarding is that service, which is pleasing to the Guru's Mind. When the Mind of the True Guru is pleased, then sins and misdeeds run away. The Sikhs listen to the Teachings imparted by the True Guru. Those who surrender to the True Guru's Will are imbued with the four-fold Love of the Lord. This is the unique and distinct life-style of the Gurmukhs: listening to the Guru's Teachings, their minds blossom forth. || 25 || SHALOK, THIRD MEHL: Those who do not affirm their Guru shall have no home or place of rest. They lose both this world and the next; they have no place in the Court of the Lord. This opportunity to bow at the Feet of the True Guru shall never come again. If they miss out on being counted by the True Guru, they shall pass their lives in pain and misery. The True Guru, the Primal Being, has no hatred or vengeance; He unites with Himself those with whom He is pleased. O Nanak, those who behold the Blessed Vision of His Darshan, are emancipated in the Court of the Lord. || 1 || THIRD MEHL: The self-willed manmukh is ignorant, evil-minded and egotistical. He is filled with anger within, and he loses his mind in the gamble. He commits the sins of fraud and unrighteousness. What can he hear, and what can he tell others? He is blind and deaf; he loses his way, and wanders lost in the wilderness. The blind, self-willed manmukh comes and goes in reincarnation; without meeting the True Guru, he finds no place of rest. O Nanak, he acts according to his pre-ordained destiny. || 2 || PAUREE: Those who have hearts as hard as stone, do not sit near the True Guru. Truth prevails there; the false ones do not attune their consciousness to it. By hook or by crook, they pass their time, and then they go back to sit with the false ones again. Falsehood does not mix with the Truth; O people, check it out and see. The false go and mingle with the false, while the truthful Sikhs sit by the side of the True Guru. ||

26 || SHALOK, FIFTH MEHL: By their own efforts, the slanderers have destroyed all remnants of themselves. The Support of the Saints, O Nanak, is manifest, pervading everywhere. || 1 || FIFTH MEHL: Those who went astray from the Primal Being in the very beginning — where can they find refuge? O Nanak, they are struck down by the All-powerful, the Cause of causes. || 2 || PAUREE, FIFTH MEHL: They take the noose in their hands, and go out at night to strangle others, but God knows everything, O mortal. They spy on other men's women, concealed in their hiding places. They break into well-protected places, and revel in sweet wine. But they shall come to regret their actions — they create their own karma. Azraa-eel, the Angel of Death, shall crush them like sesame seeds in the oil-press. || 27 || SHALOK, FIFTH MEHL: The servants of the True King are acceptable and approved. Those ignorant ones who serve duality, O Nanak, rot, waste away and die. || 1 || FIFTH MEHL: That destiny which was pre-ordained by God from the very beginning cannot be erased. The wealth of the Lord's Name is Nanak's capital; he meditates on it forever. || 2 || PAUREE, FIFTH MEHL: One who has received a kick from the Lord God — where can he place his foot? He commits countless sins, and continually eats poison. Slandering others, he wastes away and dies; within his body, he burns. One who has been struck down by the True Lord and Master — who can save him now? Nanak has entered the Sanctuary of the Unseen Lord, the Primal Being. || 28 || SHALOK, FIFTH MEHL: In the most horrible hell, there is terrible pain and suffering. It is the place of the ungrateful. They are struck down by God, O Nanak, and they die a most miserable death. || 1 || FIFTH MEHL: All kinds of medicines may be prepared, but there is no cure for the slanderer. Those whom the Lord Himself misleads, O Nanak, putrefy and rot in reincarnation. || 2 || PAUREE, FIFTH MEHL: By His Pleasure, the True Guru has blessed me with the inexhaustible wealth of the Name of the True Lord. All my anxiety is ended; I am rid of the fear of death. Sexual desire, anger and other evils have been subdued in the Saadh Sangat, the Company of the Holy. Those who serve another, instead of the True Lord, die unfulfilled in the end. The Guru has blessed Nanak with forgiveness; he is united with the Naam, the Name of the Lord. || 29 || SHALOK, FOURTH MEHL: He is not a penitent, who is greedy within his heart, and who constantly chases after Maya like a leper. When this penitent was first invited, he refused our charity; but later he repented and sent his son, who was seated in the congregation. The village elders all laughed, saying that the waves of greed have destroyed this penitent. If he sees only a little wealth, he does not bother to go there; but when he sees a lot of wealth, the penitent forsakes his vows. O Siblings of Destiny, he is not a penitent — he is only a stork. Sitting together, the Holy Congregation has so decided. The penitent slanders the True Primal Being, and sings the praises of the material world. For this sin, he is cursed by the Lord. Behold the fruit the penitent gathers, for slandering the Great Primal Being; all his labors have gone in vain. When he sits outside among the elders, he is called a penitent; but when he sits within the congregation, the penitent commits sin.

The Lord has exposed the penitent's secret sin to the elders. The Righteous Judge of Dharma said to the Messenger of Death, "Take this penitent and put him with the worst of the worst murderers." No one is to look at the face of this penitent again. He has been cursed by the True Guru. Nanak speaks and reveals what has taken place in the Court of the Lord. He alone understands, who is blessed and adorned by the Lord. || 1 || FOURTH MEHL: The devotees of the Lord worship and adore the Lord, and the glorious greatness of the Lord. The Lord's devotees continually sing the Kirtan of His Praises; the Name of the Lord is the Giver of peace. The Lord ever bestows upon His devotees the glorious greatness of His Name, which increases day by day. The Lord inspires His devotees to sit, steady and stable, in the home of their inner being. He preserves their honor. The Lord summons the slanderers to answer for their accounts, and He punishes them severely. As the slanderers think of acting, so are the fruits they obtain. Actions done in secrecy are sure to come to light, even if one does it underground. Servant Nanak blossoms forth in joy, beholding the glorious greatness of the Lord. || 2 || PAUREE, FIFTH MEHL: The Lord Himself is the Protector of His devotees; what can the sinner do to them? The proud fool acts in pride, and eating his own poison, he dies. His few days have come to an end, and he is cut down like the crop at harvest. According to one's actions, so is one spoken of. Glorious and great is the Lord and Master of servant Nanak; He is the Master of all. || 30 || SHALOK, FOURTH MEHL: The self-willed manmukhs forget the Primal Lord, the Source of all; they are caught in greed and egotism. They pass their nights and days in conflict and struggle; they do not contemplate the Word of the Shabad. The Creator has taken away all their understanding and purity; all their speech is evil and corrupt. No matter what they are given, they are not satisfied; within their hearts there is great desire, ignorance and darkness. O Nanak, it is good to break away from the self-willed manmukhs, who have love and attachment to Maya. || 1 || FOURTH MEHL: Those whose hearts are filled with the love of duality, do not love the Gurmukhs. They come and go, and wander in reincarnation; even in their dreams, they find no peace. They practice falsehood and they speak falsehood; attached to falsehood, they become false. The love of Maya is total pain; in pain they perish, and in pain they cry out. O Nanak, there can be no union between the love of worldliness and the love of the Lord, no matter how much everyone may desire it. Those who have the treasure of virtuous deeds find peace through the Word of the Guru's Shabad. || 2 || PAUREE, FIFTH MEHL: O Nanak, the Saints and the silent sages think, and the four Vedas proclaim, that whatever the Lord's devotees speak comes to pass. He is revealed in His cosmic workshop; all people hear of it. The foolish people, who fight with the Saints, find no peace. The Saints seek to bless them with virtue, but they are burning with egotism.

What can those wretched ones do? Their evil destiny was pre-ordained. Those who are struck down by the Supreme Lord God do not belong to anyone. Those who hate the One who has no hatred, are destroyed by righteous justice. Those who are cursed by the Saints wander around lost. When the tree is cut off at its roots, the branches wither and die. || 31 || SHALOK, FIFTH MEHL: Guru Nanak implanted the Naam, the Name of the Lord, within me; He is All-powerful, to create and destroy. Remember God forever, my friend, and all your suffering will disappear. || 1 || FIFTH MEHL: The hungry person does not care about honor, dishonor or harsh words. Nanak begs for the Name of the Lord; please grant Your Grace, and unite me with Yourself. || 2 || PAUREE: According to the deeds which one does, so are the fruits one obtains. If someone chews on red-hot iron, his throat will be burned. The halter is put around his neck and he is led away, because of the evil deeds he has done. None of his desires are fulfilled; he continually steals the filth of others. The ungrateful wretch does not appreciate what he has been given; he wanders lost in reincarnation. He loses all support, when the Support of the Lord is taken away from him. He does not let the embers of strife die down, and so the Creator destroys him. Those who indulge in egotism crumble and fall to the ground. || 32 || SHALOK, THIRD MEHL: The Gurmukh is blessed with spiritual wisdom and a discerning intellect. He sings the Glorious Praises of the Lord, and weaves this garland into his heart. He becomes the purest of the pure, a being of supreme understanding. Whoever he meets, he saves and carries across. The fragrance of the Lord's Name permeates his being deep within. He is honored in the Court of the Lord, and his speech is the most sublime. Those who hear him are delighted. O Nanak, meeting the True Guru, one obtains the wealth and property of the Naam. || 1 || FOURTH MEHL: The sublime state of the True Guru is not known; no one knows what pleases the Perfect True Guru. Deep within the hearts of His GurSikhs, the True Guru is pervading. The Guru is pleased with those who long for His Sikhs. As the True Guru directs them, they do their work and chant their prayers. The True Lord accepts the service of His GurSikhs. But those who want the GurSikhs to work for them, without the Order of the True Guru — the Guru's Sikhs shall not come near them again. One who works diligently for the Guru, the True Guru — the GurSikhs work for him. One who comes to deceive, who rises up and goes out to deceive — the GurSikhs shall never come near him. Nanak proclaims and announces this wisdom of God. One who is not pleasing to the Mind of the True Guru may do his deeds, but that being will only suffer in terrible pain. || 2 || PAUREE: O True Lord and Master, You are so very great. As great as You are, You are the greatest of the great. He alone is united with You, whom You unite with Yourself. You Yourself bless and forgive us, and tear up our accounts. One whom You unite with Yourself, whole-heartedly serves the True Guru. You are the True One, the True Lord and Master; my soul, body, flesh and bones are all Yours.

If it pleases You, then save me, True Lord. Nanak places the hopes of his mind in You alone, O greatest of the great! || 33 || 1 || SUDH ||

GAUREE KEE VAAR, FIFTH MEHL: SUNG TO THE TUNE OF VAAR OF RAA-I KAMAALDEE-MOJADEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, FIFTH MEHL: Auspicious and approved is the birth of that humble being who chants the Name of the Lord, Har, Har. I am a sacrifice to that humble being who vibrates and meditates on God, the Lord of Nirvaanaa. The pains of birth and death are eradicated, upon meeting the All-knowing Lord, the Primal Being. In the Society of the Saints, he crosses over the world-ocean; O servant Nanak, he has the strength and support of the True Lord. || 1 || FIFTH MEHL: I rise up in the early morning hours, and the Holy Guest comes into my home. I wash His feet; He is always pleasing to my mind and body. I hear the Naam, and I gather in the Naam; I am lovingly attuned to the Naam. My home and wealth are totally sanctified as I sing the Glorious Praises of the Lord. The Trader in the Lord's Name, O Nanak, is found by great good fortune. || 2 || PAUREE: Whatever pleases You is good; True is the Pleasure of Your Will. You are the One, pervading in all; You are contained in all. You are diffused throughout and permeating all places and interspaces; You are known to be deep within the hearts of all beings. Joining the Saadh Sangat, the Company of the Holy, and submitting to His Will, the True Lord is found. Nanak takes to the Sanctuary of God; he is forever and ever a sacrifice to Him. || 1 || SHALOK, FIFTH MEHL: If you are conscious, then be conscious of the True Lord, Your Lord and Master. O Nanak, come aboard upon the boat of the service of the True Guru, and cross over the terrifying world-ocean. || 1 || FIFTH MEHL: He wears his body, like clothes of wind — what a proud fool he is! O Nanak, they will not go with him in the end; they shall be burnt to ashes. || 2 || PAUREE: They alone are delivered from the world, who are preserved and protected by the True Lord. I live by beholding the faces of those who taste the Ambrosial Essence of the Lord. Sexual desire, anger, greed and emotional attachment are burnt away, in the Company of the Holy. God grants His Grace, and the Lord Himself tests them. O Nanak, His play is not known; no one can understand it. || 2 || SHALOK, FIFTH MEHL: O Nanak, that day is beautiful, when God comes to mind. Cursed is that day, no matter how pleasant the season, when the Supreme Lord God is forgotten. || 1 || FIFTH MEHL: O Nanak, become friends with the One, who holds everything in His hands. They are accounted as false friends, who do not go with you, for even one step. || 2 || PAUREE: The treasure of the Naam, the Name of the Lord, is Ambrosial Nectar; meet together and drink it in, O Siblings of Destiny. Remembering Him in meditation, peace is found, and all thirst is quenched. So serve the Supreme Lord God and the Guru, and you shall never be hungry again. All your desires shall be fulfilled, and you shall obtain the status of immortality. You alone are as great as Yourself, O Supreme Lord God; Nanak seeks Your Sanctuary. || 3 || SHALOK, FIFTH MEHL: I have seen all places; there is no place without Him.

O Nanak, those who meet with the True Guru find the object of life. || 1 || FIFTH MEHL: Like the flash of lightning, worldly affairs last only for a moment. The only thing which is pleasing, O Nanak, is that which inspires one to meditate on the Name of the Master. || 2 || PAUREE: People have searched all the Simritees and Shaastras, but no one knows the Lord's value. That being, who joins the Saadh Sangat enjoys the Love of the Lord. True is the Naam, the Name of the Creator, the Primal Being. It is the mine of precious jewels. That mortal, who has such pre-ordained destiny inscribed upon his forehead, meditates in remembrance on the Lord. O Lord, please bless Nanak, Your humble guest, with the supplies of the True Name. || 4 || SHALOK, FIFTH MEHL: He harbors anxiety within himself, but to the eyes, he appears to be happy; his hunger never departs. O Nanak, without the True Name, no one's sorrows have ever departed. || 1 || FIFTH MEHL: Those caravans which did not load the Truth have been plundered. O Nanak, those who meet the True Guru, and acknowledge the One Lord, are congratulated. || 2 || PAUREE: Beautiful is that place, where the Holy people dwell. They serve their All-powerful Lord, and they give up all their evil ways. The Saints and the Vedas proclaim, that the Supreme Lord God is the Saving Grace of sinners. You are the Lover of Your devotees — this is Your natural way, in each and every age. Nanak asks for the One Name, which is pleasing to his mind and body. || 5 || SHALOK, FIFTH MEHL: The sparrows are chirping, and dawn has come; the wind stirs up the waves. Such a wondrous thing the Saints have fashioned, O Nanak, in the Love of the Naam. || 1 || FIFTH MEHL: Homes, palaces and pleasures are there, where You, O Lord, come to mind. All worldly grandeur, O Nanak, is like false and evil friends. || 2 || PAUREE: The wealth of the Lord is the true capital; how rare are those who understand this. He alone receives it, O Siblings of Destiny, unto whom the Architect of Destiny gives it. His servant is imbued with the Love of the Lord; his body and mind blossom forth. In the Saadh Sangat, the Company of the Holy, he sings the Glorious Praises of the Lord, and all of his sufferings are removed. O Nanak, he alone lives, who acknowledges the One Lord. || 6 || SHALOK, FIFTH MEHL: The fruit of the swallow-wort plant looks beautiful, attached to the branch of the tree; but when it is separated from the stem of its Master, O Nanak, it breaks apart into thousands of fragments. || 1 || FIFTH MEHL: Those who forget the Lord die, but they cannot die a complete death. Those who turn their backs on the Lord suffer, like the thief impaled on the gallows. || 2 || PAUREE: The One God is the treasure of peace; I have heard that He is eternal and imperishable. He is totally pervading the water, the land and the sky; the Lord is said to be permeating each and every heart. He looks alike upon the high and the low, the ant and the elephant. Friends, companions, children and relatives are all created by Him. O Nanak, one who is blessed with the Naam, enjoys the Lord's love and affection. || 7 || SHALOK, FIFTH MEHL: Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name — they alone are blessed; O Nanak, they are the perfect Saints. || 1 || FIFTH MEHL: Twenty-four hours a day, he wanders around, driven by his hunger for food.

How can he escape from falling into hell, when he does not remember the Prophet? || 2 || PAUREE: Serve Him, O mortals, who has the Lord's Name in His lap. You shall dwell in peace and ease in this world; in the world hereafter, it shall go with you. So build your home of true righteousness, with the unshakable pillars of Dharma. Take the Support of the Lord, who gives support in the spiritual and material worlds. Nanak grasps the Lotus Feet of the Lord; he humbly bows in His Court. || 8 || SHALOK, FIFTH MEHL: The beggar begs for charity: give to me, O my Beloved! O Great Giver, O Giving Lord, my consciousness is continually centered on You. The immeasurable warehouses of the Lord can never be emptied out. O Nanak, the Word of the Shabad is infinite; it has arranged everything perfectly. || 1 || FIFTH MEHL: O Sikhs, love the Word of the Shabad; in life and death, it is our only support. Your face shall be radiant, and you shall find a lasting peace, O Nanak, remembering the One Lord in meditation. || 2 || PAUREE: There, the Ambrosial Nectar is distributed; the Lord is the Bringer of peace. They are not placed upon the path of Death, and they shall not have to die again. One who comes to savor the Lord's Love experiences it. The Holy beings chant the Bani of the Word, like nectar flowing from a spring. Nanak lives by beholding the Blessed Vision of the Darshan of those who have implanted the Lord's Name within their minds. || 9 || SHALOK, FIFTH MEHL: Serving the Perfect True Guru, suffering ends. O Nanak, worshipping the Naam in adoration, one's affairs come to be resolved. || 1 || FIFTH MEHL: Remembering Him in meditation, misfortune departs, and one comes to abide in peace and bliss. O Nanak, meditate forever on the Lord — do not forget Him, even for an instant. || 2 || PAUREE: How can I estimate the glory of those, who have found the Lord, Har, Har? One who seeks the Sanctuary of the Holy is released from bondage. One who sings the Glorious Praises of the Imperishable Lord does not burn in the womb of reincarnation. One who meets the Guru and the Supreme Lord God, who reads and understands, enters the state of Samaadhi. Nanak has obtained that Lord Master, who is inaccessible and unfathomable. || 10 || SHALOK, FIFTH MEHL: People do not perform their duties, but instead, they wander around aimlessly. O Nanak, if they forget the Name, how can they ever find peace? || 1 || FIFTH MEHL: The bitter poison of corruption is everywhere; it clings to the substance of the world. O Nanak, the humble being has realized that the Name of the Lord alone is sweet. || 2 || PAUREE: This is the distinguishing sign of the Holy Saint, that by meeting with him, one is saved. The Messenger of Death does not come near him; he never has to die again. He crosses over the terrifying, poisonous world-ocean. So weave the garland of the Lord's Glorious Praises into your mind, and all your filth shall be washed away. Nanak remains blended with his Beloved, the Supreme Lord God. || 11 || SHALOK, FIFTH MEHL: O Nanak, approved is the birth of those, within whose consciousness the Lord abides. Useless talk and babbling is useless, my friend. || 1 || FIFTH MEHL: I have come to see the Supreme Lord God, the Perfect, Inaccessible, Wonderful Lord.

Nanak has made the Lord's Name his wealth, by the Grace of the Perfect Guru. || 2 || PAUREE: Deception does not work with our Lord and Master; through their greed and emotional attachment, people are ruined. They do their evil deeds, and sleep in the intoxication of Maya. Time and time again, they are consigned to reincarnation, and abandoned on the path of Death. They receive the consequences of their own actions, and are yoked to their pain. O Nanak, if one forgets the Name, all the seasons are evil. || 12 || SHALOK, FIFTH MEHL: While standing up, sitting down and sleeping, be at peace; O Nanak, praising the Naam, the Name of the Lord, the mind and body are cooled and soothed. || 1 || FIFTH MEHL: Filled with greed, he constantly wanders around; he does not do any good deeds. O Nanak, the Lord abides within the mind of one who meets with the Guru. || 2 || PAUREE: All material things are bitter; the True Name alone is sweet. Those humble servants of the Lord who taste it, come to savor its flavor. It comes to dwell within the mind of those who are so pre-destined by the Supreme Lord God. The One Immaculate Lord is pervading everywhere; He destroys the love of duality. Nanak begs for the Lord's Name, with his palms pressed together; by His Pleasure, God has granted it. || 13 || SHALOK, FIFTH MEHL: The most excellent begging is begging for the One Lord. Other talk is corrupt, O Nanak, except that of the Lord Master. || 1 || FIFTH MEHL: One who recognizes the Lord is very rare; his mind is pierced through with the Love of the Lord. Such a Saint is the Uniter, O Nanak — he straightens out the path. || 2 || PAUREE: Serve Him, O my soul, who is the Giver and the Forgiver. All sinful mistakes are erased, by meditating in remembrance on the Lord of the Universe. The Holy Saint has shown me the Way to the Lord; I chant the GurMantra. The taste of Maya is totally bland and insipid; the Lord alone is pleasing to my mind. Meditate, O Nanak, on the Transcendent Lord, who has blessed you with your soul and your life. || 14 || SHALOK, FIFTH MEHL: The time has come to plant the seed of the Lord's Name; one who plants it, shall eat its fruit. He alone receives it, O Nanak, whose destiny is so pre-ordained. || 1 || FIFTH MEHL: If one begs, then he should beg for the Name of the True One, which is given only by His Pleasure. Eating this gift from the Lord and Master, O Nanak, the mind is satisfied. || 2 || PAUREE: They alone earn profit in this world, who have the wealth of the Lord's Name. They do not know the love of duality; they place their hopes in the True Lord. They serve the One Eternal Lord, and give up everything else. One who forgets the Supreme Lord God — useless is his breath. God draws His humble servant close in His loving embrace and protects him — Nanak is a sacrifice to Him. || 15 || SHALOK, FIFTH MEHL: The Supreme Lord God gave the Order, and the rain automatically began to fall. Grain and wealth were produced in abundance; the earth was totally satisfied and satiated. Forever and ever, chant the Glorious Praises of the Lord, and pain and poverty shall run away. People obtain that which they are pre-ordained to receive, according to the Will of the Lord. The Transcendent Lord keeps you alive; O Nanak, meditate on Him. || 1 || FIFTH MEHL:

To obtain the state of life of Nirvaanaa, meditate in remembrance on the One Lord. There is no other place; how else can we be comforted? I have seen the whole world — without the Lord's Name, there is no peace at all. Body and wealth shall return to dust — hardly anyone realizes this. Pleasure, beauty and delicious tastes are useless; what are you doing, O mortal? One whom the Lord Himself misleads, does not understand His awesome power. Those who are imbued with the Love of the Lord attain Nirvaanaa, singing the Praises of the True One. Nanak: those who are pleasing to Your Will, O Lord, seek Sanctuary at Your Door. || 2 || PAUREE: Those who are attached to the hem of the Lord's robe, do not suffer birth and death. Those who remain awake to the Kirtan of the Lord's Praises — their lives are approved. Those who attain the Saadh Sangat, the Company of the Holy, are very fortunate. But those who forget the Name — their lives are cursed, and broken like thin strands of thread. O Nanak, the dust of the feet of the Holy is more sacred than hundreds of thousands, even millions of cleansing baths at sacred shrines. || 16 || SHALOK, FIFTH MEHL: Like the beautiful earth, adorned with jewels of grass — such is the mind, within which the Love of the Lord abides. All one's affairs are easily resolved, O Nanak, when the Guru, the True Guru, is pleased. || 1 || FIFTH MEHL: Roaming and wandering in the ten directions, over water, mountains and forests — wherever the vulture sees a dead body, he flies down and lands. || 2 || PAUREE: One who longs for all comforts and rewards should practice Truth. Behold the Supreme Lord God near you, and meditate on the Naam, the Name of the One Lord. Become the dust of all men's feet, and so merge with the Lord. Do not cause any being to suffer, and you shall go to your true home with honor. Nanak speaks of the Purifier of sinners, the Creator, the Primal Being. || 17 || SHALOK, DOHAA, FIFTH MEHL: I have made the One Lord my Friend; He is All-powerful to do everything. My soul is a sacrifice to Him; the Lord is the treasure of my mind and body. || 1 || FIFTH MEHL: Take my hand, O my Beloved; I shall never forsake You. Those who forsake the Lord, are the most evil people; they shall fall into the horrible pit of hell. || 2 || PAUREE: All treasures are in His Home; whatever the Lord does, comes to pass. The Saints live by chanting and meditating on the Lord, washing off the filth of their sins. With the Lotus Feet of the Lord dwelling within the heart, all misfortune is taken away. One who meets the Perfect Guru, shall not have to suffer through birth and death. Nanak is thirsty for the Blessed Vision of God's Darshan; by His Grace, He has bestowed it. || 18 || SHALOK, DAKHANAA, FIFTH MEHL: If you can dispel your doubts, even for an instant, and love your only Beloved, then wherever you go, there you shall find Him. || 1 || FIFTH MEHL: Can they mount horses and handle guns, if all they know is the game of polo? Can they be swans, and fulfill their conscious desires, if they can only fly like chickens? || 2 || PAUREE: Those who chant the Lord's Name with their tongues and hear it with their ears are saved, O my friend. Those hands which lovingly write the Praises of the Lord are pure. It is like performing all sorts of virtuous deeds, and bathing at the sixty-eight sacred shrines of pilgrimage. They cross over the world-ocean, and conquer the fortress of corruption.

O Nanak, serve the Infinite Lord; grasp the hem of His robe, and He will save you. || 19 || SHALOK, FIFTH MEHL: Worldly affairs are unprofitable, if the One Lord does not come to mind. O Nanak, the bodies of those who forget their Master shall burst apart. || 1 || FIFTH MEHL: The ghost has been transformed into an angel by the Creator Lord. God has emancipated all the Sikhs and resolved their affairs. He has seized the slanderers and thrown them to the ground, and declared them false in His Court. Nanak's God is glorious and great; He Himself creates and adorns. || 2 || PAUREE: God is unlimited; He has no limit; He is the One who does everything. The Inaccessible and Unapproachable Lord and Master is the Support of His beings. Giving His Hand, He nurtures and cherishes; He is the Filler and Fulfiller. He Himself is Merciful and Forgiving. Chanting the True Name, one is saved. Whatever pleases You — that alone is good; slave Nanak seeks Your Sanctuary. || 20 || SHALOK, FIFTH MEHL: One who belongs to God has no hunger. O Nanak, everyone who falls at his feet is saved. || 1 || FIFTH MEHL: If the beggar begs for the Lord's Name every day, his Lord and Master will grant his request. O Nanak, the Transcendent Lord is the most generous host; He does not lack anything at all. || 2 || PAUREE: To imbue the mind with the Lord of the Universe is the true food and dress. To embrace love for the Name of the Lord is to possess horses and elephants. To meditate on the Lord steadfastly is to rule over kingdoms of property and enjoy all sorts of pleasures. The minstrel begs at God's Door — he shall never leave that Door. Nanak has this yearning in his mind and body — he longs continually for God. || 21 || 1 || SUDH KEECHAY ||

RAAG GAUREE, THE WORD OF THE DEVOTEES:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. BY GURU'S GRACE:

GAUREE GWAARAYREE, FOURTEEN CHAU-PADAS OF KABEER JEE:

I was on fire, but now I have found the Water of the Lord's Name. This Water of the Lord's Name has cooled my burning body. || 1 || Pause || To subdue their minds, some go off into the forests; but that Water is not found without the Lord God. || 1 || That fire has consumed angels and mortal beings, but the Water of the Lord's Name saves His humble servants from burning. || 2 || In the terrifying world-ocean, there is an ocean of peace. I continue to drink it in, but this Water is never exhausted. || 3 || Says Kabeer, meditate and vibrate upon the Lord, like the sparrow-hawk remembering the water. The Water of the Lord's Name has quenched my thirst. || 4 || 1 || GAUREE, KABEER JEE: O Lord, my thirst for the Water of Your Name will not go away. The fire of my thirst burns even more brightly in that Water. || 1 || Pause || You are the Ocean of Water, and I am just a fish in that Water. In that Water, I remain; without that Water, I would perish. || 1 || You are the cage, and I am Your parrot. So what can the cat of death do to me? || 2 || You are the tree, and I am the bird. I am so unfortunate — I cannot see the Blessed Vision of Your Darshan! || 3 ||

You are the True Guru, and I am Your new disciple. Says Kabeer, O Lord, please meet me — this is my very last chance! || 4 || 2 || GAUREE, KABEER JEE: When I realize that there is One, and only One Lord, why then should the people be upset? || 1 || I am dishonored; I have lost my honor. No one should follow in my footsteps. || 1 || Pause || I am bad, and bad in my mind as well. I have no partnership with anyone. || 2 || I have no shame about honor or dishonor. But you shall know, when your own false covering is laid bare. || 3 || Says Kabeer, honor is that which is accepted by the Lord. Give up everything — meditate, vibrate upon the Lord alone. || 4 || 3 || GAUREE, KABEER JEE: If Yoga could be obtained by wandering around naked, then all the deer of the forest would be liberated. || 1 || What does it matter whether someone goes naked, or wears a deer skin, if he does not remember the Lord within his soul? || 1 || Pause || If the spiritual perfection of the Siddhas could be obtained by shaving the head, then why haven't sheep found liberation? || 2 || If someone could save himself by celibacy, O Siblings of Destiny, why then haven't eunuchs obtained the state of supreme dignity? || 3 || Says Kabeer, listen, O men, O Siblings of Destiny: without the Lord's Name, who has ever found salvation? || 4 || 4 || GAUREE, KABEER JEE: Those who take their ritual baths in the evening and the morning are like the frogs in the water. || 1 || When people do not love the Lord's Name, they must all go to the Righteous Judge of Dharma. || 1 || Pause || Those who love their bodies and try different looks, do not feel compassion, even in dreams. || 2 || The wise men call them four-footed creatures; the Holy find peace in this ocean of pain. || 3 || Says Kabeer, why do you perform so many rituals? Renounce everything, and drink in the supreme essence of the Lord. || 4 || 5 || GAUREE, KABEER JEE: What use is chanting, and what use is penance, fasting or devotional worship, to one whose heart is filled with the love of duality? || 1 || O humble people, link your mind to the Lord. Through cleverness, the four-armed Lord is not obtained. || 1 || Pause || Set aside your greed and worldly ways. Set aside sexual desire, anger and egotism. || 2 || Ritual practices bind people in egotism; meeting together, they worship stones. || 3 || Says Kabeer, He is obtained only by devotional worship. Through innocent love, the Lord is met. || 4 || 6 || GAUREE, KABEER JEE: In the dwelling of the womb, there is no ancestry or social status. All have originated from the Seed of God. || 1 || Tell me, O Pandit, O religious scholar: since when have you been a Brahmin? Don't waste your life by continually claiming to be a Brahmin. || 1 || Pause || If you are indeed a Brahmin, born of a Brahmin mother, then why didn't you come by some other way? || 2 || How is it that you are a Brahmin, and I am of a low social status? How is it that I am formed of blood, and you are made of milk? || 3 || Says Kabeer, one who contemplates God, is said to be a Brahmin among us.

|| 4 || 7 || GAUREE, KABEER JEE: In the darkness, no one can sleep in peace. The king and the pauper both weep and cry. || 1 || As long as the tongue does not chant the Lord's Name, the person continues coming and going in reincarnation, crying out in pain. || 1 || Pause || It is like the shadow of a tree; when the breath of life passes out of the mortal being, tell me, what becomes of his wealth? || 2 || It is like the music contained in the instrument; how can anyone know the secret of the dead? || 3 || Like the swan on the lake, death hovers over the body. Drink in the Lord's sweet elixir, Kabeer. || 4 || 8 || GAUREE, KABEER JEE: The creation is born of the Light, and the Light is in the creation. It bears two fruits: the false glass and the true pearl. || 1 || Where is that home, which is said to be free of fear? There, fear is dispelled and one lives without fear. || 1 || Pause || On the banks of sacred rivers, the mind is not appeased. People remain entangled in good and bad deeds. || 2 || Sin and virtue are both the same. In the home of your own being, is the Philosopher's Stone; renounce your search for any other virtue. || 3 || Kabeer: O worthless mortal, do not lose the Naam, the Name of the Lord. Keep this mind of yours involved in this involvement. || 4 || 9 || GAUREE, KABEER JEE: He claims to know the Lord, who is beyond measure and beyond thought; by mere words, he plans to enter heaven. || 1 || I do not know where heaven is. Everyone claims that he plans to go there. || 1 || Pause || By mere talk, the mind is not appeased. The mind is only appeased, when egotism is conquered. || 2 || As long as the mind is filled with the desire for heaven, he does not dwell at the Lord's Feet. || 3 || Says Kabeer, unto whom should I tell this? The Saadh Sangat, the Company of the Holy, is heaven. || 4 || 10 || GAUREE, KABEER JEE: We are born, and we grow, and having grown, we pass away. Before our very eyes, this world is passing away. || 1 || How can you not die of shame, claiming, "This world is mine"? At the very last moment, nothing is yours. || 1 || Pause || Trying various methods, you cherish your body, but at the time of death, it is burned in the fire. || 2 || You apply sandalwood oil to your limbs, but that body is burned with the firewood. || 3 || Says Kabeer, listen, O virtuous people: your beauty shall vanish, as the whole world watches. || 4 || 11 || GAUREE, KABEER JEE: Why do you cry and mourn, when another person dies? Do so only if you yourself are to live. || 1 || I shall not die as the rest of the world dies, for now I have met the life-giving Lord. || 1 || Pause || People anoint their bodies with fragrant oils, and in that pleasure, they forget the supreme bliss. || 2 || There is one well, and five water-carriers. Even though the rope is broken, the fools continue trying to draw water. || 3 || Says Kabeer, through contemplation, I have obtained this one understanding. There is no well, and no water-carrier. || 4 || 12 || GAUREE, KABEER JEE: The mobile and immobile creatures, insects and moths — in numerous lifetimes, I have passed through those many forms.

|| 1 || I lived in many such homes, O Lord, before I came into the womb this time. || 1 || Pause || I was a Yogi, a celibate, a penitent, and a Brahmchaaree, with strict self-discipline. Sometimes I was a king, sitting on the throne, and sometimes I was a beggar. || 2 || The faithless cynics shall die, while the Saints shall all survive. They drink in the Lord's Ambrosial Essence with their tongues. || 3 || Says Kabeer, O God, have mercy on me. I am so tired; now, please bless me with Your perfection. || 4 || 13 || GAUREE, KABEER JEE, WITH WRITINGS OF THE FIFTH MEHL: Kabeer has seen such wonders! Mistaking it for cream, the people are churning water. || 1 || Pause || The donkey grazes upon the green grass; arising each day, he laughs and brays, and then dies. || 1 || The bull is intoxicated, and runs around wildly. He romps and eats and then falls into hell. || 2 || Says Kabeer, a strange sport has become manifest: the sheep is sucking the milk of her lamb. || 3 || Chanting the Lord's Name, my intellect is enlightened. Says Kabeer, the Guru has blessed me with this understanding. || 4 || 1 || 14 || GAUREE, KABEER JEE, PANCH-PADAS: I am like a fish out of water, because in my previous life, I did not practice penance and intense meditation. || 1 || Now tell me, Lord, what will my condition be? I left Benares — I had little common sense. || 1 || Pause || I wasted my whole life in the city of Shiva; at the time of my death, I moved to Magahar. || 2 || For many years, I practiced penance and intense meditation at Kaashi; now that my time to die has come, I have come to dwell at Magahar! || 3 || Kaashi and Magahar — I consider them the same. With inadequate devotion, how can anyone swim across? || 4 || Says Kabeer, the Guru and Ganaysha and Shiva all know that Kabeer died chanting the Lord's Name. || 5 || 15 || GAUREE, KABEER JEE: You may anoint your limbs with sandalwood oil, but in the end, that body will be burned with the firewood. || 1 || Why should anyone take pride in this body or wealth? They shall end up lying on the ground; they shall not go along with you to the world beyond. || 1 || Pause || They sleep by night and work during the day, but they do not chant the Lord's Name, even for an instant. || 2 || They hold the string of the kite in their hands, and chew betel leaves in their mouths, but at the time of death, they shall be tied up tight, like thieves. || 3 || Through the Guru's Teachings, and immersed in His Love, sing the Glorious Praises of the Lord. Chant the Name of the Lord, Raam, Raam, and find peace. || 4 || In His Mercy, He implants the Naam within us; inhale deeply the sweet aroma and fragrance of the Lord, Har, Har. || 5 || Says Kabeer, remember Him, you blind fool! The Lord is True; all worldly affairs are false. || 6 || 16 || GAUREE, KABEER JEE, TI-PADAS AND CHAU-TUKAS: I have turned away from death and turned to the Lord. Pain has been eliminated, and I dwell in peace and comfort. My enemies have been transformed into friends. The faithless cynics have been transformed into good-hearted people. || 1 || Now, I feel that everything brings me peace. Peace and tranquility have come, since I realized the Lord of the Universe. || 1 ||

Pause || My body was afflicted with millions of diseases. They have been transformed into the peaceful, tranquil concentration of Samaadhi. When someone understands his own self, he no longer suffers from illness and the three fevers. || 2 || My mind has now been restored to its original purity. When I became dead while yet alive, only then did I come to know the Lord. Says Kabeer, I am now immersed in intuitive peace and poise. I do not fear anyone, and I do not strike fear into anyone else. || 3 || 17 || GAUREE, KABEER JEE: When the body dies, where does the soul go? It is absorbed into the untouched, unstruck melody of the Word of the Shabad. Only one who knows the Lord realizes Him. The mind is satisfied and satiated, like the mute who eats the sugar candy and just smiles, without speaking. || 1 || Such is the spiritual wisdom which the Lord has imparted. O mind, hold your breath steady within the central channel of the Sushmanaa. || 1 || Pause || Adopt such a Guru, that you shall not have to adopt another again. Dwell in such a state, that you shall never have to dwell in any other. Embrace such a meditation, that you shall never have to embrace any other. Die in such a way, that you shall never have to die again. || 2 || Turn your breath away from the left channel, and away from the right channel, and unite them in the central channel of the Sushmanaa. At their confluence within your mind, take your bath there without water. To look upon all with an impartial eye — let this be your daily occupation. Contemplate this essence of reality — what else is there to contemplate? || 3 || Water, fire, wind, earth and ether — adopt such a way of life and you shall be close to the Lord. Says Kabeer, meditate on the Immaculate Lord. Go to that home, which you shall never have to leave. || 4 || 18 || GAUREE, KABEER JEE, TI-PADAS: He cannot be obtained by offering your weight in gold. But I have bought the Lord by giving my mind to Him. || 1 || Now I recognize that He is my Lord. My mind is intuitively pleased with Him. || 1 || Pause || Brahma spoke of Him continually, but could not find His limit. Because of my devotion to the Lord, He has come to sit within the home of my inner being. || 2 || Says Kabeer, I have renounced my restless intellect. It is my destiny to worship the Lord alone. || 3 || 1 || 19 || GAUREE, KABEER JEE: That death which terrifies the entire world — the nature of that death has been revealed to me, through the Word of the Guru's Shabad. || 1 || Now, how shall I die? My mind has already accepted death. Those who do not know the Lord, die over and over again, and then depart. || 1 || Pause || Everyone says, "I will die, I will die." But he alone becomes immortal, who dies with intuitive understanding. || 2 || Says Kabeer, my mind is filled with bliss; my doubts have been eliminated, and I am in ecstasy. || 3 || 20 || GAUREE, KABEER JEE: There is no special place where the soul aches; where should I apply the ointment? I have searched the body, but I have not found such a place. || 1 || He alone knows it, who feels the pain of such love; the arrows of the Lord's devotional worship are so sharp! || 1 || Pause || I look upon all His soul-brides with an impartial eye; how can I know which ones are dear to the Husband Lord? || 2 || Says Kabeer, one who has such destiny inscribed upon her forehead — her Husband Lord turns all others away, and meets with her. || 3 || 21 ||

GAUREE, KABEER JEE: One who has the Lord as his Master, O Siblings of Destiny — countless liberations knock at his door. || 1 || If I say now that my trust is in You alone, Lord, then what obligation do I have to anyone else? || 1 || Pause || He bears the burden of the three worlds; why should He not cherish you also? || 2 || Says Kabeer, through contemplation, I have obtained this one understanding. If the mother poisons her own child, what can anyone do? || 3 || 22 || GAUREE, KABEER JEE: Without Truth, how can the woman be a true satee — a widow who burns herself on her husband's funeral pyre? O Pandit, O religious scholar, see this and contemplate it within your heart. || 1 || Without love, how can one's affection increase? As long as there is attachment to pleasure, there can be no spiritual love. || 1 || Pause || One who, in his own soul, believes the Queen Maya to be true, does not meet the Lord, even in dreams. || 2 || One who surrenders her body, mind, wealth, home and self — she is the true soul-bride, says Kabeer. || 3 || 23 || GAUREE, KABEER JEE: The whole world is engrossed in corruption. This corruption has drowned entire families. || 1 || O man, why have you wrecked your boat and sunk it? You have broken with the Lord, and joined hands with corruption. || 1 || Pause || Angels and human beings alike are burning in the raging fire. The water is near at hand, but the beast does not drink it in. || 2 || By constant contemplation and awareness, the water is brought forth. That water is immaculate and pure, says Kabeer. || 3 || 24 || GAUREE, KABEER JEE: That family, whose son has no spiritual wisdom or contemplation — why didn't his mother just become a widow? || 1 || That man who has not practiced devotional worship of the Lord — why didn't such a sinful man die at birth? || 1 || Pause || So many pregnancies end in miscarriage — why was this one spared? He lives his life in this world like a deformed amputee. || 2 || Says Kabeer, without the Naam, the Name of the Lord, beautiful and handsome people are just ugly hunch-backs. || 3 || 25 || GAUREE, KABEER JEE: I am forever a sacrifice to those humble beings who take the Name of their Lord and Master. || 1 || Those who sing the Glorious Praises of the Pure Lord are pure. They are my Siblings of Destiny, so dear to my heart. || 1 || Pause || I am the dust of the lotus feet of those whose hearts are filled with the All-pervading Lord. || 2 || I am a weaver by birth, and patient of mind. Slowly, steadily, Kabeer chants the Glories of God. || 3 || 26 || GAUREE, KABEER JEE: From the Sky of the Tenth Gate, the nectar trickles down, distilled from my furnace. I have gathered in this most sublime essence, making my body into firewood. || 1 || He alone is called intoxicated with intuitive peace and poise, who drinks in the juice of the Lord's essence, contemplating spiritual wisdom. || 1 || Pause || Intuitive poise is the bar-maid who comes to serve it. I pass my nights and days in ecstasy. || 2 || Through conscious meditation, I linked my consciousness with the Immaculate Lord. Says Kabeer, then I obtained the Fearless Lord. || 3 || 27 || GAUREE, KABEER JEE: The natural tendency of the mind is to chase the mind.

Who has established himself as a Siddha, a being of miraculous spiritual powers, by killing his mind? || 1 || Who is that silent sage, who has killed his mind? By killing the mind, tell me, who is saved? || 1 || Pause || Everyone speaks through the mind. Without killing the mind, devotional worship is not performed. || 2 || Says Kabeer, one who knows the secret of this mystery, beholds within his own mind the Lord of the three worlds. || 3 || 28 || GAUREE, KABEER JEE: The stars which are seen in the sky — who is the painter who painted them? || 1 || Tell me, O Pandit, what is the sky attached to? Very fortunate is the knower who knows this. || 1 || Pause || The sun and the moon give their light; God's creative extension extends everywhere. || 2 || Says Kabeer, he alone knows this, whose heart is filled with the Lord, and whose mouth is also filled with the Lord. || 3 || 29 || GAUREE, KABEER JEE: The Simritee is the daughter of the Vedas, O Siblings of Destiny. She has brought a chain and a rope. || 1 || She has imprisoned the people in her own city. She has tightened the noose of emotional attachment and shot the arrow of death. || 1 || Pause || By cutting, she cannot be cut, and she cannot be broken. She has become a serpent, and she is eating the world. || 2 || Before my very eyes, she has plundered the entire world. Says Kabeer, chanting the Lord's Name, I have escaped her. || 3 || 30 || GAUREE, KABEER JEE: I have grasped the reins and attached the bridle; abandoning everything, I now ride through the skies. || 1 || I made self-reflection my mount, and in the stirrups of intuitive poise, I placed my feet. || 1 || Pause || Come, and let me ride you to heaven. If you hold back, then I shall strike you with the whip of spiritual love. || 2 || Says Kabeer, those who remain detached from the Vedas, the Koran and the Bible are the best riders. || 3 || 31 || GAUREE, KABEER JEE: That mouth, which used to eat the five delicacies — I have seen the flames being applied to that mouth. || 1 || O Lord, my King, please rid me of this one affliction: may I not be burned in fire, or cast into the womb again. || 1 || Pause || The body is destroyed by so many ways and means. Some burn it, and some bury it in the earth. || 2 || Says Kabeer, O Lord, please reveal to me Your Lotus Feet; after that, go ahead and send me to my death. || 3 || 32 || GAUREE, KABEER JEE: He Himself is the fire, and He Himself is the wind. When our Lord and Master wishes to burn someone, then who can save him? || 1 || When I chant the Lord's Name, what does it matter if my body burns? My consciousness remains absorbed in the Lord's Name. || 1 || Pause || Who is burned, and who suffers loss? The Lord plays, like the juggler with his ball. || 2 || Says Kabeer, chant the two letters of the Lord's Name — Raa Maa. If He is your Lord and Master, He will protect you. || 3 || 33 || GAUREE, KABEER JEE, DU-PADAS: I have not practiced Yoga, or focused my consciousness on meditation. Without renunciation, I cannot escape Maya. || 1 || How have I passed my life?

I have not taken the Lord's Name as my Support. || 1 || Pause || Says Kabeer, I have searched the skies, and have not seen another, equal to the Lord. || 2 || 34 || GAUREE, KABEER JEE: That head which was once embellished with the finest turban — upon that head, the crow now cleans his beak. || 1 || What pride should we take in this body and wealth? Why not hold tight to the Lord's Name instead? || 1 || Pause || Says Kabeer, listen, O my mind: this may be your fate as well! || 2 || 35 || THIRTY-FIVE STEPS OF GAUREE GWAARAYREE. ||

RAAG GAUREE GWAARAYREE, ASHTAPADEES OF KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

People beg for pleasure, but pain comes instead. I would rather not beg for that pleasure. || 1 || People are involved in corruption, but still, they hope for pleasure. How will they find their home in the Sovereign Lord King? || 1 || Pause || Even Shiva and Brahma are afraid of this pleasure, but I have judged that pleasure to be true. || 2 || Even sages like Sanak and Naarad, and the thousand-headed serpent, did not see the mind within the body. || 3 || Anyone can search for this mind, O Siblings of Destiny. When it escapes from the body, where does the mind go? || 4 || By Guru's Grace, Jai Dayv and Naam Dayv came to know this, through loving devotional worship of the Lord. || 5 || This mind does not come or go. One whose doubt is dispelled, knows the Truth. || 6 || This mind has no form or outline. By God's Command it was created; understanding God's Command, it will be absorbed into Him again. || 7 || Does anyone know the secret of this mind? This mind shall merge into the Lord, the Giver of peace and pleasure. || 8 || There is One Soul, and it pervades all bodies. Kabeer dwells upon this Mind. || 9 || 1 || 36 || GAUREE GWAARAYREE: Those who are awake to the One Name, day and night — many of them have become Siddhas — perfect spiritual beings — with their consciousness attuned to the Lord. || 1 || Pause || The seekers, the Siddhas and the silent sages have all lost the game. The One Name is the wish-fulfilling Elysian Tree, which saves them and carries them across. || 1 || Those who are rejuvenated by the Lord, do not belong to any other. Says Kabeer, they realize the Name of the Lord. || 2 || 37 || GAUREE AND ALSO SORAT'H: O shameless being, don't you feel ashamed? You have forsaken the Lord — now where will you go? Unto whom will you turn? || 1 || Pause || One whose Lord and Master is the highest and most exalted — it is not proper for him to go to the house of another. || 1 || That Lord and Master is pervading everywhere. The Lord is always with us; He is never far away. || 2 || Even Maya takes to the Sanctuary of His Lotus Feet. Tell me, what is there which is not in His home? || 3 || Everyone speaks of Him; He is All-powerful. He is His Own Master; He is the Giver. || 4 || Says Kabeer, he alone is perfect in this world, in whose heart there is none other than the Lord. || 5 || 38 ||

Whose son is he? Whose father is he? Who dies? Who inflicts pain? || 1 || The Lord is the thug, who has drugged and robbed the whole world. I am separated from the Lord; how can I survive, O my mother? || 1 || Pause || Whose husband is he? Whose wife is she? Contemplate this reality within your body. || 2 || Says Kabeer, my mind is pleased and satisfied with the thug. The effects of the drug have vanished, since I recognized the thug. || 3 || 39 || Now, the Lord, my King, has become my help and support. I have cut away birth and death, and attained the supreme status. || 1 || Pause || He has united me with the Saadh Sangat, the Company of the Holy. He has rescued me from the five demons. I chant with my tongue and meditate on the Ambrosial Naam, the Name of the Lord. He has made me his own slave. || 1 || The True Guru has blessed me with His generosity. He has lifted me up, out of the world-ocean. I have fallen in love with His Lotus Feet. The Lord of the Universe dwells continually within my consciousness. || 2 || The burning fire of Maya has been extinguished. My mind is contented with the Support of the Naam. God, the Lord and Master, is totally permeating the water and the land. Wherever I look, there is the Inner-knower, the Searcher of hearts. || 3 || He Himself has implanted His devotional worship within me. By pre-ordained destiny, one meets Him, O my Siblings of Destiny. When He grants His Grace, one is perfectly fulfilled. Kabeer's Lord and Master is the Cherisher of the poor. || 4 || 40 || There is pollution in the water, and pollution on the land; whatever is born is polluted. There is pollution in birth, and more pollution in death; all beings are ruined by pollution. || 1 || Tell me, O Pandit, O religious scholar: who is clean and pure? Meditate on such spiritual wisdom, O my friend. || 1 || Pause || There is pollution in the eyes, and pollution in speech; there is pollution in the ears as well. Standing up and sitting down, one is polluted; one's kitchen is polluted as well. || 2 || Everyone knows how to be caught, but hardly anyone knows how to escape. Says Kabeer, those who meditate on the Lord within their hearts, are not polluted. || 3 || 41 || GAUREE: Resolve this one conflict for me, O Lord, if you require any work from Your humble servant. || 1 || Pause || Is this mind greater, or the One to whom the mind is attuned? Is the Lord greater, or one who knows the Lord? || 1 || Is Brahma greater, or the One who created Him? Are the Vedas greater, or the One from which they came? || 2 || Says Kabeer, I have become depressed; is the sacred shrine of pilgrimage greater, or the slave of the Lord? || 3 || 42 || RAAG GAUREE CHAYTEE: Behold, O Siblings of Destiny, the storm of spiritual wisdom has come. It has totally blown away the thatched huts of doubt, and torn apart the bonds of Maya. || 1 || Pause || The two pillars of double-mindedness have fallen, and the beams of emotional attachment have come crashing down. The thatched roof of greed has caved in, and the pitcher of evil-mindedness has been broken. ||

1 || Your servant is drenched with the rain that has fallen in this storm. Says Kabeer, my mind became enlightened, when I saw the sun rise. || 2 || 43 ||

GAUREE CHAYTEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They do not listen to the Lord's Praises, and they do not sing the Lord's Glories, but they try to bring down the sky with their talk. || 1 || What can anyone say to such people? You should always be careful around those whom God has excluded from His devotional worship. || 1 || Pause || They do not offer even a handful of water, while they slander the one who brought forth the Ganges. || 2 || Sitting down or standing up, their ways are crooked and evil. They ruin themselves, and then they ruin others. || 3 || They know nothing except evil talk. They would not even obey Brahma's orders. || 4 || They themselves are lost, and they mislead others as well. They set their own temple on fire, and then they fall asleep within it. || 5 || They laugh at others, while they themselves are one-eyed. Seeing them, Kabeer is embarrassed. || 6 || 1 || 44 ||

RAAG GAUREE BAIRAAGAN, KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He does not honor his ancestors while they are alive, but he holds feasts in their honor after they have died. Tell me, how can his poor ancestors receive what the crows and the dogs have eaten up? || 1 || If only someone would tell me what real happiness is! Speaking of happiness and joy, the world is perishing. How can happiness be found? || 1 || Pause || Making gods and goddesses out of clay, people sacrifice living beings to them. Such are your dead ancestors, who cannot ask for what they want. || 2 || You murder living beings and worship lifeless things; at your very last moment, you shall suffer in terrible pain. You do not know the value of the Lord's Name; you shall drown in the terrifying world-ocean. || 3 || You worship gods and goddesses, but you do not know the Supreme Lord God. Says Kabeer, you have not remembered the Lord who has no ancestors; you are clinging to your corrupt ways. || 4 || 1 || 45 || GAUREE: One who remains dead while yet alive, will live even after death; thus he merges into the Primal Void of the Absolute Lord. Remaining pure in the midst of impurity, he will never again fall into the terrifying world-ocean. || 1 || O my Lord, this is the milk to be churned. Through the Guru's Teachings, hold your mind steady and stable, and in this way, drink in the Ambrosial Nectar. || 1 || Pause || The Guru's arrow has pierced the hard core of this Dark Age of Kali Yuga, and the state of enlightenment has dawned. In the darkness of Maya, I mistook the rope for the snake, but that is over, and now I dwell in the eternal home of the Lord. || 2 ||

Maya has drawn her bow without an arrow, and has pierced this world, O Siblings of Destiny. The drowning person is blown around in the ten directions by the wind, but I hold tight to the string of the Lord's Love. || 3 || The disturbed mind has been absorbed in the Lord; duality and evil-mindedness have run away. Says Kabeer, I have seen the One Lord, the Fearless One; I am attuned to the Name of the Lord. || 4 || 2 || 46 || GAUREE BAIRAAGAN, TI-PADAS: I turned my breath inwards, and pierced through the six chakras of the body, and my awareness was centered on the Primal Void of the Absolute Lord. Search for the One who does not come or go, who does not die and is not born, O renunciate. || 1 || My mind has turned away from the world, and is absorbed in the Mind of God. By Guru's Grace, my understanding has been changed; otherwise, I was totally ignorant. || 1 || Pause || That which was near has become distant, and again, that which was distant is near, for those who realize the Lord as He is. It is like the sugar water made from the candy; only one who drinks it knows its taste. || 2 || Unto whom should I speak Your speech, O Lord; it is beyond the three qualities. Is there anyone with such discerning wisdom? Says Kabeer, as is the fuse which you apply, so is the flash you will see. || 3 || 3 || 47 || GAUREE: There is no rainy season, ocean, sunshine or shade, no creation or destruction there. No life or death, no pain or pleasure is felt there. There is only the Primal Trance of Samaadhi, and no duality. || 1 || The description of the state of intuitive poise is indescribable and sublime. It is not measured, and it is not exhausted. It is neither light nor heavy. || 1 || Pause || Neither lower nor upper worlds are there; neither day nor night are there. There is no water, wind or fire; there, the True Guru is contained. || 2 || The Inaccessible and Unfathomable Lord dwells there within Himself; by Guru's Grace, He is found. Says Kabeer, I am a sacrifice to my Guru; I remain in the Saadh Sangat, the Company of the Holy. || 3 || 4 || 48 || GAUREE: With both sin and virtue, the ox of the body is purchased; the air of the breath is the capital which has appeared. The bag on its back is filled with desire; this is how we purchase the herd. || 1 || My Lord is such a wealthy merchant! He has made the whole world his peddler. || 1 || Pause || Sexual desire and anger are the tax-collectors, and the waves of the mind are the highway robbers. The five elements join together and divide up their loot. This is how our herd is disposed of! || 2 || Says Kabeer, listen, O Saints: This is the state of affairs now! Going uphill, the ox has grown weary; throwing off his load, he continues on his journey. || 3 || 5 || 49 || GAUREE, PANCH-PADAS: For a few short days, the soul-bride stays in her parent's house; then, she must go to her in-laws. The blind, foolish and ignorant people do not know this. || 1 || Tell me, why is the bride wearing her ordinary clothes? The guests have arrived at her home, and her Husband has come to take her away. || 1 || Pause || Who has lowered the rope of the breath down, into the well of the world which we see? The rope of the breath breaks away from the pitcher of the body, and the water-carrier gets up and departs. || 2 ||

When the Lord and Master is kind and grants His Grace, then her affairs are all resolved. Then she is known as the happy soul-bride, if she contemplates the Word of the Guru's Shabad. || 3 || Bound by the actions she has committed, she wanders around — see this and understand. What can we say to her? What can the poor soul-bride do? || 4 || Disappointed and hopeless, she gets up and departs. There is no support or encouragement in her consciousness. So remain attached to the Lord's Lotus Feet, and hurry to His Sanctuary, Kabeer! || 5 || 6 || 50 || GAUREE: The Yogi says that Yoga is good and sweet, and nothing else is, O Siblings of Destiny. Those who shave their heads, and those who amputate their limbs, and those who utter only a single word, all say that they have attained the spiritual perfection of the Siddhas. || 1 || Without the Lord, the blind ones are deluded by doubt. And those, to whom I go to find release — they themselves are bound by all sorts of chains. || 1 || Pause || The soul is re-absorbed into that from which it originated, when one leaves this path of errors. The scholarly Pandits, the virtuous, the brave and the generous, all assert that they alone are great. || 2 || He alone understands, whom the Lord inspires to understand. Without understanding, what can anyone do? Meeting the True Guru, the darkness is dispelled, and in this way, the jewel is obtained. || 3 || Give up the evil actions of your left and right hands, and grasp hold of the Feet of the Lord. Says Kabeer, the mute has tasted the molasses, but what can he say about it if he is asked? || 4 || 7 || 51 ||

RAAG GAUREE POORBEE, KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Where something existed, now there is nothing. The five elements are no longer there. The Ida, the Pingala and the Sushmanaa — O human being, how can the breaths through these be counted now? || 1 || The string has been broken, and the Sky of the Tenth Gate has been destroyed. Where has your speech gone? This cynicism afflicts me, night and day; who can explain this to me and help me understand? || 1 || Pause || Where the world is — the body is not there; the mind is not there either. The Joiner is forever unattached; now, within whom is the soul said to be contained? || 2 || By joining the elements, people cannot join them, and by breaking, they cannot be broken, until the body perishes. Of whom is the soul the master, and of whom is it the servant? Where, and to whom does it go? || 3 || Says Kabeer, I have lovingly focused my attention on that place where the Lord dwells, day and night. Only He Himself truly knows the secrets of His mystery; He is eternal and indestructible. || 4 || 1 || 52 || GAUREE: Let contemplation and intuitive meditation be your two ear-rings, and true wisdom your patched overcoat. In the cave of silence, dwell in your Yogic posture; let the subjugation of desire be your spiritual path. || 1 || O my King, I am a Yogi, a hermit, a renunciate. I do not die or suffer pain or separation. || 1 || Pause || The solar systems and galaxies are my horn; the whole world is the bag to carry my ashes. Eliminating the three qualities and finding release from this world is my deep meditation. || 2 || My mind and breath are the two gourds of my fiddle, and the Lord of all the ages is its frame.

The string has become steady, and it does not break; this guitar vibrates with the unstruck melody. || 3 || Hearing it, the mind is enraptured and becomes perfect; it does not waver, and it is not affected by Maya. Says Kabeer, the bairaagee, the renunciate, who has played such a game, is not reincarnated again into the world of form and substance. || 4 || 2 || 53 || GAUREE: Nine yards, ten yards, and twenty-one yards — weave these into the full piece of cloth; take the sixty threads and add nine joints to the seventy-two on the loom. || 1 || Life weaves itself into its patterns. Leaving her home, the soul goes to the world of the weaver. || 1 || Pause || This cloth cannot be measured in yards or weighed with weights; its food is two and a half measures. If it does not obtain food right away, it quarrels with the master of the house. || 2 || How many days will you sit here, in opposition to your Lord and Master? When will this opportunity come again? Leaving his pots and pans, and the bobbins wet with his tears, the weaver soul departs in jealous anger. || 3 || The wind-pipe is empty now; the thread of the breath does not come out any longer. The thread is tangled; it has run out. So renounce the world of form and substance while you remain here, O poor soul; says Kabeer: you must understand this! || 4 || 3 || 54 || GAUREE: When one light merges into another, what becomes of it then? That person, within whose heart the Lord's Name does not well up — may that person burst and die! || 1 || O my dark and beautiful Lord, my mind is attached to You. || 1 || Pause || Meeting with the Holy, the perfection of the Siddhas is obtained. What good is Yoga or indulgence in pleasures? When the two meet together, the business is conducted, and the link with the Lord's Name is established. || 2 || People believe that this is just a song, but it is a meditation on God. It is like the instructions given to the dying man at Benares. || 3 || Whoever sings or listens to the Lord's Name with conscious awareness — says Kabeer, without a doubt, in the end, he obtains the highest status. || 4 || 1 || 4 || 55 || GAUREE: Those who try to do things by their own efforts are drowned in the terrifying world-ocean; they cannot cross over. Those who practice religious rituals and strict self-discipline — their egotistical pride shall consume their minds. || 1 || Your Lord and Master has given you the breath of life and food to sustain you; Oh, why have you forgotten Him? Human birth is a priceless jewel, which has been squandered in exchange for a worthless shell. || 1 || Pause || The thirst of desire and the hunger of doubt afflict you; you do not contemplate the Lord in your heart. Intoxicated with pride, you cheat yourself; you have not enshrined the Word of the Guru's Shabad within your mind. || 2 || Those who are deluded by sensual pleasures, who are tempted by sexual delights and enjoy wine are corrupt. But those who, through destiny and good karma, join the Society of the Saints, float over the ocean, like iron attached to wood. || 3 || I have wandered in doubt and confusion, through birth and reincarnation; now, I am so tired. I am suffering in pain and wasting away. Says Kabeer, meeting with the Guru, I have obtained supreme joy; my love and devotion have saved me. || 4 || 1 || 5 || 56 || GAUREE: Like the straw figure of a female elephant, fashioned to trap the bull elephant, O crazy mind, the Lord of the Universe has staged the drama of this world.

Attracted by the lure of sexual desire, the elephant is captured, O crazy mind, and now the halter is placed around its neck. || 1 || So escape from corruption and immerse yourself in the Lord; take this advice, O crazy mind. You have not meditated fearlessly on the Lord, O crazy mind; you have not embarked upon the Lord's Boat. || 1 || Pause || The monkey stretches out its hand, O crazy mind, and takes a handful of corn; now unable to escape, O crazy mind, it is made to dance door to door. || 2 || Like the parrot caught in the trap, O crazy mind, you trapped by the affairs of Maya. Like the weak dye of the safflower, O crazy mind, so is the expanse of this world of form and substance. || 3 || There are so many holy shrines in which to bathe, O crazy mind, and so many gods to worship. Says Kabeer, you shall not be saved like this, O crazy mind; only by serving the Lord will you find release. || 4 || 1 || 6 || 57 || GAUREE: Fire does not burn it, and the wind does not blow it away; thieves cannot get near it. Accumulate the wealth of the Lord's Name; that wealth does not go anywhere. || 1 || My wealth is God, the Lord of Wealth, the Lord of the Universe, the Support of the earth: this is called the most excellent wealth. The peace which is obtained by serving God, the Lord of the Universe — that peace cannot be found in kingdoms or power. || 1 || Pause || Shiva and Sanak, in their search for this wealth, became Udaasees, and renounced the world. One whose mind is filled with the Lord of liberation, and whose tongue chants the Name of the Lord, shall not be caught by the noose of Death. || 2 || My own wealth is the spiritual wisdom and devotion given by the Guru; my mind is held steady in perfect neutral balance. It is like water for the burning soul, like an anchoring support for the wandering mind; the bondage of doubt and fear is dispelled. || 3 || Says Kabeer: O you who are intoxicated with sexual desire, reflect upon this in your heart, and see. Within your home there are hundreds of thousands, millions of horses and elephants; but within my home is the One Lord. || 4 || 1 || 7 || 58 || GAUREE: Like the monkey with a handful of grain, who will not let go because of greed — just so, all the deeds committed in greed ultimately become a noose around one's neck. || 1 || Without devotional worship, human life passes away in vain. Without the Saadh Sangat, the Company of the Holy, without vibrating and meditating on the Lord God, one does not abide in Truth. || 1 || Pause || Like the flower which blossoms in the wilderness with no one to enjoy its fragrance, so do people wander in reincarnation; over and over again, they are destroyed by Death. || 2 || This wealth, youth, children and spouse which the Lord has given you — this is all just a passing show. Those who are caught and entangled in these are carried away by sensual desire. || 3 || Age is the fire, and the body is the house of straw; on all four sides, this play is being played out. Says Kabeer, to cross over the terriffying world-ocean, I have taken to the Shelter of the True Guru. || 4 || 1 || 8 || 59 || GAUREE: The water of the sperm is cloudy, and the egg of the ovary is crimson. From this clay, the puppet is fashioned. || 1 || I am nothing, and nothing is mine. This body, wealth, and all delicacies are Yours, O Lord of the Universe. || 1 || Pause ||

Into this clay, the breath is infused. By Your Power, You have set this false contrivance in motion. || 2 || Some collect hundreds of thousands of dollars, but in the end, the pitcher of the body bursts. || 3 || Says Kabeer, that single foundation which you have laid will be destroyed in an instant — you are so egotistical. || 4 || 1 || 9 || 60 || GAUREE: Just as Dhroo and Prahlaad meditated on the Lord, so should you meditate on the Lord, O my soul. || 1 || O Lord, Merciful to the meek, I have placed my faith in You; along with all my family, I have come aboard Your boat. || 1 || Pause || When it is pleasing to Him, then He inspires us to obey the Hukam of His Command. He causes this boat to cross over. || 2 || By Guru's Grace, such understanding is infused into me; my comings and goings in reincarnation have ended. || 3 || Says Kabeer, meditate, vibrate upon the Lord, the Sustainer of the earth. In this world, in the world beyond and everywhere, He alone is the Giver. || 4 || 2 || 10 || 61 || GAUREE 9: He leaves the womb, and comes into the world; as soon as the air touches him, he forgets his Lord and Master. || 1 || O my soul, sing the Glorious Praises of the Lord. || 1 || Pause || You were upside-down, living in the womb; you generated the intense meditative heat of 'tapas'. Then, you escaped the fire of the belly. || 2 || After wandering through 8.4 million incarnations, you came. If you stumble and fall now, you shall find no home or place of rest. || 3 || Says Kabeer, meditate, vibrate upon the Lord, the Sustainer of the earth. He is not seen to be coming or going; He is the Knower of all. || 4 || 1 || 11 || 62 || GAUREE POORBEE: Don't wish for a home in heaven, and don't be afraid to live in hell. Whatever will be will be, so don't get your hopes up in your mind. || 1 || Sing the Glorious Praises of the Lord, from whom the most excellent treasure is obtained. || 1 || Pause || What good is chanting, penance or self-mortification? What good is fasting or cleansing baths, unless you know the way to worship the Lord God with loving devotion? || 2 || Don't feel so delighted at the sight of wealth, and don't weep at the sight of suffering and adversity. As is wealth, so is adversity; whatever the Lord proposes, comes to pass. || 3 || Says Kabeer, now I know that the Lord dwells within the hearts of His Saints; that servant performs the best service, whose heart is filled with the Lord. || 4 || 1 || 12 || 63 || GAUREE: O my mind, even if you carry someone's burden, they don't belong to you. This world is like the perch of the bird on the tree. || 1 || I drink in the sublime essence of the Lord. With the taste of this essence, I have forgotten all other tastes. || 1 || Pause || Why should we weep at the death of others, when we ourselves are not permanent? Whoever is born shall pass away; why should we cry out in grief? || 2 || We are re-absorbed into the One from whom we came; drink in the Lord's essence, and remain attached to Him. Says Kabeer, my consciousness is filled with thoughts of remembrance of the Lord; I have become detached from the world. || 3 || 2 || 13 || 64 || RAAG GAUREE: The bride gazes at the path, and sighs with tearful eyes.

Her heart is not happy, but she does not retrace her steps, in hopes of seeing the Blessed Vision of the Lord's Darshan. || 1 || So fly away, black crow, so that I may quickly meet my Beloved Lord. || 1 || Pause || Says Kabeer, to obtain the status of eternal life, worship the Lord with devotion. The Name of the Lord is my only Support; with my tongue, I chant the Lord's Name. || 2 || 1 || 14 || 65 || RAAG GAUREE 11: All around, there are thick bushes of sweet basil, and there in the midst of the forest, the Lord is singing with joy. Beholding His wondrous beauty, the milk-maid was entranced, and said, "Please don't leave me; please don't come and go!" || 1 || My mind is attached to Your Feet, O Archer of the Universe; he alone meets You, who is blessed by great good fortune. || 1 || Pause || In Brindaaban, where Krishna grazes his cows, he entices and fascinates my mind. You are my Lord Master, the Archer of the Universe; my name is Kabeer. || 2 || 2 || 15 || 66 || GAUREE POORBEE 12: Many people wear various robes, but what is the use of living in the forest? What good does it do if a man burns incense before his gods? What good does it do to dip one's body in water? || 1 || O soul, I know that I will have to depart. You ignorant idiot: understand the Imperishable Lord. Whatever you see, you will not see that again, but still, you cling to Maya. || 1 || Pause || The spiritual teachers, meditators and the great preachers are all engrossed in these worldly affairs. Says Kabeer, without the Name of the One Lord, this world is blinded by Maya. || 2 || 1 || 16 || 67 || GAUREE 12: O people, O victims of this Maya, abandon your doubts and dance out in the open. What sort of a hero is one who is afraid to face the battle? What sort of satee is she who, when her time comes, starts collecting her pots and pans? || 1 || Stop your wavering, O crazy people! Now that you have taken up the challenge of death, let yourself burn and die, and attain perfection. || 1 || Pause || The world is engrossed in sexual desire, anger and Maya; in this way it is plundered and ruined. Says Kabeer, do not forsake the Lord, your Sovereign King, the Highest of the High. || 2 || 2 || 17 || 68 || GAUREE 13: Your Command is upon my head, and I no longer question it. You are the river, and You are the boatman; salvation comes from You. || 1 || O human being, embrace the Lord's meditation, whether your Lord and Master is angry with you or in love with you. || 1 || Pause || Your Name is my Support, like the flower blossoming in the water. Says Kabeer, I am the slave of Your home; I live or die as You will. || 2 || 18 || 69 || GAUREE: Wandering through 8.4 million incarnations, Krishna's father Nand was totally exhausted. Because of his devotion, Krishna was incarnated in his home; how great was the good fortune of this poor man! || 1 || You say that Krishna was Nand's son, but whose son was Nand himself? When there was no earth or ether or the ten directions, where was this Nand then? || 1 ||

Pause || He does not fall into misfortune, and He does not take birth; His Name is the Immaculate Lord. Kabeer's Lord is such a Lord and Master, who has no mother or father. || 2 || 19 || 70 || GAUREE: Slander me, slander me — go ahead, people, and slander me. Slander is pleasing to the Lord's humble servant. Slander is my father, slander is my mother. || 1 || Pause || If I am slandered, I go to heaven; the wealth of the Naam, the Name of the Lord, abides within my mind. If my heart is pure, and I am slandered, then the slanderer washes my clothes. || 1 || One who slanders me is my friend; the slanderer is in my thoughts. The slanderer is the one who prevents me from being slandered. The slanderer wishes me long life. || 2 || I have love and affection for the slanderer. Slander is my salvation. Slander is the best thing for servant Kabeer. The slanderer is drowned, while I am carried across. || 3 || 20 || 71 || O my Sovereign Lord King, You are Fearless; You are the Carrier to carry us across, O my Lord King. || 1 || Pause || When I was, then You were not; now that You are, I am not. Now, You and I have become one; seeing this, my mind is content. || 1 || When there was wisdom, how could there be strength? Now that there is wisdom, strength cannot prevail. Says Kabeer, the Lord has taken away my wisdom, and I have attained spiritual perfection. || 2 || 21 || 72 || GAUREE: He fashioned the body chamber with six rings, and placed within it the incomparable thing. He made the breath of life the watchman, with lock and key to protect it; the Creator did this in no time at all. || 1 || Keep your mind awake and aware now, O Sibling of Destiny. You were careless, and you have wasted your life; your home is being plundered by thieves. || 1 || Pause || The five senses stand as guards at the gate, but now can they be trusted? When you are conscious in your consciousness, you shall be enlightened and illuminated. || 2 || Seeing the nine openings of the body, the soul-bride is led astray; she does not obtain that incomparable thing. Says Kabeer, the nine openings of the body are being plundered; rise up to the Tenth Gate, and discover the true essence. || 3 || 22 || 73 || GAUREE: O mother, I do not know any other, except Him. My breath of life resides in Him, whose praises are sung by Shiva and Sanak and so many others. || 1 || Pause || My heart is illuminated by spiritual wisdom; meeting the Guru, I meditate in the Sky of the Tenth Gate. The diseases of corruption, fear and bondage have run away; my mind has come to know peace in its own true home. || 1 || Imbued with a balanced single-mindedness, I know and obey God; nothing else enters my mind. My mind has become fragrant with the scent of sandalwood; I have renounced egotistical selfishness and conceit. || 2 || That humble being, who sings and meditates on the Praises of his Lord and Master, is the dwelling-place of God. He is blessed with great good fortune; the Lord abides in his mind. Good karma radiates from his forehead. || 3 || I have broken the bonds of Maya; the intuitive peace and poise of Shiva has dawned within me, and I am merged in oneness with the One.

Says Kabeer, meeting the Guru, I have found absolute peace. My mind has ceased its wanderings; I am happy. || 4 || 23 || 74 ||

RAAG GAUREE POORBEE, BAAWAN AKHREE OF KABEER JEE:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. BY GURU'S GRACE:

Through these fifty-two letters, the three worlds and all things are described. These letters shall perish; they cannot describe the Imperishable Lord. || 1 || Wherever there is speech, there are letters. Where there is no speech, there, the mind rests on nothing. He is in both speech and silence. No one can know Him as He is. || 2 || If I come to know the Lord, what can I say; what good does it do to speak? He is contained in the seed of the banyan-tree, and yet, His expanse spreads across the three worlds. || 3 || One who knows the Lord understands His mystery, and bit by bit, the mystery disappears. Turning away from the world, one's mind is pierced through with this mystery, and one obtains the Indestructible, Impenetrable Lord. || 4 || The Muslim knows the Muslim way of life; the Hindu knows the Vedas and Puraanas. To instruct their minds, people ought to study some sort of spiritual wisdom. || 5 || I know only the One, the Universal Creator, the Primal Being. I do not believe in anyone whom the Lord writes and erases. If someone knows the One, the Universal Creator, he shall not perish, since he knows Him. || 6 || KAKKA: When the rays of Divine Light come into the heart-lotus, the moon-light of Maya cannot enter the basket of the mind. And if one obtains the subtle fragrance of that spiritual flower, he cannot describe the indescribable; he could speak, but who would understand? || 7 || KHAKHA: The mind has entered this cave. It does not leave this cave to wander in the ten directions. Knowing their Lord and Master, people show compassion; then, they become immortal, and attain the state of eternal dignity. || 8 || GAGGA: One who understands the Guru's Word does not listen to anything else. He remains like a hermit and does not go anywhere, when he grasps the Ungraspable Lord and dwells in the sky of the Tenth Gate. || 9 || GHAGHA: He dwells in each and every heart. Even when the body-pitcher bursts, he does not diminish. When someone finds the Path to the Lord within his own heart, why should he abandon that Path to follow some other path? || 10 || NGANGA: Restrain yourself, love the Lord, and dismiss your doubts. Even if you do not see the Path, do not run away; this is the highest wisdom. || 11 || CHACHA: He painted the great picture of the world. Forget this picture, and remember the Painter. This wondrous painting is now the problem. Forget this picture and focus your consciousness on the Painter. || 12 || CHHACHHA: The Sovereign Lord of the Universe is here with you. Why are you so unhappy? Why don't you abandon your desires? O my mind, each and every moment I try to instruct you, but you forsake Him, and entangle yourself with others. || 13 || JAJJA: If someone burns his body while he is still alive, and burns away the desires of his youth, then he finds the right way. When he burns his desire for his own wealth, and that of others, then he finds the Divine Light.

|| 14 || JHAJHA: You are entangled in the world, and you do not know how to get untangled. You hold back in fear, and are not approved by the Lord. Why do you talk such nonsense, trying to convince others? Stirring up arguments, you shall only obtain more arguments. || 15 || NYANYA: He dwells near you, deep within your heart; why do you leave Him and go far away? I searched the whole world for Him, but I found Him near myself. || 16 || TATTA: It is such a difficult path, to find Him within your own heart. Open the doors within, and enter the Mansion of His Presence. Beholding the Immovable Lord, you shall not slip and go anywhere else. You shall remain firmly attached to the Lord, and your heart will be happy. || 17 || T'HAT'HA: Keep yourself far away from this mirage. With great difficulty, I have calmed my mind. That cheater, who cheated and devoured the whole world — I have cheated that cheater, and my mind is now at peace. || 18 || DADDA: When the Fear of God wells up, other fears depart. Other fears are absorbed into that Fear. When one rejects the Fear of God, then other fears cling to him. But if he becomes fearless, the fears of his heart run away. || 19 || DHADHA: Why do you search in other directions? Searching for Him like this, the breath of life runs out. When I returned after climbing the mountain, I found Him in the fortress — the fortress which He Himself made. || 20 || NANNA: The warrior who fights on the battle-field should keep up and press on. He should not yield, and he should not retreat. Blessed is the coming of one who conquers the one and renounces the many. || 21 || TATTA: The impassable world-ocean cannot be crossed over; the body remains embroiled in the three worlds. But when the Lord of the three worlds enters into the body, then one's essence merges with the essence of reality, and the True Lord is attained. || 22 || T'HAT'HA: He is Unfathomable; His depths cannot be fathomed. He is Unfathomable; this body is impermanent, and unstable. The mortal builds his dwelling upon this tiny space; without any pillars, he wishes to support a mansion. || 23 || DADDA: Whatever is seen shall perish. Contemplate the One who is unseen. When the key is inserted in the Tenth Gate, then the Blessed Vision of the Merciful Lord's Darshan is seen. || 24 || DHADHA: When one ascends from the lower realms of the earth to the higher realms of the heavens, then everything is resolved. The Lord dwells in both the lower and higher worlds. Leaving the earth, the soul ascends to the heavens; then, the lower and higher join together, and peace is obtained. || 25 || NANNA: The days and nights go by; I am looking for the Lord. Looking for Him, my eyes have become blood-shot. After looking and looking,when He is finally found, then the one who was looking merges into the One who was looked for. || 26 || PAPPA: He is limitless; His limits cannot be found. I have attuned myself to the Supreme Light. One who controls his five senses rises above both sin and virtue. || 27 || FAFFA: Even without the flower, the fruit is produced. One who looks at a slice of that fruit and reflects on it, will not be consigned to reincarnation. A slice of that fruit slices all bodies. || 28 || BABBA: When one drop blends with another drop, then these drops cannot be separated again. Become the Lord's slave, and hold tight to His meditation.

If you turn your thoughts to the Lord, the Lord will take care of you like a relative. || 29 || BHABHA: When doubt is pierced, union is achieved. I have shattered my fear, and now I have come to have faith. I thought that He was outside of me, but now I know that He is within me. When I came to understand this mystery, then I recognized the Lord. || 30 || MAMMA: Clinging to the source, the mind is satisfied. One who knows this mystery understands his own mind. Let no one delay in uniting his mind. Those who obtain the True Lord are immersed in delight. || 31 || MAMMA: The mortal's business is with his own mind; one who disciplines his mind attains perfection. Only the mind can deal with the mind; says Kabeer, I have not met anything like the mind. || 32 || This mind is Shakti; this mind is Shiva. This mind is the life of the five elements. When this mind is channeled, and guided to enlightenment, it can describe the secrets of the three worlds. || 33 || YAYYA: If you know anything, then destroy your evil-mindedness, and subjugate the body-village. When you are engaged in the battle, don't run away; then, you shall be known as a spiritual hero. || 34 || RARRA: I have found tastes to be tasteless. Becoming tasteless, I have realized that taste. Abandoning these tastes, I have found that taste. Drinking in that taste, this taste is no longer pleasing. || 35 || LALLA: Embrace such love for the Lord in your mind, that you shall not have to go to any other; you shall attain the supreme truth. And if you embrace love and affection for Him there, then you shall obtain the Lord; obtaining Him, you shall be absorbed in His Feet. || 36 || WAWA: Time and time again, dwell upon the Lord. Dwelling upon the Lord, defeat shall not come to you. I am a sacrifice, a sacrifice to those, who sing the praises of the Saints, the sons of the Lord. Meeting the Lord, total Truth is obtained. || 37 || WAWA: Know Him. By knowing Him, this mortal becomes Him. When this soul and that Lord are blended, then, having been blended, they cannot be known separately. || 38 || SASSA: Discipline your mind with sublime perfection. Refrain from that talk which attracts the heart. The heart is attracted, when love wells up. The King of the three worlds is perfectly pervading and permeating there. || 39 || KHAKHA: Anyone who seeks Him, and by seeking Him, finds Him, shall not be born again. When someone seeks Him, and comes to understand and contemplate Him, then he crosses over the terrifying world-ocean in an instant. || 40 || SASSA: The bed of the soul-bride is adorned by her Husband Lord; her skepticism is dispelled. Renouncing the shallow pleasures of the world, she obtains the supreme delight. Then, she is the soul-bride; He is called her Husband Lord. || 41 || HAHA: He exists, but He is not known to exist. When He is known to exist, then the mind is pleased and appeased. Of course the Lord exists, if one could only understand Him. Then, He alone exists, and not this mortal being. || 42 || Everyone goes around saying, "I'll take this, and I'll take that." Because of that, they suffer in terrible pain. When someone comes to love the Lord of Lakhshmi, his sorrow departs, and he obtains total peace. || 43 || KHAKHA: Many have wasted their lives, and then perished. Wasting away, they do not remember the Lord, even now. But if someone, even now, comes to know the transitory nature of the world and restrain his mind, he shall find his permanent home, from which he was separated.

|| 44 || The fifty-two letters have been joined together. But people cannot recognize the One Word of God. Kabeer speaks the Shabad, the Word of Truth. One who is a Pandit, a religious scholar, must remain fearless. It is the business of the scholarly person to join letters. The spiritual person contemplates the essence of reality. According to the wisdom within the mind, says Kabeer, so does one come to understand. || 45 ||

One Universal Creator God. By the Grace of the True Guru:

RAAG GAUREE, T'HITEE ~ THE LUNAR DAYS OF KABEER JEE:

SHALOK: There are fifteen lunar days, and seven days of the week. Says Kabeer, it is neither here nor there. When the Siddhas and seekers come to know the Lord's mystery, they themselves become the Creator; they themselves become the Divine Lord. || 1 || T'HITEE: On the day of the new moon, give up your hopes. Remember the Lord, the Inner-knower, the Searcher of hearts. You shall attain the Gate of Liberation while yet alive. You shall come to know the Shabad, the Word of the Fearless Lord, and the essence of your own inner being. || 1 || One who enshrines love for the Lotus Feet of the Lord of the Universe — by the Grace of the Saints, her mind becomes pure; night and day, she remains awake and aware, singing the Kirtan of the Lord's Praises. || 1 || Pause || On the first day of the lunar cycle, contemplate the Beloved Lord. He is playing within the heart; He has no body — He is Infinite. The pain of death never consumes that person who remains absorbed in the Primal Lord God. || 2 || On the second day of the lunar cycle, know that there are two beings within the fiber of the body. Maya and God are blended with everything. God does not increase or decrease. He is unknowable and immaculate; He does not change. || 3 || On the third day of the lunar cycle, one who maintains his equilibrium amidst the three modes finds the source of ecstasy and the highest status. In the Saadh Sangat, the Company of the Holy, faith wells up. Outwardly, and deep within, God's Light is always radiant. || 4 || On the fourth day of the lunar cycle, restrain your fickle mind, and do not ever associate with sexual desire or anger. On land and sea, He Himself is in Himself. He Himself meditates and chants His Chant. || 5 || On the fifth day of the lunar cycle, the five elements expand outward. Men are occupied in the pursuit of gold and women. How rare are those who drink in the pure essence of the Lord's Love. They shall never again suffer the pains of old age and death. || 6 || On the sixth day of the lunar cycle, the six chakras run in six directions. Without enlightenment, the body does not remain steady. So erase your duality and hold tight to forgiveness, and you will not have to endure the torture of karma or religious rituals. || 7 || On the seventh day of the lunar cycle, know the Word as True, and you shall be accepted by the Lord, the Supreme Soul. Your doubts shall be eradicated, and your pains eliminated, and in the ocean of the celestial void, you shall find peace. || 8 || On the eighth day of the lunar cycle, the body is made of the eight ingredients. Within it is the Unknowable Lord, the King of the supreme treasure. The Guru, who knows this spiritual wisdom, reveals the secret of this mystery. Turning away from the world, He abides in the Unbreakable and Impenetrable Lord. || 9 || On the ninth day of the lunar cycle, discipline the nine gates of the body. Keep your pulsating desires restrained.

Forget all your greed and emotional attachment; you shall live throughout the ages, eating the fruit of immortality. || 10 || On the tenth day of the lunar cycle, there is ecstasy in all directions. Doubt is dispelled, and the Lord of the Universe is met. He is the Embodiment of light, the incomparable essence. He is stainless, without stain, beyond both sunshine and shade. || 11 || On the eleventh day of the lunar cycle, if you run in the direction of the One, you will not have to suffer the pains of reincarnation again. Your body will become cool, immaculate and pure. The Lord was said to be far away, but He is found near at hand. || 12 || On the twelfth day of the lunar cycle, twelve suns rise. Day and night, the celestial bugles vibrate the unstruck melody. Then, one beholds the Father of the three worlds. This is wonderful! The human being has become God! || 13 || On the thirteenth day of the lunar cycle, the thirteen holy books proclaim that you must recognize the Lord in the nether regions of the underworld as well as the heavens. There is no high or low, no honor or dishonor. The Lord is pervading and permeating all. || 14 || On the fourteenth day of the lunar cycle, in the fourteen worlds and on each and every hair, the Lord abides. Center yourself and meditate on truth and contentment. Speak the speech of God's spiritual wisdom. || 15 || On the day of the full moon, the full moon fills the heavens. Its power is diffused through its gentle light. In the beginning, in the end, and in the middle, God remains firm and steady. Kabeer is immersed in the ocean of peace. || 16 ||

One Universal Creator God. By the Grace of the True Guru:

Raag Gauree, The Seven Days of the Week of Kabeer Jee:

Sing the Glorious Praises of the Lord each and every day. Meeting with the Guru, you shall come to know the mystery of the Lord. || 1 || Pause || On Sunday, begin the devotional worship of the Lord, and restrain the desires within the temple of the body. When your attention is focused day and night upon that imperishable place, then the celestial flutes play the unstruck melody in tranquil peace and poise. || 1 || On Monday, the Ambrosial Nectar trickles down from the moon. Tasting it, all poisons are removed in an instant. Restrained by Gurbani, the mind remains indoors; drinking in this Nectar, it is intoxicated. || 2 || On Tuesday, understand reality; you must know the way the five thieves work. Those who leave their own home to go out wandering shall feel the terrible wrath of the Lord, their King. || 3 || On Wednesday, one's understanding is enlightened. The Lord comes to dwell in the lotus of the heart. Meeting the Guru, one comes to look alike upon pleasure and pain, and the inverted lotus is turned upright. || 4 || On Thursday, wash off your corruption. Forsake the trinity, and attach yourself to the One God. At the confluence of the three rivers of knowledge, right action and devotion, there, why not wash away your sinful mistakes? || 5 || On Friday, keep up and complete your fast; day and night, you must fight against your own self. If you restrain your five senses, then you shall not cast your glance on another. || 6 || On Saturday, keep the candle of God's Light steady within your heart; you will be enlightened, inwardly and outwardly.

All your karma will be erased. || 7 || Know that as long as you place your hopes in others, you shall not find the Mansion of the Lord's Presence. When you embrace love for the Lord, says Kabeer, then, you shall become pure in your very fiber. || 8 ||

RAAG GAUREE CHAYTEE, THE WORD OF NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

God makes even stones float. So why shouldn't Your humble slave also float across, chanting Your Name, O Lord? || 1 || Pause || You saved the prostitute, and the ugly hunch-back; You helped the hunter and Ajaamal swim across as well. The hunter who shot Krishna in the foot — even he was liberated. I am a sacrifice, a sacrifice to those who chant the Lord's Name. || 1 || You saved Bidur, the son of the slave-girl, and Sudama; You restored Ugrasain to his throne. Without meditation, without penance, without a good family, without good deeds, Naam Dayv's Lord and Master saved them all. || 2 || 1 ||

RAAG GAUREE, PADAS OF RAVI DAAS JEE, GAUREE GWAARAYREE:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. BY GURU'S GRACE:

The company I keep is wretched and low, and I am anxious day and night; my actions are crooked, and I am of lowly birth. || 1 || O Lord, Master of the earth, Life of the soul, please do not forget me! I am Your humble servant. || 1 || Pause || Take away my pains, and bless Your humble servant with Your Sublime Love. I shall not leave Your Feet, even though my body may perish. || 2 || Says Ravi Daas, I seek the protection of Your Sanctuary; please, meet Your humble servant — do not delay! || 3 || 1 || Baygumpura, 'the city without sorrow', is the name of the town. There is no suffering or anxiety there. There are no troubles or taxes on commodities there. There is no fear, blemish or downfall there. || 1 || Now, I have found this most excellent city. There is lasting peace and safety there, O Siblings of Destiny. || 1 || Pause || God's Kingdom is steady, stable and eternal. There is no second or third status; all are equal there. That city is populous and eternally famous. Those who live there are wealthy and contented. || 2 || They stroll about freely, just as they please. They know the Mansion of the Lord's Presence, and no one blocks their way. Says Ravi Daas, the emancipated shoe-maker: whoever is a citizen there, is a friend of mine. || 3 || 2 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

GAUREE BAIRAAGAN, RAVI DAAS JEE:

The path to God is very treacherous and mountainous, and all I have is this worthless ox. I offer this one prayer to the Lord, to preserve my capital. || 1 || Is there any merchant of the Lord to join me?

My cargo is loaded, and now I am leaving. || 1 || Pause || I am the merchant of the Lord; I deal in spiritual wisdom. I have loaded the Wealth of the Lord's Name; the world has loaded poison. || 2 || O you who know this world and the world beyond: write whatever nonsense you please about me. The club of the Messenger of Death shall not strike me, since I have cast off all entanglements. || 3 || Love of this world is like the pale, temporary color of the safflower. The color of my Lord's Love, however, is permanent, like the dye of the madder plant. So says Ravi Daas, the tanner. || 4 || 1 ||

GAUREE POORBEE, RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The frog in the deep well knows nothing of its own country or other lands; just so, my mind, infatuated with corruption, understands nothing about this world or the next. || 1 || O Lord of all worlds: reveal to me, even for an instant, the Blessed Vision of Your Darshan. || 1 || Pause || My intellect is polluted; I cannot understand Your state, O Lord. Take pity on me, dispel my doubts, and teach me true wisdom. || 2 || Even the great Yogis cannot describe Your Glorious Virtues; they are beyond words. I am dedicated to Your loving devotional worship, says Ravi Daas the tanner. || 3 || 1 ||

GAUREE BAIRAAGAN:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

In the Golden Age of Sat Yuga, was Truth; in the Silver Age of Trayta Yuga, charitable feasts; in the Brass Age of Dwaapar Yuga, there was worship. In those three ages, people held to these three ways. But in the Iron Age of Kali Yuga, the Name of the Lord is your only Support. || 1 || How can I swim across? No one has explained to me, so that I might understand how I can escape reincarnation. || 1 || Pause || So many forms of religion have been described; the whole world is practicing them. What actions will bring emancipation, and total perfection? || 2 || One may distinguish between good and evil actions, and listen to the Vedas and the Puraanas, but doubt still persists. Skepticism continually dwells in the heart, so who can eradicate egotistical pride? || 3 || Outwardly, he washes with water, but deep within, his heart is tarnished by all sorts of vices. So how can he become pure? His method of purification is like that of an elephant, covering himself with dust right after his bath! || 4 || With the rising of the sun, the night is brought to its end; the whole world knows this. It is believed that with the touch of the Philosopher's Stone, copper is immediately transformed into gold. || 5 || When one meets the Supreme Philosopher's Stone, the Guru, if such pre-ordained destiny is written on one's forehead, then the soul blends with the Supreme Soul, and the stubborn doors are opened wide. || 6 || Through the way of devotion, the intellect is imbued with Truth; doubts, entanglements and vices are cut away. The mind is restrained, and one attains joy, contemplating the One Lord, who is both with and without qualities. || 7 || I have tried many methods, but by turning it away, the noose of doubt is not turned away. Love and devotion have not welled up within me, and so Ravi Daas is disillusioned and discouraged. || 8 || 1 ||

One Universal Creator God.
Truth is the Name.

Creative Being personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG AASAA, FIRST MEHL, FIRST HOUSE, SO DAR ~ THAT GATE:

What is that Gate, and what is that Home, in which You sit and take care of all? Countless musical instruments of so many various kinds vibrate there for You; so many are the musicians there for You. There are so many Ragas there for You, along with their accompanying harmonies; so many minstrels sing to You. The winds sing to You, as do water and fire; the Righteous Judge of Dharma sings at Your Door. Chitar and Gupat, the recording angels of the conscious and the subconscious, sing to You; they know, and they write, and on the basis of what they write, the Lord of Dharma passes judgement. Shiva and Brahma and the Goddess Parvaati, so beautiful and ever adorned by You, sing to You. The Indras, seated upon their celestial thrones, with the deities at Your Gate, sing to You. The Siddhas in Samaadhi sing to You, and the Holy Saints, in their contemplative meditation, sing to You. The celibates, the truthful and the patient beings sing to You, and the mighty warriors sing to You. The scholarly Pandits sing to You, along with the holy Rishis and the readers of the Vedas throughout the ages. The Mohinis, the heavenly beauties who entice the heart in paradise, in this world and in the nether regions, sing to You. The fourteen priceless jewels created by You, and the sixty-eight holy places of pilgrimage, sing to You. The mighty warriors and the divine heroes sing to You, and the four sources of creation sing to You. The continents, the worlds and the solar systems, created and installed by Your Hand, sing to You. They alone sing to You, who are pleasing to Your Will, and who are imbued with the nectar of Your devotional worship. So many others sing to You, they do not come into my mind; how can Nanak think of them? That Lord and Master — He is True, forever True; He is True, and True is His Name. He who created the creation is True, and He shall always be True; He shall not depart, even when when the creation departs. He created the world of Maya with its various colors and species. Having created the creation, He Himself watches over it, as it pleases His Greatness. Whatever pleases Him, that is what He does.

No one can issue any commands to Him. He is the King, the King of Kings, the Emperor of Kings! Nanak lives in surrender to His Will. || 1 || 1 || AASAA, FOURTH MEHL: That Lord is Immaculate; the Lord God is Immaculate. The Lord is Unapproachable, Unfathomable and Incomparable. All meditate, all meditate on You, O Dear Lord, O True Creator. All beings are Yours; You are the Giver of all beings. So meditate on the Lord, O Saints; He is the One who takes away all pain. The Lord Himself is the Master, and He Himself is His own servant. O Nanak, how insignificant are mortal beings! || 1 || You are totally pervading within each and every heart; O Lord, You are the One Primal Being, All-permeating. Some are givers, and some are beggars; all of this is Your wondrous play! You Yourself are the Giver, and You Yourself are the Enjoyer. I know of no other than You. You are the Supreme Lord God, Infinite and Eternal; what Glorious Praises of Yours should I speak and chant? Unto those who serve, unto those who serve You, slave Nanak is a sacrifice. || 2 || Those who meditate on the Lord, those who meditate on You, O Dear Lord, those humble beings dwell in peace in this world. They are liberated, they are liberated, who meditate on the Lord; the noose of Death is cut away from them. Those who meditate on the Fearless One, on the Fearless Lord, all their fears are dispelled. Those who have served, those who have served my Dear Lord, are absorbed into the Being of the Lord, Har, Har. Blessed are they, blessed are they, who have meditated on the Dear Lord; slave Nanak is a sacrifice to them. || 3 || Devotion to You, devotion to You, is a treasure, overflowing, infinite and endless. Your devotees, Your devotees praise You, O Dear Lord, in many and various ways. For You, so many, for You, so very many, O Dear Lord, perform worship and adoration; they practice penance and endlessly chant in meditation. For You, many — for You, so very many read the various Simritees and Shaastras; they perform religious rituals and the six ceremonies. Those devotees, those devotees are good, O servant Nanak, who are pleasing to my Lord God. || 4 || You are the Primal Being, the Unrivalled Creator Lord; there is no other as Great as You. You are the One, age after age; forever and ever, You are One and the same. You are the Eternal, Unchanging Creator. Whatever pleases You comes to pass. Whatever You Yourself do, happens. You Yourself created the entire Universe, and having done so, You Yourself shall destroy it all. Servant Nanak sings the Glorious Praises of the Creator, the Knower of all. || 5 || 1 || 2 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG AASAA, FIRST MEHL, CHAUPADAY, SECOND HOUSE:

Hearing, everyone calls You Great, but only one who has seen You, knows just how Great You are.

No one can measure Your Worth, or describe You. Those who describe You, remain absorbed in You. || 1 || O my Great Lord and Master of Unfathomable Depth, You are the Ocean of Excellence. No one knows the greatness of Your expanse. || 1 || Pause || All the contemplators met together and practiced contemplation; all the appraisers met together and tried to appraise You. The theologians, the meditators and the teachers of teachers could not express even an iota of Your Greatness. || 2 || All Truth, all austerities, all goodness, and the greatness of the Siddhas, the beings of perfect spiritual powers — without You, none has attained such spiritual powers. They are obtained by Your Grace; their flow cannot be blocked. || 3 || What can the helpless speaker do? Your bounties are overflowing with Your Praises. And the one, unto whom You give — why should he think of any other? O Nanak, the True Lord is the Embellisher. || 4 || 1 || AASAA, FIRST MEHL: Chanting the Name, I live; forgetting it, I die. It is so difficult to chant the True Name. If someone feels hunger for the True Name, then that hunger shall consume his pains. || 1 || So how could I ever forget Him, O my Mother? True is the Master, and True is His Name. || 1 || Pause || People have grown weary of trying to appraise the greatness of the True Name, but they have not been able to appraise even an iota of it. Even if they were all to meet together and recount them, You would not be made any greater or lesser. || 2 || He does not die — there is no reason to mourn. He continues to give, but His Provisions are never exhausted. This Glorious Virtue is His alone — no one else is like Him; there has never been anyone like Him, and there never shall be. || 3 || As Great as You Yourself are, so Great are Your Gifts. It is You who created day and night as well. Those who forget their Lord and Master are vile and despicable. O Nanak, without the Name, people are wretched outcasts. || 4 || 2 || AASAA, FIRST MEHL: If a beggar cries out at the door, the Master hears it in His Mansion. Whether He receives him or pushes him away, it is the Gift of the Lord's Greatness. || 1 || Recognize the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter. || 1 || Pause || He Himself acts, and He Himself inspires us to act. He Himself considers our complaints. Since You, O Creator Lord, are the Doer, why should I submit to the world? || 2 || You Yourself created and You Yourself give. You Yourself eliminate evil-mindedness; by Guru's Grace, You come to abide in our minds, and then, pain and darkness are dispelled from within. || 3 || He Himself infuses love for the Truth. Unto others, the Truth is not bestowed.. If He bestows it upon someone, says Nanak, then, in the world hereafter, that person is not called to account. || 4 || 3 || AASAA, FIRST MEHL: The urges of the heart are like cymbals and ankle-bells; the drum of the world resounds with the beat. Naarad dances to the tune of the Dark Age of Kali Yuga; where can the celibates and the men of truth place their feet? || 1 || Nanak is a sacrifice to the Naam, the Name of the Lord. The world is blind; our Lord and Master is All-seeing. || 1 || Pause || The disciple feeds on the Guru; out of love for bread, he comes to dwell in his home.

If one were to live and eat for hundreds of years, that day alone would be auspicious, when he recognizes his Lord and Master. || 2 || Beholding the sight of the petitioner, compassion is not aroused. No one lives without give and take. The king administers justice only if his palm is greased. No one is moved by the Name of God. || 3 || O Nanak, they are human beings in form and name only; by their deeds they are dogs — this is the Command of the Lord's Court. By Guru's Grace, if one sees himself as a guest in this world, then he gains honor in the Court of the Lord. || 4 || 4 || AASAA, FIRST MEHL: As much as the Shabad is in the mind, so much is Your melody; as much as the form of the universe is, so much is Your body, Lord. You Yourself are the tongue, and You Yourself are the nose. Do not speak of any other, O my mother. || 1 || My Lord and Master is One; He is the One and Only; O Siblings of Destiny, He is the One alone. || 1 || Pause || He Himself kills, and He Himself emancipates; He Himself gives and takes. He Himself beholds, and He Himself rejoices; He Himself bestows His Glance of Grace. || 2 || Whatever He is to do, that is what He is doing. No one else can do anything. As He projects Himself, so do we describe Him; this is all Your Glorious Greatness, Lord. || 3 || The Dark Age of Kali Yuga is the bottle of wine; Maya is the sweet wine, and the intoxicated mind continues to drink it in. He Himself assumes all sorts of forms; thus poor Nanak speaks. || 4 || 5 || AASAA, FIRST MEHL: Make your intellect your instrument, and love your tambourine; thus bliss and lasting pleasure shall be produced in your mind. This is devotional worship, and this is the practice of penance. So dance in this love, and keep the beat with your feet. || 1 || Know that the perfect beat is the Praise of the Lord; other dances produce only temporary pleasure in the mind. || 1 || Pause || Play the two cymbals of truth and contentment. Let your ankle bells be the lasting Vision of the Lord. Let your harmony and music be the elimination of duality. So dance in this love, and keep the beat with your feet. || 2 || Let the fear of God within your heart and mind be your spinning dance, and keep up, whether sitting or standing. To roll around in the dust is to know that the body is only ashes. So dance in this love, and keep the beat with your feet. || 3 || Keep the company of the disciples, the students who love the teachings. As Gurmukh, listen to the True Name. O Nanak, chant it, over and over again. So dance in this love, and keep the beat with your feet. || 4 || 6 || AASAA, FIRST MEHL: He created the air, and He supports the whole world; he bound water and fire together. The blind, ten-headed Raavan had his heads cut off, but what greatness was obtained by killing him? || 1 || What Glories of Yours can be chanted? You are totally pervading everywhere; You love and cherish all. || 1 || Pause || You created all beings, and You hold the world in Your Hands; what greatness is it to put a ring in the nose of the black cobra, as Krishna did? Whose Husband are You? Who is Your wife? You are subtly diffused and pervading in all. || 2 || Brahma, the bestower of blessings, entered the stem of the lotus, with his relatives, to find the extent of the universe. Proceeding on, he could not find its limits; what glory was obtained by killing Kansa, the king? || 3 || The jewels were produced and brought forth by churning the ocean of milk.

The other gods proclaimed “We are the ones who did this!” Says Nanak, by hiding, how can the Lord be hidden? He has given each their share, one by one. || 4 || 7 || AASAA, FIRST MEHL: The vine of good actions and character has spread out, and it bears the fruit of the Lord’s Name. The Name has no form or outline; it vibrates with the unstruck Sound Current; through the Word of the Shabad, the Immaculate Lord is revealed. || 1 || One can speak on this only when he knows it. He alone drinks in the Ambrosial Nectar. || 1 || Pause || Those who drink it in are enraptured; their bonds and shackles are cut away. When one’s light blends into the Divine Light, then the desire for Maya is ended. || 2 || Among all lights, I behold Your Form; all the worlds are Your Maya. Among the tumults and forms, He sits in serene detachment; He bestows His Glance of Grace upon those who are engrossed in the illusion. || 3 || The Yogi who plays on the instrument of the Shabad gains the Blessed Vision of the Infinitely Beautiful Lord. He, the Lord, is immersed in the Unstruck Shabad of the Word, says Nanak, the humble and meek. || 4 || 8 || AASAA, FIRST MEHL: My virtue is that I carry the load of my words upon my head. The real words are the Words of the Creator Lord. How useless are eating, drinking and laughing, if the Lord is not cherished in the heart! || 1 || Why should someone care for anything else, if throughout his life, he gathers in that which is truly worth gathering? || 1 || Pause || The intellect of the mind is like a drunken elephant. Whatever one utters is totally false, the most false of the false. So what face should we put on to offer our prayer, when both virtue and vice are close at hand as witnesses? || 2 || As You make us, so we become. Without You, there is no other at all. As is the understanding which You bestow, so do we receive. As it pleases Your Will, so do You lead us. || 3 || The divine crystalline harmonies, their consorts, and their celestial families — from them, the essence of Ambrosial Nectar is produced. O Nanak, this is the wealth and property of the Creator Lord. If only this essential reality were understood! || 4 || 9 || AASAA, FIRST MEHL: When by His Grace He came to my home, then my companions met together to celebrate my marriage. Beholding this play, my mind became blissful; my Husband Lord has come to marry me. || 1 || So sing — yes, sing the songs of wisdom and and reflection, O brides. My spouse, the Life of the world, has come into my home. || 1 || Pause || When I was married within the Gurdwara, the Guru’s Gate, I met my Husband Lord, and I came to know Him. The Word of His Shabad is pervading the three worlds; when my ego was quieted, my mind became happy. || 2 || He Himself arranges His own affairs; His affairs cannot be arranged by anyone else. By the affair of this marriage, truth, contentment, mercy and faith are produced; but how rare is that Gurmukh who understands it! || 3 || Says Nanak, that Lord alone is the Husband of all. She, upon whom He casts His Glance of Grace, becomes the happy soul-bride. || 4 || 10 || AASAA, FIRST MEHL: Home and forest are the same, for one who dwells in the balance of intuitive peace and poise. His evil-mindedness departs, and the Praises of God take its place. To chant the True Name with one’s mouth is the true ladder.

Serving the True Guru, one finds one's own place within the self. || 1 || To conquer the mind is the knowledge of the six Shaastras. The Divine Light of the Lord God is perfectly pervading. || 1 || Pause || Excessive thirst for Maya makes people wear all sorts of religious robes. The pain of corruption destroys the body's peace. Sexual desire and anger steal the wealth of the self within. But by abandoning duality, one is emancipated through the Naam, the Name of the Lord. || 2 || In the Lord's Praise and adoration is intuitive peace, poise and bliss. The Love of the Lord God is one's family and friends. He Himself is the Doer, and He Himself is the Forgiver. My body and mind belong to the Lord; my life is at His Command. || 3 || Falsehood and corruption cause terrible suffering. All the religious robes and social classes look just like dust. Whoever is born, continues to come and go. O Nanak, only the Naam and the Lord's Command are eternal and everlasting. || 4 || 11 || AASAA, FIRST MEHL: In the pool is the one incomparably beautiful lotus. It blossoms continually; its form is pure and fragrant. The swans pick up the bright jewels. They take on the essence of the All-powerful Lord of the Universe. || 1 || Whoever is seen, is subject to birth and death. In the pool without water, the lotus is not seen. || 1 || Pause || How rare are those who know and understand this secret. The Vedas continually speak of the three branches. One who merges into the knowledge of the Lord as absolute and related, serves the True Guru and obtains the supreme status. || 2 || One who is imbued with the Love of the Lord and dwells continually upon Him is liberated. He is the king of kings, and blossoms forth continually. That one whom You preserve, by bestowing Your Mercy, O Lord, even the sinking stone — You float that one across. || 3 || Your Light is pervading the three worlds; I know that You are permeating the three worlds. When my mind turned away from Maya, I came to dwell in my own home. Nanak falls at the feet of that person who immerses himself in the Lord's Love, and performs devotional worship night and day. || 4 || 12 || AASAA, FIRST MEHL: Receiving the True Teachings from the Guru, arguments depart. But through excessive cleverness, one is only plastered with dirt. The filth of attachment is removed by the True Name of the Lord. By Guru's Grace, one remains lovingly attached to the Lord. || 1 || He is the Presence Ever-present; offer your prayers to Him. Pain and pleasure are in the Hands of God, the True Creator. || 1 || Pause || One who practices falsehood comes and goes. By speaking and talking, His limits cannot be found. Whatever one sees, is not understood. Without the Name, satisfaction does not enter into the mind. || 2 || Whoever is born is afflicted by disease, tortured by the pain of egotism and Maya. They alone are saved, who are protected by God. Serving the True Guru, they drink in the Amrit, the Ambrosial Nectar. || 3 || The unstable mind is restrained by tasting this Nectar. Serving the True Guru, one comes to cherish the Ambrosial Nectar of the Shabad. Through the True Word of the Shabad, the state of liberation is obtained. O Nanak, self-conceit is eradicated from within. || 4 || 13 || AASAA, FIRST MEHL: Whatever He has done, has proved to be true. The True Guru bestows the Ambrosial Naam, the Name of the Lord. With the Naam in the heart, the mind is not separated from the Lord. Night and day, one dwells with the Beloved. || 1 || O Lord, please keep me in the Protection of Your Sanctuary.

By Guru's Grace, I have obtained the sublime essence of the Lord; I have received the wealth of the Naam and the nine treasures. || 1 || Pause || Those whose karma and Dharma — whose actions and faith — are in the True Name of the True Lord — I am forever a sacrifice to them. Those who are imbued with the Lord are accepted and respected. In their company, the supreme wealth is obtained. || 2 || Blessed is that bride, who has obtained the Lord as her Husband. She is imbued with the Lord, and she reflects upon the Word of His Shabad. She saves herself, and saves her family and friends as well. She serves the True Guru, and contemplates the essence of reality. || 3 || The True Name is my social status and honor. The love of the Truth is my karma and Dharma — my faith and my actions, and my self-control. O Nanak, one who is forgiven by the Lord is not called to account. The One Lord erases duality. || 4 || 14 || AASAA, FIRST MEHL: Some come, and after they come, they go. Some are imbued with the Lord; they remain absorbed in Him. Some find no place of rest at all, on the earth or in the sky. Those who do not meditate on the Name of the Lord are the most unfortunate. || 1 || From the Perfect Guru, the way to salvation is obtained. This world is a terrifying ocean of poison; through the Word of the Guru's Shabad, the Lord helps us cross over. || 1 || Pause || Those, whom God unites with Himself, cannot be crushed by death. The beloved Gurmukhs remain immaculately pure, like the lotus in the water, which remains untouched. || 2 || Tell me: who should we call good or bad? Behold the Lord God; the truth is revealed to the Gurmukh. I speak the Unspoken Speech of the Lord, contemplating the Guru's Teachings. I join the Sangat, the Guru's Congregation, and I find God's limits. || 3 || The Shaastras, the Vedas, the Simritees and all their many secrets; bathing at the sixty-eight holy places of pilgrimage — all this is found by enshrining the sublime essence of the Lord in the heart. The Gurmukhs are immaculately pure; no filth sticks to them. O Nanak, the Naam, the Name of the Lord, abides in the heart, by the greatest pre-ordained destiny. || 4 || 15 || AASAA, FIRST MEHL: Bowing down, again and again, I fall at the Feet of my Guru; through Him, I have seen the Lord, the Divine Self, within. Through contemplation and meditation, the Lord dwells within the heart; see this, and understand. || 1 || So speak the Lord's Name, which shall emancipate you. By Guru's Grace, the jewel of the Lord is found; ignorance is dispelled, and the Divine Light shines forth. || 1 || Pause || By merely saying it with the tongue, one's bonds are not broken, and egotism and doubt do not depart from within. But when one meets the True Guru, egotism departs, and then, one realizes his destiny. || 2 || The Name of the Lord, Har, Har, is sweet and dear to His devotees; it is the ocean of peace — enshrine it within the heart. The Lover of His devotees, the Life of the World, the Lord bestows the Guru's Teachings upon the intellect, and one is emancipated. || 3 || One who dies fighting against his own stubborn mind finds God, and the desires of the mind are quieted. O Nanak, if the Life of the World bestows His Mercy, one is intuitively attuned to the Love of the Lord. || 4 || 16 || AASAA, FIRST MEHL: Unto whom do they speak? Unto whom do they preach? Who understands? Let them understand themselves. Who do they teach? Through study, they come to realize the Lord's Glorious Virtues.

Through the Shabad, the Word of the True Guru, they come to dwell in contentment. || 1 || Through the Guru's Teachings, realize that He is pervading in all bodies; O my soul, vibrate on the Profound, Unfathomable Lord. || 1 || Pause || Loving devotion to the Lord brings endless waves of joy and delight. One who dwells with the Glorious Praises of the Lord, night and day, is sanctified. The birth into the world of the faithless cynic is totally useless. The humble devotee of the Lord remains unattached. || 2 || The body which sings the Glorious Praises of the Lord is sanctified. The soul remains conscious of the Lord, absorbed in His Love. The Lord is the Infinite Primal Being, beyond the beyond, the priceless jewel. My mind is totally content, imbued with my Beloved. || 3 || Those who speak and babble on and on, are truly dead. God is not far away — O God, You are right here. I have seen that the whole world is engrossed in Maya. O Nanak, through the Guru's Teachings, I meditate on the Naam, the Name of the Lord. || 4 || 17 || AASAA, FIRST MEHL, TI-TUKAS: One is a beggar, living on charity; another is a king, absorbed in himself. One receives honor, and another dishonor. The Lord destroys and creates; He is enshrined in His meditation. There is no other as great as You. So whom should I present to You? Who is good enough? || 1 || The Naam, the Name of the Lord, is my only Support. You are the Great Giver, the Doer, the Creator. || 1 || Pause || I have not walked on Your Path; I have followed the crooked path. In the Court of the Lord, I find no place to sit. I am mentally blind, in the bondage of Maya. The wall of my body is breaking down, wearing away, growing weaker. You have such high hopes of eating and living — your breaths and morsels of food are already counted! || 2 || Night and day they are blind — please, bless them with Your Light. They are drowning in the terrifying world-ocean, crying out in pain. I am a sacrifice to those who chant, hear and believe in the Name. Nanak utters this one prayer; soul and body, all belong to You, Lord. || 3 || When You bless me, I chant Your Name. Thus I find my seat in the Court of the Lord. When it pleases You, evil-mindedness departs, and the jewel of spiritual wisdom comes to dwell in the mind. When the Lord bestows His Glance of Grace, then one comes to meet the True Guru. Prays Nanak, carry us across the terrifying world-ocean. || 4 || 18 || AASAA, FIRST MEHL, PANCH-PADAS: A cow without milk; a bird without wings; a garden without water — totally useless! What is an emperor, without respect? The chamber of the soul is so dark, without the Name of the Lord. || 1 || How could I ever forget You? It would be so painful! I would suffer such pain — no, I shall not forget You! || 1 || Pause || The eyes grow blind, the tongue does not taste, and the ears do not hear any sound. He walks on his feet only when supported by someone else; without serving the Lord, such are the fruits of life. || 2 || The Word is the tree; the garden of the heart is the farm; tend it, and irrigate it with the Lord's Love. All these trees bear the fruit of the Name of the One Lord; but without the karma of good actions, how can anyone obtain it? || 3 || As many living beings are there are, they are all Yours. Without selfless service, no one obtains any reward. Pain and pleasure come by Your Will; without the Name, the soul does not even exist. || 4 || To die in the Teachings is to live.

Otherwise, what is life? That is not the way. Says Nanak, He grants life to the living beings; O Lord, please keep me according to Your Will. || 5 || 19 || AASAA, FIRST MEHL: Let the body be the Brahmin, and let the mind be the loin-cloth; let spiritual wisdom be the sacred thread, and meditation the ceremonial ring. I seek the Name of the Lord and His Praise as my cleansing bath. By Guru's Grace, I am absorbed into God. || 1 || O Pandit, O religious scholar, contemplate God in such a way that His Name may sanctify you, that His Name may be your study, and His Name your wisdom and way of life. || 1 || Pause || The outer sacred thread is worthwhile only as long as the Divine Light is within. So make the remembrance of the Naam, the Name of the Lord, your loin-cloth and the ceremonial mark on your forehead. Here and hereafter, the Name alone shall stand by you. Do not seek any other actions, except the Name. || 2 || Worship the Lord in loving adoration, and burn your desire for Maya. Behold only the One Lord, and do not seek out any other. Become aware of reality, in the Sky of the Tenth Gate; read aloud the Lord's Word, and contemplate it. || 3 || With the diet of His Love, doubt and fear depart. With the Lord as your night watchman, no thief will dare to break in. Let the knowledge of the One God be the ceremonial mark on your forehead. Let the realization that God is within you be your discrimination. || 4 || Through ritual actions, God cannot be won over; by reciting sacred scriptures, His value cannot be estimated. The eighteen Puraanas and the four Vedas do not know His mystery. O Nanak, the True Guru has shown me the Lord God. || 5 || 20 || AASAA, FIRST MEHL: He alone is the selfless servant, slave and humble devotee, who as Gurmukh, becomes the slave of his Lord and Master. He, who created the Universe, shall ultimately destroy it. Without Him, there is no other at all. || 1 || Through the Word of the Guru's Shabad, the Gurmukh reflects upon the True Name; in the True Court, he is found to be true. || 1 || Pause || The true supplication, the true prayer — within the Mansion of His Sublime Presence, the True Lord Master hears and applauds these. He summons the truthful to His Heavenly Throne and bestows glorious greatness upon them; that which He wills, comes to pass. || 2 || The Power is Yours; You are my only Support. The Word of the Guru's Shabad is my true password. One who obeys the Hukam of the Lord's Command, goes to Him openly. With the password of truth, his way is not blocked. || 3 || The Pandit reads and expounds on the Vedas, but he does not know the secret of the thing within himself. Without the Guru, understanding and realization are not obtained; but still God is True, pervading everywhere. || 4 || What should I say, or speak or describe? Only You Yourself know, O Lord of total wonder. Nanak takes the Support of the Door of the One God. There, at the True Door, the Gurmukhs sustain themselves. || 5 || 21 || AASAA, FIRST MEHL: The clay pitcher of the body is miserable; it suffers in pain through birth and death. How can this terrifying world-ocean be crossed over? Without the Lord — Guru, it cannot be crossed. || 1 || Without You, there is no other at all, O my Beloved; without you, there is no other at all. You are in all colors and forms; he alone is forgiven, upon whom You bestow Your Glance of Grace. || 1 || Pause || Maya, my mother-in-law, is evil; she does not let me live in my own home. The vicious one does not let me meet with my Husband Lord.

I serve at the feet of my companions and friends; the Lord has showered me with His Mercy, through Guru's Grace. || 2 || Reflecting upon my self, and conquering my mind, I have seen that there is no other friend like You. As You keep me, so do I live. You are the Giver of peace and pleasure. Whatever You do, comes to pass. || 3 || Hope and desire have both been dispelled; I have renounced my longing for the three qualities. The Gurmukh obtains the state of ecstasy, taking to the Shelter of the Saints' Congregation. || 4 || All wisdom and meditation, all chanting and penance, come to one whose heart is filled with the Invisible, Inscrutable Lord. O Nanak, one whose mind is imbued with the Lord's Name, finds the Guru's Teachings, and intuitively serves. || 5 || 22 || AASAA, FIRST MEHL, PANCH-PADAS: Your attachment to your family, your attachment to all your affairs — renounce all your attachments, for they are all corrupt. || 1 || Renounce your attachments and doubts, O brother, and dwell upon the True Name within your heart and body. || 1 || Pause || When one receives the nine treasures of the True Name, his children do not weep, and his mother does not grieve. || 2 || In this attachment, the world is drowning. Few are the Gurmukhs who swim across. || 3 || In this attachment, people are reincarnated over and over again. Attached to emotional attachment, they go to the city of Death. || 4 || You have received the Guru's Teachings — now practice meditation and penance. If attachment is not broken, no one is approved. || 5 || But if He bestows His Glance of Grace, then this attachment departs. O Nanak, then one remains merged in the Lord. || 6 || 23 || AASAA, FIRST MEHL: He Himself does everything, the True, Invisible, Infinite Lord. I am a sinner, You are the Forgiver. || 1 || By Your Will, everything come to pass. One who acts in stubborn-mindedness is ruined in the end. || 1 || Pause || The intellect of the self-willed manmukh is engrossed in falsehood. Without the meditative remembrance of the Lord, it suffers in sin. || 2 || Renounce evil-mindedness, and you shall reap the rewards. Whoever is born, comes through the Unknowable and Mysterious Lord. || 3 || Such is my Friend and Companion; meeting with the Guru, the Lord, devotion was implanted within me. || 4 || In all other transactions, one suffers loss. The Name of the Lord is pleasing to Nanak's mind. || 5 || 24 || AASAA, FIRST MEHL, CHAU-PADAS: Contemplate and reflect upon knowledge, and you will become a benefactor to others. When you conquer the five passions, then you shall come to dwell at the sacred shrine of pilgrimage. || 1 || You shall hear the vibrations of the tinkling bells, when your mind is held steady. So what can the Messenger of Death do to me hereafter? || 1 || Pause || When you abandon hope and desire, then you become a true Sannyaasi. When the Yogi practices abstinence, then he enjoys his body. || 2 || Through compassion, the naked hermit reflects upon his inner self. He slays his own self, instead of slaying others. || 3 || You, O Lord, are the One, but You have so many Forms. Nanak does not know Your wondrous plays. || 4 || 25 || AASAA, FIRST MEHL: I am not stained by only one sin, that could be washed clean by virtue. My Husband Lord is awake, while I sleep through the entire night of my life. || 1 || In this way, how can I become dear to my Husband Lord? My Husband Lord remains awake, while I sleep through the entire night of my life. || 1 || Pause ||

With hope and desire, I approach His Bed, but I do not know whether He will be pleased with me or not. || 2 || How do I know what will happen to me, O my mother? Without the Blessed Vision of the Lord's Darshan, I cannot survive. || 1 || Pause || I have not tasted His Love, and my thirst is not quenched. My beautiful youth has run away, and now I, the soul-bride, repent and regret. || 3 || Even now, I am held by hope and desire. I am depressed; I have no hope at all. || 1 || Pause || She overcomes her egotism, and adorns herself; the Husband Lord now ravishes and enjoys the soul-bride on His Bed. || 4 || Then, O Nanak, the bride becomes pleasing to the Mind of her Husband Lord; she sheds her self-conceit, and is absorbed in her Lord and Master. || 1 || Pause || 26 || AASAA, FIRST MEHL: In this world of my father's house, I, the soul-bride, have been very childish; I did not realize the value of my Husband Lord. || 1 || My Husband is the One; there is no other like Him. If He bestows His Glance of Grace, then I shall meet Him. || 1 || Pause || In the next world of my in-law's house, I, the the soul-bride, shall realize Truth; I shall come to know the celestial peace of my Husband Lord. || 2 || By Guru's Grace, such wisdom comes to me, so that the soul-bride becomes pleasing to the Mind of the Husband Lord. || 3 || Says Nanak, she who adorns herself with the Love and the Fear of God, enjoys her Husband Lord forever on His Bed. || 4 || 27 || AASAA, FIRST MEHL: No one is anyone else's son, and no one is anyone else's mother. Through false attachments, people wander around in doubt. || 1 || O My Lord and Master, I am created by You. If You give it to me, I will chant Your Name. || 1 || Pause || That person who is filled with all sorts of sins may pray at the Lord's Door, but he is forgiven only when the Lord so wills. || 2 || By Guru's Grace, evil-mindedness is destroyed. Wherever I look, there I find the One Lord. || 3 || Says Nanak, if one comes to such an understanding, then he is absorbed into the Truest of the True. || 4 || 28 || AASAA, FIRST MEHL, DU-PADAS: In that pool of the world, the people have their homes; there, the Lord has created water and fire. In the mud of earthly attachment, their feet have become mired, and I have seen them drowning there. || 1 || O foolish people, why don't you remember the One Lord? Forgetting the Lord, your virtues shall wither away. || 1 || Pause || I am not a celibate, nor am I truthful, nor a scholar; I was born foolish and ignorant. Prays Nanak, I seek the Sanctuary of those who do not forget You, Lord. || 2 || 29 || AASAA, FIRST MEHL: There are six systems of philosophy, six teachers, and six doctrines; but the Teacher of teachers is the One Lord, who appears in so many forms. || 1 || That system, where the Praises of the Creator are sung — follow that system; in it rests greatness. || 1 || Pause || As the seconds, minutes, hours, days, weekdays months and seasons all originate from the one sun, O Nanak, so do all forms originate from the One Creator. || 2 || 30 ||

One Universal Creator God. By the Grace of the True Guru:

AASAA, THIRD HOUSE, FIRST MEHL:

You may have thousands of armies, thousands of marching bands and lances, and thousands of men to rise and salute you. Your rule may extend over thousands of miles, and thousands of men may rise to honor you. But, if your honor is of no account to the Lord, then all of your ostentatious show is useless. || 1 || Without the Name of the Lord, the world is in turmoil. Even though the fool may be taught again and again, he remains the blindest of the blind. || 1 || Pause || You may earn thousands, collect thousands, and spend thousands of dollars; thousands may come, and thousands may go. But, if your honor is of no account to the Lord, then where will you go to find a safe haven? || 2 || Thousands of Shaastras may be explained to the mortal, and thousands of Pandits may read the Puraanas to him; but, if his honor is of no account to the Lord, then all of this is unacceptable. || 3 || Honor comes from the True Name, the Name of the Merciful Creator. If it abides in the heart, day and night, O Nanak, then the mortal shall swim across, by His Grace. || 4 || 1 || 31 || AASAA, FIRST MEHL: The One Name is my lamp; I have put the oil of suffering into it. Its flame has dried up this oil, and I have escaped my meeting with the Messenger of Death. || 1 || O people, do not make fun of me. Thousands of wooden logs, piled up together, need only a tiny flame to burn. || 1 || Pause || The Lord is my festive dish, of rice balls on leafy plates; the True Name of the Creator Lord is my funeral ceremony. Here and hereafter, in the past and in the future, this is my support. || 2 || The Lord's Praise is my River Ganges and my city of Benares; my soul takes its sacred cleansing bath there. That becomes my true cleansing bath, if night and day, I enshrine love for You. || 3 || The rice balls are offered to the gods and the dead ancestors, but it is the Brahmins who eat them! O Nanak, the rice balls of the Lord are a gift which is never exhausted. || 4 || 2 || 32 ||

AASAA, FOURTH HOUSE, FIRST MEHL:

One Universal Creator God. By the Grace of the True Guru:

The Gods, yearning for the Blessed Vision of the Lord's Darshan, suffered through pain and hunger at the sacred shrines. The yogis and the celibates live their disciplined lifestyle, while others wear saffron robes and become hermits. || 1 || For Your sake, O Lord Master, they are imbued with love. Your Names are so many, and Your Forms are endless. No one can tell how may Glorious Virtues You have. || 1 || Pause || Leaving behind hearth and home, palaces, elephants, horses and native lands, mortals have journeyed to foreign lands. The spiritual leaders, prophets, seers and men of faith renounced the world, and became acceptable. || 2 || Renouncing tasty delicacies, comfort, happiness and pleasures, some have abandoned their clothes and now wear skins. Those who suffer in pain, imbued with Your Name, have become beggars at Your Door. || 3 || Some wear skins, and carry begging bowls, bearing wooden staffs, and sitting on deer skins. Others raise their hair in tufts and wear sacred threads and loin-cloths. You are the Lord Master, I am just Your puppet. Prays Nanak, what is my social status to be? || 4 || 1 || 33 ||

AASAA, FIFTH HOUSE, FIRST MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The five evil passions dwell hidden within the mind. They do not remain still, but move around like wanderers. || 1 || My soul does not stay held by the Merciful Lord. It is greedy, deceitful, sinful and hypocritical, and totally attached to Maya. || 1 || Pause || I will decorate my neck with garlands of flowers. When I meet my Beloved, then I will put on my decorations. || 2 || I have five companions and one Spouse. It is ordained from the very beginning, that the soul must ultimately depart. || 3 || The five companions will lament together. When the soul is trapped, prays Nanak, it is called to account. || 4 || 1 || 34 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

AASAA, SIXTH HOUSE, FIRST MEHL:

If the pearl of the mind is strung like a jewel on the thread of the breath, and the soul-bride adorns her body with compassion, then the Beloved Lord will enjoy His lovely bride. || 1 || O my Love, I am fascinated by Your many glories; Your Glorious Virtues are not found in any other. || 1 || Pause || If the bride wears the garland of the Lord's Name, Har, Har, around her neck, and if she uses the toothbrush of the Lord; and if she fashions and wears the bracelet of the Creator Lord around her wrist, then she shall hold her consciousness steady. || 2 || She should make the Lord, the Slayer of demons, her ring, and take the Transcendent Lord as her silken clothes. The soul-bride should weave patience into the braids of her hair, and apply the lotion of the Lord, the Great Lover. || 3 || If she lights the lamp in the mansion of her mind, and makes her body the bed of the Lord, then, when the King of spiritual wisdom comes to her bed, He shall take her, and enjoy her. || 4 || 1 || 35 || AASAA, FIRST MEHL: The created being acts as he is made to act; what can be said to him, O Siblings of Destiny? Whatever the Lord is to do, He is doing; what cleverness could be used to affect Him? || 1 || The Order of Your Will is so sweet, O Lord; this is pleasing to You. O Nanak, he alone is honored with greatness, who is absorbed in the True Name. || 1 || Pause || The deeds are done according to pre-ordained destiny; no one can turn back this Order. As it is written, so it comes to pass; no one can erase it. || 2 || He who talks on and on in the Lord's Court is known as a joker. He is not successful in the game of chess, and his chessmen do not reach their goal. || 3 || By himself, no one is literate, learned or wise; no one is ignorant or evil. When, as a slave, one praises the Lord, only then is he known as a human being. || 4 || 2 || 36 || AASAA, FIRST MEHL: Let the Word of the Guru's Shabad be the ear-rings in your mind, and wear the patched coat of tolerance. Whatever the Lord does, look upon that as good; thus you shall obtain the treasure of Sehj Yoga.

|| 1 || O father, the soul which is united in union as a Yogi, remains united in the supreme essence throughout the ages. One who has obtained the Ambrosial Naam, the Name of the Immaculate Lord — his body enjoys the pleasure of spiritual wisdom. || 1 || Pause || In the Lord's City, he sits in his Yogic posture, and he forsakes his desires and conflicts. The sound of the horn ever rings out its beautiful melody, and day and night, he is filled with the sound current of the Naad. || 2 || My cup is reflective meditation, and spiritual wisdom is my walking stick; to dwell in the Lord's Presence is the ashes I apply to my body. The Praise of the Lord is my occupation; and to live as Gurmukh is my pure religion. || 3 || My arm-rest is to see the Lord's Light in all, although their forms and colors are so numerous. Says Nanak, listen, O Bharthari Yogi: love only the Supreme Lord God. || 4 || 3 || 37 || AASAA, FIRST MEHL: Make spiritual wisdom your molasses, and meditation your scented flowers; let good deeds be the herbs. Let devotional faith be the distilling fire, and your love the ceramic cup. Thus the sweet nectar of life is distilled. || 1 || O Baba, the mind is intoxicated with the Naam, drinking in its Nectar. It remains absorbed in the Lord's Love. Night and day, remaining attached to the Love of the Lord, the celestial music of the Shabad resounds. || 1 || Pause || The Perfect Lord naturally gives the cup of Truth, to the one upon whom He casts His Glance of Grace. One who trades in this Nectar — how could he ever love the wine of the world? || 2 || The Teachings of the Guru, the Ambrosial Bani — drinking them in, one becomes acceptable and renowned. Unto the one who loves the Lord's Court, and the Blessed Vision of His Darshan, of what use is liberation or paradise? || 3 || Imbued with the Lord's Praises, one is forever a Bairaagee, a renunciate, and one's life is not lost in the gamble. Says Nanak, listen, O Bharthari Yogi: drink in the intoxicating nectar of the Lord. || 4 || 4 || 38 || AASAA, FIRST MEHL: Having attacked Khuraasaan, Baabar terrified Hindustan. The Creator Himself does not take the blame, but has sent the Mugal as the messenger of death. There was so much slaughter that the people screamed. Didn't You feel compassion, Lord? || 1 || O Creator Lord, You are the Master of all. If some powerful man strikes out against another man, then no one feels any grief in their mind. || 1 || Pause || But if a powerful tiger attacks a flock of sheep and kills them, then its master must answer for it. This priceless country has been laid waste and defiled by dogs, and no one pays any attention to the dead. You Yourself unite, and You Yourself separate; I gaze upon Your Glorious Greatness. || 2 || One may give himself a great name, and revel in the pleasures of the mind, but in the Eyes of the Lord and Master, he is just a worm, for all the corn that he eats. Only one who dies to his ego while yet alive, obtains the blessings, O Nanak, by chanting the Lord's Name. || 3 || 5 || 39 ||

RAAG AASAA, SECOND HOUSE, THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Blessed Vision of the Lord's Darshan is obtained by great good fortune. Through the Word of the Guru's Shabad, true detachment is obtained.

The six systems of philosophy are pervasive, but the Guru's system is profound and unequalled. || 1 || The Guru's system is the way to liberation. The True Lord Himself comes to dwell in the mind. || 1 || Pause || Through the Guru's system, the world is saved, if it is embraced with love and affection. How rare is that person who truly loves the Guru's Way. Through the Guru's system, everlasting peace is obtained. || 2 || Through the Guru's system, the Door of Salvation is obtained. Serving the True Guru, one's family is saved. There is no salvation for those who have no Guru. Beguiled by worthless sins, they are struck down. || 3 || Through the Word of the Guru's Shabad, the body finds peace and tranquility. The Gurmukh is not afflicted by pain. The Messenger of Death does not come near him. O Nanak, the Gurmukh is absorbed in the True Lord. || 4 || 1 || 40 || AASAA, THIRD MEHL: One who dies in the Word of the Shabad, eradicates his self-conceit from within. He serves the True Guru, with no iota of self-interest. The Fearless Lord, the Great Giver, ever abides in his mind. The True Bani of the Word is obtained only by good destiny. || 1 || So gather merits, and let your demerits depart from within you. You shall be absorbed into the Shabad, the Word of the Perfect Guru. || 1 || Pause || One who purchases merits, knows the value of these merits. He chants the Ambrosial Nectar of the Word, and the Name of the Lord. Through the True Bani of the Word, he becomes pure. Through merit, the Name is obtained. || 2 || The invaluable merits cannot be acquired. The pure mind is absorbed into the True Word of the Shabad. How very fortunate are those who meditate on the Naam, and ever enshrine in their minds the Lord, the Giver of merit. || 3 || I am a sacrifice to those who gather merits. At the Gate of Truth, I sing the Glorious Praises of the True One. He Himself spontaneously bestows His gifts. O Nanak, the value of the Lord cannot be described. || 4 || 2 || 41 || AASAA, THIRD MEHL: Great is the greatness of the True Guru; He merges in His Merger, those who have been separated for so long. He Himself merges the merged in His Merger. He Himself knows His own worth. || 1 || How can anyone appraise the Lord's worth? Through the Word of the Guru's Shabad, one may merge with the Infinite, Unapproachable and Incomprehensible Lord. || 1 || Pause || Few are the Gurmukhs who know His worth. How rare are those who receive the Lord's Grace. Through the Sublime Bani of His Word, one becomes sublime. The Gurmukh chants the Word of the Shabad. || 2 || Without the Name, the body suffers in pain; but when one meets the True Guru, then that pain is removed. Without meeting the Guru, the mortal earns only pain. The self-willed manmukh receives only more punishment. || 3 || The essence of the Lord's Name is so very sweet; he alone drinks it, whom the Lord causes to drink it. By Guru's Grace, the essence of the Lord is obtained. O Nanak, imbued with the Naam, the Name of the Lord, salvation is attained. || 4 || 3 || 42 || AASAA, THIRD MEHL: My God is True, deep and profound. Serving Him, the body acquires peace and tranquility. Through the Word of the Shabad, His humble servants easily swim across.

I fall at their feet forever and ever. || 1 || Those being whose minds are imbued and drenched with the Lord's Love — their pains of birth and death are taken away. They are automatically ushered into the Court of the Lord. || 1 || Pause || One who has tasted the Shabad, obtains the true flavor. The Name of the Lord abides within his mind. The Lord God is Eternal and All-pervading. He Himself is near, and He Himself is far away. || 2 || Everyone talks and speaks through speech; the Lord Himself forgives, and unites us with Himself. By merely speaking and talking, He is not obtained. By Guru's Grace, He comes to abide in the mind. || 3 || The Gurmukh eradicates his self-conceit from within. He is imbued with the Lord's Love, having discarded worldly attachment. He contemplates the utterly Immaculate Word of the Guru's Shabad. O Nanak, the Naam, the Name of the Lord, is our Salvation. || 4 || 4 || 43 || AASAA, THIRD MEHL: Attached to the love of duality, one only incurs pain. Without the Word of the Shabad, one's life is wasted away in vain. Serving the True Guru, understanding is obtained, and then, one is not attached to the love of duality. || 1 || Those who hold fast to their roots, become acceptable. Night and day, they meditate within their hearts on the Lord's Name; through the Word of the Guru's Shabad, they know the One Lord. || 1 || Pause || One who is attached to the branch, does not receive the fruits. For blind actions, blind punishment is received. The blind, self-willed manmukh finds no place of rest. He is a maggot in manure, and in manure he shall rot away. || 2 || Serving the Guru, everlasting peace is obtained. Joining the True Congregation, the Sat Sangat, the Glorious Praises of the Lord are sung. One who contemplates the Naam, the Name of the Lord, saves himself, and his family as well. || 3 || Through the Word of the Guru's Bani, the Naam resounds; O Nanak, through the Word of the Shabad, one finds the Mansion of the Lord's Presence within the home of the heart. Under Guru's Instruction, bathe in the Pool of Truth, in the Water of the Lord; thus the filth of evil-mindedness and sin shall all be washed away. || 4 || 5 || 44 || AASAA, THIRD MEHL: The self-willed manmukhs are dying; they are wasting away in death. In the love of duality, they murder their own souls. Crying out, "Mine, mine!", they are ruined. They do not remember their souls; they are asleep in superstition. || 1 || He alone dies a real death, who dies in the Word of the Shabad. The Guru has inspired me to realize, that praise and slander are one and the same; in this world, the profit is obtained by chanting the Name of the Lord. || 1 || Pause || Those who lack the Naam, the Name of the Lord, are dissolved within the womb. Useless is the birth of those who are lured by duality. Without the Naam, all are burning in pain. The Perfect True Guru has given me this understanding. || 2 || The fickle mind is struck down so many times. Having lost this opportunity, no place of rest shall be found. Cast into the womb of reincarnation, the mortal lives in manure; in such a home, the self-willed manmukh takes up residence. || 3 || I am forever a sacrifice to my True Guru; the light of the Gurmukh blends with the Divine Light of the Lord. Through the Immaculate Bani of the Word, the mortal dwells within the home of his own inner self. O Nanak, he conquers his ego, and remains forever detached. || 4 || 6 || 45 || AASAA, THIRD MEHL: The Lord's slave sets aside his own social status.

He dedicates his mind and body to the True Guru, and seeks His Sanctuary. His greatest greatness is that the Naam, the Name of the Lord, is in his heart. The Beloved Lord God is his constant companion. || 1 || He alone is the Lord's slave, who remains dead while yet alive. He looks upon pleasure and pain alike; by Guru's Grace, he is saved through the Word of the Shabad. || 1 || Pause || He does his deeds according to the Lord's Primal Command. Without the Shabad, no one is approved. Singing the Kirtan of the Lord's Praises, the Naam abides within the mind. He Himself gives His gifts, without hesitation. || 2 || The self-willed manmukh wanders around the world in doubt. Without any capital, he makes false transactions. Without any capital, he does not obtain any merchandise. The mistaken manmukh wastes away his life. || 3 || One who serves the True Guru is the Lord's slave. His social status is exalted, and his reputation is exalted. Climbing the Guru's Ladder, he becomes the most exalted of all. O Nanak, through the Naam, the Name of the Lord, greatness is obtained. || 4 || 7 || 46 || AASAA, THIRD MEHL: The self-willed manmukh practices falsehood, only falsehood. He never attains the Mansion of the Lord Presence. Attached to duality, he wanders, deluded by doubt. Entangled in worldly attachments, he comes and goes. || 1 || Behold, the decorations of the discarded bride! Her consciousness is attached to children, spouse, wealth, and Maya, falsehood, emotional attachment, hypocrisy and corruption. || 1 || Pause || She who is pleasing to God is forever a happy soul-bride. She makes the Word of the Guru's Shabad her decoration. Her bed is so comfortable; she enjoys her Lord, night and day. Meeting her Beloved, the obtains eternal peace. || 2 || She is a true, virtuous soul-bride, who enshrines love for the True Lord. She keeps her Husband Lord always clasped to her heart. She sees Him near at hand, ever-present. My God is all-pervading everywhere. || 3 || Social status and beauty will not go with you hereafter. As are the deeds done here, so does one become. Through the Word of the Shabad, one becomes the highest of the high. O Nanak, he is absorbed in the True Lord. || 4 || 8 || 47 || AASAA, THIRD MEHL: The Lord's humble servant is imbued with devotional love, effortlessly and spontaneously. Through awe and fear of the Guru, he is truly absorbed in the True One. Without the Perfect Guru, devotional love is not obtained. The self-willed manmukhs lose their honor, and cry out in pain. || 1 || O my mind, chant the Lord's Name, and meditate on Him forever. You shall always be in ecstasy, day and night, and you shall obtain the fruits of your desires. || 1 || Pause || Through the Perfect Guru, the Perfect Lord is obtained, and the Shabad, the True Name, is enshrined in the mind. One who bathes in the Pool of Ambrosial Nectar becomes immaculately pure within. He becomes forever sanctified, and is absorbed in the True Lord. || 2 || He sees the Lord God ever-present. By Guru's Grace, he sees the Lord permeating and pervading everywhere. Wherever I go, there I see Him. Without the Guru, there is no other Giver. || 3 || The Guru is the ocean, the perfect treasure, the most precious jewel and priceless ruby. By Guru's Grace, the Great Giver blesses us; O Nanak, the Forgiving Lord forgives us. || 4 || 9 || 48 || AASAA, THIRD MEHL: The Guru is the Ocean; the True Guru is the Embodiment of Truth. Through perfect good destiny, one serves the Guru.

He alone understands, whom the Lord Himself inspires to understand. By Guru's Grace, one serves Him. || 1 || With the jewel of spiritual wisdom, total understanding is obtained. By Guru's Grace, ignorance is dispelled; one then remains wakeful, night and day, and beholds the True Lord. || 1 || Pause || Through the Word of the Guru's Shabad, attachment and pride are burnt away. From the Perfect Guru, true understanding is obtained. Through the Word of the Guru's Shabad, one realizes the Lord's Presence within. Then, one's coming and going cease, and one becomes stable, absorbed in the Naam, the Name of the Lord. || 2 || The world is tied to birth and death. The unconscious, self-willed manmukh is enveloped in the darkness of Maya and emotional attachment. He slanders others, and practices utter falsehood. He is a maggot in manure, and into manure he is absorbed. || 3 || Joining the True Congregation, the Sat Sangat, total understanding is obtained. Through the Word of the Guru's Shabad, devotional love for the Lord is implanted. One who surrenders to the Lord's Will is peaceful forever. O Nanak, he is absorbed into the True Lord. || 4 || 10 || 49 || AASAA, THIRD MEHL, PANCH-PADAS: One who dies in the Word of the Shabad, finds eternal bliss. He is united with the True Guru, the Guru, the Lord God. He does not die any more, and he does not come or go. Through the Perfect Guru, he merges with the True Lord. || 1 || One who has the Naam, the Name of the Lord, written in his pre-ordained destiny, night and day, meditates forever on the Naam; he obtains the wondrous blessing of devotional love from the Perfect Guru. || 1 || Pause || Those, whom the Lord God has blended with Himself — their sublime state cannot be described. The Perfect True Guru has given the Glorious Greatness, of the most exalted order, and I am absorbed into the Lord's Name. || 2 || Whatever the Lord does, He does all by Himself. In an instant, He establishes, and disestablishes. By merely speaking, talking, shouting and preaching about the Lord, even hundreds of times, the mortal is not approved. || 3 || The Guru meets with those, who take virtue as their treasure; they listen to the True Word of the Guru's Bani, the Shabad. Pain departs, from that place where the Shabad abides. By the jewel of spiritual wisdom, one is easily absorbed into the True Lord. || 4 || No other wealth is as great as the Naam. It is bestowed only by the True Lord. Through the Perfect Word of the Shabad, it abides in the mind. O Nanak, imbued with the Naam, peace is obtained. || 5 || 11 || 50 || AASAA, THIRD MEHL: One may dance and play numerous instruments; but this mind is blind and deaf, so for whose benefit is this speaking and preaching? Deep within is the fire of greed, and the dust-storm of doubt. The lamp of knowledge is not burning, and understanding is not obtained. || 1 || The Gurmukh has the light of devotional worship within his heart. Understanding his own self, he meets God. || 1 || Pause || The Gurmukh's dance is to embrace love for the Lord; to the beat of the drum, he sheds his ego from within. My God is True; He Himself is the Knower of all. Through the Word of the Guru's Shabad, recognize the Creator Lord within yourself. || 2 || The Gurmukh is filled with devotional love for the Beloved Lord. He intuitively reflects upon the Word of the Guru's Shabad. For the Gurmukh, loving devotional worship is the way to the True Lord. But the dances and the worship of the hypocrites bring only pain.

|| 3 || True Devotion is to remain dead while yet alive. By Guru's Grace, one crosses over the terrible world-ocean. Through the Guru's Teachings, one's devotion is accepted, and then, the Dear Lord Himself comes to dwell in the mind. || 4 || When the Lord bestows His Mercy, He leads us to meet the True Guru. Then, one's devotion becomes steady, and the consciousness is centered upon the Lord. Those who are imbued with Devotion have truthful reputations. O Nanak, imbued with the Naam, the Name of the Lord, peace is obtained. || 5 || 12 || 51 ||

AASAA, EIGHTH HOUSE, KAAFEE, THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

By the Pleasure of the Lord's Will, one meets the True Guru, and true understanding is obtained. By Guru's Grace, the Lord abides in the mind, and one comes to understand the Lord. || 1 || My Husband Lord, the Great Giver, is One. There is no other at all. By Guru's merciful favor, He abides in the mind, and then, a lasting peace ensues. || 1 || Pause || In this age, the Lord's Name is fearless; it is obtained by meditative reflection upon the Guru. Without the Name, the blind, foolish, self-willed manmukh is under Death's power. || 2 || By the Pleasure of the Lord's Will, the humble being performs His service, and understands the True Lord. By the Pleasure of the Lord's Will, He is to be praised; surrendering to His Will, peace ensues. || 3 || By the Pleasure of the Lord's Will, the prize of this human birth is obtained, and the intellect is exalted. O Nanak, praise the Naam, the Name of the Lord; as Gurmukh, you shall be emancipated. || 4 || 39 || 13 || 52 ||

AASAA, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You are the True Creator, my Lord Master. That which is pleasing to Your Will, comes to pass. Whatever You give, that is what I receive. || 1 || Pause || All are Yours; all meditate on You. He alone, whom You bless with Your Mercy, obtains the jewel of the Naam. The Gurmukhs obtain it, and the self-willed manmukhs lose it. You Yourself separate the mortals, and You Yourself unite them. || 1 || You are the River — all are within You. Other than You, there is no one at all. All beings and creatures are your play-things. The united ones are separated, and the separated ones are re-united. || 2 || That humble being, whom You inspire to understand, understands; he continually speaks and chants the Glorious Praises of the Lord. One who serves the Lord, obtains peace. He is easily absorbed in the Lord's Name. || 3 || You Yourself are the Creator; by Your doing, all things come to be. Without You, there is no other at all. You watch over the creation, and understand it. O servant Nanak, the Lord is revealed to the Gurmukh. || 4 || 1 || 53 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG AASAA, SECOND HOUSE, FOURTH MEHL:

Some form alliances with friends, children and siblings. Some form alliances with in-laws and relatives. Some form alliances with chiefs and leaders for their own selfish motives. My alliance is with the Lord, who is pervading everywhere. || 1 || I have formed my alliance with the Lord; the Lord is my only support. Other than the Lord, I have no other faction or alliance; I sing of the countless and endless Glorious Praises of the Lord. || 1 || Pause || Those with whom you form alliances, shall perish. Making false alliances, the mortals repent and regret in the end. Those who practice falsehood shall not last. I have formed my alliance with the Lord; there is no one more powerful than Him. || 2 || All these alliances are mere extensions of the love of Maya. Only fools argue over Maya. They are born, and they die, and they lose the game of life in the gamble. My alliance is with the Lord, who embellishes all, in this world and the next. || 3 || In this Dark Age of Kali Yuga, the five thieves instigate alliances and conflicts. Sexual desire, anger, greed, emotional attachment and self-conceit have increased. One who is blessed by the Lord's Grace, joins the Sat Sangat, the True Congregation. My alliance is with the Lord, who has destroyed all these alliances. || 4 || In the false love of duality, people sit and form alliances. They complain about other peoples' faults, while their own self-conceit only increases. As they plant, so shall they harvest. Servant Nanak has joined the Lord's alliance of Dharma, which shall conquer the whole world. || 5 || 2 || 54 || AASAA, FOURTH MEHL: Constantly listening to the Ambrosial Gurbani in the heart, it becomes pleasing to the mind. Through Gurbani, the Incomprehensible Lord is comprehended. || 1 || As Gurmukh, listen to the Naam, the Name of the Lord, O my sisters. The One Lord is pervading and permeating deep within the heart; with your mouth, recite the Ambrosial Hymns of the Guru. || 1 || Pause || My mind and body are filled with divine love, and great sadness. By great good fortune, I have obtained the True Guru, the Primal Being. || 2 || In the love of duality, the mortals wander through poisonous Maya. The unfortunate ones do not meet the True Guru. || 3 || The Lord Himself inspires us to drink in the Lord's Ambrosial Elixir. Through the Perfect Guru, O Nanak, the Lord is obtained. || 4 || 3 || 55 || AASAA, FOURTH MEHL: The Love of the Naam, the Name of the Lord, is the Support of my mind and body. I chant the Naam; the Naam is the essence of peace. || 1 || So chant the Naam, O my friends and companions. Without the Naam, there is nothing else for me. By great good fortune, as Gurmukh, I have received the Lord's Name. || 1 || Pause || Without the Naam, I cannot live. By great good fortune, the Gurmukhs obtain the Naam. || 2 || Those who lack the Naam have their faces rubbed in the dirt of Maya.

Without the Naam, cursed, cursed are their lives. || 3 || The Great Lord is obtained by great good destiny. O Nanak, the Gurmukh is blessed with the Naam. || 4 || 4 || 56 || AASAA, FOURTH MEHL: I sing His Glorious Praises, and through the Word of His Bani, I speak His Glorious Praises. As Gurmukh, I chant and recite the Glorious Praises of the Lord. || 1 || Chanting and meditating on the Naam, my mind becomes blissful. The True Guru has implanted the True Name of the True Lord within me; I sing His Glorious Praises, and taste the supreme ecstasy. || 1 || Pause || The humble servants of the Lord sing the Lord's Glorious Praises. By great good fortune, the detached, absolute Lord is obtained. || 2 || Those without virtue are stained by Maya's filth. Lacking virtue, the egotistical die, and suffer reincarnation. || 3 || The ocean of the body yields pearls of virtue. O Nanak, the Gurmukh churns this ocean, and discovers this essence. || 4 || 5 || 57 || AASAA, FOURTH MEHL: I listen to the Naam, the Name of the Lord; the Naam is pleasing to my mind. By great good fortune, the Gurmukh obtains the Lord. || 1 || Chant the Naam, as Gurmukh, and be exalted. Without the Naam, I have no other support; the Naam is woven into all my breaths and morsels of food. || 1 || Pause || The Naam illuminates my mind; listening to it, my mind is pleased. One who speaks the Naam — he alone is my friend and companion. || 2 || Without the Naam, the fools depart naked. They burn away to death, chasing the poison of Maya, like the moth chasing the flame. || 3 || He Himself establishes, and, having established, disestablishes. O Nanak, the Lord Himself bestows the Naam. || 4 || 6 || 58 || AASAA, FOURTH MEHL: The vine of the Lord's Name, Har, Har, has taken root in the Gurmukh. It bears the fruit of the Lord; its taste is so tasty! || 1 || Chant the Name of the Lord, Har, Har, in endless waves of joy. Chant and repeat the Naam; through the Guru's Teachings praise the Lord, and slay the horrible serpent of the Messenger of Death. || 1 || Pause || The Lord has implanted His devotional worship in the Guru. When the Guru is pleased, He bestows it upon His Sikh, O my siblings of Destiny. || 2 || One who acts in ego, knows nothing about the Way. He acts like an elephant, who takes a bath, and then throws dust on his head. || 3 || If one's destiny is great and exalted, O Nanak, one chants the Naam, the Name of the Immaculate, True Lord. || 4 || 7 || 59 || AASAA, FOURTH MEHL: My mind suffers hunger for the Name of the Lord, Har, Har. Hearing the Naam, my mind is satisfied, O my Siblings of Destiny. || 1 || Chant the Naam, O my friends, O GurSikhs. Chant the Naam, and through the Naam, obtain peace; through the Guru's Teachings, enshrine the Naam in your heart and mind. || 1 || Pause || Hearing the Naam, the Name of the Lord, the mind is in bliss. Reaping the profit of the Naam, through the Guru's Teachings, my soul has blossomed forth. || 2 || Without the Naam, the mortal is a leper, blinded by emotional attachment. All his actions are fruitless; they lead only to painful entanglements. || 3 || The very fortunate ones chant the Praises of the Lord, Har, Har, Har. O Nanak, through the Guru's Teachings, one embraces love for the Naam. || 4 || 8 || 60 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

FOURTH MEHL, RAAG AASAA, SIXTH HOUSE:

You may pluck the strings with your hand, O Yogi, but your playing of the harp is in vain. Under Guru's Instruction, chant the Glorious Praises of the Lord, O Yogi, and this mind of yours shall be imbued with the Lord's Love. || 1 || O Yogi, give your intellect the Teachings of the Lord. The Lord, the One Lord, is pervading throughout all the ages; I humbly bow down to Him. || 1 || Pause || You sing in so many Ragas and harmonies, and you talk so much, but this mind of yours is only playing a game. You work the well and irrigate the fields, but the oxen have already left to graze in the jungle. || 2 || In the field of the body, plant the Lord's Name, and the Lord will sprout there, like a lush green field. O mortal, hook up your unstable mind like an ox, and irrigate your fields with the Lord's Name, through the Guru's Teachings. || 3 || The Yogis, the wandering Jangams, and all the world is Yours, O Lord. According to the wisdom which You give them, so do they follow their ways. O Lord God of servant Nanak, O Inner-knower, Searcher of hearts, please link my mind to You. || 4 || 9 || 61 || AASAA, FOURTH MEHL: How long must one search for angle bells and cymbals, and how long must one play the guitar? In the brief instant between coming and going, I meditate on the Naam, the Name of the Lord. || 1 || Such is the devotional love which has been produced in my mind. Without the Lord, I cannot live even for an instant, like the fish which dies without water. || 1 || Pause || How long must one tune the five strings, and assemble the seven singers, and how long will they raise their voices in song? In the time it takes to select and assemble these musicians, a moment elapses, and my mind sings the Glorious Praises of the Lord. || 2 || How long must one dance and stretch out one's feet, and how long must one reach out with one's hands? Stretching out one's hands and feet, there is a moment's delay; and then, my mind meditates on the Lord. || 3 || How long must one satisfy the people, in order to obtain honor? O servant Nanak, meditate forever in your heart on the Lord, and then everyone will congratulate you. || 4 || 10 || 62 || AASAA, FOURTH MEHL: Join the Sat Sangat, the Lord's True Congregation; joining the Company of the Holy, sing the Glorious Praises of the Lord. With the sparkling jewel of spiritual wisdom, the heart is illumined, and ignorance is dispelled. || 1 || O humble servant of the Lord, let your dancing be meditation on the Lord, Har, Har. If only I cold meet such Saints, O my Siblings of Destiny; I would wash the feet of such servants. || 1 || Pause || Meditate on the Naam, the Name of the Lord, O my mind; night and day, center your consciousness on the Lord. You shall have the fruits of your desires, and you shall never feel hunger again. || 2 || The Infinite Lord Himself is the Creator; the Lord Himself speaks, and causes us to speak. The Saints are good, who are pleasing to Your Will; their honor is approved by You. || 3 || Nanak is not satisfied by chanting the Lord's Glorious Praises; the more he chants them, the more he is at peace. The Lord Himself has bestowed the treasure of devotional love; His customers purchase virtues, and carry them home. || 4 || 11 || 63 ||

One Universal Creator God. By the Grace of the True Guru:

Raag Aasaa, Eighth House, Kaafee, Fourth Mehl:

Death is ordained from the very beginning, and yet ego makes us cry. Meditating on the Naam, as Gurmukh, one becomes stable and steady. || 1 || Blessed is the Perfect Guru, through whom the way of Death is known. The sublime people earn the profit of the Naam, the Name of the Lord; they are absorbed in the Word of the Shabad. || 1 || Pause || The days of one's life are pre-ordained; they will come to their end, O mother. One must depart, today or tomorrow, according to the Lord's Primal Order. || 2 || Useless are the lives of those, who have forgotten the Naam. They play the game of chance in this world, and lose their mind. || 3 || Those who have found the Guru are at peace, in life and in death. O Nanak, the true ones are truly absorbed into the True Lord. || 4 || 12 || 64 || AASAA, FOURTH MEHL: Having obtained the treasure of this human birth, I meditate on the Naam, the Name of the Lord. By Guru's Grace, I understand, and I am absorbed into the True Lord. || 1 || Those who have such pre-ordained destiny practice the Naam. The True Lord summons the truthful to the Mansion of His Presence. || 1 || Pause || Deep within is the treasure of the Naam; it is obtained by the Gurmukh. Night and day, meditate on the Naam, and sing the Glorious Praises of the Lord. || 2 || Deep within are infinite substances, but the self-willed manmukh does not find them. In egotism and pride, the mortal's proud self consumes him. || 3 || O Nanak, his identity consumes his identical identity. Through the Guru's Teachings, the mind is illumined, and meets the True Lord. || 4 || 13 || 65 ||

Raag Aasaavaree, Sixteenth House, Fourth Mehl, Sudhang:

One Universal Creator God. By the Grace of the True Guru:

Night and day, I sing the Kirtan, the Praises of the Name of the Lord. The True Guru has revealed to me the Name of the Lord; without the Lord, I cannot live, for a moment, even an instant. || 1 || Pause || My ears hear the Lord's Kirtan, and I contemplate Him; without the Lord, I cannot live, even for an instant. As the swan cannot live without the lake, how can the Lord's slave live without serving Him? || 1 || Some enshrine love for duality in their hearts, and some pledge love for worldly attachments and ego. The Lord's servant embraces love for the Lord and the state of Nirvaanaa; Nanak contemplates the Lord, the Lord God. || 2 || 14 || 66 || AASAAVAREE, FOURTH MEHL: O mother, my mother, tell me about my Beloved Lord. Without the Lord, I cannot live for a moment, even an instant; I love Him, like the camel loves the vine. || 1 || Pause || My mind has become sad and distant, longing for the Blessed Vision of the Lord's Darshan, my Friend.

As the bumblebee cannot live without the lotus, I cannot live without the Lord. || 1 || Keep me under Your Protection, O Beloved Master of the Universe; fulfill my faith, O Lord of the World. Servant Nanak's mind is filled with bliss, when he beholds the Blessed Vision of the Lord's Darshan, even for an instant. || 2 || 39 || 13 || 15 || 67 ||

RAAG AASAA, SECOND HOUSE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

One who loves her, is ultimately devoured. One who seats her in comfort, is totally terrified by her. Siblings, friends and family, beholding her, argue. But she has come under my control, by Guru's Grace. || 1 || Beholding her, all are bewitched: the strivers, the Siddhas, the demi-gods, angels and mortals. All, except the Saadhus, are deceived by her deception. || 1 || Pause || Some wander around as renunciates, but they are engrossed in sexual desire. Some grow rich as householders, but she does not belong to them. Some call themselves men of charity, and she torments them terribly. The Lord has saved me, by attaching me to the Feet of the True Guru. || 2 || She leads astray the penitents who practice penance. The scholarly Pandits are all seduced by greed. The world of the three qualities is enticed, and the heavens are enticed. The True Guru has saved me, by giving me His Hand. || 3 || She is the slave of those who are spiritually wise. With her palms pressed together, she serves them and offers her prayer: "Whatever you wish, that is what I shall do." O servant Nanak, she does not draw near to the Gurmukh. || 4 || 1 || AASAA, FIFTH MEHL: I have been separated from my Beloved by Maya (my mother-in-law). Hope and desire (my younger brother-in-law and sister-in-law) are dying of grief. I am no longer swayed by the fear of Death (my elder brother-in-law). I am protected by my All-knowing, Wise Husband Lord. || 1 || Listen, O people: I have tasted the elixir of love. The evil ones are dead, and my enemies are destroyed. The True Guru has given me the Name of the Lord. || 1 || Pause || First, I renounced my egotistical love of myself. Second, I renounced the ways of the world. Renouncing the three qualities, I look alike upon friend and enemy. And then, the fourth state of bliss was revealed to me by the Holy One. || 2 || In the cave of celestial bliss, I have obtained a seat. The Lord of Light plays the unstruck melody of bliss. I am in ecstasy, contemplating the Word of the Guru's Shabad. Imbued with my Beloved Husband Lord, I am the blessed, happy soul-bride. || 3 || Servant Nanak chants the wisdom of God; one who listens and practices it, is carried across and saved. He is not born, and he does not die; he does not come or go. He remains blended with the Lord. || 4 || 2 || AASAA, FIFTH MEHL: The bride shows such special devotion, and has such an agreeable disposition. Her beauty is incomparable, and her character is perfect. The house in which she dwells is such a praiseworthy house. But rare are those who, as Gurmukh, attain that state || 1 ||

As the soul-bride of pure actions, I have met with the Guru. In worship, marriage and in the next world, such a soul-bride looks beautiful. || 1 || Pause || As long as she lived with her father, her Husband wandered around in sadness. I served and surrendered to the Lord, the True Being; the Guru brought my bride to my home, and I obtained total happiness. || 2 || She is blessed with all sublime attributes, and her generations are unblemished. Her Husband, her Lord and Master, fulfills her heart's desires. Hope and desire (my younger brother-in-law and sister-in-law) are now totally content. || 3 || She is the most noble of all the family. She counsels and advises her hope and desire. How blessed is that household, in which she has appeared. O servant Nanak, she passes her time in perfect peace and comfort. || 4 || 3 || AASAA, FIFTH MEHL: Whatever I resolve, she does not allow it to come to pass. She stands blocking the way of goodness and self-discipline. She wears many disguises, and assumes many forms, and she does not allow me to dwell in my own home. She forces me to wander around in different directions. || 1 || She has become the mistress of my home, and she does not allow me to live in it. If I try, she fights with me. || 1 || Pause || In the beginning, she was sent as a helper, but she has overwhelmed the nine continents, all places and interspaces. She has not spared even the river banks, the sacred shrines of pilgrimage, the Yogis and Sannyaasees, or those who tirelessly read the Simritees and study the Vedas. || 2 || Wherever I sit, she sits there with me. She has imposed her power upon the whole world. Seeking meager protection, I am not protected from her. Tell me, O my friend: unto whom should I turn for protection? || 3 || I heard of His Teachings, and so I have come to the True Guru. The Guru has implanted the Mantra of the Lord's Name, Har, Har, within me. And now, I dwell in the home of my own inner self; I sing the Glorious Praises of the Infinite Lord. I have met God, O Nanak, and I have become care-free. || 4 || My home is now my own, and she is now my mistress. She is now my servant, and the Guru has made me intimate with the Lord. || 1 || Second Pause || 4 || 4 || AASAA, FIFTH MEHL: First, they advised me to send a letter. Second, they advised me to send two men. Third, they advised me to make the effort and do something. But I have renounced everything, and I meditate only on You, God. || 1 || Now, I am totally blissful, carefree and at ease. The enemies and evil-doers have perished, and I have obtained peace. || 1 || Pause || The True Guru has imparted the Teachings to me. My soul, body and everything belong to the Lord. Whatever I do, is by Your Almighty Power. You are my only Support, You are my only Court. || 2 || If I were to renounce You, God, unto whom could I turn? There is no other, comparable to You. Who else is Your servant to serve? The faithless cynics are deluded; they wander around in the wilderness. || 3 || Your Glorious Greatness cannot be described. Wherever I am, you save me, hugging me close in Your embrace. Nanak, Your slave, has entered Your Sanctuary. God has preserved his honor, and congratulations are pouring in. || 4 || 5 ||

AASAA, FIFTH MEHL: Having wandered through foreign lands, I have come here to do business. I heard of the incomparable and profitable merchandise. I have gathered in my pockets my capital of virtue, and I have brought it here with me. Beholding the jewel, this mind is fascinated. || 1 || I have come to the door of the Trader. Please display the merchandise, so that the business may be transacted. || 1 || Pause || The Trader has sent me to the Banker. The jewel is priceless, and the capital is priceless. O my gentle brother, mediator and friend — I have obtained the merchandise, and my consciousness is now steady and stable. || 2 || I have no fear of thieves, of wind or water. I have easily made my purchase, and I easily take it away. I have earned Truth, and I shall have no pain. I have brought this merchandise home, safe and sound. || 3 || I have earned the profit, and I am happy. Blessed is the Banker, the Perfect Bestower. How rare is the Gurmukh who obtains this merchandise; Nanak has brought this profitable merchandise home. || 4 || 6 || AASAA, FIFTH MEHL: He does not consider my merits or demerits. He does not look at my beauty, color or decorations. I do not know the ways of wisdom and good conduct. But taking me by the arm, my Husband Lord has led me to His Bed. || 1 || Hear, O my companions, my Husband, my Lord Master, possesses me. Placing His Hand upon my forehead, He protects me as His Own. What do these ignorant people know? || 1 || Pause || My married life now appears so beauteous; my Husband Lord has met me, and He sees all my pains. Within the courtyard of my heart, the glory of the moon shines. Night and day, I have fun with my Beloved. || 2 || My clothes are dyed the deep crimson color of the poppy. All the ornaments and garlands around my neck adorn me. Gazing upon my Beloved with my eyes, I have obtained all treasures; I have shaken off the power of the evil demons. || 3 || I have obtained eternal bliss, and I constantly celebrate. With the nine treasures of the Naam, the Name of the Lord, I am satisfied in my own home. Says Nanak, when the happy soul-bride is adorned by her Beloved, she is forever happy with her Husband Lord. || 4 || 7 || AASAA, FIFTH MEHL: They give you donations and worship you. You take from them, and then deny that they have given anything to you. That door, through which you must ultimately go, O Brahmin — at that door, you will come to regret and repent. || 1 || Such Brahmins shall drown, O Siblings of Destiny; they think of doing evil to the innocent. || 1 || Pause || Within them is greed, and they wander around like mad dogs. They slander others and carry loads of sin upon their heads. Intoxicated by Maya, they do not think of the Lord. Deluded by doubt, they wander off on many paths. || 2 || Outwardly, they wear various religious robes, but within, they are enveloped by poison. They instruct others, but do not understand themselves. Such Brahmins will never be emancipated. || 3 || O foolish Brahmin, reflect upon God. He watches and hears, and is always with you. Says Nanak, if this is your destiny, renounce your pride, and grasp the Guru's Feet. || 4 || 8 || AASAA, FIFTH MEHL:

Pain and disease have left my body, and my mind has become pure; I sing the Glorious Praises of the Lord, Har, Har. I am in bliss, meeting with the Saadh Sangat, the Company of the Holy, and now, my mind does not go wandering. || 1 || My burning desires are quenched, through the Word of the Guru's Shabad, O mother. The fever of doubt has been totally eliminated; meeting the Guru, I am cooled and soothed, with intuitive ease. || 1 || Pause || My wandering has ended, since I have realized the One and Only Lord; now, I have come to dwell in the eternal place. Your Saints are the Saving Grace of the world; beholding the Blessed Vision of their Darshan, I remain satisfied. || 2 || I have left behind the sins of countless incarnations, now that I have grasped the feet of the eternal Holy Guru. My mind sings the celestial melody of bliss, and death shall no longer consume it. || 3 || My Lord, the Cause of all causes, is All-powerful, the Giver of peace; He is my Lord, my Lord King. Nanak lives by chanting Your Name, O Lord; You are my helper, with me, through and through. || 4 || 9 || AASAA, FIFTH MEHL: The slanderer cries out and bewails. He has forgotten the Supreme Lord, the Transcendent Lord; the slanderer reaps the rewards of his own actions. || 1 || Pause || If someone is his companion, then he shall be taken along with him. Like the dragon, the slanderer carries his huge, useless loads, and burns in his own fire. || 1 || Nanak proclaims and announces what happens at the Door of the Transcendent Lord. The humble devotees of the Lord are forever in bliss; singing the Kirtan of the Lord's Praises, they blossom forth. || 2 || 10 || AASAA, FIFTH MEHL: Even though I totally decorated myself, still, my mind was not satisfied. I applied various scented oils to my body, and yet, I did not obtain even a tiny bit of pleasure from this. Within my mind, I hold such a desire, that I may live only to behold my Beloved, O my mother. || 1 || O mother, what should I do? This mind cannot rest. It is bewitched by the tender love of my Beloved. || 1 || Pause || Garments, ornaments, and such exquisite pleasures — I look upon these as of no account. Likewise, honor, fame, dignity and greatness, obedience by the whole world, and a household as beautiful as a jewel. If I am pleasing to God's Will, then I shall be blessed, and forever in bliss. || 2 || With foods and delicacies of so many different kinds, and such abundant pleasures and entertainments, power and property and absolute command — with these, the mind is not satisfied, and its thirst is not quenched. Without meeting Him, this day does not pass. Meeting God, I find peace. || 3 || By searching and seeking, I have heard this news, that without the Saadh Sangat, the Company of the Holy, no one swims across. One who has this good destiny written upon his forehead, finds the True Guru. His hopes are fulfilled, and his mind is satisfied. When one meets God, then his thirst is quenched. Nanak has found the Lord, within his mind and body. || 4 || 11 || AASAA, FIFTH MEHL,

PANCH-PADAS: First, your social status is high. Second, you are honored in society. Third, your home is beautiful. But you are so ugly, with self-conceit in your mind. || 1 || O beautiful, attractive, wise and clever woman: you have been trapped by your pride and attachment. || 1 || Pause || Your kitchen is so clean. You take your bath, and worship, and apply the crimson mark upon your forehead; with your mouth you speak wisdom, but you are destroyed by pride. The dog of greed has ruined you in every way. || 2 || You wear your robes and enjoy pleasures; you practice good conduct to impress people; you apply scented oils of sandalwood and musk, but your constant companion is the demon of anger. || 3 || Other people may be your water-carriers; in this world, you may be a ruler. Gold, silver and wealth may be yours, but the goodness of your conduct has been destroyed by sexual promiscuity. || 4 || That soul, upon whom the Lord has bestowed His Glance of Grace, is delivered from bondage. Joining the Saadh Sangat, the Company of the Holy, the Lord's sublime essence is obtained. Says Nanak, how fruitful is that body. || 5 || All graces and all comforts shall come to you, as the happy soul-bride; you shall be supremely beautiful and wise. || 1 || Second Pause || 12 || AASAA, FIFTH MEHL, IK-TUKAS: One who is seen to be alive, shall surely die. But he who is dead shall remain ever-lasting. || 1 || Those who die while yet alive, shall through this death, live on. They place the Name of the Lord, Har, Har, as medicine in their mouths, and through the Word of the Guru's Shabad, they drink in the Ambrosial Nectar. || 1 || Pause || The clay pot of the body shall be broken. One who has eliminated the three qualities dwells in the home of his inner self. || 2 || One who climbs high, shall fall into the nether regions of the underworld. One who lies upon the ground, shall not be touched by death. || 3 || Those who continue to wander around, achieve nothing. Those who practice the Guru's Teachings, become steady and stable. || 4 || This body and soul all belong to the Lord. O Nanak, meeting the Guru, I am enraptured. || 5 || 13 || AASAA, FIFTH MEHL: The puppet of the body has been fashioned with great skill. Know for sure that it shall turn to dust. || 1 || Remember your origins, O thoughtless fool. Why are you so proud of yourself? || 1 || Pause || You are a guest, given three meals a day; other things are entrusted to you. || 2 || you are just excrement, bones and blood, wrapped up in skin — this is what you are taking such pride in! || 3 || If you could understand even one thing, then you would be pure. Without understanding, you shall be forever impure. || 4 || Says Nanak, I am a sacrifice to the Guru; through Him, I obtain the Lord, the All-knowing Primal Being. || 5 || 14 || AASAA, FIFTH MEHL, IK-TUKAS, CHAU-PADAS: One moment, one day, is for me many days. My mind cannot survive — how can I meet my Beloved? || 1 || I cannot endure one day, even one instant without Him.

My mind's desire for the Blessed Vision of His Darshan is so great. Is there any Saint who can lead me to meet my Beloved? || 1 || Pause || The four watches of the day are like the four ages. And when night comes, I think that it shall never end. || 2 || The five demons have joined together, to separate me from my Husband Lord. Wandering and rambling, I cry out and wring my hands. || 3 || The Lord has revealed the Blessed Vision of His Darshan to servant Nanak; realizing his own self, he has obtained supreme peace. || 4 || 15 || AASAA, FIFTH MEHL: In the Lord's service, are the greatest treasures. Serving the Lord, the Ambrosial Naam comes into one's mouth. || 1 || The Lord is my Companion; He is with me, as my Help and Support. In pain and pleasure, whenever I remember Him, He is present. How can the poor Messenger of Death frighten me now? || 1 || Pause || The Lord is my Support; the Lord is my Power. The Lord is my Friend; He is my mind's advisor. || 2 || The Lord is my capital; the Lord is my credit. As Gurmukh, I earn the wealth, with the Lord as my Banker. || 3 || By Guru's Grace, this wisdom has come. Servant Nanak has merged into the Being of the Lord. || 4 || 16 || AASAA, FIFTH MEHL: When God shows His Mercy, then this mind is focused on Him. Serving the True Guru, all rewards are obtained. || 1 || O my mind, why are you so sad? My True Guru is Perfect. He is the Giver of blessings, the treasure of all comforts; His Ambrosial Pool of Nectar is always overflowing. || 1 || Pause || One who enshrines His Lotus Feet within the heart, meets the Beloved Lord; the Divine Light is revealed to him. || 2 || The five companions have met together to sing the songs of joy. The unstruck melody, the sound current of the Naad, vibrates and resounds. || 3 || O Nanak, when the Guru is totally pleased, one meets the Lord, the King. Then, the night of one's life passes in peace and natural ease. || 4 || 17 || AASAA, FIFTH MEHL: Showing His Mercy, the Lord has revealed Himself to me. Meeting the True Guru, I have received the perfect wealth. || 1 || Gather such a wealth of the Lord, O Siblings of Destiny. It cannot be burned by fire, and water cannot drown it; it does not forsake society, or go anywhere else. || 1 || Pause || It does not run short, and it does not run out. Eating and consuming it, the mind remains satisfied. || 2 || He is the true banker, who gathers the wealth of the Lord within his own home. With this wealth, the whole world profits. || 3 || He alone receives the Lord's wealth, who is pre-ordained to receive it. O servant Nanak, at that very last moment, the Naam shall be your only decoration. || 4 || 18 || AASAA, FIFTH MEHL: Just like the farmer, He plants His crop, and, whether it is ripe or unripe, He cuts it down. || 1 || Just so, you must know this well, that whoever is born, shall die. Only the devotee of the Lord of the Universe becomes stable and permanent. || 1 || Pause || The day shall certainly be followed by the night. And when the night passes, the morning shall again dawn. || 2 || In the love of Maya, the unfortunate ones remain in sleep.

By Guru's Grace, a rare few remain awake and aware. || 3 || Says Nanak, sing continually the Glorious Praises of the Lord. Your face shall be radiant, and your consciousness shall be immaculately pure. || 4 || 19 || AASAA, FIFTH MEHL: The nine treasures are Yours — all treasures are Yours. The Fulfiller of desires saves mortals in the end. || 1 || You are my Beloved, so what hunger can I have? When You dwell within my mind, pain does not touch me. || 1 || Pause || Whatever You do, is acceptable to me. O True Lord and Master, True is Your Order. || 2 || When it is pleasing to Your Will, I sing the Glorious Praises of the Lord. Within Your Home, there is justice, forever and ever. || 3 || O True Lord and Master, You are unknowable and mysterious. Nanak is committed to Your service. || 4 || 20 || AASAA, FIFTH MEHL: He is near at hand; He is the eternal Companion of the soul. His Creative Power is all-pervading, in form and color. || 1 || My mind does not worry; it does not grieve, or cry out. Imperishable, Unshakable, Unapproachable and forever safe and sound is my Husband Lord. || 1 || Pause || Unto whom does Your servant pay homage? His King preserves his honor. || 2 || That slave, whom God has released from the restrictions of social status — who can now hold him in bondage? || 3 || The Lord is absolutely independent, and totally care-free; O servant Nanak, chant His Glorious Praises. || 4 || 21 || AASAA, FIFTH MEHL: Forsaking the Lord's sublime essence, the mortal is intoxicated with false essences. The substance is within the home of the self, but the mortal goes out to find it. || 1 || He cannot hear the true ambrosial discourse. Attached to false scriptures, he is engaged in argument. || 1 || Pause || He takes his wages from his Lord and Master, but he serves another. With such sins, the mortal is engrossed. || 2 || He tries to hide from the One who is always with him. He begs from Him, again and again. || 3 || Says Nanak, God is merciful to the meek. As it pleases Him, He cherishes us. || 4 || 22 || AASAA, FIFTH MEHL: The Naam, the Name of the Lord, is my soul, my life, my wealth. Here and hereafter, it is with me, to help me. || 1 || Without the Lord's Name, everything else is useless. My mind is satisfied and satiated by the Blessed Vision of the Lord's Darshan. || 1 || Pause || Gurbani is the jewel, the treasure of devotion. Singing, hearing and acting upon it, one is enraptured. || 2 || My mind is attached to the Lord's Lotus Feet. The True Guru, in His Pleasure, has given this gift. || 3 || Unto Nanak, the Guru has revealed these instructions: recognize the Imperishable Lord God in each and every heart. || 4 || 23 || AASAA, FIFTH MEHL: The All-pervading Lord has established joys and celebrations. He Himself embellishes His own works. || 1 || Perfect is the Creation of the Perfect Lord Master. His magnificent greatness is totally all-pervading. || 1 || Pause || His Name is the treasure; His reputation is immaculate. He Himself is the Creator; there is no other. || 2 || All beings and creatures are in His Hands. God is pervading in all, and is always with them. || 3 ||

The Perfect Guru has fashioned His perfect fashion. O Nanak, the Lord's devotees are blessed with glorious greatness. || 4 || 24 || AASAA, FIFTH MEHL: I have shaped this mind in the mold of the Guru's Word. Beholding the Blessed Vision of the Guru's Darshan, I have gathered the wealth of the Lord. || 1 || O sublime understanding, come, enter into my mind, that I may meditate and sing the Glorious Praises of the Lord of the Universe, and love so dearly the Lord's Name. || 1 || Pause || I am satisfied and satiated by the True Name. My cleansing bath at the sixty-eight sacred shrines of pilgrimage is the dust of the Saints. || 2 || I recognize that the One Creator is contained in all. Joining the Saadh Sangat, the Company of the Holy, my understanding is refined. || 3 || I have become the servant of all; I have renounced my ego and pride. The Guru has given this gift to Nanak. || 4 || 25 || AASAA, FIFTH MEHL: My intellect has been enlightened, and my understanding is perfect. Thus my evil-mindedness, which kept me far from Him, has been removed. || 1 || Such are the Teachings which I have received from the Guru; while I was drowning in the pitch black well, I was saved, O my Siblings of Destiny. || 1 || Pause || The Guru is the boat to cross over the totally unfathomable ocean of fire; He is treasure of jewels. || 2 || This ocean of Maya is dark and treacherous. The Perfect Guru has revealed the way to cross over it. || 3 || I do not have the ability to chant or practice intense meditation. Guru Nanak seeks Your Sanctuary. || 4 || 26 || AASAA, FIFTH MEHL, TI-PADAS: One who drinks in the Lord's sublime essence is forever imbued with it, while other essences wear off in an instant. Intoxicated with the Lord's sublime essence, the mind is forever in ecstasy. Other essences bring only anxiety. || 1 || One who drinks in the Lord's sublime essence, is intoxicated and enraptured; all other essences have no effect. || 1 || Pause || The value of the Lord's sublime essence cannot be described. The Lord's sublime essence permeates the homes of the Holy. One may spend thousands and millions, but it cannot be purchased. He alone obtains it, who is so pre-ordained. || 2 || Tasting it, Nanak is wonder-struck. Through the Guru, Nanak has obtained this taste. Here and hereafter, it does not leave him. Nanak is imbued and enraptured with the Lord's subtle essence. || 3 || 27 || AASAA, FIFTH MEHL: If she renounces and eliminates her sexual desire, anger, greed and attachment, and her evil-mindedness and self-conceit as well; and if, becoming humble, she serves Him, then she becomes dear to her Beloved's Heart. || 1 || Listen, O beautiful soul-bride: By the Word of the Holy Saint, you shall be saved. Your pain, hunger and doubt shall vanish, and you shall obtain peace, O happy soul-bride. || 1 || Pause || Washing the Guru's feet, and serving Him, the soul is sanctified, and the thirst for sin is quenched. If you become the slave of the slave of the Lord's slaves, then you shall obtain honor in the Court of the Lord. || 2 || This is right conduct, and this is the correct lifestyle, to obey the Command of the Lord's Will; this is your devotional worship. One who practices this Mantra, O Nanak, swims across the terrifying world-ocean. || 3 || 28 ||

AASAA, FIFTH MEHL, DU-PADAS: You have been blessed with this human body. This is your chance to meet the Lord of the Universe. Other efforts are of no use to you. Joining the Saadh Sangat, the Company of the Holy, vibrate and meditate on the Naam, the Name of the Lord. || 1 || Make the effort, and cross over the terrifying world ocean. This human life is passing away in vain, in the love of Maya. || 1 || Pause || I have not practiced meditation, penance, self-restraint or righteous living; I have not served the Holy Saints, and I do not know the Lord, my King. Says Nanak, my actions are vile and despicable; O Lord, I seek Your Sanctuary — please, preserve my honor. || 2 || 29 || AASAA, FIFTH MEHL: Without You, there is no other for me; You alone are in my mind. You are my Friend and Companion, God; why should my soul be afraid? || 1 || You are my support, You are my hope. While sitting down or standing up, while sleeping or waking, with every breath and morsel of food, I never forget You. || 1 || Pause || Protect me, please protect me, O God; I have come to Your Sanctuary; the ocean of fire is so horrible. The True Guru is the Giver of peace to Nanak; I am Your child, O Lord of the World. || 2 || 30 || AASAA, FIFTH MEHL: The Lord God has saved me, His slave. My mind has surrendered to my Beloved; my fever has taken poison and died. || 1 || Pause || Cold and heat do not touch me at all, when I sing the Glorious Praises of the Lord. My consciousness is not affected by the witch, Maya; I take to the Sanctuary of the Lord's Lotus Feet. || 1 || By the Grace of the Saints, the Lord has shown His Mercy to me; He Himself is my Help and Support. Nanak ever sings the Praises of the Lord, the treasure of excellence; his doubts and pains are eliminated. || 2 || 31 || AASAA, FIFTH MEHL: I have taken the medicine of the Name of the Lord. I have found peace, and the seat of pain has been removed. || 1 || The fever has been broken, by the Teachings of the Perfect Guru. I am in ecstasy, and all of my sorrows have been dispelled. || 1 || Pause || All beings and creatures obtain peace, O Nanak, meditating on the Supreme Lord God. || 2 || 32 || AASAA, FIFTH MEHL: That time, which the mortal does not wish for, eventually comes. Without the Lord's Command, how can understanding be understood? || 1 || The body is consumed by water, fire and earth. But the soul is neither young nor old, O Siblings of Destiny. || 1 || Pause || Servant Nanak has entered the Sanctuary of the Holy. By Guru's Grace, he has shaken off the fear of death. || 2 || 33 || AASAA, FIFTH MEHL: Forever and ever, the soul is illumined; in the Saadh Sangat, the Company of the Holy, it dwells at the Feet of the Lord. || 1 || Chant the Lord's Name each and every day, O my mind. You shall find lasting peace, contentment and tranquility, and all your sins shall depart. || 1 || Pause || Says Nanak, one who is blessed with perfect good karma, meets the True Guru, and obtains the Perfect Supreme Lord God. || 2 || 34 || Thirty-four Shabads in Second House. || AASAA, FIFTH MEHL: She who has the Lord God as her Friend —

her pain is dispelled, and she shall not become sad again. || 1 || Pause || Showing His Mercy, He joins her with His Feet, and she attains celestial peace, joy and comfort. || 1 || In the Saadh Sangat, the Company of the Holy, she sings the Glorious Praises of the Immeasurable Lord. Remembering the Lord in meditation, O Nanak, she becomes invaluable. || 2 || 35 || AASAA, FIFTH MEHL: Sexual desire, anger, intoxication with Maya and jealousy — I have lost all of these in the game of chance. Purity, contentment, compassion, faith and truthfulness — I have ushered these into the home of my self. || 1 || All the loads of birth and death have been removed. Joining the Saints' Society, my mind has become pure; the Perfect Guru has saved me in an instant. || 1 || Pause || My mind has become the dust of all, and everyone seems a sweet friend to me. My Lord and Master is contained in all. He gives His Gifts to all beings, and cherishes them. || 2 || He Himself is the One and only; from the One, the One and only, came the expanse of the entire creation. Chanting and meditating, all the humble beings have become Holy; meditating on the Naam, the Name of the Lord, so many have been saved. || 3 || The Lord of the Universe is deep, profound and infinite; He has no end or limitation. By Your Grace, Nanak sings Your Glorious Praises; meditating, meditating, he humbly bows to God. || 4 || 36 || AASAA, FIFTH MEHL: You are Infinite, Eternal and Incomprehensible; all this is Your Creation. What clever games can we play, when everything is contained in You? || 1 || O my True Guru, protect me, Your child, through the power of Your play. Grant me the good sense to ever sing Your Glorious Praises, O my Inaccessible and Infinite Lord and Master. || 1 || Pause || The mortal is preserved in the womb of his mother, by the Support of the Naam, the Name of the Lord; he makes merry, and with each and every breath he remembers the Lord, and the fire does not touch him. || 2 || Others' wealth, others' wives, and the slander of others — renounce your craving for these. Serve the Lord's Lotus Feet within your heart, and hold to the Support of the Perfect Guru. || 3 || Houses, mansions and palaces which you see — none of these shall go with you. As long as you live in this Dark Age of Kali Yuga, O servant Nanak, remember the Naam, the Name of the Lord. || 4 || 37 ||

AASAA, THIRD HOUSE, FIFTH MEHL:

One Universal Creator God. By the Grace of the True Guru:

Power, property, youth, household, fame and the beauty of youth; great wealth, elephants, horses and jewels, purchased with tens of thousands of dollars; hereafter, these shall be of no avail in the Court of the Lord; the proud must depart, leaving them behind. || 1 || Why center your consciousness on any other than the Lord? Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord. || 1 || Pause || He may have the most wondrous and beautiful arenas, and be victorious on the field of battle.

He may proclaim, "I can kill anyone, I can capture anyone, and I can release anyone." But when the Order comes from the Supreme Lord God, he departs and leaves in a day. || 2 || He may perform all sorts of religious rituals and good actions, but he does not know the Creator Lord, the Doer of all. He teaches, but does not practice what he preaches; he does not realize the essential reality of the Word of the Shabad. Naked he came, and naked he shall depart; he is like an elephant, throwing dust on himself. || 3 || O Saints, and friends, listen to me: all this world is false. Continually claiming, "Mine, mine", the mortals are drowned; the fools waste away and die. Meeting the Guru, O Nanak, I meditate on the Naam, the Name of the Lord; through the True Name, I am emancipated. || 4 || 1 || 38 ||

RAAG AASAA, FIFTH HOUSE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The whole world is asleep in doubt; it is blinded by worldly entanglements. How rare is that humble servant of the Lord who is awake and aware. || 1 || The mortal is intoxicated with the great enticement of Maya, which is dearer to him than life. How rare is the one who renounces it. || 2 || The Lord's Lotus Feet are incomparably beautiful; so is the Mantra of the Saint. How rare is that holy person who is attached to them. || 3 || O Nanak, in the Saadh Sangat, the Company of the Holy, the love of divine knowledge is awakened; the Lord's Mercy is bestowed upon those who are blessed with such good destiny. || 4 || 1 || 39 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG AASAA, SIXTH HOUSE, FIFTH MEHL:

Whatever pleases You is acceptable to me; that alone brings peace and ease to my mind. You are the Doer, the Cause of causes, All-powerful and Infinite; there is none other than You. || 1 || Your humble servants sing Your Glorious Praises with enthusiasm and love. That alone is good advice, wisdom and cleverness for Your humble servant, which You do or cause to be done. || 1 || Pause || Your Name is Ambrosial Nectar, O Beloved Lord; in the Saadh Sangat, the Company of the Holy, I have obtained its sublime essence. Those humble beings are satisfied and fulfilled, singing the Praises of the Lord, the treasure of peace. || 2 || One who has Your Support, O Lord Master, is not afflicted by anxiety. One who is blessed by Your Kind Mercy, is the best, the most fortunate king. || 3 || Doubt, attachment, and deceit have all disappeared, since I obtained the Blessed Vision of Your Darshan. Dealing in the Naam, O Nanak, we become truthful, and in the Love of the Lord's Name, we are absorbed. || 4 || 1 | 40 || AASAA, FIFTH MEHL: He washes off the filth of other peoples' incarnations, but he obtains the rewards of his own actions. He has no peace in this world, and he has no place in the Court of the Lord. In the City of Death, he is tortured. || 1 || The slanderer loses his life in vain. He cannot succeed in anything, and in the world hereafter, he finds no place at all. || 1 || Pause || Such is the fate of the wretched slanderer — what can the poor creature do?

He is ruined there, where no one can protect him; with whom should he lodge his complaint? || 2 || The slanderer shall never attain emancipation; this is the Will of the Lord and Master. The more the Saints are slandered, the more they dwell in peace. || 3 || The Saints have Your Support, O Lord and Master; You are the Saints' Help and Support. Says Nanak, the Saints are saved by the Lord; the slanderers are drowned in the deep. || 4 || 2 || 41 || AASAA, FIFTH MEHL: He washes outwardly, but within, his mind is filthy; thus he loses his place in both worlds. Here, he is engrossed in sexual desire, anger and emotional attachment; hereafter, he shall sigh and weep. || 1 || The way to vibrate and meditate on the Lord of the Universe is different. Destroying the snake-hole, the snake is not killed; the deaf person does not hear the Lord's Name. || 1 || Pause || He renounces the affairs of Maya, but he does not appreciate the value of devotional worship. He finds fault with the Vedas and the Shaastras, and does not know the essence of Yoga. || 2 || He stands exposed, like a counterfeit coin, when inspected by the Lord, the Assayer. The Inner-knower, the Searcher of hearts, knows everything; how can we hide anything from Him? || 3 || Through falsehood, fraud and deceit, the mortal collapses in an instant — he has no foundation at all. Truly, truly, truly, Nanak speaks; look within your own heart, and realize this. || 4 || 3 || 42 || AASAA, FIFTH MEHL: Making the effort, the mind becomes pure; in this dance, the self is silenced. The five passions are kept under control, and the One Lord dwells in the mind. || 1 || Your humble servant dances and sings Your Glorious Praises. He plays upon the guitar, tambourine and cymbals, and the unstruck sound current of the Shabad resounds. || 1 || Pause || First, he instructs his own mind, and then, he leads others. He chants the Lord's Name and meditates on it in his heart; with his mouth, he announces it to all. || 2 || He joins the Saadh Sangat, the Company of the Holy, and washes their feet; he applies the dust of the Saints to his body. He surrenders his mind and body, and places them before the Guru; thus, he obtains the true wealth. || 3 || Whoever listens to, and beholds the Guru with faith, shall see his pains of birth and death taken away. Such a dance eliminates hell; O Nanak, the Gurmukh remains wakeful. || 4 || 4 || 43 || AASAA, FIFTH MEHL: The lowly outcaste becomes a Brahmin, and the untouchable sweeper becomes pure and sublime. The burning desire of the nether regions and the etheric realms is finally quenched and extinguished. || 1 || The house-cat has been taught otherwise, and is terrified upon seeing the mouse. The Guru has put the tiger under the control of the sheep, and now, the dog eats grass. || 1 || Pause || Without pillars, the roof is supported, and the homeless have found a home. Without the jeweller, the jewel has been set, and the wonderful stone shines forth. || 2 || The claimant does not succeed by placing his claim, but by keeping silent, he obtains justice.

The dead sit on costly carpets, and what is seen with the eyes shall vanish. || 3 || One who claims to know, is ignorant; he does not know the Knower of all. Says Nanak, the Guru has given me the Ambrosial Nectar to drink in; savoring it and relishing it, I blossom forth in bliss. || 4 || 5 || 44 || AASAA, FIFTH MEHL: He has cut away my bonds, and overlooked my shortcomings, and so He has confirmed His nature. Becoming merciful to me, like a mother or a father, he has come to cherish me as His own child. || 1 || The GurSikhs are preserved by the Guru, by the Lord of the Universe. He rescues them from the terrible world ocean, casting His Glance of Grace upon them. || 1 || Pause || Meditating in remembrance on Him, we escape from the Messenger of Death; here and hereafter, we obtain peace. With every breath and morsel of food, meditate, and chant with your tongue, continually, each and every day; sing the Glorious Praises of the Lord. || 2 || Through loving devotional worship, the supreme status is obtained, and in the Saadh Sangat, the Company of the Holy, sorrows are dispelled. I am not worn down, I do not die, and nothing strikes fear in me, since I have the wealth of the Lord's Immaculate Name in my purse. || 3 || At the very last moment, God becomes the mortal's Help and Support; here and hereafter, He is the Savior Lord. He is my breath of life, my friend, support and wealth; O Nanak, I am forever a sacrifice to Him. || 4 || 6 || 45 || AASAA, FIFTH MEHL: Since You are my Lord and Master, what is there for me to fear? Other than You, who else should I praise? You are the One and only, and so do all things exist; without You, there is nothing at all for me. || 1 || O Father, I have seen that the world is poison. Save me, O Lord of the Universe! Your Name is my only Support. || 1 || Pause || You know completely the condition of my mind; who else could I go to tell of it? Without the Naam, the Name of the Lord, the whole world has gone crazy; obtaining the Naam, it finds peace. || 2 || What shall I say? Unto whom shall I speak? What I have to say, I say to God. Everything which exists was created by You. You are my hope, forever and ever. || 3 || If you bestow greatness, then it is Your greatness; here and hereafter, I meditate on You. The Lord God of Nanak is forever the Giver of peace; Your Name is my only strength. || 4 || 7 || 46 || AASAA, FIFTH MEHL: Your Name is Ambrosial Nectar, O Lord Master; Your humble servant drinks in this supreme elixir. The fearful load of sins from countless incarnations has vanished; doubt and duality are also dispelled. || 1 || I live by beholding the Blessed Vision of Your Darshan. Listening to Your Words, O True Guru, my mind and body are cooled and soothed. || 1 || Pause || By Your Grace, I have joined the Saadh Sangat, the Company of the Holy; You Yourself have caused this to happen. Holding fast to Your Feet, O God, the poison is easily neutralized. || 2 || Your Name, O God, is the treasure of peace; I have received this everlasting Mantra. Showing His Mercy, the True Guru has given it to me, and my fever and pain and hatred are annulled. || 3 || Blessed is the attainment of this human body, by which God blends Himself with me. Blessed, in this Dark Age of Kali Yuga, is the Saadh Sangat, the Company of the Holy, where the Kirtan of the Lord's Praises are sung.

O Nanak, the Naam is my only Support. || 4 || 8 || 47 || AASAA, FIFTH MEHL: Everything is pre-ordained; what else can be known through study? The errant child has been forgiven by the Supreme Lord God. || 1 || My True Guru is always merciful; He has saved me, the meek one. He has cured me of my disease, and I have obtained the greatest peace; He has placed the Ambrosial Name of the Lord in my mouth. || 1 || Pause || He has washed away my countless sins; He has cut away my bonds, and I am liberated. He has taken me by the arm, and pulled me out of the terrible, deep dark pit. || 2 || I have become fearless, and all my fears have been erased. The Savior Lord has saved me. Such is Your generosity, O my God, that You have resolved all my affairs. || 3 || My mind has met with my Lord and Master, the treasure of excellence. Taking to His Sanctuary, Nanak has become blissful. || 4 || 9 || 48 || AASAA, FIFTH MEHL: If I forget You, then everyone becomes my enemy. When You come to mind, then they serve me. I do not know any other at all, O True, Invisible, Inscrutable Lord. || 1 || When You come to mind, You are always merciful to me; what can the poor people do to me? Tell me, who should I call good or bad, since all beings are Yours? || 1 || Pause || You are my Shelter, You are my Support; giving me Your hand, You protect me. That humble being, upon whom You bestow Your Grace, is not touched by slander or suffering. || 2 || That is peace, and that is greatness, which is pleasing to the mind of the Dear Lord God. You are all-knowing, You are forever compassionate; obtaining Your Name, I revel in it and make merry. || 3 || I offer my prayer to You; my body and soul are all Yours. Says Nanak, this is all Your greatness; no one even knows my name. || 4 || 10 || 49 || AASAA, FIFTH MEHL: Show Your Mercy, O God, O Searcher of hearts, that in the Saadh Sangat, the Company of the Holy, I might obtain You, Lord. When You open Your Door, and reveal the Blessed Vision of Your Darshan, the mortal is not relegated to reincarnation again. || 1 || Meeting with my Beloved Lord aand Master, all my pains are taken away. I am saved and carried across, in the company of those who remember the Supreme Lord God in their hearts. || 1 || Pause || This world is a great wilderness, an ocean of fire, in which mortals abide, in pleasure and pain. Meeting with the True Guru, the mortal becomes immaculately pure; with his tongue, he chants the Ambrosial Name of the Lord. || 2 || He preserves his body and wealth, and takes everything as his own; such are the subtle bonds which bind him. By Guru's Grace, the mortal becomes liberated, meditating on the Name of the Lord, Har, Har. || 3 || God, the Savior, has saved those, who are pleasing to the Will of God. The soul and body are all Yours, O Great Giver; O Nanak, I am forever a sacrifice. || 4 || 11 || 50 || AASAA, FIFTH MEHL: You have avoided the slumber of attachment and impurity — by whose favor has this happened? The great enticer does not affect you.

Where has your laziness gone? || 1 || Pause || How have you escaped from the treachery of sexual desire, anger and egotism? The holy beings, angels and demons of the three qualities, and all the worlds have been plundered. || 1 || The forest fire has burnt down so much of the grass; how rare are the plants which have remained green. He is so All-powerful, that I cannot even describe Him; no one can chant His Praises. || 2 || In the store-room of the lamp-black, I did not turn black; my color remained immaculate and pure. The Guru has implanted the Maha Mantra, the Great Mantra, within my heart, and I have heard the wondrous Naam, the Name of the Lord. || 3 || Showing His Mercy, God has looked upon me with favor, and He has attached me to His feet. Through loving devotional worship, O Nanak, I have obtained peace; in the Saadh Sangat, the Company of the Holy, I am absorbed into the Lord. || 4 || 12 || 51 ||

One Universal Creator God. By the Grace of the True Guru:

RAAG AASAA, SEVENTH HOUSE, FIFTH MEHL:

That red dress looks so beautiful on your body. Your Husband Lord is pleased, and His heart is enticed. || 1 || Whose handiwork is this red beauty of yours? Whose love has rendered the poppy so red? || 1 || Pause || You are so beautiful; you are the happy soul-bride. Your Beloved is in your home; good fortune is in your home. || 2 || You are pure and chaste, you are most distinguished. You are pleasing to Your Beloved, and you have sublime understanding. || 3 || I am pleasing to my Beloved, and so I am imbued with the deep red color. Says Nanak, I have been totally blessed with the Lord's Glance of Grace. || 4 || Listen, O companions: this is my only work; God Himself is the One who embellishes and adorns. || 1 || Second Pause || 1 || 52 || AASAA, FIFTH MEHL: I suffered in pain, when I thought He was far away; but now, He is Ever-present, and I receive His instructions. || 1 || My pride is gone, O friends and companions; my doubt is dispelled, and the Guru has united me with my Beloved. || 1 || Pause || My Beloved has drawn me near to Him, and seated me on His Bed; I have escaped the clutches of others. || 2 || In the mansion of my heart, shines the Light of the Shabad. My Husband Lord is blissful and playful. || 3 || According to the destiny written upon my forehead, my Husband Lord has come home to me. Servant Nanak has obtained the eternal marriage. || 4 || 2 || 53 || AASAA, FIFTH MEHL: My mind is attached to the True Name. My dealings with other people are only superficial. || 1 || Outwardly, I am on good terms with all; but I remain detached, like the lotus upon the water. || 1 || Pause || By word of mouth, I talk with everyone; but I keep God clasped to my heart. || 2 || I may appear utterly terrible, but my mind is the dust of all men's feet. Servant Nanak has found the Perfect Guru.

Inwardly and outwardly, He has shown me the One Lord. || 4 || 3 || 54 || AASAA, FIFTH MEHL: The mortal revels in joy, in the vigor of youth; but without the Name, he mingles with dust. || 1 || He may wear ear-rings and fine clothes, and have a comfortable bed, and his mind may be so proud. || 1 || Pause || He may have elephants to ride, and golden umbrellas over his head; but without devotional worship to the Lord, he is buried beneath the dirt. || 2 || He may enjoy many women, of exquisite beauty; but without the sublime essence of the Lord, all tastes are tasteless. || 3 || Deluded by Maya, the mortal is led into sin and corruption. Nanak seeks the Sanctuary of God, the All-powerful, Compassionate Lord. || 4 || 4 || 55 || AASAA, FIFTH MEHL: There is a garden, in which so many plants have grown. They bear the Ambrosial Nectar of the Naam as their fruit. || 1 || Consider this, O wise one, by which you may attain the state of Nirvaanaa. All around this garden are pools of poison, but within it is the Ambrosial Nectar, O Siblings of Destiny. || 1 || Pause || There is only one gardener who tends it. He takes care of every leaf and branch. || 2 || He brings all sorts of plants and plants them there. They all bear fruit — none is without fruit. || 3 || One who receives the Ambrosial Fruit of the Naam from the Guru — O Nanak, such a servant crosses over the ocean of Maya. || 4 || 5 || 56 || AASAA, FIFTH MEHL: The pleasures of royalty are derived from Your Name. I attain Yoga, singing the Kirtan of Your Praises. || 1 || All comforts are obtained in Your Shelter. The True Guru has removed the veil of doubt. || 1 || Pause || Understanding the Command of the Lord's Will, I revel in pleasure and joy. Serving the True Guru, I obtain the supreme state of Nirvaanaa. || 2 || One who recognizes You is recognized as a householder, and as a renunciate. Imbued with the Naam, the Name of the Lord, he dwells in Nirvaanaa. || 3 || One who has obtained the treasure of the Naam — prays Nanak, his treasure-house is filled to overflowing. || 4 || 6 || 57 || AASAA, FIFTH MEHL: Journeying to sacred shrines of pilgrimage, I see the mortals acting in ego. If I ask the Pandits, I find them tainted by Maya. || 1 || Show me that place, O friend, where the Kirtan of the Lord's Praises are forever sung. || 1 || Pause || The Shaastras and the Vedas speak of sin and virtue; they say that mortals are reincarnated into heaven and hell, over and over again. || 2 || In the householder's life, there is anxiety, and in the life of the renunciate, there is egotism. Performing religious rituals, the soul is entangled. || 3 || By God's Grace, the mind is brought under control; O Nanak, the Gurmukh crosses over the ocean of Maya. || 4 || In the Saadh Sangat, the Company of the Holy, sing the Kirtan of the Lord's Praises. This place is found through the Guru. || 1 || Second Pause || 7 || 58 || AASAA, FIFTH MEHL: Within my home there is peace, and outwardly there is peace as well. Remembering the Lord in meditation, all pains are erased. || 1 || There is total peace, when You come into my mind.

He alone is pleasing to Your Will, who chants the Naam. || 1 || Pause || My body and mind are cooled and soothed, chanting the Name of the Lord. Meditating on the Lord, Har, Har, the house of pain is demolished. || 2 || He alone, who understands the Command of the Lord's Will, is approved. The True Shabad of the Word of God is his trademark and insignia. || 3 || The Perfect Guru has implanted the Lord's Name within me. Prays Nanak, my mind has found peace. || 4 || 8 || 59 || AASAA, FIFTH MEHL: Wherever You send me, there I go. Whatever You give me, brings me peace. || 1 || I am forever the chaylaa, the humble disciple, of the Lord of the Universe, the Sustainer of the World. By Your Grace, I am satisfied and satiated. || 1 || Pause || Whatever You give me, I wear and eat. By Your Grace, O God, my life passes peacefully. || 2 || Deep within my mind and body, I meditate on You. I recognize none as equal to You. || 3 || Says Nanak, this is my continual meditation: that I may be emancipated, clinging to the Feet of the Saints. || 4 || 9 || 60 || AASAA, FIFTH MEHL: While standing up, and sitting down, and even while asleep, meditate on the Lord. Walking on the Way, sing the Praises of the Lord. || 1 || With your ears, listen to the Ambrosial Sermon. Listening to it, your mind shall be filled with bliss, and the troubles and diseases of your mind shall all depart. || 1 || Pause || While you work at your job, on the road and at the beach, meditate and chant. By Guru's Grace, drink in the Ambrosial Essence of the Lord. || 2 || The humble being who sings the Kirtan of the Lord's Praises, day and night, does not have to go with the Messenger of Death. || 3 || One who does not forget the Lord, twenty-four hours a day, is emancipated; O Nanak, I fall at his feet. || 4 || 10 || 61 || AASAA, FIFTH MEHL: Remembering Him in meditation, one abides in peace; one becomes happy, and suffering is ended. || 1 || Celebrate, make merry, and sing God's Glories. Forever and ever, surrender to the True Guru. || 1 || Pause || Act in accordance with the Shabad, the True Word of the True Guru. Remain steady and stable within the home of your own self, and find God. || 2 || Do not harbor evil intentions against others in your mind, and you shall not be troubled, O Siblings of Destiny, O friends. || 3 || The Name of the Lord, Har, Har, is the Tantric exercise, and the Mantra, given by the Guru. Nanak knows this peace alone, night and day. || 4 || 11 || 62 || AASAA, FIFTH MEHL: That wretched being, whom no one knows — chanting the Naam, the Name of the Lord, he is honored in the four directions. || 1 || I beg for the Blessed Vision of Your Darshan; please, give it to me, O Beloved! Serving You, who, who has not been saved? || 1 || Pause || That person, whom no one wants to be near — the whole world comes to wash the dirt of his feet. || 2 || That mortal, who is of no use to anyone at all — by the Grace of the Saints, he meditates on the Naam. || 3 || In the Saadh Sangat, the Company of the Holy, the sleeping mind awakens. Then, O Nanak, God seems sweet. || 4 || 12 || 63 || AASAA, FIFTH MEHL: With my eyes, I behold the One and Only Lord. Forever and ever, I contemplate the Naam, the Name of the Lord.

|| 1 || I sing the Praises of the Lord, Raam, Raam, Raam. By the graceful favor of the Saints, I meditate on the Name of the Lord, Har, Har, in the Saadh Sangat, the Company of the Holy. || 1 || Pause || Everything is strung on His string. He is contained in each and every heart. || 2 || He creates and destroys in an instant. He Himself remains unattached, and without attributes. || 3 || He is the Creator, the Cause of causes, the Searcher of hearts. Nanak's Lord and Master celebrates in bliss. || 4 || 13 || 64 || AASAA, FIFTH MEHL: My wandering through millions of births has ended. I have won, and not lost, this human body, so difficult to obtain. || 1 || My sins have been erased, and my sufferings and pains are gone. I have been sanctified by the dust of the feet of the Saints. || 1 || Pause || The Saints of God have the ability to save us; they meet with those of us who have such pre-ordained destiny. || 2 || My mind is filled with bliss, since the Guru gave me the Mantra of the Lord's Name. My thirst has been quenched, and my mind has become steady and stable. || 3 || The wealth of the Naam, the Name of the Lord, is for me the nine treasures, and the spiritual powers of the Siddhas. O Nanak, I have obtained understanding from the Guru. || 4 || 14 || 65 || AASAA, FIFTH MEHL: My thirst, and the darkness of ignorance have been removed. Serving the Holy Saints, countless sins are obliterated. || 1 || I have obtained celestial peace and immense joy. Serving the Guru, my mind has become immaculately pure, and I have heard the Name of the Lord, Har, Har, Har, Har. || 1 || Pause || The stubborn foolishness of my mind is gone; God's Will has become sweet to me. || 2 || I have grasped the Feet of the Perfect Guru, and the sins of countless incarnations have been washed away. || 3 || The jewel of this life has become fruitful. Says Nanak, God has shown mercy to me. || 4 || 15 || 66 || AASAA, FIFTH MEHL: I contemplate, forever and ever, the True Guru; with my hair, I dust the feet of the Guru. || 1 || Be wakeful, O my awakening mind! Without the Lord, nothing else shall be of use to you; false is emotional attachment, and useless are worldly entanglements. || 1 || Pause || Embrace love for the Word of the Guru's Bani. When the Guru shows His Mercy, pain is destroyed. || 2 || Without the Guru, there is no other place of rest. The Guru is the Giver, the Guru gives the Name. || 3 || The Guru is the Supreme Lord God; He Himself is the Transcendent Lord. Twenty-four hours a day, O Nanak, meditate on the Guru. || 4 || 16 || 67 || AASAA, FIFTH MEHL: He Himself is the tree, and the branches extending out. He Himself preserves His own crop. || 1 || Wherever I look, I see that One Lord alone. Deep within each and every heart, He Himself is contained. || 1 || Pause || He Himself is the sun, and the rays emanating from it. He is concealed, and He is revealed. || 2 || He is said to be of the highest attributes, and without attributes. Both converge onto His single point. || 3 || Says Nanak, the Guru has dispelled my doubt and fear. With my eyes, I perceive the Lord, the embodiment of bliss, to be everywhere. || 4 || 17 || 68 || AASAA, FIFTH MEHL: I know nothing of arguments or cleverness.

Day and night, I chant Your Name. || 1 || I am worthless; I have no virtue at all. God is the Creator, the Cause of all causes. || 1 || Pause || I am foolish, stupid, ignorant and thoughtless; Your Name is my mind's only hope. || 2 || I have not practiced chanting, deep meditation, self-discipline or good actions; but within my mind, I have worshipped God's Name. || 3 || I know nothing, and my intellect is inadequate. Prays Nanak, O God, You are my only Support. || 4 || 18 || 69 || AASAA, FIFTH MEHL: These two words, Har, Har, make up my maalaa. Continually chanting and reciting this rosary, God has become merciful to me, His humble servant. || 1 || I offer my prayer to the True Guru. Shower Your Mercy upon me, and keep me safe in Your Sanctuary; please, give me the maalaa, the rosary of Har, Har. || 1 || Pause || One who enshrines this rosary of the Lord's Name within his heart, is freed of the pains of birth and death. || 2 || The humble being who contemplates the Lord within his heart, and chants the Lord's Name, Har, Har, with his mouth, never wavers, here or hereafter. || 3 || Says Nanak, one who is imbued with the Name, goes to the next world with the maalaa of the Lord's Name. || 4 || 19 || 70 || AASAA, FIFTH MEHL: All things belong to Him — let yourself belong to Him as well. No stain clings to such a humble being. || 1 || The Lord's servant is liberated forever. Whatever He does, is pleasing to His servant; the way of life of His slave is immaculately pure. || 1 || Pause || One who renounces everything, and enters the Lord's Sanctuary — how can Maya cling to him? || 2 || With the treasure of the Naam, the Name of the Lord, in his mind, he suffers no anxiety, even in dreams. || 3 || Says Nanak, I have found the Perfect Guru. My doubts and attachments have been totally obliterated. || 4 || 20 || 71 || AASAA, FIFTH MEHL: When my God is totally pleased with me, then, tell me, how can suffering or doubt draw near me? || 1 || Continually listening to Your Glory, I live. I am worthless — save me, O Lord! || 1 || Pause || My suffering has been ended, and my anxiety is forgotten. I have obtained my reward, chanting the Mantra of the True Guru. || 2 || He is True, and True is His glory. Remembering, remembering Him in meditation, keep Him clasped to your heart. || 3 || Says Nanak, what action is there left to do, by one whose mind is filled with the Lord's Name? || 4 || 21 || 72 || AASAA, FIFTH MEHL: Sexual desire, anger, and egotism lead to ruin. Meditating on the Lord, the Lord's humble servants are redeemed. || 1 || The mortals are asleep, intoxicated with the wine of Maya. The devotees remain awake, imbued with the Lord's meditation. || 1 || Pause || In emotional attachment and doubt, the mortals wander through countless incarnations. The devotees remain ever-stable, meditating on the Lord's Lotus Feet. || 2 || Bound to household and possessions, the mortals are lost in the deep, dark pit. The Saints are liberated, knowing the Lord to be near at hand. || 3 || Says Nanak, one who has taken to God's Sanctuary, obtains peace in this world, and salvation in the world hereafter.

|| 4 || 22 || 73 || AASAA, FIFTH MEHL: You are my waves, and I am Your fish. You are my Lord and Master; I wait at Your Door. || 1 || You are my Creator, and I am Your servant. I have taken to Your Sanctuary, O God, most profound and excellent. || 1 || Pause || You are my life, You are my Support. Beholding You, my heart-lotus blossoms forth. || 2 || You are my salvation and honor; You make me acceptable. You are All-powerful, You are my strength. || 3 || Night and day, I chant the Naam, the Name of the Lord, the treasure of excellence. This is Nanak's prayer to God. || 4 || 23 || 74 || AASAA, FIFTH MEHL: The mourner practices falsehood; he laughs with glee, while mourning for others. || 1 || Someone has died, while there is singing in someone else's house. One mourns and bewails, while another laughs with glee. || 1 || Pause || From childhood to old age, the mortal does not attain his goals, and he comes to regret in the end. || 2 || The world is under the influence of the three qualities. The mortal is reincarnated, again and again, into heaven and hell. || 3 || Says Nanak, one who is attached to the Naam, the Name of the Lord, becomes acceptable, and his life becomes fruitful. || 4 || 24 || 75 || AASAA, FIFTH MEHL: She remains asleep, and does not know the news of God. The day dawns, and then, she regrets. || 1 || Loving the Beloved, the mind is filled with celestial bliss. You yearn to meet with God, so why do you delay? || 1 || Pause || He came and poured His Ambrosial Nectar into your hands, but it slipped through your fingers, and fell onto the ground. || 2 || You are burdened with desire, emotional attachment and egotism; it is not the fault of God the Creator. || 3 || In the Saadh Sangat, the Company of the Holy, the darkness of doubt is dispelled. O Nanak, the Creator Lord blends us with Himself. || 4 || 25 || 76 || AASAA, FIFTH MEHL: I long for the Lotus Feet of my Beloved Lord. The wretched Messenger of Death has run away from me. || 1 || You enter into my mind, by Your Kind Mercy. Meditating on the Naam, the Name of the Lord, all diseases are destroyed. || 1 || Pause || Death gives so much pain to others, but it cannot even come near Your slave. || 2 || My mind thirst for Your Vision; in peaceful ease and bliss, I dwell in detachment. || 3 || Hear this prayer of Nanak: please, infuse Your Name into his heart. || 4 || 26 || 77 || AASAA, FIFTH MEHL: My mind is satisfied, and my entanglements have been dissolved. God has become merciful to me. || 1 || By the Grace of the Saints, everything has turned out well. His House is overflowing with all things; I have met Him, the Fearless Master. || 1 || Pause || By the Kind Mercy of the Holy Saints, the Naam has been implanted within me. The most dreadful desires have been eliminated. || 2 || My Master has given me a gift; the fire has been extinguished, and my mind is now at peace. || 3 ||

My search has ended, and my mind is absorbed in celestial bliss. Nanak has obtained the treasure of the Naam, the Name of the Lord. || 4 || 27 || 78 || AASAA, FIFTH MEHL: Those who are attuned to their Lord and Master are satisfied and fulfilled with the perfect food. || 1 || The Lord's devotees never run short of anything. They have plenty to eat, spend, enjoy and give. || 1 || Pause || One who has the Unfathomable Lord of the Universe as his Master — how can any mere mortal stand up to him? || 2 || One who is served by the eighteen supernatural powers of the Siddhas — grasp his feet, even for an instant. || 3 || That one, upon whom You have showered Your Mercy, O my Lord Master — says Nanak, he does not lack anything. || 4 || 28 || 79 || AASAA, FIFTH MEHL: When I meditate on my True Guru, my mind becomes supremely peaceful. || 1 || The record of my account is erased, and my doubts are dispelled. Imbued with the Naam, the Name of the Lord, His humble servant is blessed with food fortune. || 1 || Pause || When I remember my Lord and Master, my fears are dispelled, O my friend. || 2 || When I took to Your Protection, O God, my desires were fulfilled. || 3 || Gazing upon the wonder of Your play, my mind has become encouraged. Servant Nanak relies on You alone. || 4 || 29 || 80 || AASAA, FIFTH MEHL: Night and day, the mouse of time gnaws away at the rope of life. Falling into the well, the mortal eats the sweet treats of Maya. || 1 || Thinking and planning, the night of the life is passing away. Thinking of the many pleasures of Maya, the mortal never remembers the Lord, the Sustainer of the earth. || 1 || Pause || Believing the shade of the tree to be permanent, he builds his house beneath it. But the noose of death is around his neck, and Shakti, the power of Maya, has aimed her arrows at him. || 2 || The sandy shore is being washed away by the waves, but the fool still believes that place to be permanent. || 3 || In the Saadh Sangat, the Company of the Holy, chant the Name of the Lord, the King. Nanak lives by singing the Glorious Praises of the Lord. || 4 || 30 || 81 || AASAA, FIFTH MEHL, DU-TUKAS 9: With that, you are engaged in playful sport; with that, I am joined to you. With that, everyone longs for you; without it, no one would even look at your face. || 1 || Where is that detached soul now contained? Without it, you are miserable. || 1 || Pause || With that, you are the woman of the house; with that, you are respected. With that, you are caressed; without it, you are reduced to dust. || 2 || With that, you have honor and respect; with that, you have relatives in the world. With that, you are adorned in every way; without it, you are reduced to dust. || 3 || That detached soul is neither born, nor dies. It acts according to the Command of the Lord's Will. O Nanak, having fashioned the body, the Lord unites the soul with it, and separates them again; He alone knows His All-powerful creative nature. || 4 || 31 || 82 || AASAA, FIFTH MEHL:

He does not die, so I do not fear. He does not perish, so I do not grieve. He is not poor, so I do not hunger. He is not in pain, so I do not suffer. || 1 || There is no other Destroyer than Him. He is my very life, the Giver of life. || 1 || Pause || He is not bound, so I am not in bondage. He has no occupation, so I have no entanglements. He has no impurities, so I have no impurities. He is in ecstasy, so I am always happy. || 2 || He has no anxiety, so I have no cares. He has no stain, so I have no pollution. He has no hunger, so I have no thirst. Since He is immaculately pure, I correspond to Him. || 3 || I am nothing; He is the One and only. Before and after, He alone exists. O Nanak, the Guru has taken away my doubts and mistakes; He and I, joining together, are of the same color. || 4 || 32 || 83 || AASAA, FIFTH MEHL: Serve Him in many different ways; Dedicate your soul, your breath of life and your wealth to Him. Carry water for Him, and wave the fan over Him — renounce your ego. Make yourself a sacrifice to Him, time and time again. || 1 || She alone is the happy soul-bride, who is pleasing to God. In her company, I may meet Him, O my mother. || 1 || Pause || I am the water-carrier of the slaves of His slaves. I treasure in my soul the dust of their feet. By that good destiny inscribed upon my forehead, I obtain their society. Through His Love, the Lord Master meets me. || 2 || I dedicate all to Him — chanting and meditation, austerity and religious observances. I offer all to Him — good actions, righteous conduct and incense burning. Renouncing pride and attachment, I become the dust of the feet of the Saints. In their society, I behold God with my eyes. || 3 || Each and every moment, I contemplate and adore Him. Day and night, I serve Him like this. The Lord of the Universe, the Cherisher of the World, has become merciful; in the Saadh Sangat, the Company of the Holy, O Nanak, He forgives us. || 4 || 33 || 84 || AASAA, FIFTH MEHL: In the Love of God, eternal peace is obtained. In the Love of God, one is not touched by pain. In the Love of God, the filth of ego is washed away. In the Love of God, one becomes forever immaculate. || 1 || Listen, O friend: show such love and affection to God, the Support of the soul, the breath of life, of each and every heart. || 1 || Pause || In the Love of God, all treasures are obtained. In the Love of God, the Immaculate Naam fills the heart. In the Love of God, one is eternally embellished. In the Love of God, all anxiety is ended. || 2 || In the Love of God, one crosses over this terrible world-ocean. In the Love of God, one does not fear death. In the Love of God, all are saved. The Love of God shall go along with you. || 3 || By himself, no one is united, and no one goes astray. One who is blessed by God's Mercy, joins the Saadh Sangat, the Company of the Holy. Says Nanak, I am a sacrifice to You. O God, You are the Support and the Strength of the Saints. || 4 || 34 || 85 || AASAA, FIFTH MEHL: Becoming a king, the mortal wields his royal authority; oppressing the people, he gathers wealth.

Gathering it and collecting it, he fills his bags. But God takes it away from him, and gives it to another. || 1 || The mortal is like an unbaked clay pot in water; indulging in pride and egotism, he crumbles down and dissolves. || 1 || Pause || Being fearless, he becomes unrestrained. He does not think of the Creator, who is ever with him. He raises armies, and collects arms. But when the breath leaves him, he turns to ashes. || 2 || He has lofty palaces, mansions and queens, elephants and pairs of horses, delighting the mind; he is blessed with a great family of sons and daughters. But, engrossed in attachment, the blind fool wastes away to death. || 3 || The One who created him destroys him. Enjoyments and pleasures are like just a dream. He alone is liberated, and possesses regal power and wealth, O Nanak, whom the Lord Master blesses with His Mercy. || 4 || 35 || 86 || AASAA, FIFTH MEHL: The mortal is in love with this, but the more he has, the more he longs for more. It hangs around his neck, and does not leave him. But falling at the feet of the True Guru, he is saved. || 1 || I have renounced and discarded Maya, the Enticer of the world. I have met the Absolute Lord, and congratulations are pouring in. || 1 || Pause || She is so beautiful, she captivates the mind. On the road, and the beach, at home, in the forest and in the wilderness, she touches us. She seems so sweet to the mind and body. But by Guru's Grace, I have seen her to be deceptive. || 2 || Her courtiers are also great deceivers. They do not spare even their fathers or mothers. They have enslaved their companions. By Guru's Grace, I have subjugated them all. || 3 || Now, my mind is filled with bliss; my fear is gone, and the noose is cut away. Says Nanak, when I met the True Guru, I came to dwell within my home in absolute peace. || 4 || 36 || 87 || AASAA, FIFTH MEHL: Twenty-four hours a day, he knows the Lord to be near at hand; he surrenders to the Sweet Will of God. The One Name is the Support of the Saints; they remain the dust of the feet of all. || 1 || Listen, to the way of life of the Saints, O my Siblings of Destiny; their praises cannot be described. || 1 || Pause || Their occupation is the Naam, the Name of the Lord. The Kirtan, the Praise of the Lord, the embodiment of bliss, is their rest. Friends and enemies are one and the same to them. They know of no other than God. || 2 || They erase millions upon millions of sins. They dispel suffering; they are givers of the life of the soul. They are so brave; they are men of their word. The Saints have enticed Maya herself. || 3 || Their company is cherished even by the gods and the angels. Blessed is their Darshan, and fruitful is their service. With his palms pressed together, Nanak offers his prayer: O Lord, Treasure of Excellence, please bless me with the service of the Saints. || 4 || 37 || 88 || AASAA, FIFTH MEHL: All peace and comforts are in the meditation of the One Name. All righteous actions of Dharma are in the singing of the Lord's Glorious Praises.

The Saadh Sangat, the Company of the Holy, is so very pure and sacred. Meeting with them, love for God is embraced. || 1 || By Guru's Grace, bliss is obtained. Meditating upon Him in remembrance, the mind is illumined; his state and condition cannot be described. || 1 || Pause || Fasts, religious vows, cleansing baths, and worship to Him; listening to the Vedas, Puraanas, and Shaastras. Extremely pure is he, and immaculate is his place, who meditates upon the Name of the Lord, Har, Har, in the Saadh Sangat. || 2 || That humble being becomes renowned all over the world. Even sinners are purified, by the dust of his feet. One who has met the Lord, the Lord our King, his condition and state cannot be described. || 3 || Twenty-four hours a day, with palms pressed together, I meditate; I yearn to obtain the Blessed Vision of the Darshan of those Holy Saints. Merge me, the poor one, with You, O Lord; Nanak has come to Your Sanctuary. || 4 || 38 || 89 || AASAA, FIFTH MEHL: Twenty-four hours a day, he takes his cleansing bath in water; he makes continual offerings to the Lord; he is a true man of wisdom. He never leaves anything uselessly. Again and again, he falls at the Lord's Feet. || 1 || Such is the Saalagraam, the stone idol, which I serve; such is my worship, flower-offerings and divine adoration as well. || 1 || Pause || His bell resounds to the four corners of the world. His seat is forever in heaven. His chauri, his fly-brush, waves over all. His incense is ever-fragrant. || 2 || He is treasured in each and every heart. The Saadh Sangat, the Company of the Holy, is His Eternal Court. His Aartee, his lamp-lit worship service, is the Kirtan of His Praises, which brings lasting bliss. His Greatness is so beautiful, and ever limitless. || 3 || He alone obtains it, who is so pre-ordained; he takes to the Sanctuary of the Saints' Feet. I hold in my hands the Saalagraam of the Lord. Says Nanak, the Guru has given me this Gift. || 4 || 39 || 90 || AASAA, FIFTH MEHL, PANCH-PADAS: That highway, upon which the water-carrier is plundered — that way is far removed from the Saints. || 1 || The True Guru has spoken the Truth. Your Name, O Lord, is the Way to Salvation; the road of the Messenger of Death is far away. || 1 || Pause || That place, where the greedy toll-collector dwells — that path remains far removed from the Lord's humble servant. || 2 || There, where so very many caravans of men are caught, the Holy Saints remain with the Supreme Lord. || 3 || Chitra and Gupat, the recording angels of the conscious and the unconscious, write the accounts of all mortal beings, but they cannot even see the Lord's humble devotees. || 4 || Says Nanak, one whose True Guru is Perfect — the unblown bugles of ecstasy vibrate for him. || 5 || 40 || 91 || AASAA, FIFTH MEHL, DU-PADAS 1: In the Saadh Sangat, the Company of the Holy, the Naam is learned; all desires and tasks are fulfilled. My thirst has been quenched, and I am satiated with the Lord's Praise. I live by chanting and meditating upon the Lord, the Sustainer of the earth. || 1 || I have entered the Sanctuary of the Creator, the Cause of all causes. By Guru's Grace, I have entered the home of celestial bliss. Darkness is dispelled, and the moon of wisdom has risen. || 1 || Pause ||

My treasure-house is overflowing with rubies and jewels; I meditate on the Formless Lord, and so they never run short. How rare is that humble being, who drinks in the Ambrosial Nectar of the Word of the Shabad. O Nanak, he attains the state of highest dignity. || 2 || 41 || 92 || AASAA, SEVENTH HOUSE, FIFTH MEHL: Meditate continually on the Name of the Lord within your heart. Thus you shall save all your companions and associates. || 1 || My Guru is always with me, near at hand. Meditating, meditating in remembrance on Him, I cherish Him forever. || 1 || Pause || Your actions seem so sweet to me. Nanak begs for the treasure of the Naam, the Name of the Lord. || 2 || 42 || 93 || AASAA, FIFTH MEHL: The world is saved by the Saadh Sangat, the Company of the Holy. The Name of the Lord is the Support of the mind. || 1 || The Saints worship and adore the Lotus Feet of the Divine Guru; they love the Beloved Lord. || 1 || Pause || She who has such good destiny written upon her forehead, says Nanak, is blessed with the eternal happy marriage with the Lord. || 2 || 43 || 94 || AASAA, FIFTH MEHL: The Order of my Husband Lord seems so sweet to me. My Husband Lord has driven out the one who was my rival. My Beloved Husband has decorated me, His happy soul-bride. He has quieted the burning thirst of my mind. || 1 || It is good that I submitted to the Will of my Beloved Lord. I have realized celestial peace and poise within this home of mine. || 1 || Pause || I am the hand-maiden, the attendant of my Beloved Lord. He is eternal and imperishable, inaccessible and infinite. Holding the fan, sitting at His Feet, I wave it over my Beloved. The five demons who tortured me have run away. || 2 || I am not from a noble family, and I am not beautiful. What do I know? Why am I pleasing to my Beloved? I am a poor orphan, destitute and dishonored. My Husband took me in, and made me His queen. || 3 || When I saw my Beloved's face before me, I became so happy and peaceful; my married life was blessed. Says Nanak, my desires are fulfilled. The True Guru has united me with God, the treasure of excellence. || 4 || 1 || 95 || AASAA, FIFTH MEHL: A frown creases her forehead, and her look is evil. Her speech is bitter, and her tongue is rude. She is always hungry, and she believes her Husband to be far away. || 1 || Such is Maya, the woman, which the One Lord has created. She is devouring the whole world, but the Guru has saved me, O my Siblings of Destiny. || Pause || Administering her poisons, she has overcome the whole world. She has bewitched Brahma, Vishnu and Shiva. Only those Gurmukhs who are attuned to the Naam are blessed. || 2 || Performing fasts, religious observances and atonements, the mortals have grown weary. They wander over the entire planet, on pilgrimages to the banks of sacred rivers. But they alone are saved, who seek the Sanctuary of the True Guru. || 3 || Attached to Maya, the whole world is in bondage. The foolish self-willed manmukhs are consumed by their egotism. Taking me by the arm, Guru Nanak has saved me. || 4 || 2 || 96 || AASAA, FIFTH MEHL: Everything is painful, when one forgets the Lord Master. Here and hereafter, such a mortal is useless. || 1 || The Saints are satisfied, meditating on the Lord, Har, Har.

Bestowing Your Mercy, God, You attach us to Your Name; all peace comes by Your Will. || Pause || The Lord is Ever-present; one who deems Him to be far away, dies again and again, repenting. || 2 || The mortals do not remember the One, who has given them everything. Engrossed in such terrible corruption, their days and nights waste away. || 3 || Says Nanak, meditate in remembrance of the One Lord God. Salvation is obtained, in the Shelter of the Perfect Guru. || 4 || 3 || 97 || AASAA, FIFTH MEHL: Meditating on the Naam, the Name of the Lord, the mind and body are totally rejuvenated. All sins and sorrows are washed away. || 1 || How blessed is that day, O my Siblings of Destiny, when the Glorious Praises of the Lord are sung, and the supreme status is obtained. || Pause || Worshipping the feet of the Holy Saints, troubles and hatred are eliminated from the mind. || 2 || Meeting with the Perfect Guru, conflict is ended, and the five demons are totally subdued. || 3 || One whose mind is filled with the Name of the Lord, O Nanak — I am a sacrifice to him. || 4 || 4 || 98 || AASAA, FIFTH MEHL: O singer, sing of the One, who is the Support of the soul, the body and the breath of life. Serving Him, all peace is obtained. You shall no longer go to any other. || 1 || My Blissful Lord Master is forever in bliss; meditate continually and forever, on the Lord, the treasure of excellence. I am a sacrifice to the Beloved Saints; by their kind favor, God comes to dwell in the mind. || Pause || His gifts are never exhausted. In His subtle way, He easily absorbs all. His benevolence cannot be erased. So enshrine that True Lord within your mind. || 2 || His house is filled with all sorts of articles; God's servants never suffer pain. Holding to His Support, the state of fearless dignity is obtained. With each and every breath, sing of the Lord, the treasure of excellence. || 3 || He is not far from us, wherever we go. When He shows His Mercy, we obtain the Lord, Har, Har. I offer this prayer to the Perfect Guru. Nanak begs for the treasure of the Lord's Name. || 4 || 5 || 99 || AASAA, FIFTH MEHL: First, the pains of the body vanish; then, the mind becomes totally peaceful. In His Mercy, the Guru bestows the Lord's Name. I am a sacrifice, a sacrifice to that True Guru. || 1 || I have obtained the Perfect Guru, O my Siblings of Destiny. All illness, sorrows and sufferings are dispelled, in the Sanctuary of the True Guru. || Pause || The feet of the Guru abide within my heart; I have received all the fruits of my heart's desires. The fire is extinguished, and I am totally peaceful. Showering His Mercy, the Guru has given this gift. || 2 || The Guru has given shelter to the shelterless. The Guru has given honor to the dishonored. Shattering his bonds, the Guru has saved His servant. I taste with my tongue the Ambrosial Bani of His Word. || 3 || By great good fortune, I worship the Guru's feet. Forsaking everything, I have obtained God's Sanctuary.

That humble being, O Nanak, unto whom the Guru grants His Mercy, is forever enraptured. || 4 || 6 || 100 || AASAA, FIFTH MEHL: The True Guru has truly given a child. The long-lived one has been born to this destiny. He came to acquire a home in the womb, and his mother's heart is so very glad. || 1 || A son is born — a devotee of the Lord of the Universe. This pre-ordained destiny has been revealed to all. || Pause || In the tenth month, by the Lord's Order, the baby has been born. Sorrow is dispelled, and great joy has ensued. The companions blissfully sing the songs of the Guru's Bani. This is pleasing to the Lord Master. || 2 || The vine has grown, and shall last for many generations. The Power of the Dharma has been firmly established by the Lord. That which my mind wishes for, the True Guru has granted. I have become carefree, and I fix my attention on the One Lord. || 3 || As the child places so much faith in his father, I speak as it pleases the Guru to have me speak. This is not a hidden secret; Guru Nanak, greatly pleased, has bestowed this gift. || 4 || 7 || 101 || AASAA, FIFTH MEHL: Giving His Hand, the Perfect Guru has protected the child. The glory of His servant has become manifest. || 1 || I contemplate the Guru, the Guru; I meditate on the Guru, the Guru. I offer my heart-felt prayer to the Guru, and it is answered. || Pause || I have taken to the Sanctuary of the True Divine Guru. The service of His servant has been fulfilled. || 2 || He has preserved my soul, body, youth and breath of life. Says Nanak, I am a sacrifice to the Guru. || 3 || 8 || 102 ||

AASAA, EIGHTH HOUSE, KAAFEE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am Your purchased slave, O True Lord Master. My soul and body, and all of this, everything is Yours. || 1 || You are the honor of the dishonored. O Master, in You I place my trust. Without the True One, any other support is false — know this well. || 1 || Pause || Your Command is infinite; no one can find its limit. One who meets with the Perfect Guru, walks in the Way of the Lord's Will. || 2 || Cunning and cleverness are of no use. That which the Lord Master gives, by the Pleasure of His Will — that is pleasing to me. || 3 || One may perform tens of thousands of actions, but attachment to things is not satisfied. Servant Nanak has made the Naam his Support. He has renounced other entanglements. || 4 || 1 || 103 || AASAA, FIFTH MEHL: I have pursued all pleasures, but none is as great as the Lord. By the Pleasure of the Guru's Will, the True Lord Master is obtained. || 1 || I am a sacrifice to my Guru; I am forever and ever a sacrifice to Him. Please, grant me this one blessing, that I may never, even for an instant, forget Your Name. || 1 || Pause || How very fortunate are those who have the wealth of the Lord deep within the heart.

They escape from the great noose of death; they are permeated with the Word of the Guru's Shabad. || 2 || How can I chant the Glorious Praises of the Guru? The Guru is the ocean of Truth and clear understanding. He is the Perfect Transcendent Lord, from the very beginning, and throughout the ages. || 3 || Meditating on the Naam, the Name of the Lord, forever and ever, my mind is filled with the Love of the Lord, Har, Har. The Guru is my soul, my breath of life, and wealth; O Nanak, He is with me forever. || 4 || 2 || 104 || AASAA, FIFTH MEHL: If the Invisible and Infinite Lord dwells within my mind, even for a moment, then all my pains, troubles, and diseases vanish. || 1 || I am a sacrifice to my Lord Master. Meditating on Him, a great joy wells up within my mind and body. || 1 || Pause || I have heard only a little bit of news about the True Lord Master. I have obtained the peace of all peace, O my mother; I cannot estimate its worth. || 2 || He is so beautiful to my eyes; beholding Him, I have been bewitched. I am worthless, O my mother; He Himself has attached me to the hem of His robe. || 3 || He is beyond the world of the Vedas, the Koran and the Bible. The Supreme King of Nanak is immanent and manifest. || 4 || 3 || 105 || AASAA, FIFTH MEHL: Tens of thousands of devotees worship and adore You, chanting, "Beloved, Beloved." How shall You unite me, the worthless and corrupt soul, with Yourself. || 1 || You are my Support, O Merciful God, Lord of the Universe, Sustainer of the World. You are the Master of all; the entire creation is Yours. || 1 || Pause || You are the constant help and support of the Saints, who behold You Ever-present. Those who lack the Naam, the Name of the Lord, shall die, engulfed in sorrow and pain. || 2 || Those servants, who lovingly perform the Lord's service, are freed from the cycle of reincarnation. What shall be the fate of those who forget the Naam? || 3 || As are the cattle which have strayed, so is the entire world. O God, please cut away Nanak's bonds, and unite him with Yourself. || 4 || 4 || 106 || AASAA, FIFTH MEHL: Forget all other things, and dwell upon the Lord alone. Lay aside your false pride, and dedicate your mind and body to Him. || 1 || Twenty-four hours a day, praise the Creator Lord. I live by Your bountiful gifts — please, shower me with Your Mercy! || 1 || Pause || So, do that work, by which your face shall be made radiant. He alone becomes attached to the Truth, O Lord, unto whom You give it. || 2 || So build and adorn that house, which shall never be destroyed. Enshrine the One Lord within your consciousness; He shall never die. || 3 || The Lord is dear to those, who are pleasing to the Will of God. By Guru's Grace, Nanak describes the indescribable. || 4 || 5 || 107 || AASAA, FIFTH MEHL: What are they like — those who do not forget the Naam, the Name of the Lord? Know that there is absolutely no difference; they are exactly like the Lord. || 1 || The mind and body are enraptured, meeting with You, O Lord. Peace is obtained, by the favor of the Lord's humble servant; all pains are taken away. || 1 || Pause || As many as are the continents of the world, so many have been saved. Those, in whose minds You Yourself dwell, O Lord, are the perfect devotees. || 2 ||

Those whom You approve, are approved. Such a celebrated and honored person is known everywhere. || 3 || Day and night, to worship and adore the Lord, the King — please, O True Supreme King, fulfill this, Nanak's desire. || 4 || 6 || 108 || AASAA, FIFTH MEHL: He, my Lord Master, is fully pervading all places. He is the One Lord Master, the roof over our heads; there is no other than Him. || 1 || As it pleases Your Will, please save me, O Savior Lord. Without You, my eyes see no other at all. || 1 || Pause || God Himself is the Cherisher; He takes care of each and every heart. That person, within whose mind You Yourself dwell, never forgets You. || 2 || He does that which is pleasing to Himself. He is known as the help and support of His devotees, throughout the ages. || 3 || Chanting and meditating up the Lord's Name, the mortal never comes to regret anything. O Nanak, I thirst for the Blessed Vision of Your Darshan; please, fulfill my desire, O Lord. || 4 || 7 || 109 || AASAA, FIFTH MEHL: Why are you sleeping, and forgetting the Name, O careless and foolish mortal? So many have been washed away and carried off by this river of life. || 1 || O mortal, get aboard the boat of the Lord's Lotus Feet, and cross over. Twenty-four hours a day, sing the Glorious Praises of the Lord, in the Saadh Sangat, the Company of the Holy. || 1 || Pause || You may enjoy various pleasures, but they are useless without the Name. Without devotion to the Lord, you shall die in sorrow, again and again. || 2 || You may dress and eat and apply scented oils to your body, but without the meditative remembrance of the Lord, your body shall surely turn to dust, and you shall have to depart. || 3 || How very treacherous is this world-ocean; how very few realize this! Salvation rests in the Lord's Sanctuary; O Nanak, this is your pre-ordained destiny. || 4 || 8 || 110 || AASAA, FIFTH MEHL: No one is anyone's companion; why take any pride in others? With the Support of the One Name, this terrible world-ocean is crossed over. || 1 || You are the True Support of me, the poor mortal, O my Perfect True Guru. Gazing upon the Blessed Vision of Your Darshan, my mind is encouraged. || 1 || Pause || Royal powers, wealth, and worldly involvements are of no use at all. The Kirtan of the Lord's Praise is my Support; this wealth is everlasting. || 2 || As many as are the pleasures of Maya, so many are the shadows they leave. The Gurmukhs sing of the Naam, the treasure of peace. || 3 || You are the True Lord, the treasure of excellence; O God, You are deep and unfathomable. The Lord Master is the hope and support of Nanak's mind. || 4 || 9 || 111 || AASAA, FIFTH MEHL: Remembering Him, suffering is removed, and celestial peace is obtained. Night and day, with your palms pressed together, meditate on the Lord, Har, Har. || 1 || He alone is Nanak's God, unto whom all beings belong. He is totally pervading everywhere, the Truest of the True. || 1 || Pause || Inwardly and outwardly, He is my companion and my helper; He is the One to be realized. Adoring Him, my mind is cured of all its ailments. || 2 || The Savior Lord is infinite; He saves us from the fire of the womb.

The Name of the Lord, Har, Har, is soothing and cool; remembering it in meditation, the inner fire is quenched. || 3 || Peace, poise, and immense bliss, O Nanak, are obtained, when one becomes the dust of the feet of the humble servants of the Lord. All of one's affairs are perfectly resolved, meeting with the Perfect Guru. || 4 || 10 || 112 || AASAA, FIFTH MEHL: The Lord of the Universe is the treasure of excellence; He is known only to the Gurmukh. When He shows His Mercy and Kindness, we revel in the Lord's Love. || 1 || Come, O Saints — let us join together and speak the Sermon of the Lord. Night and day, meditate on the Naam, the Name of the Lord, and ignore the criticism of others. || 1 || Pause || I live by chanting and meditating on the Naam, and so I obtain immense bliss. Attachment to the world is useless and vain; it is false, and perishes in the end. || 2 || How rare are those who embrace love for the Lord's Lotus Feet. Blessed and beautiful is that mouth, which meditates on the Lord. || 3 || The pains of birth, death and reincarnation are erased by meditating on the Lord. That alone is Nanak's joy, which is pleasing to God. || 4 || 11 || 113 || AASAA, FIFTH MEHL: Come, O friends: let us meet together and enjoy all the tastes and flavors. Let us join together and chant the Ambrosial Name of the Lord, Har, Har, and so wipe away our sins. || 1 || Reflect upon the essence of reality, O Saintly beings, and no troubles shall afflict you. All of the thieves shall be destroyed, as the Gurmukhs remain wakeful. || 1 || Pause || Take wisdom and humility as your supplies, and burn away the poison of pride. True is that shop, and perfect the transaction; deal only in the merchandise of the Naam, the Name of the Lord. || 2 || They alone are accepted and approved, who dedicate their souls, bodies and wealth. Those who are pleasing to their God, celebrate in happiness. || 3 || Those fools, who drink in the wine of evil-mindedness, become the husbands of prostitutes. But those who are imbued with the sublime essence of the Lord, O Nanak, are intoxicated with the Truth. || 4 || 12 || 114 || AASAA, FIFTH MEHL: I made the effort; I did it, and made a beginning. I live by chanting and meditating on the Naam. The Guru has implanted this Mantra within me. || 1 || I fall at the Feet of the True Guru, who has dispelled my doubts. Bestowing His Mercy, God has dressed me, and decorated me with the Truth. || 1 || Pause || Taking me by the hand, He made me His own, through the True Order of His Command. That gift which God gave to me, is perfect greatness. || 2 || Forever and ever, sing the Glorious Praises of the Lord, and chant the Name of the Destroyer of ego. My vows have been honored, by the Grace of God and the True Guru, who has showered His Mercy. || 3 || The Perfect Guru has given the wealth of the Naam, and the profit of singing the Lord's Glorious Praises. The Saints are the traders, O Nanak, and the Infinite Lord God is their Banker. || 4 || 13 || 115 || AASAA, FIFTH MEHL: One who has You as His Master, O God, is blessed with great destiny. He is happy, and forever at peace; his doubts and fears are all dispelled. || 1 || I am the slave of the Lord of the Universe; my Master is the greatest of all. He is the Creator, the Cause of causes; He is my True Guru. || 1 || Pause || There is no other whom I should fear.

Serving the Guru, the Mansion of the Lord's Presence is obtained, and the impassable world-ocean is crossed over. || 2 || By Your Glance of Grace, peace is obtained, and the treasure fills the mind. That servant, unto whom You bestow Your Mercy, is approved and accepted. || 3 || How rare is that person who drinks in the Ambrosial Essence of the Lord's Kirtan. Nanak has obtained the commodity of the One Name; he lives by chanting and meditating on it within his heart. || 4 || 14 || 116 || AASAA, FIFTH MEHL: I am God's maid-servant; He is the highest of all. All things, big and small, are said to belong to Him. || 1 || I surrender my soul, my breath of life, and my wealth, to my Lord Master. Through His Name, I become radiant; I am known as His slave. || 1 || Pause || You are Carefree, the Embodiment of Bliss. Your Name is a gem, a jewel. One who has You as her Master, is satisfied, satiated and happy forever. || 2 || O my companions and fellow maidens, please implant that balanced understanding within me. Serve the Holy Saints lovingly, and find the treasure of the Lord. || 3 || All are servants of the Lord Master, and all call Him their own. She alone dwells in peace, O Nanak, whom the Lord adorns. || 4 || 15 || 117 || AASAA, FIFTH MEHL: Become the servant of the Saints, and learn this way of life. Of all virtues, the most sublime virtue is to see your Husband Lord near at hand. || 1 || So, dye this mind of yours with the color of the Lord's Love. Renounce cleverness and cunning, and know that the Sustainer of the world is with you. || 1 || Pause || Whatever your Husband Lord says, accept that, and make it your decoration. Forget the love of duality, and chew upon this betel leaf. || 2 || Make the Word of the Guru's Shabad your lamp, and let your bed be Truth. Twenty-four hours a day, stand with your palms pressed together, and the Lord, your King, shall meet you. || 3 || She alone is cultured and embellished, and she alone is of incomparable beauty. She alone is the happy soul-bride, O Nanak, who is pleasing to the Creator Lord. || 4 || 16 || 118 || AASAA, FIFTH MEHL: As long as there are doubts in the mind, the mortal staggers and falls. The Guru removed my doubts, and I have obtained my place of rest. || 1 || Those quarrelsome enemies have been overcome, through the Guru. I have now escaped from them, and they have run away from me. || 1 || Pause || He is concerned with 'mine and yours', and so he is held in bondage. When the Guru dispelled my ignorance, then the noose of death was cut away from my neck. || 2 || As long as he does not understand the Command of God's Will, he remains miserable. Meeting with the Guru, he comes to recognize God's Will, and then, he becomes happy. || 3 || I have no enemies and no adversaries; no one is wicked to me. That servant, who performs the Lord's service, O Nanak, is the slave of the Lord Master. || 4 || 17 || 119 || AASAA, FIFTH MEHL: Peace, celestial poise and absolute bliss are obtained, singing the Kirtan of the Lord's Praises. Bestowing His Name, the True Guru removes the evil omens. || 1 ||

I am a sacrifice to my Guru; forever and ever, I am a sacrifice to Him. I am a sacrifice to the Guru; meeting Him, I am absorbed into the True Lord. || 1 || Pause || Good omens and bad omens affect those who do not keep the Lord in the mind. The Messenger of Death does not approach those who are pleasing to the Lord God. || 2 || Donations to charity, meditation and penance — above all of them is the Naam. One who chants with his tongue the Name of the Lord, Har, Har — his works are brought to perfect completion. || 3 || His fears are removed, and his doubts and attachments are gone; he sees none other than God. O Nanak, the Supreme Lord God preserves him, and no pain or sorrow afflicts him any longer. || 4 || 18 || 120 ||

AASAA, NINTH HOUSE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Contemplating Him within my consciousness, I obtain total peace; but hereafter, will I be pleasing to Him or not? There is only One Giver; all others are beggars. Who else can we turn to? || 1 || When I beg from others, I am ashamed. The One Lord Master is the Supreme King of all; who else is equal to Him? || 1 || Pause || Standing up and sitting down, I cannot live without Him. I search and search for the Blessed Vision of His Darshan. Even Brahma and the sages Sanak, Sanandan, Sanaatan and Sanat Kumar, find it difficult to obtain the Mansion of the Lord's Presence. || 2 || He is unapproachable and unfathomable; His wisdom is deep and profound; His value cannot be appraised. I have taken to the Sanctuary of the True Lord, the Primal Being, and I meditate on the True Guru. || 3 || God, the Lord Master, has become kind and compassionate; He has cut the noose of death away from my neck. Says Nanak, now that I have obtained the Saadh Sangat, the Company of the Holy, I shall not have to be reincarnated again. || 4 || 1 || 121 || AASAA, FIFTH MEHL: Inwardly, I sing His Praises, and outwardly, I sing His Praises; I sing His Praises while awake and asleep. I am a trader in the Name of the Lord of the Universe; He has given it to me as my supplies, to carry with me. || 1 || I have forgotten and forsaken other things. The Perfect Guru has given me the Gift of the Naam; this alone is my Support. || 1 || Pause || I sing His Praises while suffering, and I sing His Praises while I am at peace as well. I contemplate Him while I walk along the Path. The Guru has implanted the Naam within my mind, and my thirst has been quenched. || 2 || I sing His Praises during the day, and I sing His Praises during the night; I sing them with each and every breath. In the Sat Sangat, the True Congregation, this faith is established, that the Lord is with us, in life and in death. || 3 || Bless servant Nanak with this gift, O God, that he may obtain, and enshrine in his heart, the dust of the feet of the Saints. Hear the Lord's Sermon with your ears, and behold the Blessed Vision of His Darshan with your eyes; place your forehead upon the Guru's Feet. || 4 || 2 || 122 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

AASAA, TENTH HOUSE, FIFTH MEHL:

That which you believe to be permanent, is a guest here for only a few days.

Children, wives, homes, and all possessions — attachment to all of these is false. || 1 || O mind, why do you burst out laughing? See with your eyes, that these things are only mirages. So earn the profit of meditation on the One Lord. || 1 || Pause || It is like the clothes which you wear on your body — they wear off in a few days. How long can you run upon a wall? Ultimately, you come to its end. || 2 || It is like salt, preserved in its container; when it is put into water, it dissolves. When the Order of the Supreme Lord God comes, the soul arises, and departs in an instant. || 3 || O mind, your steps are numbered, your moments spent sitting are numbered, and the breaths you are to take are numbered. Sing forever the Praises of the Lord, O Nanak, and you shall be saved, under the Shelter of the Feet of the True Guru. || 4 || 1 || 123 || AASAA, FIFTH MEHL: That which was upside-down has been set upright; the deadly enemies and adversaries have become friends. In the darkness, the jewel shines forth, and the impure understanding has become pure. || 1 || When the Lord of the Universe became merciful, I found peace, wealth and the fruit of the Lord's Name; I have met the True Guru. || 1 || Pause || No one knew me, the miserable miser, but now, I have become famous all over the world. Before, no one would even sit with me, but now, all worship my feet. || 2 || I used to wander in search of pennies, but now, all the desires of my mind are satisfied. I could not bear even one criticism, but now, in the Saadh Sangat, the Company of the Holy, I am cooled and soothed. || 3 || What Glorious Virtues of the Inaccessible, Unfathomable, Profound Lord can one mere tongue describe? Please, make me the slave of the slave of Your slaves; servant Nanak seeks the Lord's Sanctuary. || 4 || 2 || 124 || AASAA, FIFTH MEHL: O fool, you are so slow to earn your profits, and so quick to run up losses. You do not purchase the inexpensive merchandise; O sinner, you are tied to your debts. || 1 || O True Guru, You are my only hope. Your Name is the Purifier of sinners, O Supreme Lord God; You are my only Shelter. || 1 || Pause || Listening to the evil talk, you are caught up in it, but you are hesitant to chant the Naam, the Name of the Lord. You are delighted by slanderous talk; your understanding is corrupt. || 2 || Others' wealth, others' wives and the slander of others — eating the uneatable, you have gone crazy. You have not enshrined love for the True Faith of Dharma; hearing the Truth, you are enraged. || 3 || O God, Merciful to the meek, Compassionate Lord Master, Your Name is the Support of Your devotees. Nanak has come to Your Sanctuary; O God, make him Your Own, and preserve his honor. || 4 || 3 || 125 || AASAA, FIFTH MEHL: They are attached to falsehood; clinging to the transitory, they are trapped in emotional attachment to Maya. Wherever they go, they do not think of the Lord; they are blinded by intellectual egotism. || 1 || O mind, O renunciate, why don't you adore Him? You dwell in that flimsy chamber, with all the sins of corruption. || 1 || Pause ||

Crying out, “Mine, mine”, your days and nights pass away; moment by moment, your life is running out. The sweet flavors tempt you, and you are occupied by your false and filthy business. || 2 || Your senses are beguiled by sensual pleasures of sex, by anger, greed and emotional attachment. The All-powerful Architect of Destiny has ordained that you shall be reincarnated over and over again. || 3 || When the Destroyer of the pains of the poor becomes merciful, then, as Gurmukh, you shall find absolute peace. Says Nanak, meditate on the Lord, day and night, and all your sickness shall be banished. || 4 || Meditate in this way, O Siblings of Destiny, on the Lord, the Architect of Destiny. The Destroyer of the pains of the poor has become merciful; He has removed the pains of birth and death. || 1 || Second Pause || 4 || 4 || 126 || AASAA, FIFTH MEHL: For a moment of sexual pleasure, you shall suffer in pain for millions of days. For an instant, you may savor pleasure, but afterwards, you shall regret it, again and again. || 1 || O blind man, meditate on the Lord, the Lord, your King. Your day is drawing near. || 1 || Pause || You are deceived, beholding with your eyes, the bitter melon and swallow-wort. But, like the companionship of a poisonous snake, so is the desire for another’s spouse. || 2 || For the sake of your enemy, you commit sins, while you neglect the reality of your faith. Your friendship is with those who abandon you, and you are angry with your friends. || 3 || The entire world is entangled in this way; he alone is saved, who has the Perfect Guru. Says Nanak, I have crossed over the terrifying world-ocean; my body has become sanctified. || 4 || 5 || 127 || AASAA, FIFTH MEHL: O Lord, You behold whatever we do in secrecy; the fool may stubbornly deny it. By his own actions, he is tied down, and in the end, he regrets and repents. || 1 || My God knows, ahead of time, all things. Deceived by doubt, you may hide your actions, but in the end, you shall have to confess the secrets of your mind. || 1 || Pause || Whatever they are attached to, they remain joined to that. What can any mere mortal do? Please, forgive me, O Supreme Lord Master. Nanak is forever a sacrifice to You. || 2 || 6 || 128 || AASAA, FIFTH MEHL: He Himself preserves His servants; He causes them to chant His Name. Wherever the business and affairs of His servants are, there the Lord hurries to be. || 1 || The Lord appears near at hand to His servant. Whatever the servant asks of his Lord and Master, immediately comes to pass. || 1 || Pause || I am a sacrifice to that servant, who is pleasing to his God. Hearing of his glory, the mind is rejuvenated; Nanak comes to touch his feet. || 2 || 7 || 129 ||

AASAA, ELEVENTH HOUSE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The actor displays himself in many disguises, but he remains just as he is. The soul wanders through countless incarnations in doubt, but it does not come to dwell in peace.

|| 1 || O Saints, my friends and companions, without the Lord, Har, Har, you shall perish. Joining the Saadh Sangat, the Company of the Holy, sing the Glorious Praises of the Lord, and win this precious treasure of human life. || 1 || Pause || God has created Maya of the three qualities; tell me, how can it be crossed over? The whirlpool is awesome and unfathomable; only through the Word of the Guru's Shabad is one carried across. || 2 || Searching and searching endlessly, seeking and deliberating, Nanak has realized the true essence of reality. Meditating on the invaluable treasure of the Naam, the Name of the Lord, the jewel of the mind is satisfied. || 3 || 1 || 130 || AASAA, FIFTH MEHL, DU-PADAS: By Guru's Grace, He dwells within my mind; whatever I ask for, I receive. This mind is satisfied with the Love of the Naam, the Name of the Lord; it does not go out, anywhere, anymore. || 1 || My Lord and Master is the highest of all; night and day, I sing the Glories of His Praises. In an instant, He establishes and disestablishes; through Him, I frighten you. || 1 || Pause || When I behold my God, my Lord and Master, I do not pay any attention to any other. God Himself has adorned servant Nanak; his doubts and fears have been dispelled, and he writes the account of the Lord. || 2 || 2 || 131 || AASAA, FIFTH MEHL: The four castes and social classes, and the preachers with the six Shaastras on their finger-tips, the beautiful, the refined, the shapely and the wise — the five passions have enticed and beguiled them all. || 1 || Who has seized and conquered the five powerful fighters? Is there anyone strong enough? He alone, who conquers and defeats the five demons, is perfect in this Dark Age of Kali Yuga. || 1 || Pause || They are so awesome and great; they cannot be controlled, and they do not run away. Their army is mighty and unyielding. Says Nanak, that humble being who is under the protection of the Saadh Sangat, crushes those terrible demons. || 2 || 3 || 132 || AASAA, FIFTH MEHL: The Sublime Sermon of the Lord is the best thing for the soul. All other tastes are insipid. || 1 || Pause || The worthy beings, heavenly singers, silent sages and the knowers of the six Shaastras proclaim that nothing else is worthy of consideration. || 1 || It is the cure for evil passions, unique, unequalled and peace-giving; in the Saadh Sangat, the Company of the Holy, O Nanak, drink it in. || 2 || 4 || 133 || AASAA, FIFTH MEHL: My Beloved has brought forth a river of nectar. The Guru has not held it back from my mind, even for an instant. || 1 || Pause || Beholding it, and touching it, I am sweetened and delighted. It is imbued with the Creator's Love. || 1 || Chanting it even for a moment, I rise to the Guru; meditating on it, one is not trapped by the Messenger of Death. The Lord has placed it as a garland around Nanak's neck, and within his heart. || 2 || 5 || 134 || AASAA, FIFTH MEHL: The Saadh Sangat, the Company of the Holy, is exalted and sublime. || Pause || Every day, hour and moment, I continually sing and speak of Govind, Govind, the Lord of the Universe. || 1 || Walking, sitting and sleeping, I chant the Lord's Praises; I treasure His Feet in my mind and body. || 2 || I am so small, and You are so great, O Lord and Master; Nanak seeks Your Sanctuary. || 3 || 6 || 135 ||

RAAG AASAA, FIFTH MEHL, TWELFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Renounce all your cleverness and remember the Supreme, Formless Lord God. Without the One True Name, everything appears as dust. || 1 || Know that God is always with you. By Guru's Grace, one understands, and is imbued with the Love of the One Lord. || 1 || Pause || Seek the Shelter of the One All-powerful Lord; there is no other place of rest. The vast and terrifying world-ocean is crossed over, singing continually the Glorious Praises of the Lord. || 2 || Birth and death are overcome, and one does not have to suffer in the City of Death. He alone obtains the treasure of the Naam, the Name of the Lord, unto whom God shows His Mercy. || 3 || The One Lord is my Anchor and Support; the One Lord alone is the power of my mind. O Nanak, joining the Saadh Sangat, the Company of the Holy, meditate on Him; without the Lord, there is no other at all. || 4 || 1 || 136 || AASAA, FIFTH MEHL: The soul, the mind, the body and the breath of life belong to God. He has given all tastes and pleasures. He is the Friend of the poor, the Giver of life, the Protector of those who seek His Sanctuary. || 1 || O my mind, meditate on the Name of the Lord, Har, Har. Here and hereafter, He is our Helper and Companion; embrace love and affection for the One Lord. || 1 || Pause || They meditate on the Vedas and the Shaastras, to swim across the world-ocean. The many religious rituals, good deeds of karma and Dharmic worship — above all of these is the Naam, the Name of the Lord. || 2 || Sexual desire, anger, and egotism depart, meeting with the Divine True Guru. Implant the Naam within, perform devotional worship to the Lord and serve God — this is good. || 3 || I seek the Sanctuary of Your Feet, O Merciful Lord; You are the Honor of the dishonored. You are the Support of my soul, my breath of life; O God, You are Nanak's strength. || 4 || 2 || 137 || AASAA, FIFTH MEHL: He wavers and falters, and suffers such great pain, without the Saadh Sangat, the Company of the Holy. The profit of the sublime essence of the Lord of the Universe is obtained, by the Love of the One Supreme Lord God. || 1 || Chant continually the Name of the Lord. With each and every breath, meditate on God, and renounce other love. || 1 || Pause || God is the Doer, the All-powerful Cause of causes; He Himself is the Giver of life. So renounce all your cleverness, and meditate on God, twenty-four hours a day. || 2 || He is our best friend and companion, ou_r help and support; He is lofty, inaccessible and infinite. Enshrine His Lotus Feet within your heart; He is the Support of the soul. || 3 || Show Your Mercy, O Supreme Lord God, that I may sing Your Glorious Praises. Total peace, and the greatest greatness, O Nanak, are obtained by living to chant the Name of the Lord. || 4 || 3 || 138 || AASAA, FIFTH MEHL: I make the effort, as You cause me to do, my Lord and Master, to behold You in the Saadh Sangat, the Company of the Holy. I am imbued with the color of the Love of the Lord, Har, Har; God Himself has colored me in His Love. || 1 || I chant the Lord's Name within my mind. Bestow Your Mercy, and dwell within my heart; please, become my Helper. || 1 || Pause || Listening continually to Your Name, O Beloved God, I yearn to behold You.

Please, be kind to me — I am just a worm. This is my object and purpose. || 2 || My body and wealth are Yours; You are my God — nothing is in my power. As You keep me, so do I live; I eat what You give me. || 3 || The sinful residues of countless incarnations are washed away, by bathing in the dust of the Lord's humble servants. By loving devotional worship, doubt and fear depart; O Nanak, the Lord is Ever-present. || 4 || 4 || 139 || AASAA, FIFTH MEHL: The Blessed Vision of Your Darshan is unapproachable and incomprehensible; he alone obtains it, who has such good destiny recorded upon his forehead. The Merciful Lord God has bestowed His Mercy, and the True Guru has granted the Lord's Name. || 1 || The Divine Guru is the Saving Grace in this Dark Age of Kali Yuga. Even those fools and idiots, stained with feces and urine, have all taken to Your service. || 1 || Pause || You Yourself are the Creator, who established the entire world. You are contained in all. The Righteous Judge of Dharma is wonder-struck, at the sight of everyone falling at the Lord's Feet. || 2 || The Golden Age of Sat Yuga, the Silver Age of Trayta Yuga, and the Brass Age of Dwaapar Yuga are good; but the best is the Dark Age, the Iron Age, of Kali Yuga. As we act, so are the rewards we receive; no one can take the place of another. || 3 || O Dear Lord, whatever Your devotees ask for, You do. This is Your Way, Your very nature. With my palms pressed together, O Nanak, I beg for this gift; Lord, please bless Your Saints with Your Vision. || 4 || 5 || 140 ||

RAAG AASAA, FIFTH MEHL, THIRTEENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O True Guru, by Your Words, even the worthless have been saved. || 1 || Pause || Even the most argumentative, vicious and indecent people, have been purified in Your company. || 1 || Those who have wandered in reincarnation, and those who have been consigned to hell — even their families have been redeemed. || 2 || Those whom no one knew, and those whom no one respected — even they have become famous and respected at the Court of the Lord. || 3 || What praise, and what greatness should I attribute to You? Nanak is a sacrifice to You, each and every moment. || 4 || 1 || 141 || AASAA, FIFTH MEHL: The crazy people are asleep. || 1 || Pause || They are intoxicated with attachment to their families and sensory pleasures; they are held in the grip of falsehood. || 1 || The false desires, and the dream-like delights and pleasures — these, the self-willed manmukhs call true. || 2 || The wealth of the Ambrosial Naam, the Name of the Lord, is with them, but they do not find even a tiny bit of its mystery. || 3 || By Your Grace, O Lord, You save those, who take to the Sanctuary of the Sat Sangat, the True Congregation. || 4 || 2 || 142 || AASAA, FIFTH MEHL, TI-PADAS: I seek the Love of my Beloved. || 1 || Pause || Gold, jewels, giant pearls and rubies — I have no need for them. || 1 ||

Imperial power, fortunes, royal command and mansions — I have no desire for these. || 2 || The Sanctuary of the Lord's Feet, and dedication to the Saints — these bring me peace and pleasure. O Nanak, my burning fire has been put out, obtaining the Love of the Beloved. || 3 || 3 || 143 || AASAA, FIFTH MEHL: The Guru has revealed Him to my eyes. || 1 || Pause || Here and there, in each and every heart, and each and every being, You, O Fascinating Lord, You exist. || 1 || You are the Creator, the Cause of causes, the Support of the earth; You are the One and only, Beauteous Lord. || 2 || Meeting the Saints, and beholding the Blessed Vision of their Darshan, Nanak is a sacrifice to them; he sleeps in absolute peace. || 3 || 4 || 144 || AASAA, FIFTH MEHL: The Name of the Lord, Har, Har, is priceless. It brings peace and poise. || 1 || Pause || The Lord is my Companion and Helper; He shall not forsake me or leave me. He is unfathomable and unequalled. || 1 || He is my Beloved, my brother, father and mother; He is the Support of His devotees. || 2 || The Invisible Lord is seen through the Guru; O Nanak, this is the wondrous play of the Lord. || 3 || 5 || 145 || AASAA, FIFTH MEHL: Please help me sustain my devotion. O Lord Master, I have come to You. || 1 || Pause || With the wealth of the Naam, the Name of the Lord, life becomes fruitful. Lord, please place Your Feet within my heart. || 1 || This is liberation, and this is the best way of life; please, keep me in the Society of the Saints. || 2 || Meditating on the Naam, I am absorbed in celestial peace; O Nanak, I sing the Glorious Praises of the Lord. || 3 || 6 || 146 || AASAA, FIFTH MEHL: The Feet of my Lord and Master are so Beautiful! The Lord's Saints obtain them. || 1 || Pause || They eradicate their self-conceit and serve the Lord; drenched in His Love, they sing His Glorious Praises. || 1 || They place their hopes in Him, and they thirst for the Blessed Vision of His Darshan. Nothing else is pleasing to them. || 2 || This is Your Mercy, Lord; what can Your poor creatures do? Nanak is devoted, a sacrifice to You. || 3 || 7 || 147 || AASAA, FIFTH MEHL: Remember the One Lord in meditation within your mind. || 1 || Pause || Meditate on the Naam, the Name of the Lord, and enshrine Him within your heart. Without Him there is no other. || 1 || Entering God's Sanctuary, all rewards are obtained, and all pains are taken away. || 2 || He is the Giver of all beings, the Architect of Destiny; O Nanak, He is contained in each and every heart. || 3 || 8 || 148 || AASAA, FIFTH MEHL: One who forgets the Lord is dead. || 1 || Pause || One who meditates on the Naam, the Name of the Lord, obtains all rewards. That person becomes happy. || 1 || One who calls himself a king, and acts in ego and pride, is caught by his doubts, like a parrot in a trap. || 2 || Says Nanak, one who meets the True Guru, becomes permanent and immortal. || 3 || 9 || 149 ||

AASAA, FIFTH MEHL, FOURTEENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

That love is forever fresh and new, which is for the Beloved Lord. || 1 || Pause || One who is pleasing to God shall not be reincarnated again.

He remains absorbed in the loving devotional worship of the Lord, in the Love of the Lord. || 1 || He is blended with God, by dedicating his mind to Him. Bless Nanak with Your Name, O Lord — please, shower Your Mercy upon him! || 2 || 1 || 150 || AASAA, FIFTH MEHL: Please, come to me, O Beloved Lord; without You, no one can comfort me. || 1 || Pause || One may read the Simritees and the Shaastras, and perform all sorts of religious rituals; and yet, without the Blessed Vision of Your Darshan, God, there is no peace at all. || 1 || People have grown weary of observing fasts, vows and rigorous self-discipline; Nanak abides with God, in the Sanctuary of the Saints. || 2 || 2 || 151 ||

AASAA, FIFTH MEHL, FIFTEENTH HOUSE, PARTAAL:

One Universal Creator God. By the Grace of the True Guru:

He sleeps, intoxicated by corruption and Maya; he does not come to realize or understand. Seizing him by the hair, the Messenger of Death pulls him up; then, he comes to his senses. || 1 || Those who are attached to the poison of greed and sin grab at the wealth of others; they only bring pain on themselves. They are intoxicated by their pride in those things which shall be destroyed in an instant; those demons do not understand. || 1 || Pause || The Vedas, the Shaastras and the holy men proclaim it, but the deaf do not hear it. When the game of life is over, and he has lost, and he breathes his last, then the fool regrets and repents in his mind. || 2 || He paid the fine, but it is in vain — in the Court of the Lord, his account is not credited. Those deeds which would have covered him — those deeds, he has not done. || 3 || The Guru has shown me the world to be thus; I sing the Kirtan of the Praises of the One Lord. Renouncing his pride in strength and cleverness, Nanak has come to the Lord's Sanctuary. || 4 || 1 || 152 || AASAA, FIFTH MEHL: Dealing in the Name of the Lord of the Universe, and pleasing the Saints and holy men, obtain the Beloved Lord and sing His Glorious Praises; play the sound current of the Naad with the five instruments. || 1 || Pause || Obtaining His Mercy, I easily gained the Blessed Vision of His Darshan; now, I am imbued with the Love of the Lord of the Universe. Serving the Saints, I feel love and affection for my Beloved Lord Master. || 1 || The Guru has implanted spiritual wisdom within my mind, and I rejoice that I shall not have to come back again. I have obtained celestial poise, and the treasure within my mind. I have renounced all of the affairs of my mind's desires. It has been so long, so long, so long, so very long, since my mind has felt such a great thirst. Please, reveal to me the Blessed Vision of Your Darshan, and show Yourself to me. Nanak the meek has entered Your Sanctuary; please, take me in Your embrace. || 2 || 2 || 153 || AASAA, FIFTH MEHL: Who can destroy the fortress of sin, and release me from hope, thirst, deception, attachment and doubt? || 1 || Pause || How can I escape the afflictions of sexual desire, anger, greed and pride? || 1 || In the Society of the Saints, love the Naam, and sing the Glorious Praises of the Lord of the Universe. Night and day, meditate on God. I have captured and demolished the walls of doubt. O Nanak, the Naam is my only treasure. || 2 || 3 || 154 || AASAA, FIFTH MEHL: Renounce sexual desire, anger and greed; remember the Name of the Lord of the Universe in your mind. Meditation on the Lord is the only fruitful action. ||

1 || Pause || Renounce pride, attachment, corruption and falsehood, and chant the Name of the Lord, Raam, Raam, Raam. O mortal, attach yourself to the Feet of the Saints. || 1 || God is the Sustainer of the world, Merciful to the meek, the Purifier of sinners, the Transcendent Lord God. Awaken, and meditate on His Feet. Perform His devotional worship, O Nanak, and your destiny shall be fulfilled. || 2 || 4 || 155 || AASAA, FIFTH MEHL: Pleasure and pain, detachment and ecstasy — the Lord has revealed His Play. || 1 || Pause || One moment, the mortal is in fear, and the next moment he is fearless; in a moment, he gets up and departs. One moment, he enjoys pleasures, and the next moment, he leaves and goes away. || 1 || One moment, he practices Yoga and intense meditation, and all sorts of worship; the next moment, he wanders in doubt. One moment, O Nanak, the Lord bestows His Mercy and blesses him with His Love, in the Saadh Sangat, the Company of the Holy. || 2 || 5 || 156 ||

RAAG AASAA, FIFTH MEHL, SEVENTEENTH HOUSE, AASAAVAREE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate on the Lord, the Lord of the Universe. Cherish the Beloved Lord, Har, Har, in your mind. The Guru says to install it in your consciousness. Turn away from others, and turn to Him. Thus you shall obtain your Beloved, O my companion. || 1 || Pause || In the pool of the world is the mud of attachment. Stuck in it, the his feet cannot walk towards the Lord. The fool is stuck; he cannot do anything else. Only by entering the Lord's Sanctuary, O my companion, will you be released. || 1 || Thus your consciousness shall be stable and steady and firm. Wilderness and household are the same. Deep within dwells the One Husband Lord; outwardly, there are many distractions. Practice Raja Yoga, the Yoga of meditation and success. Says Nanak, this is the way to dwell with the people, and yet remain apart from them. || 2 || 1 || 157 || AASAAVAREE, FIFTH MEHL: Cherish one desire only: meditate continually on the Guru. Install the wisdom of the Saints' Mantra. Serve the Feet of the Guru, and you shall meet Him, by Guru's Grace, O my mind. || 1 || Pause || All doubts are dispelled, and the Lord is seen to be pervading all places. The fear of death is dispelled, and the primal place is obtained. Then, all subservience is removed. || 1 || One who has such destiny recorded upon his forehead, obtains it; he crosses over the terrifying ocean of fire. He obtains a place in the home of his own self, and enjoys the most sublime essence of the Lord's essence. His hunger is appeased; Nanak, he is absorbed in celestial peace, O my mind. || 2 || 2 || 158 || AASAAVAREE, FIFTH MEHL: Sing the Praises of the Lord, Har, Har, Har. Meditate on the celestial music. The tongues of the holy Saints repeat it. I have heard that this is the way to emancipation. This is found by the greatest merit, O my mind. || 1 || Pause || The silent sages search for Him. God is the Master of all. It is so difficult to find Him in this world, in this Dark Age of Kali Yuga. He is the Dispeller of distress. God is the Fulfiller of desires, O my mind. || 1 || O my mind, serve Him.

He is unknowable and inscrutable. Enshrine love for Him. He does not perish, or go away, or die. He is known only through the Guru. Nanak, my mind is satisfied with the Lord, O my mind. || 2 || 3 || 159 || AASAAVAREE, FIFTH MEHL: Grab hold of the Support of the One Lord. Chant the Word of the Guru's Shabad. Submit to the Order of the True Lord. Receive the treasure in your mind. Thus you shall be absorbed in peace, O my mind. || 1 || Pause || One who is dead while yet alive, crosses over the terrifying world-ocean. One who becomes the dust of all — he alone is called fearless. His anxieties are removed by the Teachings of the Saints, O my mind. || 1 || That humble being, who takes happiness in the Naam, the Name of the Lord — pain never draws near him. One who listens to the Praise of the Lord, Har, Har, is obeyed by all men. How fortunate it is that he came into the world; Nanak, he is pleasing to God, O my mind. || 2 || 4 || 160 || AASAAVAREE, FIFTH MEHL: Meeting together, let us sing the Praises of the Lord, and attain the supreme state. Those who obtain that sublime essence, obtain all of the spiritual powers of the Siddhas. They remain awake and aware night and day; Nanak, they are blessed by great good fortune, O my mind. || 1 || Pause || Let us wash the feet of the Saints; our evil-mindedness shall be cleansed. Becoming the dust of the feet of the Lord's slaves, one shall not be afflicted with pain. Taking to the Sanctuary of His devotees, he is no longer subject to birth and death. They alone become eternal, who chant the Name of the Lord, Har, Har, O my mind. || 1 || You are my Friend, my Best Friend. Please, implant the Naam, the Name of the Lord, within me. Without Him, there is not any other. Within my mind, I worship Him in adoration. I do not forget Him, even for an instant. How can I live without Him? I am a sacrifice to the Guru. Nanak, chant the Name, O my mind. || 2 || 5 || 161 || AASAAVAREE, FIFTH MEHL: You are the Creator, the Cause of causes. I cannot think of any other. Whatever You do, comes to pass. I sleep in peace and poise. My mind has become patient, since I fell at God's Door, O my mind. || 1 || Pause || Joining the Saadh Sangat, the Company of the Holy, I gained perfect control over my senses. Ever since I rid myself of my self-conceit, my sufferings have ended. He has showered His Mercy upon me. The Creator Lord has preserved my honor, O my mind. || 1 || Know that this is the only peace; accept whatever the Lord does. No one is bad. Become the dust of the Feet of the Saints. He Himself preserves those who taste the Ambrosial Nectar of the Lord, O my mind. || 2 || One who has no one to call his own — God belongs to him. God knows the state of our innermost being. He knows everything. Please, Lord, save the sinners. This is Nanak's prayer, O my mind. || 3 || 6 || 162 || AASAAVAREE, FIFTH MEHL, IK-TUKAS: O my stranger soul, listen to the call. || 1 || Pause ||

Whatever you are attached to, you shall have to leave it all behind. These things seem like only a dream, to one who takes the Lord's Name. || 1 || Forsaking the Lord, and clinging to another, they run toward death and reincarnation. But those humble beings, who attach themselves to the Lord, Har, Har, continue to live. One who is blessed with the Lord's Mercy, O Nanak, becomes His devotee. || 2 || 7 || 163 || 232 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG AASAA, NINTH MEHL:

Who should I tell the condition of the mind? Engrossed in greed, running around in the ten directions, you hold to your hopes of wealth. || 1 || Pause || For the sake of pleasure, you suffer such great pain, and you have to serve each and every person. You wander from door to door like a dog, unconscious of the Lord's meditation. || 1 || You lose this human life in vain, and You are not even ashamed when others laugh at you. O Nanak, why not sing the Lord's Praises, so that you may be rid of the body's evil disposition? || 2 || 1 || 233 ||

RAAG AASAA, FIRST MEHL, ASHTAPADEES, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He descends the treacherous precipice, to bathe in the cleansing pool; without speaking or saying anything, he sings the Glorious Praises of the Lord. Like water vapor in the sky, he remains absorbed in the Lord. He churns the true pleasures to obtain the supreme nectar. || 1 || Listen to such spiritual wisdom, O my mind. The Lord is totally pervading and permeating all places. || 1 || Pause || One who makes Truthfulness his fast and religious vows, does not suffer the pain of death. Through the Word of the Guru's Shabad, he burns away his anger. He dwells in the Tenth Gate, immersed in the Samaadhi of deep meditation. Touching the philosopher's stone, he obtains the supreme status. || 2 || For the benefit of the mind, churn the true essence of reality; bathing in the over-flowing tank of nectar, filth is washed away. We become like the One with whom we are imbued. Whatever the Creator does, comes to pass. || 3 || The Guru is cool and soothing like ice; He puts out the fire of the mind. Smear your body with the ashes of dedicated service, and live in the home of peace — make this your religious order. Let the Immaculate Bani of the Word be your playing of the flute. || 4 || Spiritual wisdom within is the supreme, sublime nectar. Contemplation of the Guru is one's bathing at holy places of pilgrimage. Worship and adoration within is the Lord's dwelling. He is the One who blends one's light with the Divine Light. || 5 || He delights in the delightful wisdom of loving the One Lord. He is one of the self-elect — he merges with the Lord, who occupies the throne. He performs his works in obedience to the Will of his Lord and Master. The Unknowable Lord cannot be understood. || 6 || The lotus originates in the water, and yet it remains distinct from the water. Just so, the Divine Light pervades and permeates the water of the world. Who is near, and who is far away? I sing the Glories of the Lord, the treasure of virtue; I behold Him ever-present. || 7 || Inwardly and outwardly, there is none other than Him.

Whatever pleases Him, comes to pass. Listen, O Bharthari Yogi — Nanak speaks after deliberation; the Immaculate Name is my only Support. || 8 || 1 || AASAA, FIRST MEHL: All meditation, all austerities, and all clever tricks, lead one to wander in the wilderness, but he does not find the Path. Without understanding, he is not approved; without the Naam, the Name of the Lord, ashes are thrown upon one's head. || 1 || True is the Master; the world comes and goes. The mortal is emancipated, as Gurmukh, as the Lord's slave. || 1 || Pause || The world is bound by its attachments to the many desires. Through the Guru's Teachings, some become free of desire. Within them is the Naam, and their heart lotus blossoms forth. They have no fear of death. || 2 || The men of the world are conquered by woman; they love the ladies. Attached to children and wife, they forget the Naam. They waste this human life in vain, and lose the game in the gamble. Serving the True Guru is the best occupation. || 3 || One who speaks egotistically in public, never attains liberation within. One who burns away his attachment to Maya, by the Word of the Guru's Shabad, meditates forever within his heart on the Immaculate Naam. || 4 || He restrains his wandering mind, and keeps it under control. The company of such a Sikh is obtained only by Grace. Without the Guru, he goes astray and continues coming and going. Bestowing His Mercy, the Lord unites him in Union. || 5 || I cannot describe the Beauteous Lord. I speak the unspoken; I cannot estimate His value. All pain and pleasure come by Your Will. All pain is eradicated by the True Name. || 6 || He plays the instrument without hands, and dances without feet. But if he understands the Word of the Shabad, then he shall behold the True Lord. With the True Lord within the self, all happiness comes. Showering His Mercy, the Preserving Lord preserves him. || 7 || He understands the three worlds; he eliminates his self-conceit. He understands the Bani of the Word, and he is absorbed into the True Lord. Contemplating the Shabad, he enshrines love for the One Lord. O Nanak, blessed is the Lord, the Embellisher. || 8 || 2 || AASAA, FIRST MEHL: There are innumerable writings; those who write them take pride in them. When one's mind accepts the Truth, he understands, and speaks of it. Words, spoken and read again and again, are useless loads. There are innumerable writings, but the Infinite Lord remains unwritten. || 1 || Know that such a True Lord is the One and only. Understand that birth and death come according to the Lord's Will. || 1 || Pause || Because of attachment to Maya, the world is bound by the Messenger of Death. These bonds are released when one remembers the Naam, the Name of the Lord. The Guru is the Giver of peace; do not look for any other. In this world, and the next, He shall stand by you. || 2 || One who dies in the Word of the Shabad, embraces love for the One Lord. One who eats the uneatable, has his doubts dispelled. He is Jivan Mukta — liberated while yet alive; the Naam abides in his mind. Becoming Gurmukh, he merges into the True Lord. || 3 || The One who created the earth and the Akaashic ethers of the sky, established all; He establishes and disestablishes. He Himself is permeating all. He does not consult anyone; He Himself forgives. || 4 || You are the Ocean, over-flowing with jewels and rubies. You are immaculate and pure, the true treasure of virtue.

Peace is enjoyed, meeting the Guru, the Spiritual Teacher. The Lord is the only Master; He is the only Minister. || 5 || The world is held in bondage; he alone is emancipated, who conquers his ego. How rare in the world is that wise person, who practices this. How rare in this world is that scholar who reflects upon this. Without meeting the True Guru, all wander in ego. || 6 || The world is unhappy; only a few are happy. The world is diseased, from its indulgences; it weeps over its lost virtue. The world wells up, and then subsides, losing its honor. He alone, who becomes Gurmukh, understands. || 7 || His price is so costly; His weight is unbearable. He is immovable and undeceivable; enshrine Him in your mind, through the Guru's Teachings. Meet Him through love, become pleasing to Him, and act in fear of Him. Nanak the lowly says this, after deep contemplation. || 8 || 3 || AASAA, FIRST MEHL: When someone dies, the five passions meet and mourn his death. Overcoming self-conceit, he washes off his filth with the Word of the Shabad. One who knows and understands, enters the home of peace and poise. Without understanding, he loses all his honor. || 1 || Who dies, and who weeps for him? O Lord, Creator, Cause of causes, You are over the heads of all. || 1 || Pause || Who weeps over the pain of the dead? Those who weep, do so over their own troubles. God knows the condition of those who are so affected. Whatever the Creator does, comes to pass. || 2 || One who remains dead while yet alive, is saved, and saves others as well. Celebrate the Victory of the Lord; taking to His Sanctuary, the supreme status is obtained. I am a sacrifice to the feet of the True Guru. The Guru is the boat; through the Shabad of His Word, the terrifying world-ocean is crossed over. || 3 || He Himself is Fearless; His Divine Light is contained in all. Without the Name, the world is defiled and untouchable. Through evil-mindedness, they are ruined; why should they cry out and weep? They are born only to die, without hearing the music of devotional worship. || 4 || Only one's true friends mourn one's death. Those under the sway of the three dispositions continue to mourn on and on. Disregarding pain and pleasure, center your consciousness on the Lord. Dedicate your body and mind to the Love of the Lord. || 5 || The One Lord dwells within the various and countless beings. There are so many rituals and religious faiths, their number is innumerable. Without the Fear of God, and devotional worship, one's life is in vain. Singing the Glorious Praises of the Lord, the supreme wealth is obtained. || 6 || He Himself dies, and He Himself kills. He Himself establishes, and having established, disestablishes. He created the Universe, and by His Divine Nature, instilled His Divine Light into it. One who reflects upon the Word of the Shabad, meets the Lord, without doubt. || 7 || Pollution is the burning fire, which is consuming the world. Pollution is in the water, upon the land, and everywhere. O Nanak, people are born and die in pollution. By Guru's Grace, they drink in the Lord's sublime elixir. || 8 || 4 || AASAA, FIRST MEHL: One who contemplates his own self, tests the worth of the jewel. With a single glance, the Perfect Guru saves him. When the Guru is pleased, one's mind comforts itself. || 1 || He is such a banker, who tests us. By His True Glance of Grace, we are blessed with the Love of the One Lord, and are saved. || 1 || Pause || The capital of the Naam is immaculate and sublime. That peddler is rendered pure, who is imbued with the Truth. Praising the Lord, in the house of poise, he attains the Guru, the Creator. || 2 || One who burns away hope and desire through the Word of the Shabad, chants the Lord's Name, and inspires others to chant it as well.

Through the Guru, he finds the Path home, to the Mansion of the Lord's Presence. || 3 || His body becomes golden, by the Lord's Incomparable Light. He beholds the divine beauty in all the three worlds. That inexhaustible wealth of Truth is now in my lap. || 4 || In the five elements, the three worlds, the nine regions and the four directions, the Lord is pervading. He supports the earth and the sky, exercising His almighty power. He turns the outgoing mind around. || 5 || The fool does not realize what he sees with his eyes. He does not taste with his tongue, and does not understand what is said. Intoxicated with poison, he argues with the world. || 6 || In the uplifting society, one is uplifted. He chases after virtue and washes off his sins. Without serving the Guru, celestial poise is not obtained. || 7 || The Naam, the Name of the Lord, is a diamond, a jewel, a ruby. The pearl of the mind is the inner wealth. O Nanak, the Lord tests us, and blesses us with His Glance of Grace. || 8 || 5 || AASAA, FIRST MEHL: The Gurmukh obtains spiritual wisdom, meditation and satisfaction of the mind. The Gurmukh realizes the Mansion of the Lord's Presence. The Gurmukh is attuned to the Word of the Shabad, as his Insignia. || 1 || Such is the loving devotional worship of the Lord's contemplation. The Gurmukh realizes the True Name, the Destroyer of ego. || 1 || Pause || Day and night, he remains immaculately pure, and abides in the sublime place. He gains the wisdom of the three worlds. Through the True Guru, the Command of the Lord's Will is realized. || 2 || He enjoys true pleasure, and suffers no pain. He enjoys the ambrosial wisdom, and the highest sublime essence. He overcomes the five evil passions, and becomes the happiest of all men. || 3 || Your Divine Light is contained in all; everyone belongs to You. You Yourself join and separate again. Whatever the Creator does, comes to pass. || 4 || He demolishes, and He builds; by His Order, he merges us into Himself. Whatever is pleasing to His Will, happens. Without the Guru, no one obtains the Perfect Lord. || 5 || In childhood and old age, he not understand. In the prime of youth, he is drowned in his pride. Without the Name, what can the fool obtain? || 6 || He does not know the One who blesses him with nourishment and wealth. Deluded by doubt, he later regrets and repents. The noose of death is around the neck of that crazy madman. || 7 || I saw the world drowning, and I ran away in fear. How very fortunate are those who have been saved by the True Guru. O Nanak, they are attached to the feet of the Guru. || 8 || 6 || AASAA, FIRST MEHL: They sing religious songs, but their consciousness is wicked. They sing the songs, and call themselves divine, but without the Name, their minds are false and wicked. || 1 || Where are you going? O mind, remain in your own home. The Gurmukhs are satisfied with the Lord's Name; searching, they easily find the Lord. || 1 || Pause || Sexual desire, anger and emotional attachment fill the mind and body; greed and egotism lead only to pain. How can the mind be comforted without the Lord's Name? || 2 || One who cleanses himself within, knows the True Lord. The Gurmukh knows the condition of his innermost being. Without the True Word of the Shabad, the Mansion of the Lord's Presence is not realized. || 3 || One who merges his form into the Formless Lord, abides in the True Lord, the Powerful, beyond power. Such a person does not enter into the womb of reincarnation again. || 4 || Go there, where you may obtain the Naam, the Name of the Lord.

By Guru's Grace, perform good deeds. Imbued with the Naam, sing the Glorious Praises of the Lord. || 5 || Serving the Guru, I have come to understand myself. The Ambrosial Naam, the Giver of Peace, abides within my mind. Night and day, I am imbued with the Word of the Guru's Bani, and the Naam. || 6 || When my God attaches someone to Him, only then is that person attached. Conquering ego, he remains awake to the Word of the Shabad. Here and hereafter, he enjoys lasting peace. || 7 || The fickle mind does not know the way. The filthy self-willed manmukh does not understand the Shabad. The Gurmukh chants the Immaculate Naam. || 8 || I offer my prayer to the Lord, that I might dwell in the Saadh Sangat, the Company of the Holy. There, sins and sufferings are erased, and one is illumined with the Lord's Name. || 9 || In reflective meditation, I have come to love good conduct. Through the Word of the True Guru, I recognize the One Lord. O Nanak, my mind is imbued with the Lord's Name. || 10 || 7 || AASAA, FIRST MEHL: The mind of the faithless cynic is like a crazy elephant. It wanders around the forest, distracted by attachment to Maya. It goes here and there, hounded by death. The Gurmukh seeks, and finds his own home. || 1 || Without the Word of the Guru's Shabad, the mind finds no place of rest. Remember in meditation the Lord's Name, the most pure and sublime; renounce your bitter egotism. || 1 || Pause || Tell me, how can this stupid mind be rescued? Without understanding, it shall suffer the pains of death. The Lord Himself forgives us, and unites us with the True Guru. The True Lord conquers and overcomes the tortures of death. || 2 || This mind commits its deeds of karma, and this mind follows the Dharma. This mind is born of the five elements. This foolish mind is perverted and greedy. Chanting the Naam, the mind of the Gurmukh becomes beautiful. || 3 || The mind of the Gurmukh finds the Lord's home. The Gurmukh comes to know the three worlds. This mind is a Yogi, an enjoyer, a practicer of austerities. The Gurmukh understands the Lord God Himself. || 4 || This mind is a detached renunciate, forsaking egotism. Desire and duality afflict each and every heart. The Gurmukh drinks in the Lord's sublime essence; at His Door, in the Mansion of the Lord's Presence, He preserves his honor. || 5 || This mind is the king, the hero of cosmic battles. The mind of the Gurmukh becomes fearless through the Naam. Overpowering and subduing the five passions, holding ego in its grip, it confines them to one place. || 6 || The Gurmukh renounces other songs and tastes. The mind of the Gurmukh is awakened to devotion. Hearing the unstruck music of the sound current, this mind contemplates the Shabad, and accepts it. Understanding itself, this soul becomes attuned to the Formless Lord. || 7 || This mind becomes immaculately pure, in the Court and the Home of the Lord. The Gurmukh shows his love through loving devotional worship. Night and day, by Guru's Grace, sing the Lord's Praises. God dwells in each and every heart, since the very beginning of time, and throughout the ages. || 8 || This mind is intoxicated with the sublime essence of the Lord; The Gurmukh realizes the essence of totality. For the sake of devotional worship, he dwells at the Guru's Feet. Nanak is the humble servant of the slave of the Lord's slaves.

|| 9 || 8 || AASAA, FIRST MEHL: When the body perishes, whose wealth is it? Without the Guru, how can the Lord's Name be obtained? The wealth of the Lord's Name is my Companion and Helper. Night and day, center your loving attention on the Immaculate Lord. || 1 || Without the Lord's Name, who is ours? I look upon pleasure and pain alike; I shall not forsake the Naam, the Name of the Lord. The Lord Himself forgives me, and blends me with Himself. || 1 || Pause || The fool loves gold and women. Attached to duality, he has forgotten the Naam. O Lord, he alone chants the Naam, whom You have forgiven. Death cannot touch one who sings the Glorious Praises of the Lord. || 2 || The Lord, the Guru, is the Giver; the Lord, the Sustainer of the World. If it is pleasing to Your Will, please preserve me, O Merciful Lord. As Gurmukh, my mind is pleased with the Lord. My diseases are cured, and my pains are taken away. || 3 || There is no other medicine, Tantric charm or mantra. Meditative remembrance upon the Lord, Har, Har, destroys sins. You Yourself cause us to stray from the path, and forget the Naam. Showering Your Mercy, You Yourself save us. || 4 || The mind is diseased with doubt, superstition and duality. Without the Guru, it dwells in doubt, and contemplates duality. The Guru reveals the Darshan, the Blessed Vision of the Primal Lord. Without the Word of the Guru's Shabad, what use is human life? || 5 || Beholding the Marvellous Lord, I am wonder-struck and astonished. In each and every heart, of the angels and holy men, He dwells in celestial Samaadhi. I have enshrined the All-pervading Lord within my mind. There is no one else equal to You. || 6 || For the sake of devotional worship, we chant Your Name. The Lord's devotees dwell in the Society of the Saints. Breaking his bonds, one comes to meditate on the Lord. The Gurmukhs are emancipated, by the Guru-given knowledge of the Lord. || 7 || The Messenger of Death cannot touch him with pain; the Lord's humble servant remains awake to the Love of the Naam. The Lord is the Lover of His devotees; He dwells with His devotees. O Nanak, they are liberated, through the Love of the Lord. || 8 || 9 || AASAA, FIRST MEHL, IK-TUKEE: One who serves the Guru, knows his Lord and Master. His pains are erased, and he realizes the True Word of the Shabad. || 1 || Meditate on the Lord, O my friends and companions. Serving the True Guru, you shall behold God with your eyes. || 1 || Pause || People are entangled with mother, father and the world. They are entangled with sons, daughters and spouses. || 2 || They are entangled with religious rituals, and religious faith, acting in ego. They are entangled with sons, wives and others in their minds. || 3 || The farmers are entangled by farming. People suffer punishment in ego, and the Lord King exacts the penalty from them. || 4 || They are entangled in trade without contemplation. They are not satisfied by attachment to the expanse of Maya. || 5 || They are entangled with that wealth, amassed by bankers. Without devotion to the Lord, they do not become acceptable. || 6 || They are entangled with the Vedas, religious discussions and egotism. They are entangled, and perish in attachment and corruption. || 7 || Nanak seeks the Sanctuary of the Lord's Name. One who is saved by the True Guru, does not suffer entanglement. || 8 || 10 ||

RAAG AASAA, FIRST MEHL, ASHTAPADEES, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Those heads adorned with braided hair, with their parts painted with vermillion — those heads were shaved with scissors, and their throats were choked with dust. They lived in palatial mansions, but now, they cannot even sit near the palaces. || 1 || Hail to You, O Father Lord, Hail to You! O Primal Lord. Your limits are not known; You create, and create, and behold the scenes. || 1 || Pause || When they were married, their husbands looked so handsome beside them. They came in palanquins, decorated with ivory; water was sprinkled over their heads, and glittering fans were waved above them. || 2 || They were given hundreds of thousands of coins when they sat, and hundreds of thousands of coins when they stood. They ate coconuts and dates, and rested comfortably upon their beds. But ropes were put around their necks, and their strings of pearls were broken. || 3 || Their wealth and youthful beauty, which gave them so much pleasure, have now become their enemies. The order was given to the soldiers, who dishonored them, and carried them away. If it is pleasing to God's Will, He bestows greatness; if is pleases His Will, He bestows punishment. || 4 || If someone focuses on the Lord beforehand, then why should he be punished? The kings had lost their higher consciousness, reveling in pleasure and sensuality. Since Baabar's rule has been proclaimed, even the princes have no food to eat. || 5 || The Muslims have lost their five times of daily prayer, and the Hindus have lost their worship as well. Without their sacred squares, how shall the Hindu women bathe and apply the frontal marks to their foreheads? They never remembered their Lord as Raam, and now they cannot even chant Khudaa-i || 6 || Some have returned to their homes, and meeting their relatives, they ask about their safety. For some, it is pre-ordained that they shall sit and cry out in pain. Whatever pleases Him, comes to pass. O Nanak, what is the fate of mankind? || 7 || 11 || AASAA, FIRST MEHL: Where are the games, the stables, the horses? Where are the drums and the bugles? Where are the sword-belts and chariots? Where are those scarlet uniforms? Where are the rings and the beautiful faces? They are no longer to be seen here. || 1 || This world is Yours; You are the Lord of the Universe. In an instant, You establish and disestablish. You distribute wealth as it pleases You. || 1 || Pause || Where are the houses, the gates, the hotels and palaces? Where are those beautiful way-stations? Where are those beautiful women, reclining on their beds, whose beauty would not allow one to sleep?Where are those betel leaves, their sellers, and the haremees? They have vanished like shadows. || 2 || For the sake of this wealth, so many were ruined; because of this wealth, so many have been disgraced. It was not gathered without sin, and it does not go along with the dead. Those, whom the Creator Lord would destroy — first He strips them of virtue. || 3 || Millions of religious leaders failed to halt the invader, when they heard of the Emperor's invasion.

He burned the rest-houses and the ancient temples; he cut the princes limb from limb, and cast them into the dust. None of the Mugals went blind, and no one performed any miracle. || 4 || The battle raged between the Mugals and the Pat'haans, and the swords clashed on the battlefield. They took aim and fired their guns, and they attacked with their elephants. Those men whose letters were torn in the Lord's Court, were destined to die, O Siblings of Destiny. || 5 || The Hindu women, the Muslim women, the Bhattis and the Rajputs — some had their robes torn away, from head to foot, while others came to dwell in the cremation ground. Their husbands did not return home — how did they pass their night? || 6 || The Creator Himself acts, and causes others to act. Unto whom should we complain? Pleasure and pain come by Your Will; unto whom should we go and cry? The Commander issues His Command, and is pleased. O Nanak, we receive what is written in our destiny. || 7 || 12 ||

AASAA, KAAFEE, FIRST MEHL, EIGHTH HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

As the shepherd is in the field for only a short time, so is one in the world. Practicing falsehood, they build their homes. || 1 || Wake up! Wake up! O sleepers, see that the travelling merchant is leaving. || 1 || Pause || Go ahead and build your houses, if you think you will stay here forever and ever. The body shall fall, and the soul shall depart; if only they knew this. || 2 || Why do you cry out and mourn for the dead? The Lord is, and shall always be. You mourn for that person, but who will mourn for you? || 3 || You are engrossed in worldly entanglements, O Siblings of Destiny, and you are practicing falsehood. The dead person does not hear anything at all; your cries are heard only by other people. || 4 || Only the Lord, who causes the mortal to sleep, O Nanak, can awaken him again. One who understands his true home, does not sleep. || 5 || If the departing mortal can take his wealth with him, then go ahead and gather wealth yourself. See this, reflect upon it, and understand. || 6 || Make your deals, and obtain the true merchandise, or else you shall regret it later. Abandon your vices, and practice virtue, and you shall obtain the essence of reality. || 7 || Plant the seed of Truth in the soil of Dharmic faith, and practice such farming. Only then will you be known as a merchant, if you take your profits with you. || 8 || If the Lord shows His Mercy, one meets the True Guru; contemplating Him, one comes to understand. Then, one chants the Naam, hears the Naam, and deals only in the Naam. || 9 || As is the profit, so is the loss; this is the way of the world. Whatever pleases His Will, O Nanak, is glory for me. || 10 || 13 || AASAA, FIFTH MEHL: I have searched in the four directions, but no one is mine. If it pleases You, O Lord Master, then You are mine, and I am Yours. || 1 || There is no other door for me; where shall I go to worship? You are my only Lord; Your True Name is in my mouth. || 1 || Pause || Some serve the Siddhas, the beings of spiritual perfection, and some serve spiritual teachers; they beg for wealth and miraculous powers. May I never forget the Naam, the Name of the One Lord.

This is the wisdom of the True Guru. || 2 || Why do the Yogis, the revellers, and the beggars wander in foreign lands? They do not understand the Word of the Guru's Shabad, and the essence of excellence within them. || 3 || The Pandits, the religious scholars, the teachers and astrologers, and those who endlessly read the Puraanas, do not know what is within; God is hidden deep within them. || 4 || Some penitents perform penance in the forests, and some dwell forever at sacred shrines. The unenlightened people do not understand themselves — why have they become renunciates? || 5 || Some control their sexual energy, and are known as celibates. But without the Guru's Word, they are not saved, and they wander in reincarnation. || 6 || Some are householders, servants, and seekers, attached to the Guru's Teachings. They hold fast to the Naam, to charity, to cleansing and purification; they remain awake in devotion to the Lord. || 7 || Through the Guru, the Gate of the Lord's Home is found, and that place is recognized. Nanak does not forget the Naam; his mind has surrendered to the True Lord. || 8 || 14 || AASAA, FIRST MEHL: Stilling the desires of the mind, the mortal truly crosses over the terrifying world-ocean. In the very beginning, and throughout the ages, You have been the Merciful Lord and Master; I seek Your Sanctuary. || 1 || You are the Giver, and I am a mere beggar. Lord, please grant me the Blessed Vision of Your Darshan. The Gurmukh meditates on the Naam; the temple of his mind resounds with joy. || 1 || Pause || Renouncing false greed, one comes to realize the Truth. So let yourself be absorbed in the Word of the Guru's Shabad, and know this supreme realization. || 2 || This mind is a greedy king, engrossed in greed. The Gurmukh eliminates his greed, and comes to an understanding with the Lord. || 3 || Planting the seeds in the rocky soil, how can one reap a profit? The self-willed manmukh is not pleased with Truth; the false are buried in falsehood. || 4 || So renounce greed — you are blind! Greed only brings pain. When the True Lord dwells within the mind, the poisonous ego is conquered. || 5 || Renounce the evil way of duality, or you shall be plundered, O Siblings of Destiny. Day and night, praise the Naam, in the Sanctuary of the True Guru's protection. || 6 || The self-willed manmukh is a rock, a stone. His life is cursed and useless. No matter now long a stone is kept under water, it still remains dry at its core. || 7 || The Name of the Lord is the treasure; the Perfect Guru has given it to me. O Nanak, one who does not forget the Naam, churns and drinks in the Ambrosial Nectar. || 8 || 15 || AASAA, FIRST MEHL: The travellers travel from one road to another. The world is engrossed in its entanglements, and does not appreciate the Truth. || 1 || Why wander around, and why go searching, when the Guru's Shabad reveals Him to us? Leaving behind egotism and attachment, I have arrived at my own home. || 1 || Pause || Through Truth, one meets the True One; He is not obtained through falsehood. Centering your consciousness on the True Lord, you shall not have to come into the world again. || 2 || Why do you weep for the dead? You do not know how to weep. Weep by praising the True Lord, and recognize His Command. || 3 || Blessed is the birth of one who is destined to abide by the Lord's Command. He obtains the true profit, realizing the Lord's Command. || 4 ||

If it pleases the Commander, one goes to His Court, robed in honor. By His Command, God's slaves are hit over the head. || 5 || The profit is earned by enshrining Truth and justice in the mind. They obtain what is written in their destiny, and overcome pride. || 6 || The self-willed manmukhs are hit over the head, and consumed by conflict. The cheaters are plundered by falsehood; they are chained and led away. || 7 || Enshrine the Lord Master in your mind, and you shall not have to repent. He forgives our sins, when we practice the Teachings of the Guru's Word. || 8 || Nanak begs for the True Name, which is obtained by the Gurmukh. Without You, I have no other at all; please, bless me with Your Glance of Grace. || 9 || 16 || AASAA, FIRST MEHL: Why should I go searching in the forests, when the woods of my home are so green? The True Word of the Shabad has instantaneously come and settled in my heart. || 1 || Wherever I look, there He is; I know no other. Working for the Guru, one realizes the Mansion of the Lord's Presence. || 1 || Pause || The True Lord blends us with Himself, when it is pleasing to His Mind. One who ever walks in accordance with His Will, merges into His Being. || 2 || When the True Lord dwells in the mind, that mind flourishes. He Himself grants greatness; His Gifts are never exhausted. || 3 || Serving this and that person, how can one obtain the Lord's Court? If someone embarks on a boat of stone, he shall drown with its cargo. || 4 || So offer your mind, and surrender your head with it. The Gurmukh realizes the true essence, and finds the home of his own self. || 5 || People discuss birth and death; the Creator created this. Those who conquer their selfhood and remain dead, shall never have to die again. || 6 || Do those deeds which the Primal Lord has ordered for you. If one surrenders his mind upon meeting the True Guru, who can estimate its value? || 7 || That Lord Master is the Assayer of the jewel of the mind; He places the value on it. O Nanak, True is the Glory of that one, in whose mind the Lord Master dwells. || 8 || 17 || AASAA, FIRST MEHL: Those who have forgotten the Naam, the Name of the Lord, are deluded by doubt and duality. Those who abandon the roots and cling to the branches, shall obtain only ashes. || 1 || Without the Name, how can one be emancipated? Who knows this? One who becomes Gurmukh is emancipated; the self-willed manmukhs lose their honor. || 1 || Pause || Those who serve the One Lord become perfect in their understanding, O Siblings of Destiny. The Lord's humble servant finds Sanctuary in Him, the Immaculate One, from the very beginning, and throughout the ages. || 2 || My Lord and Master is the One; there is no other, O Siblings of Destiny. By the Grace of the True Lord, celestial peace is obtained. || 3 || Without the Guru, no one has obtained Him, although many may claim to have done so. He Himself reveals the Way, and implants true devotion within. || 4 || Even if the self-willed manmukh is instructed, he stills goes into the wilderness. Without the Lord's Name, he shall not be emancipated; he shall die, and sink into hell. || 5 || He wanders through birth and death, and never chants the Lord's Name. He never realizes his own value, without serving the Guru. || 6 ||

Whatever service the Lord causes us to do, that is just what we do. He Himself acts; who else should be mentioned? He beholds His own greatness. || 7 || He alone serves the Guru, whom the Lord Himself inspires to do so. O Nanak, offering his head, one is emancipated, and honored in the Court of the Lord. || 8 || 18 || AASAA, FIRST MEHL: Beautiful is the Supreme Lord and Master, and beautiful is the Word of the Guru's Bani. By great good fortune, one meets the True Guru, and the supreme status of Nirvaanaa is obtained. || 1 || I am the lowest slave of Your slaves; I am Your most humble servant. As You keep me, I live. Your Name is in my mouth. || 1 || Pause || I have such a great thirst for the Blessed Vision of Your Darshan; my mind accepts Your Will, and so You are pleased with me. Greatness is in the Hands of my Lord and Master; by His Will, honor is obtained. || 2 || Do not think that the True Lord is far away; He is deep within. Wherever I look, there I find Him pervading; how can I estimate His value? || 3 || He Himself does, and He Himself undoes. He Himself beholds His glorious greatness. Becoming Gurmukh, one beholds Him, and so, His value is appraised. || 4 || So earn your profits while you are alive, by serving the Guru. If it is so pre-ordained, then one finds the True Guru. || 5 || The self-willed manmukhs continually lose, and wander around, deluded by doubt. The blind manmukhs do not remember the Lord; how can they obtain the Blessed Vision of His Darshan? || 6 || One's coming into the world is judged worthwhile only if one lovingly attunes oneself to the True Lord. Meeting the Guru, one becomes invaluable; his light merges into the Light. || 7 || Day and night, he remains detached, and serves the Primal Lord. O Nanak, those who are imbued with the Lord's Lotus Feet, are content with the Naam, the Name of the Lord. || 8 || 19 || AASAA, FIRST MEHL: No matter how much one may describe the Lord, His limits still cannot be known. I am without any support; You, O Lord, are my only Support; You are my almighty power. || 1 || This is Nanak's prayer, that he may be adorned with the True Name. When self-conceit is eradicated, and understanding is obtained, one meets the Lord, through the Word of the Guru's Shabad. || 1|| Pause || Abandoning egotism and pride, one obtains contemplative understanding. When the mind surrenders to the Lord Master, He bestows the support of the Truth. || 2 || Day and night, remain content with the Naam, the Name of the Lord; that is the true service. No misfortune troubles one who follows the Command of the Lord's Will. || 3 || One who follows the Command of the Lord's Will is taken into the Lord's Treasury. The counterfeit find no place there; they are mixed with the false ones. || 4 || Forever and ever, the genuine coins are treasured; with them, the true merchandise is purchased. The false ones are not seen in the Lord's Treasury; they are seized and cast into the fire again. || 5 || Those who understand their own souls, are themselves the Supreme Soul. The One Lord is the tree of ambrosial nectar, which bears the ambrosial fruit. || 6 || Those who taste the ambrosial fruit remain satisfied with Truth. They have no doubt or sense of separation — their tongues taste the divine taste. || 7 || By His Command, and through your past actions, you came into the world; walk forever according to His Will. Please, grant virtue to Nanak, the virtueless one; bless him with the glorious greatness of the Truth. || 8 || 20 || AASAA, FIRST MEHL: One whose mind is attuned to the Lord's Name speaks the truth.

What would the people lose, if I became pleasing to You, O Lord? || 1 || As long as there is the breath of life, meditate on the True Lord. You shall receive the profit of singing the Glorious Praises of the Lord, and find peace. || 1 || Pause || True is Your Service; bless me with it, O Merciful Lord. I live by praising You; You are my Anchor and Support. || 2 || I am Your servant, the gate-keeper at Your Gate; You alone know my pain. How wonderful is Your devotional worship! It removes all pains. || 3 || The Gurmukhs know that by chanting the Naam, they shall dwell in His Court, in His Presence. True and acceptable is that time, when one recognizes the Word of the Shabad. || 4 || Those who practice Truth, contentment and love, obtain the supplies of the Lord's Name. So banish corruption from your mind, and the True One will grant you Truth. || 5 || The True Lord inspires true love in the truthful. He Himself administers justice, as it pleases His Will. || 6 || True is the gift of the True, Compassionate Lord. Day and night, I serve the One whose Name is priceless. || 7 || You are so sublime, and I am so lowly, but I am called Your slave. Please, shower Nanak with Your Glance of Grace, that he, the separated one, may merge with You again, O Lord. || 8 || 21 || AASAA, FIRST MEHL: How can coming and going, the cycle of reincarnation be ended? And how can one meet the Lord? The pain of birth and death is so great, in constant skepticism and duality. || 1 || Without the Name, what is life? Cleverness is detestable and cursed. One who does not serve the Holy True Guru, is not pleased by devotion to the Lord. || 1 || Pause || Coming and going is ended only when one finds the True Guru. He gives the wealth and capital of the Lord's Name, and false doubt is destroyed. || 2 || Joining the humble Saintly beings, let us sing the blessed, blessed Praises of the Lord. The Primal Lord, the Infinite, is obtained by the Gurmukh. || 3 || The drama of the world is staged like the show of a buffoon. For an instant, for a moment, the show is seen, but it disappears in no time at all. || 4 || The game of chance is played on the board of egotism, with the pieces of falsehood and ego. The whole world loses; he alone wins, who reflects upon the Word of the Guru's Shabad. || 5 || As is the cane in the hand of the blind man, so is the Lord's Name for me. The Lord's Name is my Support, night and day and morning. || 6 || As You keep me, Lord, I live; the Lord's Name is my only Support. It is my only comfort in the end; the gate of salvation is found by His humble servants. || 7 || The pain of birth and death is removed, by chanting and meditating on the Naam, the Name of the Lord. O Nanak, one who does not forget the Naam, is saved by the Perfect Guru. || 8 || 22 ||

AASAA, THIRD MEHL, ASHTAPADEES, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Shaastras, the Vedas and the Simritees are contained in the ocean of Your Name; the River Ganges is held in Your Feet. The intellect can understand the world of the three modes, but You, O Primal Lord, are totally astounding. || 1 || Servant Nanak meditates on His Feet, and chants the Ambrosial Word of His Bani. || 1 || Pause || Three hundred thirty million gods are Your servants.

You bestow wealth, and the supernatural powers of the Siddhas; You are the Support of the breath of life. His beauteous forms cannot be comprehended; what can anyone accomplish by discussing and debating? || 2 || Throughout the ages, You are the three qualities, and the four sources of creation. If You show Your Mercy, then one obtains the supreme status, and speaks the Unspoken Speech. || 3 || You are the Creator; all are created by You. What can any mortal being do? He alone, upon whom You shower Your Grace, is absorbed into the Truth. || 4 || Everyone who comes and goes chants Your Name. When it is pleasing to Your Will, then the Gurmukh understands. Otherwise, the self-willed manmukhs wander in ignorance. || 5 || You gave the four Vedas to Brahma, for him to read and read continually, and reflect upon. The wretched one does not understand His Command, and is reincarnated into heaven and hell. || 6 || In each and every age, He creates the kings, who are sung of as His Incarnations. Even they have not found His limits; what can I speak of and contemplate? || 7 || You are True, and all that You do is True. If You bless me with the Truth, I will speak on it. One whom You inspire to understand the Truth, is easily absorbed into the Naam. || 8 || 1 || 23 || AASAA, THIRD MEHL: The True Guru has dispelled my doubts. He has enshrined the Immaculate Name of the Lord within my mind. Focusing on the Word of the Shabad, I have obtained lasting peace. || 1 || Listen, O my mind, to the essence of spiritual wisdom. The Great Giver knows our condition completely; the Gurmukh obtains the treasure of the Naam, the Name of the Lord. || 1 || Pause || The great glory of meeting the True Guru is that it has quenched the fire of possessiveness and desire; imbued with peace and poise, I sing the Glorious Praises of the Lord. || 2 || Without the Perfect Guru, no one knows the Lord. Attached to Maya, they are engrossed in duality. The Gurmukh receives the Naam, and the Bani of the Lord's Word. || 3 || Service to the Guru is the most excellent and sublime penance of penances. The Dear Lord dwells in the mind, and all suffering departs. Then, at the Gate of the True Lord, one appears truthful. || 4 || Serving the Guru, one comes to know the three worlds. Understanding his own self, he obtains the Lord. Through the True Word of His Bani, we enter the Mansion of His Presence. || 5 || Serving the Guru, all of one's generations are saved. Keep the Immaculate Naam enshrined within your heart. In the Court of the True Lord, you shall be adorned with True Glory. || 6 || How very fortunate are they, who are committed to the Guru's service. Night and day, they are engaged in devotional worship; the True Name is implanted within them. Through the Naam, all of one's generations are saved. || 7 || Nanak chants the true thought. Keep the Name of the Lord enshrined within your heart. Imbued with devotion to the Lord, the gate of salvation is found. || 8 || 2 || 24 || AASAA, THIRD MEHL: Everyone lives, hoping in hope. Understanding His Command, one becomes free of desire. So many are asleep in hope. He alone wakes up, whom the Lord awakens. || 1 || The True Guru has led me to understand the Naam, the Name of the Lord; without the Naam, hunger does not go away.

Through the Naam, the fire of desire is extinguished; the Naam is obtained by His Will. || 1 || Pause || In the Dark Age of Kali Yuga, realize the Word of the Shabad. By this devotional worship, egotism is eliminated. Serving the True Guru, one becomes approved. So know the One, who created hope and desire. || 2 || What shall we offer to one who proclaims the Word of the Shabad? By His Grace, the Naam is enshrined within our minds. Offer your head, and shed your self-conceit. One who understands the Lord's Command finds lasting peace. || 3 || He Himself does, and causes others to do. He Himself enshrines His Name in the mind of the Gurmukh. He Himself misleads us, and He Himself puts us back on the Path. Through the True Word of the Shabad, we merge into the True Lord. || 4 || True is the Shabad, and True is the Word of the Lord's Bani. In each and every age, the Gurmukhs speak it and chant it. The self-willed manmukhs are deluded by doubt and attachment. Without the Name, everyone wanders around insane. || 5 || Throughout the three worlds, is the one Maya. The fool reads and reads, but holds tight to duality. He performs all sorts of rituals, but still suffers terrible pain. Serving the True Guru, eternal peace is obtained. || 6 || Reflective meditation upon the Shabad is such sweet nectar. Night and day, one enjoys it, subduing his ego. When the Lord showers His Mercy, we enjoy celestial bliss. Imbued with the Naam, love the True Lord forever. || 7 || Meditate on the Lord, and read and reflect upon the Guru's Shabad. Meditate on the Lord, and be imbued with fear and love of the True One. O Nanak, enshrine the Naam within your heart, through the Guru's Teachings. || 8 || 3 || 25 ||

One Universal Creator God. By the Grace of the True Guru:

Raag Aasaa, Third Mehl, Ashtapadees, Eighth House, Kaafee:

Peace emanates from the Guru; He puts out the fire of desire. The Naam, the Name of the Lord, is obtained from the Guru; it is the greatest greatness. || 1 || Keep the One Name in your consciousness, O my Siblings of Destiny. Seeing the world on fire, I have hurried to the Lord's Sanctuary. || 1 || Pause || Spiritual wisdom emanates from the Guru; reflect upon the supreme essence of reality. Through the Guru, the Lord's Mansion and His Court are attained; His devotional worship is overflowing with treasures. || 2 || The Gurmukh meditates on the Naam; he achieves reflective meditation and understanding. The Gurmukh is the Lord's devotee, immersed in His Praises; the Infinite Word of the Shabad dwells within him. || 3 || Happiness emanates from the Gurmukh; he never suffers pain. The Gurmukh conquers his ego, and his mind is immaculately pure. || 4 || Meeting the True Guru, self-conceit is removed, and understanding of the three worlds is obtained. The Immaculate Divine Light is pervading and permeating everywhere; one's light merges into the Light. || 5 || The Perfect Guru instructs, and one's intellect becomes sublime. A cooling and soothing peace comes within, and through the Naam, peace is obtained. || 6 || One meets the Perfect True Guru only when the Lord bestows His Glance of Grace. All sins and vices are eradicated, and one shall never again suffer pain or distress.

|| 7 || Glory is in His Hands; He bestows His Name, and attaches us to it. O Nanak, the treasure of the Naam abides within the mind, and glory is obtained. || 8 || 4 || 26 || AASAA, THIRD MEHL: Listen, O mortal: enshrine His Name within your mind; He shall come to meet with you, O my Sibling of Destiny. Night and day, center your consciousness on true devotional worship of the True Lord. || 1 || Meditate on the One Naam, and you shall find peace, O my Siblings of Destiny. Eradicate egotism and duality, and your glory shall be glorious. || 1 || Pause || The angels, humans and silent sages long for this devotional worship, but without the True Guru, it cannot be attained. The Pandits, the religious scholars, and the astrologers read their books, but they do not understand. || 2 || He Himself keeps all in His Hand; nothing else can be said. Whatever He gives, is received. The Guru has imparted this understanding to me. || 3 || All beings and creatures are His; He belongs to all. So who can we call bad, since there is no other? || 4 || The Command of the One Lord is pervading throughout; duty to the One Lord is upon the heads of all. He Himself has led them astray, and placed greed and corruption within their hearts. || 5 || He has sanctified those few Gurmukhs who understand Him, and reflect upon Him. He grants devotional worship to them, and within them is the treasure. || 6 || The spiritual teachers know nothing but the Truth; they obtain true understanding. They are led astray by Him, but they do not go astray, because they know the True Lord. || 7 || Within the homes of their bodies, the five passions are pervading, but here, the five are well-behaved. O Nanak, without the True Guru, they are not overcome; through the Naam, the ego is conquered. || 8 || 5 || 27 || AASAA, THIRD MEHL: Everything is within the home of your own self; there is nothing beyond it. By Guru's Grace, it is obtained, and the doors of the inner heart are opened wide. || 1 || From the True Guru, the Lord's Name is obtained, O Siblings of Destiny. The treasure of the Naam is within; the Perfect True Guru has shown this to me. || 1 || Pause || One who is a buyer of the Lord's Name, finds it, and obtains the jewel of contemplation. He opens the doors deep within, and through the Eyes of Divine Vision, beholds the treasure of liberation. || 2 || There are so many mansions within the body; the soul dwells within them. He obtains the fruits of his mind's desires, and he shall not have to go through reincarnation again. || 3 || The appraisers cherish the commodity of the Name; they obtain understanding from the Guru. The wealth of the Naam is priceless; how few are the Gurmukhs who obtain it. || 4 || Searching outwardly, what can anyone find? The commodity is deep within the home of the self, O Siblings of Destiny. The entire world is wandering around, deluded by doubt; the self-willed manmukhs lose their honor. || 5 || The false one leaves his own hearth and home, and goes out to another's home. Like a thief, he is caught, and without the Naam, he is beaten and struck down. || 6 || Those who know their own home, are happy, O Siblings of Destiny. They realize God within their own hearts, through the glorious greatness of the Guru. || 7 || He Himself gives gifts, and He Himself bestows understanding; unto whom can we complain? O Nanak, meditate on the Naam, the Name of the Lord, and you shall obtain glory in the True Court. || 8 || 6 || 28 ||

AASAA, THIRD MEHL: Those who recognize their own selves, enjoy the sweet flavor, O Siblings of Destiny. Those who drink in the sublime essence of the Lord are emancipated; they love the Truth. || 1 || The Beloved Lord is the purest of the pure; He comes to dwell in the pure mind. Praising the Lord, through the Guru's Teachings, one remains unaffected by corruption. || 1 || Pause || Without the Word of the Shabad, they do not understand themselves —they are totally blind, O Siblings of Destiny. Through the Guru's Teachings, the heart is illuminated, and in the end, only the Naam shall be your companion. || 2 || They are occupied with the Naam, and only the Naam; they deal only in the Naam. Deep within their hearts is the Naam; upon their lips is the Naam; they contemplate the Word of God, and the Naam. || 3 || They listen to the Naam, believe in the Naam, and through the Naam, they obtain glory. They praise the Naam, forever and ever, and through the Naam, they obtain the Mansion of the Lord's Presence. || 4 || Through the Naam, their hearts are illumined, and through the Naam, they obtain honor. Through the Naam, peace wells up; I seek the Sanctuary of the Naam. || 5 || Without the Naam, no one is accepted; the self-willed manmukhs lose their honor. In the City of Death, they are tied down and beaten, and they lose their lives in vain. || 6 || Those Gurmukhs who realize the Naam, all serve the Naam. So believe in the Naam, and only the Naam; through the Naam, glorious greatness is obtained. || 7 || He alone receives it, unto whom it is given. Through the Guru's Teachings, the Naam is realized. O Nanak, everything is under the influence of the Naam; by perfect good destiny, a few obtain it. || 8 || 7 || 29 || AASAA, THIRD MEHL: The deserted brides do not obtain the Mansion of their Husband's Presence, nor do they know His taste. They speak harsh words, and do not bow to Him; they are in love with another. || 1 || How can this mind come under control? By Guru's Grace, it is held in check; instructed in spiritual wisdom, it returns to its home. || 1 || Pause || He Himself adorns the happy soul-brides; they bear Him love and affection. They live in harmony with the Sweet Will of the True Guru, naturally adorned with the Naam. || 2 || They enjoy their Beloved forever, and their bed is decorated with Truth. They are fascinated with the Love of their Husband Lord; meeting their Beloved, they obtain peace. || 3 || Spiritual wisdom is the incomparable decoration of the happy soul-bride. She is so beautiful — she is the queen of all; she enjoys the love and affection of her Husband Lord. || 4 || The True Lord, the Unseen, the Infinite, has infused His Love among the happy soul-brides. They serve their True Guru, with true love and affection. || 5 || The happy soul-bride has adorned herself with the necklace of virtue. She applies the perfume of love to her body, and within her mind is the jewel of reflective meditation. || 6 || Those who are imbued with devotional worship are the most exalted. Their social standing and honor come from the Word of the Shabad. Without the Naam, all are low class, like maggots in manure. || 7 || Everyone proclaims, "Me, me!"; but without the Shabad, the ego does not depart. O Nanak, those who are imbued with the Naam lose their ego; they remain absorbed in the True Lord. || 8 || 8 || 30 || AASAA, THIRD MEHL: Those who are imbued with the True Lord are spotless and pure; their reputation is forever true.

Here, they are known in each and every home, and hereafter, they are famous throughout the ages. || 1 || O beauteous and joyful mind, imbue yourself with your true color. If you imbue yourself with the Beauteous Word of the Guru's Bani, then this color shall never fade away. || 1 || Pause || I am lowly, filthy, and totally egotistical; I am attached to the corruption of duality. But meeting with the Guru, the Philosopher's Stone, I am transformed into gold; I am blended with the Pure Light of the Infinite Lord. || 2 || Without the Guru, no one is imbued with the color of the Lord's Love; meeting with the Guru, this color is applied. Those who are imbued with the Fear, and the Love of the Guru, are absorbed in the Praise of the True Lord. || 3 || Without fear, the cloth is not dyed, and the mind is not rendered pure. Without fear, the performance of rituals is false, and one finds no place of rest. || 4 || Only those whom the Lord imbues, are so imbued; they join the Sat Sangat, the True Congregation. From the Perfect Guru, the Sat Sangat emanates, and one easily merges into the Love of the True One. || 5 || Without the Sangat, the Company of the Holy, all remain like beasts and animals. They do not know the One who created them; without the Name, all are thieves. || 6 || Some purchase merits and sell off their demerits; through the Guru, they obtain peace and poise. Serving the Guru, they obtain the Name, which comes to dwell deep within. || 7 || The One Lord is the Giver of all; He assigns tasks to each and every person. O Nanak, the Lord embellishes us with the Name; attached to the Word of the Shabad, we are merged into Him. || 8 || 9 || 31 || AASAA, THIRD MEHL: Everyone longs for the Name, but he alone receives it, unto whom the Lord shows His Mercy. Without the Name, there is only pain; he alone obtains peace, whose mind is filled with the Name. || 1 || You are infinite and merciful; I seek Your Sanctuary. From the Perfect Guru, the glorious greatness of the Naam is obtained. || 1 || Pause || Inwardly and outwardly, there is only the One Lord. He has created the world, with its many varieties. According to the Order of His Will, He makes us act. What else can we talk about, O Siblings of Destiny? || 2 || Knowledge and ignorance are all your making; You have control over these. Some, You forgive, and unite with Yourself; while others, the wicked, you strike down and drive out of Your Court. || 3 || Some, from the very beginning, are pure and pious; You attach them to Your Name. Serving the Guru, peace wells up; through the True Word of the Shabad, one comes to understand. || 4 || Some are crooked, filthy and vicious; the Lord Himself has led them astray from the Name. They have no intuition, no understanding and no self-discipline; they wander around delirious. || 5 || He grants faith to those whom He has blessed with His Glance of Grace. This mind finds truth, contentment and self-discipline, hearing the Immaculate Word of the Shabad. || 6 || By reading books, one cannot reach Him; by speaking and talking, His limits cannot be found. Through the Guru, His value is found; through the True Word of the Shabad, understanding is obtained. || 7 || So reform this mind and body, by contemplating the Word of the Guru's Shabad. O Nanak, within this body is the treasure of the Naam, the Name of the Lord; it is found through the Love of the Infinite Guru. || 8 || 10 || 32 || AASAA, THIRD MEHL: The happy soul-brides are imbued with Truth; they are adorned with the Word of the Guru's Shabad.

They find their Husband Lord within their own home, contemplating the True Word of the Shabad. || 1 || Through merits, their demerits are forgiven, and they embrace love for the Lord. The soul-bride then obtains the Lord as her Husband; meeting the Guru, this union comes about. || 1 || Pause || Some do not know the Presence of their Husband Lord; they are deluded by duality and doubt. How can the forsaken brides meet Him? Their life night passes in pain. || 2 || Those whose minds are filled with the True Lord, perform truthful actions. Night and day, they serve the Lord with poise, and are absorbed in the True Lord. || 3 || The forsaken brides wander around, deluded by doubt; telling lies, they eat poison. They do not know their Husband Lord, and upon their deserted bed, they suffer in misery. || 4 || The True Lord is the One and only; do not be deluded by doubt, O my mind. Consult with the Guru, serve the True Lord, and enshrine the Immaculate Truth within your mind. || 5 || The happy soul-bride always finds her Husband Lord; she banishes egotism and self-conceit. She remains attached to her Husband Lord, night and day, and she finds peace upon His Bed of Truth. || 6 || Those who shouted, "Mine, mine!" have departed, without obtaining anything. The separated one does not obtain the Mansion of the Lord's Presence, and departs, repenting in the end. || 7 || That Husband Lord of mine is the One and only; I am in love with the One alone. O Nanak, if the soul-bride longs for peace, she should enshrine the Lord's Name within her mind. || 8 || 11 || 33 || AASAA, THIRD MEHL: Those whom the Lord has caused to drink in the Ambrosial Nectar, naturally, intuitively, enjoy the sublime essence. The True Lord is care-free; he does not have even an iota of greed. || 1 || The True Ambrosial Nectar rains down, and trickles into the mouths of the Gurmukhs. Their minds are forever rejuvenated, and they naturally, intuitively, sing the Glorious Praises of the Lord. || 1 || Pause || The self-willed manmukhs are forever forsaken brides; they cry out and bewail at the Lord's Gate. Those who do not enjoy the sublime taste of their Husband Lord, act according to their pre-ordained destiny. || 2 || The Gurmukh plants the seed of the True Name, and it sprouts. He deals in the True Name alone. Those whom the Lord has attached to this profitable venture, are granted the treasure of devotional worship. || 3 || The Gurmukh is forever the true, happy soul-bride; she adorns herself with the fear of God and devotion to Him. Night and day, she enjoys her Husband Lord; she keeps Truth enshrined within her heart. || 4 || I am a sacrifice to those who have enjoyed their Husband Lord. They dwell forever with their Husband Lord; they eradicate self-conceit from within. || 5 || Their bodies and minds are cooled and soothed, and their faces are radiant, from the love and affection of their Husband Lord. They enjoy their Husband Lord upon His cozy bed, having conquered their ego and desire. || 6 || Granting His Grace, He comes into our homes, through our infinite Love for the Guru. The happy soul-bride obtains the One Lord as her Husband. || 7 || All of her sins are forgiven; the Uniter unites her with Himself. O Nanak, chant such chants, that hearing them, He may enshrine love for you. || 8 || 12 || 34 || AASAA, THIRD MEHL: Merit is obtained from the True Guru, when God causes us to meet Him.

Meditating on the Naam, the Name of the Lord, with intuitive ease and poise, spiritual wisdom is revealed. || 1 || O my mind, do not think of the Lord as being far away; behold Him ever close at hand. He is always listening, and always watching over us; the Word of His Shabad is all-pervading everywhere. || 1 || Pause || The Gurmukhs understand their own selves; they meditate single-mindedly on the Lord. They enjoy their Husband Lord continually; through the True Name, they find peace. || 2 || O my mind, no one belongs to you; contemplate the Shabad, and see this. So run to the Lord's Sanctuary, and find the gate of salvation. || 3 || Listen to the Shabad, and understand the Shabad, and lovingly focus your consciousness on the True One. Through the Shabad, conquer your ego, and in the True Mansion of the Lord's Presence, you shall find peace. || 4 || In this age, the Naam, the Name of the Lord, is glory; without the Name, there is no glory. The glory of this Maya lasts for only a few days; it disappears in an instant. || 5 || Those who forget the Naam are already dead, and they continue dying. They do not enjoy the sublime essence of the Lord's taste; they sink into the manure. || 6 || Some are forgiven by the Lord; He unites them with Himself, and keeps them attached to the Naam, night and day. They practice Truth, and abide in Truth; being truthful, they merge into Truth. || 7 || Without the Shabad, the world does not hear, and does not see; deaf and blind, it wanders around. Without the Naam, it obtains only misery; the Naam is received only by His Will. || 8 || Those persons who link their consciousness with the Word of His Bani, are immaculately pure, and approved by the Lord. O Nanak, they never forget the Naam, and in the Court of the Lord, they are known as true. || 9 || 13 || 35 || AASAA, THIRD MEHL: Through the Word of the Shabad, the devotees are known; their words are true. They eradicate ego from within themselves; they surrender to the Naam, the Name of the Lord, and meet with the True One. || 1 || Through the Name of the Lord, Har, Har, His humble servants obtain honor. How blessed is their coming into the world! Everyone adores them. || 1 || Pause || Ego, self-centeredness, excessive anger and pride are the lot of mankind. If one dies in the Word of the Shabad, then he is rid of this, and his light is merged into the Light of the Lord God. || 2 || Meeting with the Perfect True Guru, my life has been blessed. I have obtained the nine treasures of the Naam, and my storehouse is inexhaustible, filled to overflowing. || 3 || Those who love the Naam come as dealers in the merchandise of the Naam. Those who become Gurmukh obtain this wealth; deep within, they contemplate the Shabad. || 4 || The egotistical, self-willed manmukhs do not appreciate the value of devotional worship. The Primal Lord Himself has beguiled them; they lose their lives in the gamble. || 5 || Without loving affection, devotional worship is not possible, and the body cannot be at peace. The wealth of love is obtained from the Guru; through devotion, the mind becomes steady. || 6 || He alone performs devotional worship, whom the Lord so blesses; he contemplates the Word of the Guru's Shabad. The One Name abides in his heart, and he conquers his ego and duality. || 7 || The One Name is the social status and honor of the devotees; the Lord Himself adorns them. They remain forever in the Protection of His Sanctuary.

As it pleases His Will, He arranges their affairs. || 8 || The worship of the Lord is unique — it is known only by reflecting upon the Guru. O Nanak, one whose mind is filled with the Naam, through the Lord's Fear and devotion, is embellished with the Naam. || 9 || 14 || 36 || AASAA, THIRD MEHL: He wanders around, engrossed in other pleasures, but without the Naam, he suffers in pain. He does not meet the True Guru, the Primal Being, who imparts true understanding. || 1 || O my insane mind, drink in the sublime essence of the Lord, and savor its taste. Attached to other pleasures, you wander around, and your life wastes away uselessly. || 1 || Pause || In this age, the Gurmukhs are pure; they remain absorbed in the love of the True Name. Without the destiny of good karma, nothing can be obtained; what can we say or do? || 2 || He understands his own self, and dies in the Word of the Shabad; he banishes corruption from his mind. He hurries to the Guru's Sanctuary, and is forgiven by the Forgiving Lord. || 3 || Without the Name, peace is not obtained, and pain does not depart from within. This world is engrossed in attachment to Maya; it has gone astray in duality and doubt. || 4 || The forsaken soul-brides do not know the value of their Husband Lord; how can they decorate themselves? Night and day, they continually burn, and they do not enjoy the Bed of their Husband Lord. || 5 || The happy soul-brides obtain the Mansion of His Presence, eradicating their self-conceit from within. They decorate themselves with the Word of the Guru's Shabad, and their Husband Lord unites them with Himself. || 6 || He has forgotten death, in the darkness of attachment to Maya. The self-willed manmukhs die again and again, and are reborn; they die again, and are miserable at the Gate of Death. || 7 || They alone are united, whom the Lord unites with Himself; they contemplate the Word of the Guru's Shabad. O Nanak, they are absorbed in the Naam; their faces are radiant, in that True Court. || 8 || 22 || 15 || 37 ||

AASAA, FIFTH MEHL, ASHTAPADEES, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When the five virtues were reconciled, and the five passions were estranged, I enshrined the five within myself, and cast out the other five. || 1 || In this way, the village of my body became inhabited, O my Siblings of Destiny. Vice departed, and the Guru's spiritual wisdom was implanted within me. || 1 || Pause || The fence of true Dharmic religion has been built around it. The spiritual wisdom and reflective meditation of the Guru has become its strong gate. || 2 || So plant the seed of the Naam, the Name of the Lord, O friends, O Siblings of Destiny. Deal only in the constant service of the Guru. || 3 || With intuitive peace and happiness, all the shops are filled. The Banker and the dealers dwell in the same place. || 4 || There is no tax on non-believers, nor any fines or taxes at death. The True Guru has set the Seal of the Primal Lord upon these goods. || 5 || So load the merchandise of the Naam, and set sail with your cargo. Earn your profit, as Gurmukh, and you shall return to your own home. || 6 || The True Guru is the Banker, and His Sikhs are the traders. Their merchandise is the Naam, and meditation on the True Lord is their account. || 7 || One who serves the True Guru dwells in this house. O Nanak, the Divine City is eternal. || 8 || 1 ||

AASAAVAREE, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My mind is in love with the Lord. In the Saadh Sangat, the Company of the Holy, I meditate on the Lord, Har, Har; my lifestyle is pure and true. || 1 || Pause || I have such a great thirst for the Blessed Vision of His Darshan; I think of him in so many ways. So be Merciful, O Supreme Lord; shower Your Mercy upon me, O Lord, Destroyer of pride. || 1 || My stranger soul has come to join the Saadh Sangat. That commodity, which I longed for, I have found in the Love of the Naam, the Name of the Lord. || 2 || There are so many pleasures and delights of Maya, but they pass away in an instant. Your devotees are imbued with Your Name; they enjoy peace everywhere. || 3 || The entire world is seen to be passing away; only the Lord's Name is lasting and stable. So make friends with the Holy Saints, so that you may obtain a lasting place of rest. || 4 || Friends, acquaintances, children and relatives — none of these shall be your companion. The Lord's Name alone shall go with you; God is the Master of the meek. || 5 || The Lord's Lotus Feet are the Boat; attached to Them, you shall cross over the world-ocean. Meeting with the Perfect True Guru, I embrace True Love for God. || 6 || The prayer of Your Holy Saints is, "May I never forget You, for even one breath or morsel of food." Whatever is pleasing to Your Will is good; by Your Sweet Will, my affairs are adjusted. || 7 || I have met my Beloved, the Ocean of Peace, and Supreme Bliss has welled up within me. Says Nanak, all my pains have been eradicated, meeting with God, the Lord of Supreme Bliss. || 8 || 1 || 2 ||

AASAA, FIFTH MEHL, BIRHARRAY ~ SONGS OF SEPARATION,

TO BE SUNG IN THE TUNE OF THE CHHANTS. FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Remember the Supreme Lord God, O Beloved, and make yourself a sacrifice to the Blessed Vision of His Darshan. || 1 || Remembering Him, sorrows are forgotten, O Beloved; how can one forsake Him? || 2 || I would sell this body to the Saint, O Beloved, if he would lead me to my Dear Lord. || 3 || The pleasures and adornments of corruption are insipid and useless; I have forsaken and abandoned them, O my Mother. || 4 || Lust, anger and greed left me, O Beloved, when I fell at the Feet of the True Guru. || 5 || Those humble beings who are imbued with the Lord, O Beloved, do not go anywhere else. || 6 || Those who have tasted the Lord's sublime essence, O Beloved, remain satisfied and satiated. || 7 || One who grasps the Hem of the Gown of the Holy Saint, O Nanak, crosses over the terrible world-ocean. || 8 || 1 || 3 || The pains of birth and death are removed, O Beloved, when the mortal meets with the Lord, the King. || 1 || God is so Beautiful, so Refined, so Wise — He is my very life! Reveal to me Your Darshan! || 2 || Those beings who are separated from You, O Beloved, are born only to die; they eat the poison of corruption. || 3 || He alone meets You, whom You cause to meet, O Beloved; I fall at his feet. || 4 || That happiness which one receives by beholding Your Darshan, O Beloved, cannot be described in words. || 5 ||

True Love cannot be broken, O Beloved; throughout the ages, it remains. || 6 || Whatever pleases You is good, O Beloved; Your Will is Eternal. || 7 || Nanak, those who are imbued with the Love of the All-Pervading Lord, O Beloved, remain intoxicated with His Love, in natural ease. || 8 || 2 || You know all about my condition, O Beloved; who can I speak to about it? || 1 || You are the Giver of all beings; they eat and wear what You give them. || 2 || Pleasure and pain come by Your Will, O Beloved; they do not come from any other. || 3 || Whatever You cause me to do, that I do, O Beloved; I cannot do anything else. || 4 || All my days and nights are blessed, O Beloved, when I chant and meditate on the Lord's Name. || 5 || He does the deeds, O Beloved, which are pre-ordained, and inscribed upon his forehead. || 6 || The One is Himself prevailing everywhere, O Beloved; He is pervading in each and every heart. || 7 || Lift me up out of the deep pit of the world, O Beloved; Nanak has taken to Your Sanctuary. || 8 || 3 || 1 || 3 ||

One Universal Creator God. By the Grace of the True Guru:

Raag Aasaa, First Mehl, Patee Likhee ~ The Poem of the Alphabet:

Sassa: He who created the world, is the One Lord and Master of all. Those whose consciousness remains committed to His Service — blessed is their birth and their coming into the world. || 1 || O mind, why forget Him? You foolish mind! When your account is adjusted, O brother, only then shall you be judged wise. || 1 || Pause || Eeree: The Primal Lord is the Giver; He alone is True. No accounting is due from the Gurmukh who understands the Lord through these letters. || 2 || Ooraa: Sing the Praises of the One whose limit cannot be found. Those who perform service and practice truth, obtain the fruits of their rewards. || 3 || Nganga: One who understands spiritual wisdom becomes a Pandit, a religious scholar. One who recognizes the One Lord among all beings does not talk of ego. || 4 || Kakka: When the hair grows grey, then it shines without shampoo. The hunters of the King of Death come, and bind him in the chains of Maya. || 5 || Khakha: The Creator is the King of the world; He enslaves by giving nourishment. By His Binding, all the world is bound; no other Command prevails. || 6 || Gagga: One who renounces the singing of the songs of the Lord of the Universe, becomes arrogant in his speech. One who has shaped the pots, and made the world the kiln, decides when to put them in it. || 7 || Ghagha: The servant who performs service, remains attached to the Word of the Guru's Shabad. One who recognizes bad and good as one and the same — in this way he is absorbed into the Lord and Master. || 8 || Chacha: He created the four Vedas, the four sources of creation, and the four ages — through each and every age, He Himself has been the Yogi, the enjoyer, the Pandit and the scholar.

|| 9 || Chhachha: Ignorance exists within everyone; doubt is Your doing, O Lord. Having created doubt, You Yourself cause them to wander in delusion; t_hose whom You bless with Your Mercy meet with the Guru. || 10 || Jajja: That humble being who begs for wisdom has wandered begging through 8.4 million incarnations. The One Lord takes away, and the One Lord gives; I have not heard of any other. || 11 || Jhajha: O mortal being, why are you dying of anxiety? Whatever the Lord is to give, He shall keep on giving. He gives, and gives, and watches over us; according to the Orders which He issues, His beings receive nourishment. || 12 || Nyanya: When the Lord bestows His Glance of Grace, then I do not behold any other. The One Lord is totally pervading everywhere; the One Lord abides within the mind. || 13 || Tatta: Why do you practice hypocrisy, O mortal? In a moment, in an instant, you shall have to get up and depart. Don't lose your life in the gamble — hurry to the Lord's Sanctuary. || 14 || T'hat'ha: Peace pervades within those who link their consciousness to the Lord's Lotus Feet. Those humble beings, whose consciousness is so linked, are saved; by Your Grace, they obtain peace. || 15 || Dadda: Why do you make such ostentatious shows, O mortal? Whatever exists, shall all pass away. So serve Him, who is contained and pervading among everyone, and you shall obtain peace. || 16 || Dhadha: He Himself establishes and disestablishes; as it pleases His Will, so does He act. Having created the creation, He watches over it; He issues His Commands, and emancipates those, upon whom He casts His Glance of Grace. || 17 || Nanna: One whose heart is filled with the Lord, sings His Glorious Praises. One whom the Creator Lord unites with Himself, is not consigned to reincarnation. || 18 || Tatta: The terrible world-ocean is so very deep; its limits cannot be found. I do not have a boat, or even a raft; I am drowning — save me, O Savior King! || 19 || T'hat'ha: In all places and interspaces, He is; everything which exists, is by His doing. What is doubt? What is called Maya? Whatever pleases Him is good. || 20 || Dadda: Do not blame anyone else; blame instead your own actions. Whatever I did, for that I have suffered; I do not blame anyone else. || 21 || Dhadha: His power established and upholds the earth; the Lord has imparted His color to everything. His gifts are received by everyone; all act according to His Command. || 22 || Nanna: The Husband Lord enjoys eternal pleasures, but He is not seen or understood. I am called the happy soul-bride, O sister, but my Husband Lord has never met me. || 23 || Pappa: The Supreme King, the Transcendent Lord, created the world, and watches over it. He sees and understands, and knows everything; inwardly and outwardly, he is fully pervading. || 24 || Faffa: The whole world is caught in the noose of Death, and all are bound by its chains. By Guru's Grace, they alone are saved, who hurry to enter the Lord's Sanctuary. || 25 || Babba: He set out to play the game, on the chess-board of the four ages.

He made all beings and creatures his chessmen, and He Himself threw the dice. || 26 || Bhabha: Those who search, find the fruits of their rewards; by Guru's Grace, they live in the Fear of God. The self-willed manmukhs wander around, and they do not remember the Lord; the fools are consigned to the cycle of 8.4 million incarnations. || 27 || Mamma: In emotional attachment, he dies; he only thinks of the Lord, the Love of Nectar, when he dies. As long as the body is alive, he reads other things, and forgets the letter 'm', which stands for marnaa — death. || 28 || Yaya: He is never reincarnated again, if he recognizes the True Lord. The Gurmukh speaks, the Gurmukh understands, and the Gurmukh knows only the One Lord. || 29 || Rarra: The Lord is contained among all; He created all beings. Having created His beings, He has put them all to work; they alone remember the Naam, upon whom He bestows His Grace. || 30 || Lalla: He has assigned people to their tasks, and made the love of Maya seem sweet to them. We eat and drink; we should endure equally whatever occurs, by His Will, by His Command. || 31 || Wawa: The all-pervading Transcendent Lord beholds the world; He created the form it wears. He beholds, tastes, and knows everything; He is pervading and permeating inwardly and outwardly. || 32 || Rarra: Why do you quarrel, O mortal? Meditate on the Imperishable Lord, and be absorbed into the True One. Become a sacrifice to Him. || 33 || Haha: There is no other Giver than Him; having created the creatures, He gives them nourishment. Meditate on the Lord's Name, be absorbed into the Lord's Name, and night and day, reap the Profit of the Lord's Name. || 34 || Airaa: He Himself created the world; whatever He has to do, He continues to do. He acts, and causes others to act, and He knows everything; so says Nanak, the poet. || 35 || 1 ||

RAAG AASAA, THIRD MEHL, PATEE — THE ALPHABET:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Ayo, Angai: The whole world which was created — Kaahkai, Ghangai: It shall pass away. Reeree, Laalee: People commit sins, and falling into vice, forget virtue. || 1 || O mortal, why have you studied such an account, which shall call you to answer for payment? || 1 || Pause || Sidhan, Ngaayiyai: You do not remember the Lord. Nanna: You do not take the Lord's Name. Chhachha: You are wearing away, every night and day; you fool, how will you find release? You are held in the grip of death. || 2 || Babba: You do not understand, you fool; deluded by doubt, you are wasting your life. Without justification, you call yourself a teacher; thus you take on the loads of others. || 3 || Jajja: You have been robbed of your Light, you fool; in the end, you shall have to depart, and you shall regret and repent. You have not remembered the One Word of the Shabad, and so you shall have to enter the womb over and over again. || 4 || Read that which is written on your forehead, O Pandit, and do not teach wickedness to others.

First, the teacher is tied down, and then, the noose is placed around the pupil's neck. || 5 || Sassa: You have lost your self-discipline, you fool, and you have accepted an offering under false pretenses. The daughter of the alms-giver is just like your own; by accepting this payment for performing the wedding ceremony, you have cursed your own life. || 6 || Mamma: You have been cheated out your intellect, you fool, and you are afflicted with the great disease of ego. Within your innermost self, you do not recognize God, and you compromise yourself for the sake of Maya. || 7 || Kakka: You wander around in sexual desire and anger, you fool; attached to possessiveness, you have forgotten the Lord. You read, and reflect, and proclaim out loud, but without understanding, you are drowned to death. || 8 || Tatta: In anger, you are burnt, you fool. T'hat'ha: That place where you live, is cursed. Ghagha: You go begging from door to door, you fool. Dadda: But still, you do not receive the gift. || 9 || Pappa: You shall not be able to swim across, you fool, since you are engrossed in worldly affairs. The True Lord Himself has ruined you, you fool; this is the destiny written on your forehead. || 10 || Bhabha: You have drowned in the terrifying world-ocean, you fool, and you have become engrossed in Maya. One who comes to know the One Lord, by Guru's Grace, is carried across in an instant. || 11 || Wawa: Your turn has come, you fool, but you have forgotten the Lord of Light. This opportunity shall not come again, you fool; you shall fall under the power of the Messenger of Death. || 12 || Jhajha: You shall never have to regret and repent, you fool, if you listen to the Teachings of the True Guru, for even an instant. Without the True Guru, there is no Guru at all; one who is without a Guru has a bad reputation. || 13 || Dhadha: Restrain your wandering mind, you fool; deep within you the treasure is to be found. When one becomes Gurmukh, then he drinks in the sublime essence of the Lord; throughout the ages, he continues to drink it in. || 14 || Gagga: Keep the Lord of the Universe in your mind, you fool; by mere words, no one has ever attained Him. Enshrine the Guru's feet within your heart, you fool, and all your past sins shall be forgiven. || 15 || Haha: Understand the Lord's Sermon, you fool; only then shall you attain eternal peace. The more the self-willed manmukhs read, the more pain they suffer. Without the True Guru, liberation is not obtained. || 16 || Rarra: Center your consciousness on the Lord, you fool; abide with those whose hearts are filled with the Lord. By Guru's Grace, those who recognize the Lord, understand the absolute Lord. || 17 || Your limits cannot be known; the indescribable Lord cannot be described. O Nanak, whose who have met the True Guru, have their accounts settled. || 18 || 2 ||

RAAG AASAA, FIRST MEHL, CHHANT, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O beautiful young bride, my Beloved Lord is very playful. When the bride enshrines great love for her Husband Lord, He becomes merciful, and loves her in return.

The soul-bride meets her Husband Lord, when the Lord Master Himself showers His favor upon her. Her bed is decorated in the company of her Beloved, and her seven pools are filled with ambrosial nectar. Be kind and compassionate to me, O Merciful True Lord, that I may obtain the Word of the Shabad, and sing Your Glorious Praises. O Nanak, gazing upon her Husband Lord, the soul-bride is delighted, and her mind is filled with joy. || 1 || O bride of natural beauty, offer your loving prayers to the Lord. The Lord is pleasing to my mind and body; I am intoxicated in my Lord God's Company. Imbued with the Love of God, I pray to the Lord, and through the Lord's Name, I abide in peace. If you recognize His Glorious Virtues, then you shall come to know God; thus virtue shall dwell in you, and sin shall run away. Without You, I cannot survive, even for an instant; by merely talking and listening about You, I am not satisfied. Nanak proclaims, "O Beloved, O Beloved!" His tongue and mind are drenched with the Lord's sublime essence. || 2 || O my companions and friends, my Husband Lord is the merchant. I have purchased the Lord's Name; its sweetness and value are unlimited. His value is invaluable; the Beloved dwells in His true home. If it is pleasing to God, then He blesses His bride. Some enjoy sweet pleasures with the Lord, while I stand crying at His door. The Creator, the Cause of causes, the All-powerful Lord Himself arranges our affairs. O Nanak, blessed is the soul-bride, upon whom He casts His Glance of Grace; she enshrines the Word of the Shabad in her heart. || 3 || In my home, the true songs of rejoicing resound; the Lord God, my Friend, has come to me. He enjoys me, and imbued with His Love, I have captivated His heart, and given mine to Him. I gave my mind, and obtained the Lord as my Husband; as it pleases His Will, He enjoys me. I have placed my body and mind before my Husband Lord, and through the Shabad, I have been blessed. Within the home of my own self, I have obtained the ambrosial fruit. He is not obtained by intellectual recitation or great cleverness; only by love does the mind obtain Him. O Nanak, the Lord Master is my Best Friend; I am not an ordinary person. || 4 || 1 || AASAA, FIRST MEHL: The unstruck melody of the sound current resounds with the vibrations of the celestial instruments. My mind, my mind is imbued with the Love of my Darling Beloved. Night and day, my detached mind remains absorbed in the Lord, and I obtain my home in the profound trance of the celestial void. The True Guru has revealed to me the Primal Lord, the Infinite, my Beloved, the Unseen. The Lord's posture and His seat are permanent; my mind is absorbed in reflective contemplation upon Him. O Nanak, the detached ones are imbued with His Name, the unstruck melody, and the celestial vibrations. || 1 || Tell me, how can I reach that unreachable, that unreachable city? By practicing truthfulness and self-restraint, by contemplating His Glorious Virtues, and living the Word of the Guru's Shabad. Practicing the True Word of the Shabad, one comes to the home of his own inner being, and obtains the treasure of virtue. He has no stems, roots, leaves or branches, but He is the Supreme Lord over the heads of all. Practicing intensive meditation, chanting and self-discipline, people have grown weary; stubbornly practicing these rituals, they still have not found Him. O Nanak, through spiritual wisdom, the Lord, the Life of the world, is met; the True Guru imparts this understanding. || 2 ||

The Guru is the ocean, the mountain of jewels, overflowing with jewels. Take your bath in the seven seas, O my mind, and become pure. One bathes in the water of purity when it is pleasing to God, and obtains the five virtues by reflective meditation. Renouncing sexual desire, anger, deceit and corruption, he enshrines the True Name in his heart. When the waves of ego, greed and avarice subside, he finds the Lord Master, Merciful to the meek. O Nanak, there is no place of pilgrimage comparable to the Guru; the True Guru is the Lord of the world. || 3 || I have searched the jungles and forests, and looked upon all the fields. You created the three worlds, the entire universe, everything. You created everything; You alone are permanent. Nothing is equal to You. You are the Giver — all are Your beggars; without You, who should we praise? You bestow Your gifts, even when we do not ask for them, O Great Giver; devotion to You is a treasure over-flowing. Without the Lord's Name, there is no liberation; so says Nanak, the meek. || 4 || 2 || AASAA, FIRST MEHL: My mind, my mind is attuned to the Love of my Beloved Lord. The True Lord Master, the Primal Being, the Infinite One, is the Support of the earth. He is unfathomable, unapproachable, infinite and incomparable. He is the Supreme Lord God, the Lord above all. He is the Lord, from the beginning, throughout the ages, now and forevermore; know that all else is false. If one does not appreciate the value of good deeds and Dharmic faith, how can one obtain clarity of consciousness and liberation? O Nanak, the Gurmukh realizes the Word of the Shabad; night and day, he meditates on the Naam, the Name of the Lord. || 1 || My mind, my mind has come to accept, that the Naam is our only Friend. Egotism, worldly attachment, and the lures of Maya shall not go with you. Mother, father, famliy, children, cleverness, property and spouses — none of these shall go with you. I have renounced Maya, the daughter of the ocean; reflecting upon reality, I have trampled it under my feet. The Primal Lord has revealed this wondrous show; wherever I look, there I see Him. O Nanak, I shall not forsake the Lord's devotional worship; in the natural course, what shall be, shall be. || 2 || My mind, my mind has become immaculately pure, contemplating the True Lord. I have dispelled my vices, and now I walk in the company of the virtuous. Discarding my vices, I do good deeds, and in the True Court, I am judged as true. My coming and going has come to an end; as Gurmukh, I reflect upon the nature of reality. O my Dear Friend, You are my all-knowing companion; grant me the glory of Your True Name. O Nanak, the jewel of the Naam has been revealed to me; such are the Teachings I have received from the Guru. || 3 || I have carefully applied the healing ointment to my eyes, and I am attuned to the Immaculate Lord. He is permeating my mind and body, the Life of the world, the Lord, the Great Giver. My mind is imbued with the Lord, the Great Giver, the Life of the world; I have merged and blended with Him, with intuitive ease. In the Company of the Holy, and the Saints' Society, by God's Grace, peace is obtained. The renunciates remain absorbed in devotional worship to the Lord; they are rid of emotional attachment and desire. O Nanak, how rare is that unattached servant, who conquers his ego, and remains pleased with the Lord. || 4 || 3 || 4 || 3 ||

RAAG AASAA, FIRST MEHL, CHHANT, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You are everywhere, wherever I go, O True Creator Lord. You are the Giver of all, the Architect of Destiny, the Dispeller of distress. The Lord Master is the Dispeller of distress; all that happens is by His doing. Millions upon millions of sins, He destroys in an instant. He calls a swan a swan, and a crane a crane; He contemplates each and every heart. You are everywhere, wherever I go, O True Creator Lord. || 1 || Those who meditate on Him single-mindedly obtain peace; how rare are they in this world. The Messenger of Death does not draw near those who live the Guru's Teachings; they never return defeated. Those who appreciate the Glorious Praises of the Lord, Har, Har, never suffer defeat; the Messenger of Death does not even approach them. Birth and death are ended for those who are attached to the feet of the Lord. Through the Guru's Teachings, they obtain the sublime essence of the Lord, and the fruit of the Lord; they enshrine the Name of the Lord, Har, Har, in their hearts. Those who meditate on Him single-mindedly obtain peace; how rare are they in this world. || 2 || He who created the world and assigned all to their tasks — unto Him I am a sacrifice. So serve Him, and gather profit, and you shall obtain honor in the Court of the Lord. That humble being, who recognizes the One Lord alone, obtains honor in the Court of the Lord. One who meditates on the Lord, through the Guru's Teachings, obtains the nine treasures; he chants and repeats continually the Glorious Praises of the Lord. Day and night, take the Naam, the Name of the Lord, the most sublime Primal Being. The One who created the world and assigned all to their tasks — I am a sacrifice to Him. || 3 || Those who chant the Naam look beautiful; they obtain the fruit of peace. Those who believe in the Name win the game of life. Their blessings are not exhausted, if it pleases the Lord, even though numerous ages may pass. Even though numerous ages may pass, O Lord Master, their blessings are not exhausted. They do not age, they do not die and fall into hell, if they meditate on the Naam, the Name of the Lord. Those who chant the Lord's Name, Har, Har, do not wither, O Nanak; they are not afflicted by pain. Those who chant the Naam look beautiful; they obtain the fruit of peace. Those who believe in the Name win the game of life. || 4 || 1 || 4 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

AASAA, FIRST MEHL, CHHANT, THIRD HOUSE:

Listen, O black deer: why are you so attached to the orchard of passion? The fruit of sin is sweet for only a few days, and then it grows hot and bitter. That fruit which intoxicated you has now become bitter and painful, without the Naam.

It is temporary, like the waves on the sea, and the flash of lightning. Without the Lord, there is no other protector, but you have forgotten Him. Nanak speaks the Truth. Reflect upon it, O mind; you shall die, O black deer. || 1 || O bumble bee, you wander among the flowers, but terrible pain awaits you. I have asked my Guru for true understanding. I have asked my True Guru for understanding about the bumble bee, who is so involved with the flowers of the garden. When the sun rises, the body will fall, and it will be cooked in hot oil. You shall be bound and beaten on the road of Death, without the Word of the Shabad, O madman. Nanak speaks the Truth. Reflect upon it, O mind; you shall die, O bumble bee. || 2 || O my stranger soul, why do you fall into entanglements? The True Lord abides within your mind; why are you trapped by the noose of Death? The fish leaves the water with tearful eyes, when the fisherman casts his net. The love of Maya is sweet to the world, but in the end, this delusion is dispelled. So perform devotional worship, link your consciousness to the Lord, and dispel anxiety from your mind. Nanak speaks the Truth; focus your consciousness on the Lord, O my stranger soul. || 3 || The rivers and streams which separate may sometime be united again. In age after age, that which is sweet, is full of poison; how rare is the Yogi who understands this. That rare person who centers his consciousness on the True Guru, knows intuitively and realizes the Lord. Without the Naam, the Name of the Lord, the thoughtless fools wander in doubt, and are ruined. Those whose hearts are not touched by devotional worship and the Name of the True Lord, shall weep and wail loudly in the end. Nanak speaks the Truth; through the True Word of the Shabad, those long separated from the Lord, are united once again. || 4 || 1 || 5 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

AASAA, THIRD MEHL, CHHANT, FIRST HOUSE:

Within my home, the true wedding songs of rejoicing are sung; my home is adorned with the True Word of the Shabad. The soul-bride has met her Husband Lord; God Himself has consummated this union. God Himself has consummated this union; the soul-bride enshrines Truth within her mind, intoxicated with peaceful poise. Embellished with the Word of the Guru's Shabad, and beautified with Truth, she enjoys her Beloved forever, imbued with His Love. Eradicating her ego, she obtains her Husband Lord, and then, the sublime essence of the Lord dwells within her mind. Says Nanak, fruitful and prosperous is her entire life; she is embellished with the Word of the Guru's Shabad. || 1 || The soul-bride who has been led astray by duality and doubt, does not attain her Husband Lord. That soul-bride has no virtue, and she wastes her life in vain. The self-willed, ignorant and disgraceful manmukh wastes her life in vain, and in the end, she comes to grief. But when she serves her True Guru, she obtains peace, and then she meets her Husband Lord, face to face. Beholding her Husband Lord, she blossoms forth; her heart is delighted, and she is beautified by the True Word of the Shabad. O Nanak, without the Name, the soul-bride wanders around, deluded by doubt. Meeting her Beloved, she obtains peace.

|| 2 || The soul-bride knows that her Husband Lord is with her; the Guru unites her in this union. Within her heart, she is merged with the Shabad, and the fire of her desire is easily extinguished. The Shabad has quenched the fire of desire, and within her heart, peace and tranquility have come; she tastes the Lord's essence with intuitive ease. Meeting her Beloved, she enjoys His Love continually, and her speech rings with the True Shabad. Reading and studying continually, the Pandits, the religious scholars, and the silent sages have grown weary; wearing religious robes, liberation is not obtained. O Nanak, without devotional worship, the world has gone insane; through the True Word of the Shabad, one meets the Lord. || 3 || Bliss permeates the mind of the soul-bride, who meets her Beloved Lord. The soul-bride is enraptured with the sublime essence of the Lord, through the incomparable Word of the Guru's Shabad. Through the incomparable Word of the Guru's Shabad, she meets her Beloved; she continually contemplates and enshrines His Glorious Virtues in her mind. Her bed was adorned when she enjoyed her Husband Lord; meeting with her Beloved, her demerits were erased. That house, within which the Lord's Name is continually meditated upon, resounds with the wedding songs of rejoicing, throughout the four ages. O Nanak, imbued with the Naam, we are in bliss forever; meeting the Lord, our affairs are resolved. || 4 || 1 || 6 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

AASAA, THIRD MEHL, CHHANT, THIRD HOUSE:

O my beloved friend, dedicate yourself to the devotional worship of your Husband Lord. Serve your Guru constantly, and obtain the wealth of the Naam. Dedicate yourself to the worship of your Husband Lord; this is pleasing to your Beloved Husband. If you walk in accordance with your own will, then your Husband Lord will not be pleased with you. This path of loving devotional worship is very difficult; how rare are those who find it, through the Gurdwara, the Guru's Gate. Says Nanak, that one, upon whom the Lord casts His Glance of Grace, links his consciousness to the worship of the Lord. || 1 || O my detached mind, unto whom do you show your detachment? Those who sing the Glorious Praises of the Lord live in the joy of the Lord, forever and ever. So become detached, and renounce hypocrisy; Your Husband Lord knows everything. The One Lord is pervading the water, the land and the sky; the Gurmukh realizes the Command of His Will. One who realizes the Lord's Command, obtains all peace and comforts. Thus says Nanak: such a detached soul remains absorbed in the Lord's Love, day and night. || 2 || Wherever you wander, O my mind, the Lord is there with you. Renounce your cleverness, O my mind, and reflect upon the Word of the Guru's Shabad. Your Husband Lord is always with you, if you remember the Lord's Name, even for an instant. The sinful residues of countless incarnations shall be washed away, and in the end, you shall obtain the supreme status. You shall be linked to the True Lord, and as Gurmukh, remember Him forever. Thus says Nanak: wherever you go, O my mind, the Lord is there with you. || 3 || Meeting the True Guru, the wandering mind is held steady; it comes to abide in its own home. It purchases the Naam, chants the Naam, and remains absorbed in the Naam.

The outgoing, wandering soul, upon meeting the True Guru, opens the Tenth Gate. There, Ambrosial Nectar is food and the celestial music resounds; the world is held spell-bound by the music of the Word. The many strains of the unstruck melody resound there, as one merges in Truth. Thus says Nanak: by meeting the True Guru, the wandering soul becomes steady, and comes to dwell in the home of its own self. || 4 || O my mind, you are the embodiment of the Divine Light — recognize your own origin. O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love. Acknowledge your origin, and then you shall know your Husband Lord, and so understand death and birth. By Guru's Grace, know the One; then, you shall not love any other. Peace comes to the mind, and gladness resounds; then, you shall be acclaimed. Thus says Nanak: O my mind, you are the very image of the Luminous Lord; recognize the true origin of your self. || 5 || O mind, you are so full of pride; loaded with pride, you shall depart. The fascinating Maya has fascinated you, over and over again, and lured you into reincarnation. Clinging to pride, you shall depart, O foolish mind, and in the end, you shall regret and repent. You are afflicted with the diseases of ego and desire, and you are wasting your life away in vain. The foolish self-willed manmukh does not remember the Lord, and shall regret and repent hereafter. Thus says Nanak: O mind, you are full of pride; loaded with pride, you shall depart. || 6 || O mind, don't be so proud of yourself, as if you know it all; the Gurmukh is humble and modest. Within the intellect are ignorance and ego; through the True Word of the Shabad, this filth is washed off. So be humble, and surrender to the True Guru; do not attach your identity to your ego. The world is consumed by ego and self-identity; see this, lest you lose your own self as well. Make yourself follow the Sweet Will of the True Guru; remain attached to His Sweet Will. Thus says Nanak: renounce your ego and self-conceit, and obtain peace; let your mind abide in humility. || 7 || Blessed is that time, when I met the True Guru, and my Husband Lord came into my consciousness. I became so very blissful, and my mind and body found such a natural peace. My Husband Lord came into my consciousness; I enshrined Him within my mind, and I renounced all vice. When it pleased Him, virtues appeared in me, and the True Guru Himself adorned me. Those humble beings become acceptable, who cling to the One Name and renounce the love of duality. Thus says Nanak: blessed is the time when I met the True Guru, and my Husband Lord came into my consciousness. || 8 || Some people wander around, deluded by doubt; their Husband Lord Himself has misled them. They wander around in the love of duality, and they do their deeds in ego. Their Husband Lord Himself has misled them, and put them on the path of evil. Nothing lies in their power. You alone know their ups and downs, You, who created the creation. The Command of Your Will is very strict; how rare is the Gurmukh who understands.

Thus says Nanak: what can the poor creatures do, when You mislead them into doubt? || 9 || O My True Lord Master, True is Your glorious greatness. You are the Supreme Lord God, the Infinite Lord and Master. Your creative power cannot be described. True is Your glorious greatness; when You enshrine it within the mind, one sings Your Glorious Praises forever. He sings Your Glorious Praises, when it is pleasing to You, O True Lord; he centers his consciousness on You. One whom You unite with Yourself, as Gurmukh, remains absorbed in You. Thus says Nanak: O my True Lord Master, True is Your Glorious Greatness. || 10 || 2 || 7 || 5 || 2 || 7 ||

RAAG AASAA, CHHANT, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Life — I have found real life, as Gurmukh, through His Love. The Lord's Name — He has given me the Lord's Name, and enshrined it within my breath of life. He has enshrined the Name of the Lord, Har, Har within my breath of lfe, and all my doubts and sorrows have departed. I have meditated on the invisible and unapproachable Lord, through the Guru's Word, and I have obtained the pure, supreme status. The unstruck melody resounds, and the instruments ever vibrate, singing the Bani of the True Guru. O Nanak, God the Great Giver has given me a gift; He has blended my light into the Light. || 1 || The self-willed manmukhs die in their self-willed stubbornness, declaring that the wealth of Maya is theirs. They attach their consciousness to the foul-smelling pile of filth, which comes for a moment, and departs in an instant. They attach their consciousness to the foul-smelling pile of filth, which is transitory, like the fading color of the safflower. One moment, they are facing east, and the next instant, they are facing west; they continue spinning around, like the potter's wheel. In sorrow, they eat, and in sorrow, they gather things and try to enjoy them, but they only increase their stores of sorrow. O Nanak, one easily crosses over the terrifying world-ocean, when he comes to the Sanctuary of the Guru. || 2 || My Lord, my Lord Master is sublime, unapproachable and unfathomable. The wealth of the Lord — I seek the wealth of the Lord, from my True Guru, the Divine Banker. I seek the wealth of the Lord, to purchase the Naam; I sing and love the Glorious Praises of the Lord. I have totally renounced sleep and hunger, and through deep meditation, I am absorbed into the Absolute Lord. The traders of one kind come and take away the Name of the Lord as their profit. O Nanak, dedicate your mind and body to the Guru; one who is so destined, attains it. || 3 || The great ocean is full of the treasures of jewels upon jewels. Those who are committed to the Word of the Guru's Bani, see them come into their hands. This priceless, incomparable jewel comes into the hands of those who are committed to the Word of the Guru's Bani. They obtain the immeasurable Name of the Lord, Har, Har; their treasure is overflowing with devotional worship. I have churned the ocean of the body, and I have seen the incomparable thing come into view. The Guru is God, and God is the Guru, O Nanak; there is no difference between the two, O Siblings of Destiny. || 4 || 1 || 8 || AASAA, FOURTH MEHL: Slowly, slowly, slowly, very slowly, the drops of Ambrosial Nectar trickle down.

As Gurmukh, the Gurmukh beholds the Lord, the Beloved Lord. The Name of the Lord, the Emancipator of the world, is dear to him; the Name of the Lord is his glory. In this Dark Age of Kali Yuga, the Lord's Name is the boat, which carries the Gurmukh across. This world, and the world hereafter, are adorned with the Lord's Name; the Gurmukh's lifestyle is the most excellent. O Nanak, bestowing His kindness, the Lord gives the gift of His emancipating Name. || 1 || I chant the Name of the Lord, Raam, Raam, which destroys my sorrows and erases my sins. Associating with the Guru, associating with the Guru, I practice meditation; I have enshrined the Lord within my heart. I enshrined the Lord within my heart, and obtained the supreme status, when I came to the Sanctuary of the Guru. My boat was sinking under the weight of greed and corruption, but it was uplifted when the True Guru implanted the Naam, the Name of the Lord, within me. The Perfect Guru has given me the gift of spiritual life, and I center my consciousness on the Lord's Name. The Merciful Lord Himself has mercifully given this gift to me; O Nanak, I take to the Sanctuary of the Guru. || 2 || Hearing the Bani of the Lord's Name, all my affairs were brought to perfection and embellished. With each and every hair, with each and every hair, as Gurmukh, I meditate on the Lord. I meditate on the Lord's Name, and become pure; He has no form or shape. The Name of the Lord, Raam, Raam, is permeating my heart deep within, and all of my desire and hunger has disappeared. My mind and body are totally adorned with peace and tranquility; through the Guru's Teachings, the Lord has been revealed to me. The Lord Himself has shown His kind mercy to Nanak; He has made me the slave of the slaves of His slaves. || 3 || Those who forget the Name of the Lord, Raam, Raam, are foolish, unfortunate, self-willed manmukhs. Within, they are engrossed in emotional attachment; each and every moment, Maya clings to them. The filth of Maya clings to them, and they become unfortunate fools — they do not love the Lord's Name. The egotistical and proud perform all sorts of rituals, but they shy away from the Lord's Name. The path of Death is very arduous and painful; it is stained with the darkness of emotional attachment. O Nanak, the Gurmukh meditates on the Naam, and finds the gate of salvation. || 4 || The Name of the Lord, Raam, Raam, and the Lord Guru, are known by the Gurmukh. One moment, this mind is in the heavens, and the next, it is in the nether regions; the Guru brings the wandering mind back to one-pointedness. When the mind returns to one-pointedness, one totally understands the value of salvation, and enjoys the subtle essence of the Lord's Name. The Lord's Name preserves the honor of His servant, as He preserved and emancipated Prahlaad. So repeat continually the Name of the Lord, Raam, Raam; chanting His Glorious Virtues, His limit cannot be found. Nanak is drenched in happiness, hearing the Name of the Lord; he is merged in the Name of the Lord. || 5 || Those beings, whose minds are filled the Lord's Name, forsake all anxiety. They obtain all wealth, and all Dharmic faith, and the fruits of their minds' desires. They obtain the fruits of their hearts' desires, meditating on the Lord's Name, and singing the Glorious Praises of the Lord's Name. Evil-mindedness and duality depart, and their understanding is enlightened.

They attach their minds to the Name of the Lord. Their lives and bodies become totally blessed and fruitful; the Lord's Name illumines them. O Nanak, by continually vibrating upon the Lord, day and night, the Gurmukhs abide in the home of the inner self. || 6 || Those who place their faith in the Lord's Name, do not attach their consciousness to another. Even if the entire earth were to be transformed into gold, and given to them, without the Naam, they love nothing else. The Lord's Name is pleasing to their minds, and they obtain supreme peace; when they depart in the end, it shall go with them as their support. I have gathered the capital, the wealth of the Lord's Name; it does not sink, and does not depart. The Lord's Name is the only true support in this age; the Messenger of Death does not draw near it. O Nanak, the Gurmukhs recognize the Lord; in His Mercy, He unites them with Himself. || 7 || True, True is the Name of the Lord, Raam, Raam; the Gurmukh knows the Lord. The Lord's servant is the one who commits himself to the Guru's service, and dedicates his mind and body as an offering to Him. He dedicates his mind and body to Him, placing great faith in Him; the Guru lovingly unites His servant with Himself. The Master of the meek, the Giver of souls, is obtained through the Perfect Guru. The Guru's Sikh, and the Sikh's Guru, are one and the same; both spread the Guru's Teachings. The Mantra of the Lord's Name is enshrined within the heart, O Nanak, and we merge with the Lord so easily. || 8 || 2 || 9 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

AASAA, CHHANT, FOURTH MEHL, SECOND HOUSE:

The Creator Lord, Har, Har, is the Destroyer of distress; the Name of the Lord is the Purifier of sinners. One who lovingly serves the Lord, obtains the supreme status. Service to the Lord, Har, Har, is more exalted than anything. Chanting the Name of the Lord is the most exalted occupation; chanting the Name of the Lord, one becomes immortal. The pains of both birth and death are eradicated, and one comes to sleep in peaceful ease. O Lord, O Lord and Master, shower Your Mercy upon me; within my mind, I chant the Name of the Lord. The Creator Lord, Har, Har, is the Destroyer of distress; the Name of the Lord is the Purifier of sinners. || 1 || The wealth of the Lord's Name is the most exalted in this Dark Age of Kali Yuga; chant the Lord's Name according to the Way of the True Guru. As Gurmukh, read of the Lord; as Gurmukh, hear of the Lord. Chanting and listening to the Lord's Name, pain departs. Chanting the Name of the Lord, Har, Har, pains are removed. Through the Name of the Lord, supreme peace is obtained. The spiritual wisdom of the True Guru illumines the heart; this Light dispels the darkness of spiritual ignorance. They alone meditate on the Lord's Name, Har, Har, upon whose foreheads such destiny is written. The wealth of the Lord's Name is the most exalted in this Dark Age of Kali Yuga; chant the Lord's Name according to the Way of the True Guru. || 2 || One whose mind loves the Lord, Har, Har, obtains supreme peace. He reaps the profit of the Lord's Name, the state of Nirvaanaa. He embraces love for the Lord, and the Lord's Name becomes his companion. His doubts, and his comings and goings are ended.

His comings and goings, doubts and fears come to an end, and he sings the Glorious Praises of the Lord, Har, Har, Har. The sinful residues and pains of countless incarnations are washed away, and he merges into the Name of the Lord, Har, Har. Those who are blessed by such pre-ordained destiny, meditate on the Lord, and their lives become fruitful and approved. One whose mind loves the Lord, Har, Har, obtains supreme peace. He reaps the profit of the Lord's Name, the state of Nirvaanaa. || 3 || Celebrated are those people, unto whom the Lord seems sweet; how exalted are those people of the Lord, Har, Har. The Lord's Name is their glorious greatness; the Lord's Name is their companion and helper. Through the Word of the Guru's Shabad, they enjoy the sublime essence of the Lord. They enjoy the sublime essence of the Lord, and remain totally detached. By great good fortune, they obtain the sublime essence of the Lord. So very blessed and truly perfect are those, who through Guru's Instruction meditate on the Naam, the Name of the Lord. Servant Nanak begs for the dust of the feet of the Holy; his mind is rid of sorrow and separation. Celebrated are those people, unto whom the Lord seems sweet; how exalted are those people of the Lord, Har, Har. || 4 || 3 || 10 || AASAA, FOURTH MEHL: In the Golden Age of Sat Yuga, everyone embodied contentment and meditation; religion stood upon four feet. With mind and body, they sang of the Lord, and attained supreme peace. In their hearts was the spiritual wisdom of the Lord's Glorious Virtues. Their wealth was the spiritual wisdom of the Lord's Glorious Virtues; the Lord was their success, and to live as Gurmukh was their glory. Inwardly and outwardly, they saw only the One Lord God; for them there was no other second. They centered their consciousness lovingly on the Lord, Har, Har. The Lord's Name was their companion, and in the Court of the Lord, they obtained honor. In the Golden Age of Sat Yuga, everyone embodied contentment and meditation; religion stood upon four feet. || 1 || Then came the Silver Age of Trayta Yuga; men's minds were ruled by power, and they practiced celibacy and self-discipline. The fourth foot of religion dropped off, and three remained. Their hearts and minds were inflamed with anger. Their hearts and minds were filled with the horribly poisonous essence of anger. The kings fought their wars and obtained only pain. Their minds were afflicted with the illness of egotism, and their self-conceit and arrogance increased. If my Lord, Har, Har, shows His Mercy, my Lord and Master eradicates the poison by the Guru's Teachings and the Lord's Name. Then came the Silver Age of Trayta Yuga; men's minds were ruled by power, and they practiced celibacy and self-discipline. || 2 || The Brass Age of Dwaapar Yuga came, and people wandered in doubt. The Lord created the Gopis and Krishna. The penitents practiced penance, they offered sacred feasts and charity, and performed many rituals and religious rites. They performed many rituals and religious rites; two legs of religion dropped away, and only two legs remained. So many heroes waged great wars; in their egos they were ruined, and they ruined others as well. The Lord, Compassionate to the poor, led them to meet the Holy Guru. Meeting the True Guru, their filth is washed away. The Brass Age of Dwaapar Yuga came, and the people wandered in doubt.

The Lord created the Gopis and Krishna. || 3 || The Lord ushered in the Dark Age, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact. Acting in accordance with the Word of the Guru's Shabad, the medicine of the Lord's Name is obtained. Singing the Kirtan of the Lord's Praises, divine peace is obtained. The season of singing the Lord's Praise has arrived; the Lord's Name is glorified, and the Name of the Lord, Har, Har, grows in the field of the body. In the Dark Age of Kali Yuga, if one plants any other seed than the Name, all profit and capital is lost. Servant Nanak has found the Perfect Guru, who has revealed to him the Naam within his heart and mind. The Lord ushered in the Dark Age, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact. || 4 || 4 || 11 || AASAA, FOURTH MEHL: One whose mind is pleased with the Kirtan of the Lord's Praises, attains the supreme status; the Lord seems so sweet to her mind and body. She obtains the sublime essence of the Lord, Har, Har; through the Guru's Teachings, she meditates on the Lord, and the destiny written on her forehead is fulfilled. By that high destiny written on her forehead, she chants the Name of the Lord, her Husband, and through the Name of the Lord, she sings the Lord's Glorious Praises. the jewel of immense love sparkles on her forehead, and she is adorned with the Name of the Lord, Har, Har. Her light blends with the Supreme Light, and she obtains God; meeting the True Guru, her mind is satisfied. One whose mind is pleased with the Kirtan of the Lord's Praises, attains the supreme status; the Lord seems sweet to her mind and body. || 1 || Those who sing the Praises of the Lord, Har, Har, obtain the supreme status; they are the most exalted and acclaimed people. I bow at their feet; each and every moment, I wash the feet of those, unto whom the Lord seems sweet. The Lord seems sweet to them, and they obtain the supreme status; their faces are radiant and beautiful with good fortune. Under Guru's Instruction, they sing the Lord's Name, and wear the garland of the Lord's Name around their necks; they keep the Lord's Name in their throats. They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all. Those who sing the Praises of the Lord, Har, Har, obtain the supreme status; they are the most exalted and acclaimed people. || 2 || One whose mind is pleased with the Sat Sangat, the True Congregation, savors the sublime essence of the Lord; in the Sangat, is this essence of the Lord. He meditates in adoration upon the Lord, Har, Har, and through the Word of the Guru's Shabad, he blossoms forth. He plants no other seed. There is no Nectar, other than the Lord's Ambrosial Nectar. One who drinks it in, knows the way. Hail, hail to the Perfect Guru; through Him, God is found. Joining the Sangat, the Naam is understood. I serve the Naam, and I meditate on the Naam. Without the Naam, there is no other at all. One whose mind is pleased with the Sat Sangat, savors the sublime essence of the Lord; in the Sangat, is this essence of the Lord. || 3 || O Lord God, shower Your Mercy upon me; I am just a stone. Please, carry me across, and lift me up with ease, through the Word of the Shabad. I am stuck in the swamp of emotional attachment, and I am sinking. O Lord God, please, take me by the arm. God took me by the arm, and I obtained the highest understanding; as His slave, I grasped the Guru's feet.

I chant and meditate in adoration upon the Name of the Lord, Har, Har, according to the good destiny written upon my forehead. The Lord has showered His Mercy upon servant Nanak, and the Name of the Lord, Har, Har, seems so sweet to his mind. O Lord God, shower Your Mercy upon me; I am just a stone. Please, carry me across, and lift me up with ease, through the Word of the Shabad. || 4 || 5 || 12 || AASAA, FOURTH MEHL: One who chants the Naam, the Name of the Lord, Har, Har in his mind — the Lord is pleasing to his mind. In the mind of the devotees there is a great yearning for the Lord. Those humble beings who remain dead while yet alive, drink in the Ambrosial Nectar; through the Guru's Teachings, their minds embrace love for the Lord. Their minds love the Lord, Har, Har, and the Guru is Merciful to them. They are Jivan Mukta — liberated while yet alive, and they are at peace. Their birth and death, through the Name of the Lord, are illustrious, and in their hearts and minds, the Lord, Har, Har, abides. The Name of the Lord, Har, Har, abides in their minds, and through the Guru's Teachings, they savor the Lord, Har, Har; they drink in the sublime essence of the Lord with abandon. One who chants the Naam, the Name of the Lord, Har, Har, in his mind — the Lord is pleasing to his mind. In the mind of the devotees there is such a great yearning for the Lord. || 1 || The people of the world do not like death; they try to hide from it. They are afraid that the Messenger of Death may catch them and take them away. Inwardly and outwardly, the Lord God is the One and Only; this soul cannot be concealed from Him. How can one keep one's soul, when the Lord wishes to have it? All things belong to Him, and He shall take them away. The self-willed manmukhs wander around in pathetic lamentation, trying all medicines and remedies. God, the Master, unto whom all things belong, shall take them away; the Lord's servant is redeemed by living the Word of the Shabad. The people of the world do not like death; they try to hide from it. They are afraid that the Messenger of Death may catch them and take them away. || 2 || Death is pre-ordained; the Gurmukhs look beauteous, and the humble beings are saved, meditating on the Lord, Har, Har. Through the Lord they obtain honor, and through the Lord's Name, glorious greatness. In the Court of the Lord, they are robed in honor. Robed in honor in the Court of the Lord, in the perfection of the Lord's Name, they obtain peace through the Lord's Name. The pains of both birth and death are eliminated, and they merge into the Name of the Lord. The Lord's servants meet with God and merge into Oneness. The Lord's servant and God are one and the same. Death is pre-ordained; the Gurmukhs look beauteous, and the humble beings are saved, meditating on the Lord, Har, Har. || 3 || The people of the world are born, only to perish, and perish, and perish again. Only by attaching oneself to the Lord as Gurmukh, does one become permanent. The Guru implants His Mantra within the heart, and one savors the sublime essence of the Lord; the Ambrosial Nectar of the Lord trickles into his mouth. Obtaining the Ambrosial Essence of the Lord, the dead are restored to life, and do not die again. Through the Name of the Lord, Har, Har, one obtains the immortal status, and merges into the Lord's Name. The Naam, the Name of the Lord, is the only Support and Anchor of servant Nanak; without the Naam, there is nothing else at all. The people of the world are born, only to perish, and perish, and perish again. Only by attaching oneself to the Lord as Gurmukh, does one become permanent. || 4 || 6 || 13 ||

AASAA, FOURTH MEHL, CHHANT: My Lord of the Universe is great, unapproachable, unfathomable, primal, immaculate and formless. His condition cannot be described; His Glorious Greatness is immeasurable. My Lord of the Universe is invisible and infinite. The Lord of the Universe is invisible, infinite and unlimited. He Himself knows Himself. What should these poor creatures say? How can they speak of and describe You? That Gurmukh who is blessed by Your Glance of Grace contemplates You. My Lord of the Universe is great, unapproachable, unfathomable, primal, immaculate and formless. || 1 || You, O Lord, O Primal Being, are the Limitless Creator; Your limits cannot be found. You are pervading and permeating each and every heart, everywhere, You are contained in all. Within the heart is the Transcendent, Supreme Lord God, whose limits cannot be found. He has no form or shape; He is unseen and unknown. The Gurmukh sees the unseen Lord. He remains in continual ecstasy, day and night, and is spontaneously absorbed into the Naam. You, O Lord, O Primal Being, are the Limitless Creator; Your limits cannot be found. || 2 || You are the True, Transcendent Lord, forever imperishable. The Lord, Har, Har, is the treasure of virtue. The Lord God, Har, Har, is the One and only; there is no other at all. You Yourself are the all-knowing Lord. You are the all-knowing Lord, the most exalted and auspicious; there is no other as great as You. The Word of Your Shabad is pervading in all; whatever You do, comes to pass. The One Lord God is permeating all; the Gurmukh comes to understand the Lord's Name. You are the True, Transcendent Lord, forever imperishable. The Lord, Har, Har, is the treasure of virtue. || 3 || You are the Creator of all, and all greatness is Yours. As it pleases Your Will, so do we act. As it pleases Your Will, so do we act. All are merged into Your Shabad. When it pleases Your Will, we obtain greatness through Your Shabad. The Gurmukh obtains wisdom, and eliminates his self-conceit, and remains absorbed in the Shabad. The Gurmukh obtains Your incomprehensible Shabad; O Nanak, he remains merged in the Naam. You are the Creator of all, and all greatness is Yours. As it pleases Your Will, so do we act. || 4 || 7 || 14 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

AASAA, FOURTH MEHL, CHHANT, FOURTH HOUSE:

My eyes are wet with the Nectar of the Lord, and my mind is imbued with His Love, O Lord King. The Lord applied His touch-stone to my mind, and found it one hundred per cent gold. As Gurmukh, I am dyed in the deep red of the poppy, and my mind and body are drenched with His Love.

Servant Nanak is drenched with His Fragrance; blessed, blessed is his entire life. || 1 || The Bani of the Lord's Love is the pointed arrow, which has pierced my mind, O Lord King. Only those who feel the pain of this love, know how to endure it. Those who die, and remain dead while yet alive, are said to be Jivan Mukta, liberated while yet alive. O Lord, unite servant Nanak with the True Guru, that he may cross over the terrifying world-ocean. || 2 || I am foolish and ignorant, but I have taken to His Sanctuary; may I merge in the Love of the Lord of the Universe, O Lord King. Through the Perfect Guru, I have obtained the Lord, and I beg for the one blessing of devotion to the Lord. My mind and body blossom forth through the Word of the Shabad; I meditate on the Lord of infinite waves. Meeting with the humble Saints, Nanak finds the Lord, in the Sat Sangat, the True Congregation. || 3 || O Merciful to the meek, hear my prayer, O Lord God; You are my Master, O Lord King. I beg for the Sanctuary of the Lord's Name, Har, Har; please, place it in my mouth. It is the Lord's natural way to love His devotees; O Lord, please preserve my honor! Servant Nanak has entered His Sanctuary, and has been saved by the Name of the Lord. || 4 || 8 || 15 || AASAA, FOURTH MEHL: As Gurmukh, I searched and searched, and found the Lord, my Friend, my Sovereign Lord King. Within the walled fortress of my golden body, the Lord, Har, Har, is revealed. The Lord, Har, Har, is a jewel, a diamond; my mind and body are pierced through. By the great good fortune of pre-ordained destiny, I have found the Lord. Nanak is permeated with His sublime essence. || 1 || I stand by the roadside, and ask the way; I am just a youthful bride of the Lord King. The Guru has caused me to remember the Name of the Lord, Har, Har; I follow the Path to Him. The Naam, the Name of the Lord, is the Support of my mind and body; I have burnt away the poison of ego. O True Guru, unite me with the Lord, unite me with the Lord, adorned with garlands of flowers. || 2 || O my Love, come and meet me as Gurmukh; I have been separated from You for so long, Lord King. My mind and body are sad; my eyes are wet with the Lord's sublime essence. Show me my Lord God, my Love, O Guru; meeting the Lord, my mind is pleased. I am just a fool, O Nanak, but the Lord has appointed me to perform His service. || 3 || The Guru's body is drenched with Ambrosial Nectar; He sprinkles it upon me, O Lord King. Those whose minds are pleased with the Word of the Guru's Bani, drink in the Ambrosial Nectar again and again. As the Guru is pleased, the Lord is obtained, and you shall not be pushed around any more. The Lord's humble servant becomes the Lord, Har, Har; O Nanak, the Lord and His servant are one and the same. || 4 || 9 || 16 || AASAA, FOURTH MEHL: The treasure of Ambrosial Nectar, the Lord's devotional service, is found through the Guru, the True Guru, O Lord King. The Guru, the True Guru, is the True Banker, who gives to His Sikh the capital of the Lord. Blessed, blessed is the trader and the trade; how wonderful is the Banker, the Guru! O servant Nanak, they alone obtain the Guru, who have such pre-ordained destiny written upon their foreheads. || 1 || You are my True Banker, O Lord; the whole world is Your trader, O Lord King. You fashioned all vessels, O Lord, and that which dwells within is also Yours. Whatever You place in that vessel, that alone comes out again.

What can the poor creatures do? The Lord has given the treasure of His devotional worship to servant Nanak. || 2 || What Glorious Virtues of Yours can I describe, O Lord and Master? You are the most infinite of the infinite, O Lord King. I praise the Lord's Name, day and night; this alone is my hope and support. I am a fool, and I know nothing. How can I find Your limits? Servant Nanak is the slave of the Lord, the water-carrier of the slaves of the Lord. || 3 || As it pleases You, You save me; I have come seeking Your Sanctuary, O God, O Lord King. I am wandering around, ruining myself day and night; O Lord, please save my honor! I am just a child; You, O Guru, are my father. Please give me understanding and instruction. Servant Nanak is known as the Lord's slave; O Lord, please preserve his honor! || 4 || 10 || 17 || AASAA, FOURTH MEHL: Those who have the blessed pre-ordained destiny of the Lord written on their foreheads, meet the True Guru, the Lord King. The Guru removes the darkness of ignorance, and spiritual wisdom illuminates their hearts. They find the wealth of the jewel of the Lord, and then, they do not wander any longer. Servant Nanak meditates on the Naam, the Name of the Lord, and in meditation, he meets the Lord. || 1 || Those who have not kept the Lord's Name in their consciousness — why did they bother to come into the world, O Lord King? It is so difficult to obtain this human incarnation, and without the Naam, it is all futile and useless. Now, in this most fortunate season, he does not plant the seed of the Lord's Name; what will the hungry soul eat, in the world hereafter? The self-willed manmukhs are born again and again. O Nanak, such is the Lord's Will. || 2 || You, O Lord, belong to all, and all belong to You. You created all, O Lord King. Nothing is in anyone's hands; all walk as You cause them to walk. They alone are united with You, O Beloved, whom You cause to be so united; they alone are pleasing to Your Mind. Servant Nanak has met the True Guru, and through the Lord's Name, he has been carried across. || 3 || Some sing of the Lord, through musical Ragas and the sound current of the Naad, through the Vedas, and in so many ways. But the Lord, Har, Har, is not pleased by these, O Lord King. Those who are filled with fraud and corruption within — what good does it do for them to cry out? The Creator Lord knows everything, although they may try to hide their sins and the causes of their diseases. O Nanak, those Gurmukhs whose hearts are pure, obtain the Lord, Har, Har, by devotional worship. || 4 || 11 || 18 || AASAA, FOURTH MEHL: Those whose hearts are filled with the love of the Lord, Har, Har, are the wisest and most clever people, O Lord King. Even if they misspeak outwardly, they are still very pleasing to the Lord. The Lord's Saints have no other place. The Lord is the honor of the dishonored. The Naam, the Name of the Lord, is the Royal Court for servant Nanak; the Lord's power is his only power. || 1 || Wherever my True Guru goes and sits, that place is beautiful, O Lord King. The Guru's Sikhs seek out that place; they take the dust and apply it to their faces. The works of the Guru's Sikhs, who meditate on the Lord's Name, are approved. Those who worship the True Guru, O Nanak — the Lord causes them to be worshipped in turn. || 2 || The Guru's Sikh keeps the Love of the Lord, and the Name of the Lord, in his mind.

He loves You, O Lord, O Lord King. He serves the Perfect True Guru, and his hunger and self-conceit are eliminated. The hunger of the Gursikh is totally eliminated; indeed, many others are satisfied through them. Servant Nanak has planted the Seed of the Lord's Goodness; this Goodness of the Lord shall never be exhausted. || 3 || The minds of the Gursikhs rejoice, because they have seen my True Guru, O Lord King. If someone recites to them the story of the Lord's Name, it seems so sweet to the mind of those Gursikhs. The Gursikhs are robed in honor in the Court of the Lord; my True Guru is very pleased with them. Servant Nanak has become the Lord, Har, Har; the Lord, Har, Har, abides within his mind. || 4 || 12 || 19 || AASAA, FOURTH MEHL: Those who meet my Perfect True Guru — He implants within them the Name of the Lord, the Lord King. Those who meditate on the Lord's Name have all of their desire and hunger removed. Those who meditate on the Name of the Lord, Har, Har — the Messenger of Death cannot even approach them. O Lord, shower Your Mercy upon servant Nanak, that he may ever chant the Name of the Lord; through the Name of the Lord, he is saved. || 1 || Those who, as Gurmukh, meditate on the Naam, meet no obstacles in their path, O Lord King. Those who are pleasing to the almighty True Guru are worshipped by everyone. Those who serve their Beloved True Guru obtain eternal peace. Those who meet the True Guru, O Nanak — the Lord Himself meets them. || 2 || Those Gurmukhs, who are filled with His Love, have the Lord as their Saving Grace, O Lord King. How can anyone slander them? The Lord's Name is dear to them. Those whose minds are in harmony with the Lord — all their enemies attack them in vain. Servant Nanak meditates on the Naam, the Name of the Lord, the Lord Protector. || 3 || In each and every age, He creates His devotees and preserves their honor, O Lord King. The Lord killed the wicked Harnaakhash, and saved Prahlaad. He turned his back on the egotists and slanderers, and showed His Face to Naam Dayv. Servant Nanak has so served the Lord, that He will deliver him in the end. || 4 || 13 || 20 ||

AASAA, FOURTH MEHL, CHHANT, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my dear beloved stranger mind, please come home! Meet with the Lord-Guru, O my dear beloved, and He will dwell in the home of your self. Revel in His Love, O my dear beloved, as the Lord bestows His Mercy. As Guru Nanak is pleased, O my dear beloved, we are united with the Lord. || 1 || I have not tasted divine love, O my dear beloved, within my heart. The mind's desires are not quenched, O my dear beloved, but I still hold out hope. Youth is passing away, O my dear beloved, and death is stealing away the breath of life. The virtuous bride realizes the good fortune of her destiny, O my dear beloved; O Nanak, she enshrines the Lord within her heart. || 2 ||

My eyes are drenched with the Love of my Husband Lord, O my dear beloved, like the song-bird with the rain drop. My mind is cooled and soothed, O my dear beloved, by drinking in the rain drops of the Lord. Separation from my Lord keeps my body awake, O my dear beloved; I cannot sleep at all. Nanak has found the Lord, the True Friend, O my dear beloved, by loving the Guru. || 3 || In the month of Chayt, O my dear beloved, the pleasant season of spring begins. But without my Husband Lord, O my dear beloved, my courtyard is filled with dust. But my sad mind is still hopeful, O my dear beloved; my eyes are both fixed upon Him. Beholding the Guru, Nanak is filled with wondrous joy, like a child, gazing upon his mother. || 4 || The True Guru has preached the sermon of the Lord, O my dear beloved. I am a sacrifice to the Guru, O my dear beloved, who has united me with the Lord. The Lord has fulfilled all my hopes, O my dear beloved; I have obtained the fruits of my heart's desires. When the Lord is pleased, O my dear beloved, servant Nanak is absorbed into the Naam. || 5 || Without the Beloved Lord, there is no play of love. How can I find the Guru? Grasping hold of Him, I behold my Beloved. O Lord, O Great Giver, let me meet the Guru; as Gurmukh, may I merge with You. Nanak has found the Guru, O my dear beloved; such was the destiny inscribed upon his forehead. || 6 || 14 || 21 ||

One Universal Creator God. By the Grace of the True Guru:

Raag Aasaa, Fifth Mehl, Chhant, First House:

Joy — great joy! I have seen the Lord God! Tasted — I have tasted the sweet essence of the Lord. The sweet essence of the Lord has rained down in my mind; by the pleasure of the True Guru, I have attained peaceful ease. I have come to dwell in the home of my own self, and I sing the songs of joy; the five villains have fled. I am soothed and satisfied with the Ambrosial Bani of His Word; the friendly Saint is my advocate. Says Nanak, my mind is in harmony with the Lord; I have seen God with my eyes. || 1 || Adorned — adorned are my beauteous gates, O Lord. Guests — my guests are the Beloved Saints, O Lord. The Beloved Saints have resolved my affairs; I humbly bowed to them, and committed myself to their service. He Himself is the groom's party, and He Himself the bride's party; He Himself is the Lord and Master; He Himself is the Divine Lord. He Himself resolves His own affairs; He Himself sustains the Universe. Says Nanak, my Bridegroom is sitting in my home; the gates of my body are beautifully adorned. || 2 || The nine treasures — the nine treasures come into my home, Lord. Everything — I obtain everything, meditating on the Naam, the Name of the Lord. Meditating on the Naam, the Lord of the Universe becomes the one's eternal companion, and he dwells in peaceful ease. His calculations are ended, his wanderings cease, and his mind is no longer afflicted with anxiety. When the Lord of the Universe reveals Himself, and the unstruck melody of the sound current vibrates, the drama of wondrous splendor is enacted. Says Nanak, when my Husband Lord is with me, I obtain the nine treasures. || 3 ||

Over-joyed — over-joyed are all my brothers and friends. Meeting the Guru, I have won the most arduous battle in the arena of life. Meeting the Guru, I am victorious; praising the Lord, Har, Har, the walls of the fortress of doubt have been destroyed. I have obtained the wealth of so many treasures; the Lord Himself has stood by my side. He is the man of spiritual wisdom, and he is the leader, whom God has made His own. Says Nanak, when the Lord and Master is on my side, then my brothers and friends rejoice. || 4 || 1 || AASAA, FIFTH MEHL: Inexpressible is the sermon of the inexpressible Lord; it cannot be known at all. The demi-gods, mortal beings, angels and silent sages express it in their peaceful poise. In their poise, they recite the Ambrosial Bani of the Lord's Word; they embrace love for the Lord's Lotus Feet. Meditating on the One incomprehensible and immaculate Lord, they obtain the fruits of their heart's desires. Renouncing self-conceit, emotional attachment, corruption and duality, their light merges into the Light. Prays Nanak, by Guru's Grace, one enjoys the Lord's Love forever. || 1 || The Lord's Saints — the Lord's Saints are my friends, my best friends and helpers. By great good fortune, by great good fortune, I have obtained the Sat Sangat, the True Congregation. By great good fortune, I obtained it, and I meditate on the Naam, the Name of the Lord; my pains and sufferings have been taken away. I have grasped the Guru's Feet, and my doubts and fears are gone. He Himself has erased my self-conceit. Granting His Grace, God has united me with Himself; no longer do I suffer the pains of separation, and I shall not have to go anywhere. Prays Nanak, I am forever Your slave, Lord; I seek Your Sanctuary. || 2 || The Lord's Gate — at the Lord's Gate, Your beloved devotees look beautiful. I am a sacrifice, a sacrifice, again and again a sacrifice to them. I am forever a sacrifice, and I humbly bow to them; meeting them, I know God. The Perfect and All-powerful Lord, the Architect of Destiny, is contained in each and every heart, everywhere. Meeting the Perfect Guru, we meditate on the Naam, and do not lose this life in the gamble. Prays Nanak, I seek Your Sanctuary; please, shower Your Mercy upon me, and protect me. || 3 || Innumerable — innumerable are Your Glorious Virtues; how many of them can I sing? The dust of Your feet, of Your feet, I have obtained, by great good fortune. Bathing in the Lord's dust, my filth has been washed away, and the pains of birth and death have departed. Inwardly and outwardly, the Transcendent Lord God is ever-present, always with us. Suffering departs, and there is peace; singing the Kirtan of the Lord's Praises, one is not consigned to reincarnation again. Prays Nanak, in the Guru's Sanctuary, one swims across, and is pleasing to God. || 4 || 2 ||

AASAA, CHHANT, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My mind is pierced by the Lord's Lotus Feet; He alone is sweet to my mind, the Lord King. Joining the Society of the Saints, I meditate on the Lord in adoration; I behold the Lord King in each and every heart. I behold the Lord in each and every heart, and the Ambrosial Nectar rains down upon me; the pains of birth and death are gone.

Singing the Praises of the Lord, the treasure of virtue, all my pains are erased, and the knot of ego has been untied. My Beloved shall not leave me to go anywhere — this is His natural way; my mind is imbued with the lasting color of the Lord's Love. The Lotus Feet of the Lord have pierced Nanak's mind, and now, nothing else seems sweet to him. || 1 || Just like the fish which revels in water, I am intoxicated with the sublime essence of the Lord, my Lord King. The Perfect Guru has instructed me, and blessed me with salvation in my life; I love the Lord, my King. The Lord Master, the Searcher of hearts, blesses me with salvation in my life; He Himself attaches me to His Love. The Lord is the treasure of jewels, the perfect manifestation; He shall not forsake us to go anywhere else. God, the Lord Master, is so accomplished, beauteous, and all-knowing; His gifts are never exhausted. As the fish is enraptured by the water, so is Nanak intoxicated by the Lord. || 2 || As the song-bird yearns for the rain-drop, the Lord, the Lord my King, is the Support of my breath of life. My Lord King is more beloved than all wealth, treasure, children, siblings and friends. The absolute Lord, the Primal Being, is more beloved than all; His condition cannot be known. I shall never forget the Lord, for an instant, for a single breath; through the Word of the Guru's Shabad, I enjoy His Love. The Primal Lord God is the Life of the Universe; His Saints drink in the Lord's sublime essence. Meditating on Him, doubts, attachments and pains are shaken off. As the song-bird yearns for the rain-drop, so does Nanak love the Lord. || 3 || Meeting the Lord, my Lord King, my desires are fulfilled. The walls of doubt have been torn down, meeting the Brave Guru, O Lord King. The Perfect Guru is obtained by perfect pre-ordained destiny; God is the Giver of all treasures — He is merciful to the meek. In the beginning, in the middle, and in the end, is God, the most beautiful Guru, the Sustainer of the World. The dust of the feet of the Holy purifies sinners, and brings great joy, bliss and ecstasy. The Lord, the Infinite Lord, has met with Nanak, and his desires are fulfilled. || 4 || 1 || 3 ||

AASAA, FIFTH MEHL, CHHANT, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK: Those beings, unto whom the Lord God shows His Mercy, meditate on the Lord, Har, Har. O Nanak, they embrace love for the Lord, meeting the Saadh Sangat, the Company of the Holy. || 1 || CHHANT: Just like water, which loves milk so much that it will not let it burn — O my mind, so love the Lord. The bumble bee becomes enticed by the lotus, intoxicated by its fragrance, and does not leave it, even for a moment. Do not let up your love for the Lord, even for an instant; dedicate all your decorations and pleasures to Him. Where painful cries are heard, and the Way of Death is shown, there, in the Saadh Sangat, the Company of the Holy, you shall not be afraid. Sing the Kirtan, the Praises of the Lord of the Universe, and all sins and sorrows shall depart. Says Nanak, chant the Hymns of the Lord, the Lord of the Universe, O mind, and enshrine love for the Lord; love the Lord this way in your mind. || 1 || As the fish loves the water, and is not content even for an instant outside it, O my mind, love the Lord in this way.

Like the song-bird, thirsting for the rain-drops, chirping each and every moment to the beautiful rain clouds. So love the Lord, and give to Him this mind of yours; totally focus your consciousness on the Lord. Do not take pride in yourself, but seek the Sanctuary of the Lord, and make yourself a sacrifice to the Blessed Vision of His Darshan. When the Guru is totally pleased, the separated soul-bride is re-united with her Husband Lord; she sends the message of her true love. Says Nanak, chant the Hymns of the Infinite Lord Master; O my mind, love Him and enshrine such love for Him. || 2 || The chakvi bird is in love with the sun, and thinks of it constantly; her greatest longing is to behold the dawn. The cuckoo is in love with the mango tree, and sings so sweetly. O my mind, love the Lord in this way. Love the Lord, and do not take pride in yourself; everyone is a guest for a single night. Now, why are you entangled in pleasures, and engrossed in emotional attachment? Naked we come, and naked we go. Seek the eternal Sanctuary of the Holy and fall at their feet, and the attachments which you feel shall depart. Says Nanak, chant the Hymns of the Merciful Lord God, and enshrine love for the Lord, O my mind; otherwise, how will you come to behold the dawn? || 3 || Like the deer in the night, who hears the sound of the bell and gives his heart — O my mind, love the Lord in this way. Like the wife, who is bound by love to her husband, and serves her beloved — like this, give your heart to the Beloved Lord. Give your heart to your Beloved Lord, and enjoy His bed, and enjoy all pleasure and bliss. I have obtained my Husband Lord, and I am dyed in the deep crimson color of His Love; after such a long time, I have met my Friend. When the Guru became my advocate, then I saw the Lord with my eyes. No one else looks like my Beloved Husband Lord. Says Nanak, chant the Hymns of the merciful and fascinating Lord, O mind. Grasp the lotus feet of the Lord, and enshrine such love for Him in your mind. || 4 || 1 || 4 || AASAA, FIFTH MEHL, SHALOK: From forest to forest, I wandered searching; I am so tired of taking baths at sacred shrines of pilgrimage. O Nanak, when I met the Holy Saint, I found the Lord within my mind. || 1 || CHHANT: Countless silent sages and innumerable ascetics seek Him; millions of Brahmas meditate and adore Him; the spiritual teachers meditate and chant His Name. Through chanting, deep meditation, strict and austere self-discipline, religious rituals, sincere worship, endless purifications and humble salutations, wandering all over the earth and bathing at sacred shrines of pilgrimage, people seek to meet the Pure Lord. Mortals, forests, blades of grass, animals and birds all meditate on You. The Merciful Beloved Lord, the Lord of the Universe is found; O Nanak, joining the Saadh Sangat, the Company of the Holy, salvation is attained. || 1 || Millions of incarnations of Vishnu and Shiva, with matted hair yearn for You, O Merciful Lord; their minds and bodies are filled with infinite longing. The Lord Master, the Lord of the Universe, is infinite and unapproachable; God is the all-pervading Lord of all. The angels, the Siddhas, the beings of spiritual perfection, the heavenly heralds and celestial singers meditate on You. The Yakhsha demons, the guards of the divine treasures, and the Kinnars, the dancers of the god of wealth chant Your Glorious Praises. Millions of Indras and countless gods and super-human beings meditate on the Lord Master and celebrate His Praises. The Merciful Lord is the Master of the masterless, O Nanak; joining the Saadh Sangat, the Company of the Holy, one is saved. || 2 ||

Millions of gods and goddesses of wealth serve Him in so many ways. The invisible and visible beings worship Him in adoration, along with wind and water, day and night. The stars, the moon and the sun meditate on Him; the earth and the sky sing to Him. All the sources of creation, and all languages meditate on Him, forever and ever. The Simritees, the Puraanas, the four Vedas and the six Shaastras meditate on Him. He is the Purifier of sinners, the Lover of His Saints; O Nanak, He is met in the Society of the Saints. || 3 || As much as God has revealed to us, that much we can speak with our tongues. Those unknown ones who serve You cannot be counted. Imperishable, incalculable, and unfathomable is the Lord and Master; He is everywhere, inside and out. We are all beggars, He is the One and only Giver; He is not far away, but is with us, ever-present. He is in the power of His devotees; those whose souls are united with Him — how can their praises be sung? May Nanak receive this gift and honor, of placing his head on the feet of the Holy Saints. || 4 || 2 || 5 || AASAA, FIFTH MEHL, SHALOK: Make the effort, O very fortunate ones, and meditate on the Lord, the Lord King. O Nanak, remembering Him in meditation, you shall obtain total peace, and your pains and troubles and doubts shall depart. || 1 || CHHANT: Chant the Naam, the Name of the Lord of the Universe; don't be lazy. Meeting with the Saadh Sangat, the Company of the Holy, you shall not have to go to the City of Death. Pain, trouble and fear will not afflict you; meditating on the Naam, a lasting peace is found. With each and every breath, worship the Lord in adoration; meditate on the Lord God in your mind and with your mouth. O kind and compassionate Lord, O treasure of sublime essence, treasure of excellence, please link me to Your service. Prays Nanak: may I meditate on the Lord's lotus feet, and not be lazy in chanting the Naam, the Name of the Lord of the Universe. || 1 || The Purifier of sinners is the Naam, the Pure Name of the Immaculate Lord. The darkness of doubt is removed by the healing ointment of the Guru's spiritual wisdom. By the healing ointment of the Guru's spiritual wisdom, one meets the Immaculate Lord God, who is totally pervading the water, the land and the sky. If He dwells within the heart, for even an instant, sorrows are forgotten. The wisdom of the all-powerful Lord and Master is incomprehensible; He is the Destroyer of the fears of all. Prays Nanak, I meditate on the Lord's lotus feet. The Purifier of sinners is the Naam, the Pure Name of the Immaculate Lord. || 2 || I have grasped the protection of the merciful Lord, the Sustainer of the Universe, the treasure of grace. I take the support of Your lotus feet, and in the protection of Your Sanctuary, I attain perfection. The Lord's lotus feet are the cause of causes; the Lord Master saves even the sinners. So many are saved; they cross over the terrifying world-ocean, contemplating the Naam, the Name of the Lord. In the beginning and in the end, countless are those who seek the Lord. I have heard that the Society of the Saints is the way to salvation. Prays Nanak, I meditate on the Lord's lotus feet, and grasp the protection of the Lord of the Universe, the merciful, the ocean of kindness. || 3 || The Lord is the Lover of His devotees; this is His natural way. Wherever the Saints worship the Lord in adoration, there He is revealed. God blends Himself with His devotees in His natural way, and resolves their affairs.

In the ecstasy of the Lord's Praises, they obtain supreme joy, and forget all their sorrows. The brilliant flash of the One Lord is revealed to them — they behold Him in the ten directions. Prays Nanak, I meditate on the Lord's lotus feet; the Lord is the Lover of His devotees; this is His natural way. || 4 || 3 || 6 || AASAA, FIFTH MEHL: The Husband Lord of the Saints is eternal; He does not die or go away. She, whose home is blessed by her Husband Lord, enjoys Him forever. God is eternal and immortal, forever young and immaculately pure. He is not far away, He is ever-present; the Lord and Master fills the ten directions, forever and ever. He is the Lord of souls, the source of salvation and wisdom. The Love of my Dear Beloved is pleasing to me. Nanak speaks what the Guru's Teachings have led him to know. The Husband Lord of the Saints is eternal; He does not die or go away. || 1 || One who has the Lord as her Husband enjoys great bliss. That soul-bride is happy, and her glory is perfect. She obtains honor, greatness and happiness, singing the Praise of the Lord. God, the Great Being, is always with her. She attains total perfection and the nine treasures; her home lacks nothing. — everything is there. Her speech is so sweet; she obeys her Beloved Lord; her marriage is permanent and everlasting. Nanak chants what he knows through the Guru's Teachings: One who has the Lord as her Husband enjoys great bliss. || 2 || Come, O my companions, let us dedicate ourselves to serving the Saints. Let us grind their corn, wash their feet and so renounce our self-conceit. Let us shed our egos, and our troubles shall be removed; let us not display ourselves. Let us take to His Sanctuary and obey Him, and be happy with whatever He does. Let us become the slaves of His slaves, and shed our sadness, and with our palms pressed together, remain wakeful day and night. Nanak chants what he knows through the Guru's Teachings; come, O my companions, let us dedicate ourselves to serving the Saints. || 3 || One who has such good destiny written upon his forehead, dedicates himself to His service. One who attains the Saadh Sangat, the Company of the Holy, has his desires fulfilled. In the Saadh Sangat, immerse yourself in the Love of the Lord; remember the Lord of the Universe in meditation. Doubt, emotional attachment, sin and duality — he renounces them all. Peace, poise and tranquility fill his mind, and he sings the Lord's Glorious Praises with joy and delight. Nanak chants what he knows through the Guru's Teachings: one who has such good destiny written upon his forehead, dedicates himself to His service. || 4 || 4 || 7 || AASAA, FIFTH MEHL, SHALOK: If you chant the Naam, the Name of the Lord, Har, Har, the Messenger of Death will have nothing to say to you. O Nanak, the mind and body will be at peace, and in the end, you shall merge with the Lord of the world. || 1 || CHHANT: Let me join the Society of the Saints — save me, Lord! With my palms pressed together, I offer my prayer: give me Your Name, O Lord, Har, Har. I beg for the Lord's Name, and fall at His feet; I renounce my self-conceit, by Your kindness. I shall not wander anywhere else, but take to Your Sanctuary. O God, embodiment of mercy, have mercy on me. O all-powerful, indescribable, infinite and immaculate Lord Master, listen to this, my prayer. With palms pressed together, Nanak begs for this blessing: O Lord, let my cycle of birth and death come to an end. ||

1 || I am a sinner, devoid of wisdom, worthless, destitute and vile. I am deceitful, hard-hearted, lowly and entangled in the mud of emotional attachment. I am stuck in the filth of doubt and egotistical actions, and I try not to think of death. In ignorance, I cling to the pleasures of woman and the joys of Maya. My youth is wasting away, old age is approaching, and Death, my companion, is counting my days. Prays Nanak, my hope is in You, Lord; please preserve me, the lowly one, in the Sanctuary of the Holy. || 2 || I have wandered through countless incarnations, suffering terrible pain in these lives. I am entangled in sweet pleasures and gold. After wandering around with such great loads of sin, I have come, after wandering through so many foreign lands. Now, I have taken the protection of God, and I have found total peace in the Name of the Lord. God, my Beloved, is my protector; nothing was done, or will ever be done, by myself alone. I have found peace, poise and bliss, O Nanak; by Your mercy, I swim across the world-ocean. || 3 || You saved those who only pretended to believe, so what doubts should Your true devotees have? By every means possible, listen to the Praises of the Lord with your ears. Listen with your ears to the Word of the Lord's Bani, the hymns of spiritual wisdom; thus you shall obtain the treasure in your mind. Attuned to the Love of the Lord God, the Architect of Destiny, sing the Glorious Praises of the Lord. The earth is the paper, the forest is the pen and the wind is the writer, but still, the end of the endless Lord cannot be found. O Nanak, I have taken to the Sanctuary of His lotus feet. || 4 || 5 || 8 || AASAA, FIFTH MEHL: The Primal Lord is the Lord God of all beings. I have taken to His Sanctuary. My life has become fearless, and all my anxieties have been removed. I know the Lord as my mother, father, son, friend, well-wisher and close relative. The Guru has led me to embrace Him; the Saints chant His Pure Praises. His Glorious Virtues are infinite, and His greatness is unlimited. His value cannot be described at all. God is the One and only, the Unseen Lord and Master; O Nanak, I have grasped His protection. || 1 || The world is a pool of nectar, when the Lord becomes our helper. One who wears the necklace of the Lord's Name — his days of suffering are ended. His state of doubt, attachment and sin is erased, and the cycle of reincarnation into the womb is totally ended. The ocean of fire becomes cool, when one grasps the hem of the robe of the Holy Saint. The Lord of the Universe, the Sustainer of the World, the merciful all-powerful Lord — the Holy Saints proclaim the victory of the Lord. O Nanak, meditating on the Naam, in the perfect Saadh Sangat, the Company of the Holy, I have obtained the supreme status. || 2 || Wherever I look, there I find the One Lord permeating and pervading all. In each and every heart, He Himself dwells, but how rare is that person who realizes this. The Lord is permeating and pervading the water, the land and the sky; He is contained in the ant and the elephant. In the beginning, in the middle and in the end, He exists. By Guru's Grace, He is known. God created the expanse of the universe, God created the play of the world. His humble servants call Him the Lord of the Universe, the treasure of virtue. Meditate in remembrance on the Lord Master, the Searcher of hearts; O Nanak, He is the One, pervading and permeating all. || 3 ||

Day and night, become beauteous by remembering the Naam, the Name of the Lord. In love with the Lord's Lotus Feet, corruption and sin depart. Pain, hunger and poverty run away, and the path is clearly revealed. Joining the Saadh Sangat, the Company of the Holy, one is attuned to the Naam, and obtains the desires of the mind. Beholding the Blessed Vision of the Lord's Darshan, desires are fulfilled; all one's family and relatives are saved. Day and night, he is in bliss, night and day, remembering the Lord in meditation, O Nanak. || 4 || 6 || 9 ||

AASAA, FIFTH MEHL, CHHANT, SEVENTH HOUSE:

One Universal Creator God. By the Grace of the True Guru:

SHALOK: It is the most sublime contemplation, to speak of the Lord of the Universe in the pure Saadh Sangat, the Company of the Holy. O Nanak, never the Naam, even for a moment; bless me with Your Grace, Lord God! || 1 || CHHANT: The night is wet with dew, and the stars twinkle in the heavens. The Saints remain wakeful; they are the Beloveds of my Lord. The Beloveds of the Lord remain ever wakeful, remembering the Naam, the Name of the Lord, day and night. In their hearts, they meditate on the lotus feet of God; they do not forget Him, even for an instant. They renounce their pride, emotional attachment and mental corruption, and burn away the pain of wickedness. Prays Nanak, the Saints, the beloved servants of the Lord, remain ever wakeful. || 1 || My bed is adorned in splendor. My mind is filled with bliss, since I heard that God is coming. Meeting God, the Lord and Master, I have entered the realm of peace; I am filled with joy and delight. He is joined to me, in my very fiber; my sorrows have departed, and my body, mind and soul are all rejuvenated. I have obtained the fruits of my mind's desires, meditating on God; the day of my wedding is auspicious. Prays Nanak, when I meet the Lord of excellence, I came to experience all pleasure and bliss. || 2 || I meet with my companions and say, "Show me the insignia of my Husband Lord." I am filled with the sublime essence of His Love, and I do not know how to say anything. The Glorious Virtues of the Creator are profound, mysterious and infinite; even the Vedas cannot find His limits. With loving devotion, I meditate on the Lord Master, and sing the Glorious Praises of the Lord forever. Filled with all virtues and spiritual wisdom, I have become pleasing to my God. Prays Nanak, imbued with the color of the Lord's Love, I am imperceptibly absorbed into Him. || 3 || When I began to sing the songs of rejoicing to the Lord, my friends became glad, and my troubles and enemies departed. My peace and happiness increased; I rejoiced in the Naam, the Name of the Lord, and God Himself blessed me with His mercy. I have grasped the Lord's feet, and remaining ever wakeful, I have met the Lord, the Creator. The appointed day came, and I attained peace and poise; all treasures are in the feet of God. Prays Nanak, the Lord's humble servants always seek the Sanctuary of the Lord and Master. || 4 || 1 || 10 || AASAA, FIFTH MEHL: Rise up and go forth, O traveller; why do you delay? Your allotted time is now complete — why are you engrossed in falsehood? You desire that which is false; deceived by Maya, you commit innumerable sins. Your body shall become a pile of dust; the Messenger of Death has spotted you, and will conquer you.

Abandoning your wealth and youth, you will have to leave, without any food or clothing. O Nanak, only your actions shall go with you; the consequences of your actions cannot be erased. || 1 || Like the deer, captured on a moon-lit night, so does the constant commission of sins turn pleasure into pain. The sins you have committed shall not leave you; placing the noose around your neck, they shall lead you away. Beholding an illusion, you are deceived, and on your bed, you enjoy a false lover. You are intoxicated with greed, avarice and egotism; you are engrossed in self-conceit. O Nanak, like the deer, you are being destroyed by your ignorance; your comings and goings shall never end. || 2 || The fly is caught in the sweet candy — how can it fly away? The elephant has fallen into the pit — how can it escape? It shall be so difficult to swim across, for one who does not remember the Lord and Master, even for an instant. His sufferings and punishments are beyond reckoning; he receives the consequences of his own actions. His secret deeds are exposed, and he is ruined here and hereafter. O Nanak, without the True Guru, the self-willed egotistical manmukh is defrauded. || 3 || The Lord's slaves live by holding on to God's feet. The Lord and Master embraces those who seek His Sanctuary. He blesses them with power, wisdom, knowledge and meditation; He Himself inspires them to chant His Name. He Himself is the Saadh Sangat, the Company of the Holy, and He Himself saves the world. The Preserver preserves those whose actions are always pure. O Nanak, they never have to go to hell; the Lord's Saints are under the Lord's Protection. || 4 || 2 || 11 || AASAA, FIFTH MEHL: Be gone, O my laziness, that I may pray to the Lord. I enjoy my Husband Lord, and look beautiful with my God. I look beautiful in the Company of my Husband Lord; I enjoy my Lord Master day and night. I live by remembering God with each and every breath, beholding the Lord, and singing His Glorious Praises. The pain of separation has grown shy, for I have obtained the Blessed Vision of His Darshan; His Ambrosial Glance of Grace has filled me with bliss. Prays Nanak, my desires are fulfilled; I have met the One I was seeking. || 1 || Run away, O sins; the Creator has entered my home. The demons within me have been burnt; the Lord of the Universe has revealed Himself to me. The Beloved Lord of the Universe, the Lord of the World has revealed Himself; in the Saadh Sangat, the Company of the Holy, I chant His Name. I have seen the Wondrous Lord; He showers His Ambrosial Nectar upon me, and by Guru's Grace, I know Him. My mind is at peace, resounding with the music of bliss; the Lord's limits cannot be found. Prays Nanak, God brings us to union with Himself, in the poise of celestial peace. || 2 || They do not have to see hell, if they remember the Lord in meditation. The Righteous Judge of Dharma applauds them, and the Messenger of Death runs away from them. Dharmic faith, patience, peace and poise are obtained by vibrating upon the Lord in the Saadh Sangat, the Company of the Holy. Showering His Blessings, He saves those who renounce all attachments and egotism. The Lord embraces us; the Guru unites us with Him. Meditating on the Lord of the Universe, we are satisfied.

Prays Nanak, remembering the Lord and Master in meditation, all hopes are fulfilled. || 3 || Grasping the Lord's Feet, the treasure of the Siddhas, what suffering can I feel? Everything is in His Power — He is my God. Holding me the the arm, He blesses me with His Name; placing His Hand upon my forehead, He saves me. The world-ocean does not trouble me, for I have drunk the sublime elixir of the Lord. In the Saadh Sangat, imbued with the Naam, the Name of the Lord, I am victorious on the great battlefield of life. Prays Nanak, I have entered the Sanctuary of the Lord and Master; the Messenger of Death shall not destroy me again. || 4 || 3 || 12 || AASAA, FIFTH MEHL: Those actions you perform, day and night, are recorded upon your forehead. And the One, from whom you hide these actions — He sees them, and is always with you. The Creator Lord is with you; He sees you, so why commit sins? So perform good deeds, and chant the Naam, the Name of the Lord; you shall never have to go to hell. Twenty-four hours a day, dwell upon the Lord's Name in meditation; it alone shall go along with you. So vibrate continually in the Saadh Sangat, the Company of the Holy, O Nanak, and the sins you committed shall be erased. || 1 || Practicing deceit, you fill your belly, you ignorant fool! The Lord, the Great Giver, continues to give you everything. The Great Giver is always merciful. Why should we forget the Lord Master from our minds? Join the Saadh Sangat, and vibrate fearlessly; all your relations shall be saved. The Siddhas, the seekers, the demi-gods, the silent sages and the devotees, all take the Naam as their support. Prays Nanak, vibrate continually upon God, the One Creator Lord. || 2 || Do not practice deception — God is the Assayer of all. Those who practice falsehood and deceit are reincarnated in the world. Those who meditate on the One Lord, cross over the world-ocean. Renouncing sexual desire, anger, flattery and slander, they enter the Sanctuary of God. The lofty, inaccessible and infinite Lord and Master is pervading the water, the land and the sky. Prays Nanak, He is the support of His servants; His Lotus Feet are their only sustenance. || 3 || Behold — the world is a mirage; nothing here is permanent. The pleasures of Maya which are here, shall not go with you. The Lord, your companion, is always with you; remember Him day and night. Without the One Lord, there is no other; burn away the love of duality. Know in your mind, that the One God is your friend, youth, wealth and everything. Prays Nanak, by great good fortune, we find the Lord, and merge in peace and celestial poise. || 4 || 4 || 13 ||

AASAA, FIFTH MEHL, CHHANT, EIGHTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Maya is the wall of doubt — Maya is the wall of doubt. It is such a powerful and destructive intoxicant; it corrupts and wastes away one's life. In the terrible, impenetrable world-forest — in the terrible, impenetrable world-forest, the thieves are plundering man's house in broad daylight; night and day, this life is being consumed.

The days of your life are being consumed; they are passing away without God. So meet God, the Merciful Lord. I passed through so many births and deaths; without Union with the Beloved, I did not obtain salvation. I am without the status of high birth, beauty, glory or spiritual wisdom; without You, who is mine, O Mother? With my palms pressed together, O Nanak, I enter the Lord's Sanctuary; O beloved almighty Lord and Master, please, save me! || 1 || Like a fish out of water — like a fish out of water, separated from the Lord, the mind and body perish; how can I live, without my Beloved? Facing the arrow head-on — facing the arrow head-on, the deer surrenders his mind, body and breath of life; he is struck by the hunter's soothing music. I have enshrined love for my Beloved. In order to meet Him, I have become a renunciate. Cursed is that body which remains without Him, even for an instant. My eyelids do not close, for I am absorbed in the love of my Beloved. Day and night, my mind thinks only of God. Attuned to the Lord, intoxicated with the Naam, fear, doubt and duality have all left me. Bestow Your mercy and compassion, O merciful and perfect Lord, that Nanak may be intoxicated with Your Love. || 2 || The bumble-bee is buzzing — the bumble-bee is buzzing, intoxicated with the honey, the flavor and the fragrance; because of its love for the lotus, it entangles itself. The mind of the sparrow-hawk thirsts — the mind of the sparrow-hawk thirsts; its mind longs for the beautiful rain-drops from the clouds. Drinking them in, its fever departs. O Destroyer of fever, Remover of pain, please unite me with You. My mind and body have such great love for You. O my beautiful, wise and all-knowing Lord and Master, with what tongue should I chant Your Praises? Take me by the arm, and grant me Your Name. One who is blessed with Your Glance of Grace, has his sins erased. Nanak meditates on the Lord, the Purifier of sinners; beholding His Vision, he suffers no more. || 3 || I focus my consciousness on the Lord — I focus my consciousness upon the Lord; I am helpless — please, keep me under Your Protection. I yearn to meet You, my soul hungers for You. I meditate on Your beautiful body — I meditate on Your beautiful body; my mind is fascinated by Your spiritual wisdom, O Lord of the world. Please, preserve the honor of Your humble servants and beggars. God bestows perfect honor and destroys pain; He has fulfilled all my desires. How very blessed was that day when the Lord embraced me; meeting my Husband Lord, my bed was beautified. When God granted His Grace and met me, all my sins were erased. Prays Nanak, my hopes are fulfilled; I have met the Lord, the Lord of Lakshmi, the treasure of excellence. || 4 || 1 || 14 ||

One Universal Creator God. Truth is the Name. Creative Being Personified. No Fear. No Hatred. Image of the Undying. Beyond Birth. Self-existent. By Guru's Grace:

AASAA, FIRST MEHL: VAAR WITH SHALOKS, AND SHALOKS WRITTEN BY THE FIRST MEHL.

TO BE SUNG TO THE TUNE OF 'TUNDA-ASRAAJAA':

SHALOK, FIRST MEHL: A hundred times a day, I am a sacrifice to my Guru; He made angels out of men, without delay.

|| 1 || SECOND MEHL: If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru. || 2 || FIRST MEHL: O Nanak, those who do not think of the Guru, and who think of themselves as clever, shall be left abandoned in the field, like the scattered sesame. They are abandoned in the field, says Nanak, and they have a hundred masters to please. The wretches bear fruit and flower, but within their bodies, they are filled with ashes. || 3 || PAUREE: He Himself created Himself; He Himself assumed His Name. Secondly, He fashioned the creation; seated within the creation, He beholds it with delight. You Yourself are the Giver and the Creator; by Your Pleasure, You bestow Your Mercy. You are the Knower of all; You give life, and take it away again with a word. Seated within the creation, You behold it with delight. || 1 || SHALOK, FIRST MEHL: True are Your worlds, True are Your solar Systems. True are Your realms, True is Your creation. True are Your actions, and all Your deliberations. True is Your Command, and True is Your Court. True is the Command of Your Will, True is Your Order. True is Your Mercy, True is Your Insignia. Hundreds of thousands and millions call You True. In the True Lord is all power, in the True Lord is all might. True is Your Praise, True is Your Adoration. True is Your almighty creative power, True King. O Nanak, true are those who meditate on the True One. || 1 || FIRST MEHL: Great is His greatness, as great as His Name. Great is His greatness, as True is His justice. Great is His greatness, as permanent as His Throne. Great is His greatness, as He knows our utterances. Great is His greatness, as He understands all our affections. Great is His greatness, as He gives without being asked. Great is His greatness, as He Himself is all-in-all. O Nanak, His actions cannot be described. Whatever He has done, or will do, is all by His Own Will. || 2 || SECOND MEHL: This world is the room of the True Lord; within it is the dwelling of the True Lord. By His Command, some are merged into Him, and some, by His Command, are destroyed. Some, by the Pleasure of His Will, are lifted up out of Maya, while others are made to dwell within it. No one can say who will be rescued. O Nanak, he alone is known as Gurmukh, unto whom the Lord reveals Himself. || 3 || PAUREE: O Nanak, having created the souls, the Lord installed the Righteous Judge of Dharma to read and record their accounts. There, only the Truth is judged true; the sinners are picked out and separated. The false find no place there, and they go to hell with their faces blackened. Those who are imbued with Your Name win, while the cheaters lose. The Lord installed the Righteous Judge of Dharma to read and record the accounts. || 2 || SHALOK, FIRST MEHL: Wonderful is the sound current of the Naad, wonderful is the knowledge of the Vedas. Wonderful are the beings, wonderful are the species. Wonderful are the forms, wonderful are the colors. Wonderful are the beings who wander around naked.

Wonderful is the wind, wonderful is the water. Wonderful is fire, which works wonders. Wonderful is the earth, wonderful the sources of creation. Wonderful are the tastes to which mortals are attached. Wonderful is union, and wonderful is separation. Wonderful is hunger, wonderful is satisfaction. Wonderful is His Praise, wonderful is His adoration. Wonderful is the wilderness, wonderful is the path. Wonderful is closeness, wonderful is distance. How wonderful to behold the Lord, ever-present here. Beholding His wonders, I am wonder-struck. O Nanak, those who understand this are blessed with perfect destiny. || 1 || FIRST MEHL: By His Power we see, by His Power we hear; by His Power we have fear, and the essence of happiness. By His Power the nether worlds exist, and the Akaashic ethers; by His Power the entire creation exists. By His Power the Vedas and the Puraanas exist, and the Holy Scriptures of the Jewish, Christian and Islamic religions. By His Power all deliberations exist. By His Power we eat, drink and dress; by His Power all love exists. By His Power come the species of all kinds and colors; by His Power the living beings of the world exist. By His Power virtues exist, and by His Power vices exist. By His Power come honor and dishonor. By His Power wind, water and fire exist; by His Power earth and dust exist. Everything is in Your Power, Lord; You are the all-powerful Creator. Your Name is the Holiest of the Holy. O Nanak, through the Command of His Will, He beholds and pervades the creation; He is absolutely unrivalled. || 2 || PAUREE: Enjoying his pleasures, one is reduced to a pile of ashes, and the soul passes away. He may be great, but when he dies, the chain is thrown around his neck, and he is led away. There, his good and bad deeds are added up; sitting there, his account is read. He is whipped, but finds no place of rest, and no one hears his cries of pain. The blind man has wasted his life away. || 3 || SHALOK, FIRST MEHL: In the Fear of God, the wind and breezes ever blow. In the Fear of God, thousands of rivers flow. In the Fear of God, fire is forced to labor. In the Fear of God, the earth is crushed under its burden. In the Fear of God, the clouds move across the sky. In the Fear of God, the Righteous Judge of Dharma stands at His Door. In the Fear of God, the sun shines, and in the Fear of God, the moon reflects. They travel millions of miles, endlessly. In the Fear of God, the Siddhas exist, as do the Buddhas, the demi-gods and Yogis. In the Fear of God, the Akaashic ethers are stretched across the sky. In the Fear of God, the warriors and the most powerful heroes exist. In the Fear of God, multitudes come and go. God has inscribed the Inscription of His Fear upon the heads of all. O Nanak, the Fearless Lord, the Formless Lord, the True Lord, is One. || 1 || FIRST MEHL: O Nanak, the Lord is fearless and formless; myriads of others, like Rama, are mere dust before Him. There are so many stories of Krishna, so many who reflect over the Vedas. So many beggars dance, spinning around to the beat. The magicians perform their magic in the market place, creating a false illusion.They sing as kings and queens, and speak of this and that. They wear earrings, and necklaces worth thousands of dollars. Those bodies on which they are worn, O Nanak, those bodies turn to ashes.

Wisdom cannot be found through mere words. To explain it is as hard as iron. When the Lord bestows His Grace, then alone it is received; other tricks and orders are useless. || 2 || PAUREE: If the Merciful Lord shows His Mercy, then the True Guru is found. This soul wandered through countless incarnations, until the True Guru instructed it in the Word of the Shabad. There is no giver as great as the True Guru; hear this, all you people. Meeting the True Guru, the True Lord is found; He removes self-conceit from within, and instructs us in the Truth of Truths. || 4 || SHALOK, FIRST MEHL: All the hours are the milk-maids, and the quarters of the day are the Krishnas. The wind, water and fire are the ornaments; the sun and moon are the incarnations. All of the earth, property, wealth and articles are all entanglements. O Nanak, without divine knowledge, one is plundered, and devoured by the Messenger of Death. || 1 || FIRST MEHL: The disciples play the music, and the gurus dance. They move their feet and roll their heads. The dust flies and falls upon their hair. Beholding them, the people laugh, and then go home. They beat the drums for the sake of bread. They throw themselves upon the ground. They sing of the milk-maids, they sing of the Krishnas. They sing of Sitas, and Ramas and kings. The Lord is fearless and formless; His Name is True. The entire universe is His Creation. Those servants, whose destiny is awakened, serve the Lord. The night of their lives is cool with dew; their minds are filled with love for the Lord. Contemplating the Guru, I have been taught these teachings; granting His Grace, He carries His servants across. The oil-press, the spinning wheel, the grinding stones, the potter's wheel, the numerous, countless whirlwinds in the desert, the spinning tops, the churning sticks, the threshers, the breathless tumblings of the birds, and the men moving round and round on spindles — O Nanak, the tumblers are countless and endless. The Lord binds us in bondage — so do we spin around. According to their actions, so do all people dance. Those who dance and dance and laugh, shall weep on their ultimate departure. They do not fly to the heavens, nor do they become Siddhas. They dance and jump around on the urgings of their minds. O Nanak, those whose minds are filled with the Fear of God, have the love of God in their minds as well. || 2 || PAUREE: Your Name is the Fearless Lord; chanting Your Name, one does not have to go to hell. Soul and body all belong to Him; asking Him to give us sustenance is a waste. If you yearn for goodness, then perform good deeds and feel humble. Even if you remove the signs of old age, old age shall still come in the guise of death. No one remains here when the count of the breaths is full. || 5 || SHALOK, FIRST MEHL: The Muslims praise the Islamic law; they read and reflect upon it. The Lord's bound servants are those who bind themselves to see the Lord's Vision. The Hindus praise the Praiseworthy Lord; the Blessed Vision of His Darshan, His form is incomparable. They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols.

The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord. But to the subtle image of the Immaculate Name, they apply the form of a body. In the minds of the virtuous, contentment is produced, thinking about their giving. They give and give, but ask a thousand-fold more, and hope that the world will honor them. The thieves, adulterers, perjurers, evil-doers and sinners — after using up what good karma they had, they depart; have they done any good deeds here at all? There are beings and creatures in the water and on the land, in the worlds and universes, form upon form. Whatever they say, You know; You care for them all. O Nanak, the hunger of the devotees is to praise You; the True Name is their only support. They live in eternal bliss, day and night; they are the dust of the feet of the virtuous. || 1 || FIRST MEHL: The clay of the Muslim's grave becomes clay for the potter's wheel. Pots and bricks are fashioned from it, and it cries out as it burns. The poor clay burns, burns and weeps, as the fiery coals fall upon it. O Nanak, the Creator created the creation; the Creator Lord alone knows. || 2 || PAUREE: Without the True Guru, no one has obtained the Lord; without the True Guru, no one has obtained the Lord. He has placed Himself within the True Guru; revealing Himself, He declares this openly. Meeting the True Guru, eternal liberation is obtained; He has banished attachment from within. This is the highest thought, that one's consciousness is attached to the True Lord. Thus the Lord of the World, the Great Giver is obtained. || 6 || SHALOK, FIRST MEHL: In ego they come, and in ego they go. In ego they are born, and in ego they die. In ego they give, and in ego they take. In ego they earn, and in ego they lose. In ego they become truthful or false. In ego they go to heaven or hell. In ego they laugh, and in ego they weep. In ego they become dirty, and in ego they are washed clean. In ego they lose social status and class. In ego they are ignorant, and in ego they are wise. They do not know the value of salvation and liberation. In ego they love Maya, and in ego they are kept in darkness by it. Living in ego, mortal beings are created. When one understands ego, then the Lord's gate is known. Without spiritual wisdom, they babble and argue. O Nanak, by the Lord's Command, destiny is recorded. As the Lord sees us, so are we seen. || 1 || SECOND MEHL: This is the nature of ego, that people perform their actions in ego. This is the bondage of ego, that time and time again, they are reborn. Where does ego come from? How can it be removed? This ego exists by the Lord's Order; people wander according to their past actions. Ego is a chronic disease, but it contains its own cure as well. If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad. Nanak says, listen, people: in this way, troubles depart. || 2 || PAUREE: Those who serve are content.

They meditate on the Truest of the True. They do not place their feet in sin, but do good deeds and live righteously in Dharma. They burn away the bonds of the world, and eat a simple diet of grain and water. You are the Great Forgiver; You give continually, more and more each day. By His greatness, the Great Lord is obtained. || 7 || SHALOK, FIRST MEHL: Men, trees, sacred shrines of pilgrimage, banks of sacred rivers, clouds, fields, islands, continents, worlds, solar systems, and universes; the four sources of creation — born of eggs, born of the womb, born of the earth and born of sweat; oceans, mountains, and all beings — O Nanak, He alone knows their condition. O Nanak, having created the living beings, He cherishes them all. The Creator who created the creation, takes care of it as well. He, the Creator who formed the world, cares for it. Unto Him I bow and offer my reverence; His Royal Court is eternal. O Nanak, without the True Name, of what use is the frontal mark of the Hindus, or their sacred thread? || 1 || FIRST MEHL: Hundreds of thousands of virtues and good actions, and hundreds of thousands of blessed charities, hundreds of thousands of penances at sacred shrines, and the practice of Sehj Yoga in the wilderness, hundreds of thousands of courageous actions and giving up the breath of life on the field of battle, hundreds of thousands of divine understandings, hundreds of thousands of divine wisdoms and meditations and readings of the Vedas and the Puraanas — before the Creator who created the creation, and who ordained coming and going, O Nanak, all these things are false. True is the Insignia of His Grace. || 2 || PAUREE: You alone are the True Lord. The Truth of Truths is pervading everywhere. He alone receives the Truth, unto whom You give it; then, he practices Truth. Meeting the True Guru, Truth is found. In His Heart, Truth is abiding. The fools do not know the Truth. The self-willed manmukhs waste their lives away in vain. Why have they even come into the world? || 8 || SHALOK, FIRST MEHL: You may read and read loads of books; you may read and study vast multitudes of books. You may read and read boat-loads of books; you may read and read and fill pits with them. You may read them year after year; you may read them as many months are there are. You may read them all your life; you may read them with every breath. O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego. || 1 || FIRST MEHL: The more one write and reads, the more one burns. The more one wanders at sacred shrines of pilgrimage, the more one talks uselessly. The more one wears religious robes, the more pain he causes his body. O my soul, you must endure the consequences of your own actions. One who does not eat the corn, misses out on the taste. One obtains great pain, in the love of duality. One who does not wear any clothes, suffers night and day. Through silence, he is ruined. How can the sleeping one be awakened without the Guru? One who goes barefoot suffers by his own actions. One who eats filth and throws ashes on his head — the blind fool loses his honor. Without the Name, nothing is of any use. One who lives in the wilderness, in cemetaries and cremation grounds — that blind man does not know the Lord; he regrets and repents in the end.

One who meets the True Guru finds peace. He enshrines the Name of the Lord in his mind. O Nanak, when the Lord grants His Grace, He is obtained. He becomes free of hope and fear, and burns away his ego with the Word of the Shabad. || 2 || PAUREE: Your devotees are pleasing to Your Mind, Lord. They look beautiful at Your door, singing Your Praises. O Nanak, those who are denied Your Grace, find no shelter at Your Door; they continue wandering. Some do not understand their origins, and without cause, they display their self-conceit. I am the Lord's minstrel, of low social status; others call themselves high caste. I seek those who meditate on You. || 9 || SHALOK, FIRST MEHL: False is the king, false are the subjects; false is the whole world. False is the mansion, false are the skyscrapers; false are those who live in them. False is gold, and false is silver; false are those who wear them. False is the body, false are the clothes; false is incomparable beauty. False is the husband, false is the wife; they mourn and waste away. The false ones love falsehood, and forget their Creator. With whom should I become friends, if all the world shall pass away? False is sweetness, false is honey; through falsehood, boat-loads of men have drowned. Nanak speaks this prayer: without You, Lord, everything is totally false. || 1 || FIRST MEHL: One knows the Truth only when the Truth is in his heart. The filth of falsehood departs, and the body is washed clean. One knows the Truth only when he bears love to the True Lord. Hearing the Name, the mind is enraptured; then, he attains the gate of salvation. One knows the Truth only when he knows the true way of life. Preparing the field of the body, he plants the Seed of the Creator. One knows the Truth only when he receives true instruction. Showing mercy to other beings, he makes donations to charities. One knows the Truth only when he dwells in the sacred shrine of pilgrimage of his own soul. He sits and receives instruction from the True Guru, and lives in accordance with His Will. Truth is the medicine for all; it removes and washes away our sins. Nanak speaks this prayer to those who have Truth in their laps. || 2 || PAUREE: The gift I seek is the dust of the feet of the Saints; if I were to obtain it, I would apply it to my forehead. Renounce false greed, and meditate single-mindedly on the unseen Lord. As are the actions we commit, so are the rewards we receive. If it is so pre-ordained, then one obtains the dust of the feet of the Saints. But through small-mindedness, we forfeit the merits of selfless service. || 10 || SHALOK, FIRST MEHL: There is a famine of Truth; falsehood prevails, and the blackness of the Dark Age of Kali Yuga has turned men into demons. Those who planted their seed have departed with honor; now, how can the shattered seed sprout? If the seed is whole, and it is the proper season, then the seed will sprout. O Nanak, without treatment, the raw fabric cannot be dyed. In the Fear of God it is bleached white, if the treatment of modesty is applied to the cloth of the body. O Nanak, if one is imbued with devotional worship, his reputation is not false. || 1 || FIRST MEHL: Greed and sin are the king and prime minister; falsehood is the treasurer. Sexual desire, the chief advisor, is summoned and consulted; they all sit together and contemplate their plans.

Their subjects are blind, and without wisdom, they try to please the will of the dead. The spiritually wise dance and play their musical instruments, adorning themselves with beautiful decorations. They shout out loud, and sing epic poems and heroic stories. The fools call themselves spiritual scholars, and by their clever tricks, they love to gather wealth. The righteous waste their righteousness, by asking for the door of salvation. They call themselves celibate, and abandon their homes, but they do not know the true way of life. Everyone calls himself perfect; none call themselves imperfect. If the weight of honor is placed on the scale, then, O Nanak, one sees his true weight. || 2 || FIRST MEHL: Evil actions become publicly known; O Nanak, the True Lord sees everything. Everyone makes the attempt, but that alone happens which the Creator Lord does. In the world hereafter, social status and power mean nothing; hereafter, the soul is new. Those few, whose honor is confirmed, are good. || 3 || PAUREE: Only those whose karma You have pre-ordained from the very beginning, O Lord, meditate on You. Nothing is in the power of these beings; You created the various worlds. Some, You unite with Yourself, and some, You lead astray. By Guru's Grace You are known; through Him, You reveal Yourself. We are easily absorbed in You. || 11 || SHALOK, FIRST MEHL: Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God. You are the Creator Lord; I can do nothing. Even if I try, nothing happens. || 1 || I am a sacrifice to Your almighty creative power which is pervading everywhere. Your limits cannot be known. || 1 || Pause || Your Light is in Your creatures, and Your creatures are in Your Light; Your almighty power is pervading everywhere. You are the True Lord and Master; Your Praise is so beautiful. One who sings it, is carried across. Nanak speaks the stories of the Creator Lord; whatever He is to do, He does. || 2 || SECOND MEHL: The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins. The Way of the Khshatriya is the Way of bravery; the Way of the Shudras is service to others. The Way of all is the Way of the One; Nanak is a slave to one who knows this secret; he himself is the Immaculate Divine Lord. || 3 || SECOND MEHL: The One Lord Krishna is the Divine Lord of all; He is the Divinity of the individual soul. Nanak is a slave to anyone who understands this mystery of the all-pervading Lord; he himself is the Immaculate Divine Lord. || 4 || FIRST MEHL: Water remains confined within the pitcher, but without water, the pitcher could not have been formed; just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom. || 5 || PAUREE: If an educated person is a sinner, then the illiterate holy man is not to be punished. As are the deeds done, so is the reputation one acquires. So do not play such a game, which will bring you to ruin at the Court of the Lord. The accounts of the educated and the illiterate shall be judged in the world hereafter.

One who stubbornly follows his own mind shall suffer in the world hereafter. || 12 || SHALOK, FIRST MEHL: O Nanak, the soul of the body has one chariot and one charioteer. In age after age they change; the spiritually wise understand this. In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer. In the Silver Age of Traytaa Yuga, celibacy was the chariot and power the charioteer. In the Brass Age of Dwaapar Yuga, penance was the chariot and truth the charioteer. In the Iron Age of Kali Yuga, fire is the chariot and falsehood the charioteer. || 1 || FIRST MEHL: The Sama Veda says that the Lord Master is robed in white; in the Age of Truth, everyone desired Truth, abided in Truth, and was merged in the Truth. The Rig Veda says that God is permeating and pervading everywhere; among the deities, the Lord's Name is the most exalted. Chanting the Name, sins depart; O Nanak, then, one obtains salvation. In the Jujar Veda, Kaan Krishna of the Yaadva tribe seduced Chandraavali by force. He brought the Elysian Tree for his milk-maid, and revelled in Brindaaban. In the Dark Age of Kali Yuga, the Atharva Veda became prominent; Allah became the Name of God. Men began to wear blue robes and garments; Turks and Pat'haans assumed power. The four Vedas each claim to be true. Reading and studying them, four doctrines are found. With loving devotional worship, abiding in humility, O Nanak, salvation is attained. || 2 || PAUREE: I am a sacrifice to the True Guru; meeting Him, I have come to cherish the Lord Master. He has taught me and given me the healing ointment of spiritual wisdom, and with these eyes, I behold the world. Those dealers who abandon their Lord and Master and attach themselves to another, are drowned. The True Guru is the boat, but few are those who realize this. Granting His Grace, He carries them across. || 13 || SHALOK, FIRST MEHL: The simmal tree is straight as an arrow; it is very tall, and very thick. But those birds which visit it hopefully, depart disappointed. Its fruits are tasteless, its flowers are nauseating, and its leaves are useless. Sweetness and humility, O Nanak, are the essence of virtue and goodness. Everyone bows down to himself; no one bows down to another. When something is placed on the balancing scale and weighed, the side which descends is heavier. The sinner, like the deer hunter, bows down twice as much. But what can be achieved by bowing the head, when the heart is impure? || 1 || FIRST MEHL: You read your books and say your prayers, and then engage in debate; you worship stones and sit like a stork, pretending to be in Samaadhi. With your mouth you utter falsehood, and you adorn yourself with precious decorations; you recite the three lines of the Gayatri three times a day. Around your neck is a rosary, and on your forehead is a sacred mark; upon your head is a turban, and you wear two loin cloths. If you knew the nature of God, you would know that all of these beliefs and rituals are in vain. Says Nanak, meditate with deep faith; without the True Guru, no one finds the Way. || 2 || PAUREE: Abandoning the world of beauty, and beautiful clothes, one must depart. He obtains the rewards of his good and bad deeds.

He may issue whatever commands he wishes, but he shall have to take to the narrow path hereafter. He goes to hell naked, and he looks hideous then. He regrets the sins he committed. || 14 || SHALOK, FIRST MEHL: Make compassion the cotton, contentment the thread, modesty the knot and truth the twist. This is the sacred thread of the soul; if you have it, then go ahead and put it on me. It does not break, it cannot be soiled by filth, it cannot be burnt, or lost. Blessed are those mortal beings, O Nanak, who wear such a thread around their necks. You buy the thread for a few shells, and seated in your enclosure, you put it on. Whispering instructions into others' ears, the Brahmin becomes a guru. But he dies, and the sacred thread falls away, and the soul departs without it. || 1 || FIRST MEHL: He commits thousands of robberies, thousands of acts of adultery, thousands of falsehoods and thousands of abuses. He practices thousands of deceptions and secret deeds, night and day, against his fellow beings. The thread is spun from cotton, and the Brahmin comes and twists it. The goat is killed, cooked and eaten, and everyone then says, "Put on the sacred thread." When it wears out, it is thrown away, and another one is put on. O Nanak, the thread would not break, if it had any real strength. || 2 || FIRST MEHL: Believing in the Name, honor is obtained. The Lord's Praise is the true sacred thread. Such a sacred thread is worn in the Court of the Lord; it shall never break. || 3 || FIRST MEHL: There is no sacred thread for the sexual organ, and no thread for woman. The man's beard is spat upon daily. There is no sacred thread for the feet, and no thread for the hands; no thread for the tongue, and no thread for the eyes. The Brahmin himself goes to the world hereafter without a sacred thread. Twisting the threads, he puts them on others. He takes payment for performing marriages; reading their horoscopes, he shows them the way. Hear, and see, O people, this wondrous thing. He is mentally blind, and yet his name is wisdom. || 4 || PAUREE: One, upon whom the Merciful Lord bestows His Grace, performs His service. That servant, whom the Lord causes to obey the Order of His Will, serves Him. Obeying the Order of His Will, he becomes acceptable, and then, he obtains the Mansion of the Lord's Presence. One who acts to please His Lord and Master, obtains the fruits of his mind's desires. Then, he goes to the Court of the Lord, wearing robes of honor. || 15 || SHALOK, FIRST MEHL: They tax the cows and the Brahmins, but the cow-dung they apply to their kitchen will not save them. They wear their loin cloths, apply ritual frontal marks to their foreheads, and carry their rosaries, but they eat food with the Muslims. O Siblings of Destiny, you perform devotional worship indoors, but read the Islamic sacred texts, and adopt the Muslim way of life. Renounce your hypocrisy! Taking the Naam, the Name of the Lord, you shall swim across. || 1 || FIRST MEHL: The man-eaters say their prayers. Those who wield the knife wear the sacred thread around their necks. In their homes, the Brahmins sound the conch. They too have the same taste. False is their capital, and false is their trade. Speaking falsehood, they take their food. The home of modesty and Dharma is far from them. O Nanak, they are totally permeated with falsehood. The sacred marks are on their foreheads, and the saffron loin-cloths are around their waists; in their hands they hold the knives — they are the butchers of the world!

Wearing blue robes, they seek the approval of the Muslim rulers. Accepting bread from the Muslim rulers, they still worship the Puraanas. They eat the meat of the goats, killed after the Muslim prayers are read over them, but they do not allow anyone else to enter their kitchen areas. They draw lines around them, plastering the ground with cow-dung. The false come and sit within them. They cry out, "Do not touch our food, or it will be polluted!" But with their polluted bodies, they commit evil deeds. With filthy minds, they try to cleanse their mouths. Says Nanak, meditate on the True Lord. If you are pure, you will obtain the True Lord. || 2 || PAUREE: All are within Your mind; You see and move them under Your Glance of Grace, O Lord. You Yourself grant them glory, and You Yourself cause them to act. The Lord is the greatest of the great; great is His world. He enjoins all to their tasks. If he should cast an angry glance, He can transform kings into blades of grass. Even though they may beg from door to door, no one will give them charity. || 16 || SHALOK, FIRST MEHL: The thief robs a house, and offers the stolen goods to his ancestors. In the world hereafter, this is recognized, and his ancestors are considered thieves as well. The hands of the go-between are cut off; this is the Lord's justice. O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own earnings and labor. || 1 || FIRST MEHL: As a woman has her periods, month after month, so does falsehood dwell in the mouth of the false; they suffer forever, again and again. They are not called pure, who sit down after merely washing their bodies. Only they are pure, O Nanak, within whose minds the Lord abides. || 2 || PAUREE: With saddled horses, as fast as the wind, and harems decorated in every way; in houses and pavilions and lofty mansions, they dwell, making ostentatious shows. They act out their minds' desires, but they do not understand the Lord, and so they are ruined. Asserting their authority, they eat, and beholding their mansions, they forget about death. But old age comes, and youth is lost. || 17 || SHALOK, FIRST MEHL: If one accepts the concept of impurity, then there is impurity everywhere. In cow-dung and wood there are worms. As many as are the grains of corn, none is without life. First, there is life in the water, by which everything else is made green. How can it be protected from impurity? It touches our own kitchen. O Nanak, impurity cannot be removed in this way; it is washed away only by spiritual wisdom. || 1 || FIRST MEHL: The impurity of the mind is greed, and the impurity of the tongue is falsehood. The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth. The impurity of the ears is to listen to the slander of others. O Nanak, the mortal's soul goes, bound and gagged to the city of Death. || 2 || FIRST MEHL: All impurity comes from doubt and attachment to duality. Birth and death are subject to the Command of the Lord's Will; through His Will we come and go. Eating and drinking are pure, since the Lord gives nourishment to all.

O Nanak, the Gurmukhs, who understand the Lord, are not stained by impurity. || 3 || PAUREE: Praise the Great True Guru; within Him is the greatest greatness. When the Lord causes us to meet the Guru, then we come to see them. When it pleases Him, they come to dwell in our minds. By His Command, when He places His hand on our foreheads, wickedness departs from within. When the Lord is thoroughly pleased, the nine treasures are obtained. || 18 || SHALOK, FIRST MEHL: First, purifying himself, the Brahmin comes and sits in his purified enclosure. The pure foods, which no one else has touched, are placed before him. Being purified, he takes his food, and begins to read his sacred verses. But it is then thrown into a filthy place — whose fault is this? The corn is sacred, the water is sacred; the fire and salt are sacred as well; when the fifth thing, the ghee, is added, then the food becomes pure and sanctified. Coming into contact with the sinful human body, the food becomes so impure that is is spat upon. That mouth which does not chant the Naam, and without the Name eats tasty foods — O Nanak, know this: such a mouth is to be spat upon. || 1 || FIRST MEHL: From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. O Nanak, only the True Lord is without a woman. That mouth which praises the Lord continually is blessed and beautiful. O Nanak, those faces shall be radiant in the Court of the True Lord. || 2 || PAUREE: All call You their own, Lord; one who does not own You, is picked up and thrown away. Everyone receives the rewards of his own actions; his account is adjusted accordingly. Since one is not destined to remain in this world anyway, why should he ruin himself in pride? Do not call anyone bad; read these words, and understand. Don't argue with fools. || 19 || SHALOK, FIRST MEHL: O Nanak, speaking insipid words, the body and mind become insipid. He is called the most insipid of the insipid; the most insipid of the insipid is his reputation. The insipid person is discarded in the Court of the Lord, and the insipid one's face is spat upon. The insipid one is called a fool; he is beaten with shoes in punishment. || 1 || FIRST MEHL: Those who are false within, and honorable on the outside, are very common in this world. Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still, their filth does not depart. Those who have silk on the inside and rags on the outside, are the good ones in this world. They embrace love for the Lord, and contemplate beholding Him. In the Lord's Love, they laugh, and in the Lord's Love, they weep, and also keep silent. They do not care for anything else, except their True Husband Lord. Sitting, waiting at the Lord's Door, they beg for food, and when He gives to them, they eat. There is only One Court of the Lord, and He has only one pen; there, you and I shall meet. In the Court of the Lord, the accounts are examined; O Nanak, the sinners are crushed, like oil seeds in the press. ||

2 || PAUREE: You Yourself created the creation; You Yourself infused Your power into it. You behold Your creation, like the losing and winning dice of the earth. Whoever has come, shall depart; all shall have their turn. He who owns our soul, and our very breath of life — why should we forget that Lord and Master from our minds? With our own hands, let us resolve our own affairs. || 20 || SHALOK, SECOND MEHL: What sort of love is this, which clings to duality? O Nanak, he alone is called a lover, who remains forever immersed in absorption. But one who feels good only when good is done for him, and feels bad when things go badly — do not call him a lover. He trades only for his own account. || 1 || SECOND MEHL: One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning. O Nanak, both of his actions are false; he obtains no place in the Court of the Lord. || 2 || PAUREE: Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever. Why do you do such evil deeds, that you shall have to suffer so? Do not do any evil at all; look ahead to the future with foresight. So throw the dice in such a way, that you shall not lose with your Lord and Master. Do those deeds which shall bring you profit. || 21 || SHALOK, SECOND MEHL: If a servant performs service, while being vain and argumentative, he may talk as much as he wants, but he shall not be pleasing to his Master. But if he eliminates his self-conceit and then performs service, he shall be honored. O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable. || 1 || SECOND MEHL: Whatever is in the mind, comes forth; spoken words by themselves are just wind. He sows seeds of poison, and demands Ambrosial Nectar. Behold — what justice is this? || 2 || SECOND MEHL: Friendship with a fool never works out right. As he knows, he acts; behold, and see that it is so. One thing can be absorbed into another thing, but duality keeps them apart. No one can issue commands to the Lord Master; offer instead humble prayers. Practicing falsehood, only falsehood is obtained. O Nanak, through the Lord's Praise, one blossoms forth. || 3 || SECOND MEHL: Friendship with a fool, and love with a pompous person, are like lines drawn in water, leaving no trace or mark. || 4 || SECOND MEHL: If a fool does a job, he cannot do it right. Even if he does something right, he does the next thing wrong. || 5 || PAUREE: If a servant, performing service, obeys the Will of his Master, his honor increases, and he receives double his wages. But if he claims to be equal to his Master, he earns his Master's displeasure. He loses his entire salary, and is also beaten on his face with shoes. Let us all celebrate Him, from whom we receive our nourishment. O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead. || 22 || SHALOK, SECOND MEHL: What sort of gift is this, which we receive only by our own asking? O Nanak, that is the most wonderful gift, which is received from the Lord, when He is totally pleased. || 1 || SECOND MEHL:

What sort of service is this, by which the fear of the Lord Master does not depart? O Nanak, he alone is called a servant, who merges with the Lord Master. || 2 || PAUREE: O Nanak, the Lord's limits cannot be known; He has no end or limitation. He Himself creates, and then He Himself destroys. Some have chains around their necks, while some ride on many horses. He Himself acts, and He Himself causes us to act. Unto whom should I complain? O Nanak, the One who created the creation — He Himself takes care of it. || 23 || SHALOK, FIRST MEHL: He Himself fashioned the vessel of the body, and He Himself fills it. Into some, milk is poured, while others remain on the fire. Some lie down and sleep on soft beds, while others remain watchful. He adorns those, O Nanak, upon whom He casts His Glance of Grace. || 1 || SECOND MEHL: He Himself creates and fashions the world, and He Himself keeps it in order. Having created the beings within it, He oversees their birth and death. Unto whom should we speak, O Nanak, when He Himself is all-in-all? || 2 || PAUREE: The description of the greatness of the Great Lord cannot be described. He is the Creator, all-lowerful and benevolent; He gives sustenance to all beings. The mortal does that work, which has been pre-destined from the very beginning. O Nanak, except for the One Lord, there is no other place at all. He does whatever He wills. || 24 || 1 || SUDH ||

One Universal Creator God. Truth is the Name. Creative Being Personified. No Fear. No Hatred. Image of the Undying. Beyond Birth. Self-existent. By Guru's Grace:

RAAG AASAA, THE WORD OF THE DEVOTEES: KABEER, NAAM DAYV AND RAVI DAAS.

AASAA, KABEER JEE:

Falling at the Feet of the Guru, I pray, and ask Him, "Why was man created? What deeds cause the world to come into being, and be destroyed? Tell me, that I may understand." || 1 || O Divine Guru, please, show Mercy to me, and place me on the right path, by which the bonds of fear may be cut away. The pains of birth and death come from past actions and karma; peace comes when the soul finds release from reincarnation. || 1 || Pause || The mortal does not break free from the bonds of the noose of Maya, and he does not seek the shelter of the profound, absolute Lord. He does not realize the dignity of the self, and Nirvaanaa; because of this, his doubt does not depart. || 2 || The soul is not born, even though he thinks it is born; it is free from birth and death. When the mortal gives up his ideas of birth and death, he remains constantly absorbed in the Lord's Love. || 3 || As the reflection of an object blends in the water when the pitcher is broken, says Kabeer, just so virtue dispels doubt, and then the soul is absorbed in the profound, absolute Lord.

|| 4 || 1 || AASAA: They wear loin cloths, three and a half yards long, and triple-wound sacred threads. They have rosaries around their necks, and they carry glittering jugs in their hands. They are not called Saints of the Lord — they are thugs of Benares. || 1 || Such 'saints' are not pleasing to me; they eat the trees along with the branches. || 1 || Pause || They wash their pots and pans before putting them on the stove, and they wash the wood before lighting it. They dig up the earth and make two fireplaces, but they eat the whole person! || 2 || Those sinners continually wander in evil deeds, while they call themselves touch-nothing saints. They wander around forever and ever in their self-conceit, and all their families are drowned. || 3 || He is attached to that, to which the Lord has attached him, and he acts accordingly. Says Kabeer, one who meets the True Guru, is not reincarnated again. || 4 || 2 || AASAA: My Father has comforted me. He has given me a cozy bed, and placed His Ambrosial Nectar in my mouth. How could I forget that Father from my mind? When I go to the world hereafter, I shall not lose the game. || 1 || Maya is dead, O mother, and I am very happy. I do not wear the patched coat, nor do I feel the chill. || 1 || Pause || I am a sacrifice to my Father, who gave me life. He put an end to my association with the five deadly sins. I have conquered those five demons, and trampled them underfoot. Remembering the Lord in meditation, my mind and body are drenched with His Love. || 2 || My Father is the Great Lord of the Universe. How shall I go to that Father? When I met the True Guru, He showed me the Way. The Father of the Universe is pleasing to my mind. || 3 || I am Your son, and You are my Father. We both dwell in the same place. Says Kabeer, the Lord's humble servant knows only the One. By Guru's Grace, I have come to know everything. || 4 || 3 || AASAA: In one pot, they put a boiled chicken, and in the other pot, they put wine. The five Yogis of the Tantric ritual sit there, and in their midst sits the noseless one, the shameless queen. || 1 || The bell of the shameless queen, Maya, rings in both worlds. Some rare person of discriminating wisdom has cut off your nose. || 1 || Pause || Within all dwells the noseless Maya, who kills all, and destroys them. She says, "I am the sister, and the daughter of the sister of everyone; I am the hand-maiden of one who marries me." || 2 || My Husband is the Great One of discriminating wisdom; He alone is called a Saint. He stands by me, and no one else comes near me. || 3 || I have cut off her nose, and cut off her ears, and cutting her into bits, I have expelled her. Says Kabeer, she is the darling of the three worlds, but the enemy of the Saints. || 4 || 4 || AASAA: The Yogis, celibates, penitents and Sannyaasees make pilgrimages to all the sacred places. The Jains with shaven heads, the silent ones, the beggars with matted hair — in the end, they all shall die. || 1 || Meditate, therefore, on the Lord. What can the Messenger of Death do to one whose tongue loves the Name of the Lord? || 1 || Pause ||

Those who know the Shaastras and the Vedas, astrology and the rules of grammar of many languages; those who know Tantras and mantras and all medicines — even they shall die in the end. || 2 || Those who enjoy regal power and rule, royal canopies and thrones, many beautiful women, betel nuts, camphor and fragrant sandalwood oil — in the end, they too shall die. || 3 || I have searched all the Vedas, Puraanas and Simritees, but none of these can save anyone. Says Kabeer, meditate on the Lord, and eliminate birth and death. || 4 || 5 || AASAA: The elephant is the guitar player, the ox is the drummer, and the crow plays the cymbals. Putting on the skirt, the donkey dances around, and the water buffalo performs devotional worship. || 1 || The Lord, the King, has cooked the cakes of ice, but only the rare man of understanding eats them. || 1 || Pause || Sitting in his den, the lion prepares the betel leaves, and the muskrat brings the betel nuts. Going from house to house, the mouse sings the songs of joy, and the turtle blows on the conch-shell. || 2 || The son of the sterile woman goes to get married, and the golden canopy is spread out for him. He marries a beautiful and enticing young woman; the rabbit and the lion sing their praises. || 3 || Says Kabeer, listen, O Saints — the ant has eaten the mountain. The turtle says, "I need a burning coal, also." Listen to this mystery of the Shabad. || 4 || 6 || AASAA: The body is a bag with seventy-two chambers, and one opening, the Tenth Gate. He alone is a real Yogi on this earth, who asks for the primal world of the nine regions. || 1 || Such a Yogi obtains the nine treasures. He lifts his soul up from below, to the skies of the Tenth Gate. || 1 || Pause || He makes spiritual wisdom his patched coat, and meditation his needle. He twists the thread of the Word of the Shabad. Making the five elements his deer skin to sit on, he walks on the Guru's Path. || 2 || He makes compassion his shovel, his body the firewood, and he kindles the fire of divine vision. He places love within his heart, and he remains in deep meditation throughout the four ages. || 3 || All Yoga is in the Name of the Lord; the body and the breath of life belong to Him. Says Kabeer, if God grants His Grace, He bestows the insignia of Truth. || 4 || 7 || AASAA: Where have the Hindus and Muslims come from? Who put them on their different paths? Think of this, and contemplate it within your mind, O men of evil intentions. Who will go to heaven and hell? || 1 || O Qazi, which book have you read? Such scholars and students have all died, and none of them have discovered the inner meaning. || 1 || Pause || Because of the love of woman, circumcision is done; I don't believe in it, O Siblings of Destiny. If God wished me to be a Muslim, it would be cut off by itself. || 2 || If circumcision makes one a Muslim, then what about a woman? She is the other half of a man's body, and she does not leave him, so he remains a Hindu. || 3 || Give up your holy books, and remember the Lord, you fool, and stop oppressing others so badly. Kabeer has grasped hold of the Lord's Support, and the Muslims have utterly failed. || 4 || 8 || AASAA: As long as the oil and the wick are in the lamp, everything is illuminated.

But when the oil is burnt, the wick goes out, and the mansion becomes desolate. || 1 || O mad-man, no one will keep you, for even a moment. Meditate on the Name of that Lord. || 1 || Pause || Tell me, whose mother is that, whose father is that, and which man has a wife? When the pitcher of the body breaks, no one cares for you at all. Everyone says, "Take him away, take him away!" || 2 || Sitting on the threshold, his mother cries, and his brothers take away the coffin. Taking down her hair, his wife cries out in sorrow, and the swan-soul departs all alone. || 3 || Says Kabeer, listen, O Saints, about the terrifying world-ocean. This human suffers torture and the Messenger of Death will not leave him alone, O Lord of the World. || 4 || 9 || DU-TUKAS ||

One Universal Creator God. By the Grace of the True Guru:

AASAA OF KABEER JEE, CHAU-PADAS, IK-TUKAS:

Sanak and Sanand, the sons of Brahma, could not find the Lord's limits. Brahma wasted his life away, continually reading the Vedas. || 1 || Churn the churn of the Lord, O my Siblings of Destiny. Churn it steadily, so that the essence, the butter, may not be lost. || 1 || Pause || Make your body the churning jar, and use the stick of your mind to churn it. Gather the curds of the Word of the Shabad. || 2 || The churning of the Lord is to reflect upon Him within your mind. By Guru's Grace, the Ambrosial Nectar flows into us. || 3 || Says Kabeer, if the Lord, our King casts His Glance of Grace, one is carried across to the other side, holding fast to the Lord's Name. || 4 || 1 || 10 || AASAA: The wick has dried up, and the oil is exhausted. The drum does not sound, and the actor has gone to sleep. || 1 || The fire has gone out, and no smoke is produced. The One Lord is pervading and permeating everywhere; there is no other second. || 1 || Pause || The string has broken, and the guitar makes no sound. He mistakenly ruins his own affairs. || 2 || When one comes to understand, he forgets his preaching, ranting and raving, and arguing. || 3 || Says Kabeer, the state of supreme dignity is never far from those who conquer the five demons of the body passions. || 4 || 2 || 11 || AASAA: As many mistakes as the son commits, his mother does not hold them against him in her mind. || 1 || O Lord, I am Your child. Why not destroy my sins? || 1 || Pause || If the son, in anger, runs away, even then, his mother does not hold it against him in her mind. || 2 || My mind has fallen into the whirlpool of anxiety. Without the Naam, how can I cross over to the other side? || 3 || Please, bless my body with pure and lasting understanding, Lord; in peace and poise, Kabeer chants the Praises of the Lord. || 4 || 3 || 12 || AASAA: My pilgrimage to Mecca is on the banks of the Gomati River; the spiritual teacher in his yellow robes dwells there. || 1 || Waaho! Waaho! Hail! Hail! How wondrously he sings.

The Name of the Lord is pleasing to my mind. || 1 || Pause || Naarada the sage, and Shaarada the goddess of knowledge, serve the Lord. The goddess Lakhshmi sits by Him as His slave. || 2 || The mala is around my neck, and the Lord's Name is upon my tongue. I repeat the Naam, the Name of the Lord, a thousand times, and bow in reverence to Him. || 3 || Says Kabeer, I sing the Glorious Praises of the Lord; I teach both Hindus and Muslims. || 4 || 4 || 13 ||

AASAA, KABEER JEE, 9 PANCH-PADAS, 5 DU-TUKAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You tear off the leaves, O gardener, but in each and every leaf, there is life. That stone idol, for which you tear off those leaves — that stone idol is lifeless. || 1 || In this, you are mistaken, O gardener. The True Guru is the Living Lord. || 1 || Pause || Brahma is in the leaves, Vishnu is in the branches, and Shiva is in the flowers. When you break these three gods, whose service are you performing? || 2 || The sculptor carves the stone and fashions it into an idol, placing his feet upon its chest. If this stone god was true, it would devour the sculptor for this! || 3 || Rice and beans, candies, cakes and cookies — the priest enjoys these, while he puts ashes into the mouth of the idol. || 4 || The gardener is mistaken, and the world is mistaken, but I am not mistaken. Says Kabeer, the Lord preserves me; the Lord, my King, has showered His Blessings upon me. || 5 || 1 || 14 || AASAA: Twelve years pass in childhood, and for another twenty years, he does not practice self-discipline and austerity. For another thirty years, he does not worship God in any way, and then, when he is old, he repents and regrets. || 1 || His life wastes away as he cries out, "Mine, mine!" The pool of his power has dried up. || 1 || Pause || He makes a dam around the dried-up pool, and with his hands, he makes a fence around the harvested field. When the thief of Death comes, he quickly carries away what the fool had tried to preserve as his own. || 2 || His feet and head and hands begin to tremble, and the tears flow copiously from his eyes. His tongue has not spoken the correct words, but now, he hopes to practice religion! || 3 || If the Dear Lord shows His Mercy, one enshrines love for Him, and obtains the Profit of the Lord's Name. By Guru's Grace, he receives the wealth of the Lord's Name, which alone shall go with him, when he departs in the end. || 4 || Says Kabeer, listen, O Saints — he shall not take any other wealth with him. When the summons comes from the King, the Lord of the Universe, the mortal departs, leaving behind his wealth and mansions. || 5 || 2 || 15 || AASAA: To some, the Lord has given silks and satins, and to some, beds decorated with cotton ribbons. Some do not even have a poor patched coat, and some live in thatched huts. || 1 || Do not indulge in envy and bickering, O my mind. By continually doing good deeds, these are obtained, O my mind. || 1 || Pause || The potter works the same clay, and colors the pots in different ways. Into some, he sets pearls, while to others, he attaches filth. || 2 ||

God gave wealth to the miser for him to preserve, but the fool calls it his own. When the Messenger of Death strikes him with his club, in an instant, everything is settled. || 3 || The Lord's humble servant is called the most exalted Saint; he obeys the Command of the Lord's Order, and obtains peace. Whatever is pleasing to the Lord, he accepts as True; he enshrines the Lord's Will within his mind. || 4 || Says Kabeer, listen, O Saints — it is false to call out, "Mine, mine." Breaking the bird cage, death takes the bird away, and only the torn threads remain. || 5 || 3 || 16 || AASAA: I am Your humble servant, Lord; Your Praises are pleasing to my mind. The Lord, the Primal Being, the Master of the poor, does not ordain that they should be oppressed. || 1 || O Qazi, it is not right to speak before Him. || 1 || Pause || Keeping your fasts, reciting your prayers, and reading the Kalma, the Islamic creed, shall not take you to paradise. The Temple of Mecca is hidden within your mind, if you only knew it. || 2 || That should be your prayer, to administer justice. Let your Kalma be the knowledge of the unknowable Lord. Spread your prayer mat by conquering your five desires, and you shall recognize the true religion. || 3 || Recognize Your Lord and Master, and fear Him within your heart; conquer your egotism, and make it worthless. As you see yourself, see others as well; only then will you become a partner in heaven. || 4 || The clay is one, but it has taken many forms; I recognize the One Lord within them all. Says Kabeer, I have abandoned paradise, and reconciled my mind to hell. || 5 || 4 || 17 || AASAA: From the city of the Tenth Gate, the sky of the mind, not even a drop rains down. Where is the music of the sound current of the Naad, which was contained in it? The Supreme Lord God, the Transcendent Lord, the Master of wealth has taken away the Supreme Soul. || 1 || O Father, tell me: where has it gone? It used to dwell within the body, and dance in the mind, teaching and speaking. || 1 || Pause || Where has the player gone — he who made this temple his own? No story, word or understanding is produced; the Lord has drained off all the power. || 2 || The ears, your companions, have gone deaf, and the power of your organs is exhausted. Your feet have failed, your hands have gone limp, and no words issue forth from your mouth. || 3 || Having grown weary, the five enemies and all the thieves have wandered away according to their own will. The elephant of the mind has grown weary, and the heart has grown weary as well; through its power, it used to pull the strings. || 4 || He is dead, and the bonds of the ten gates are opened; he has left all his friends and brothers. Says Kabeer, one who meditates on the Lord, breaks his bonds, even while yet alive. || 5 || 5 || 18 || AASAA, 4 IK-TUKAS: No one is more powerful than the she-serpent Maya, who deceived even Brahma, Vishnu and Shiva. || 1 || Having bitten and struck them down, she now sits in the immaculate waters. By Guru's Grace, I have seen her, who has bitten the three worlds. || 1 || Pause || O Siblings of Destiny, why is she called a she-serpent? One who realizes the True Lord, devours the she-serpent. || 2 || No one else is more frivolous than this she-serpent. When the she-serpent is overcome, what can the Messengers of the King of Death do?

|| 3 || This she-serpent is created by Him. What power or weakness does she have by herself? || 4 || If she abides with the mortal, then his soul abides in his body. By Guru's Grace, Kabeer has easily crossed over. || 5 || 6 || 19 || AASAA: Why bother to read the Simritees to a dog? Why bother to sing the Lord's Praises to the faithless cynic? || 1 || Remain absorbed in the Lord's Name, Raam, Raam, Raam. Do not bother to speak of it to the faithless cynic, even by mistake. || 1 || Pause || Why offer camphor to a crow? Why give the snake milk to drink? || 2 || Joining the Sat Sangat, the True Congregation, discriminating understanding is attained. That iron which touches the Philosopher's Stone becomes gold. || 3 || The dog, the faithless cynic, does everything as the Lord causes him to do. He does the deeds pre-ordained from the very beginning. || 4 || If you take Ambrosial Nectar and irrigate the neem tree with it, still, its natural qualities are not changed. || 5 || 7 || 20 || AASAA: A fortress like that of Sri Lanka, with the ocean as a moat around it — there is no news about that house of Raavan. || 1 || What shall I ask for? Nothing is permanent. I see with my eyes that the world is passing away. || 1 || Pause || Thousands of sons and thousands of grandsons — but in that house of Raavan, the lamps and wicks have gone out. || 2 || The moon and the sun cooked his food. The fire washed his clothes. || 3 || Under Guru's Instructions, one whose mind is filled with the Lord's Name, becomes permanent, and does not go anywhere. || 4 || Says Kabeer, listen, people: without the Lord's Name, no one is liberated. || 5 || 8 || 21 || AASAA: First, the son was born, and then, his mother. The guru falls at the feet of the disciple. || 1 || Listen to this wonderful thing, O Siblings of Destiny! I saw the lion herding the cows. || 1 || Pause || The fish of the water gives birth upon a tree. I saw a cat carrying away a dog. || 2 || The branches are below, and the roots are above. The trunk of that tree bears fruits and flowers. || 3 || Riding a horse, the buffalo takes him out to graze. The bull is away, while his load has come home. || 4 || Says Kabeer, one who understands this hymn, and chants the Lord's Name, comes to understand everything. || 5 || 9 || 22 ||

22 CHAU-PADAS AND PANCH-PADAS, AASAA OF KABEER JEE,

8 TRI-PADAS, 7 DU-TUKAS, 1 IK-TUKA:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord created the body from sperm, and protected it in the fire pit. For nine months He preserved you in your mother's womb, and then, after you were born, you became attached to Maya. || 1 || O mortal, why have you attached yourself to greed, and lost the jewel of life? You did not plant the seeds of good actions in the earth of your past lives. || 1 || Pause || From an infant, you have grown old. That which was to happen, has happened. When the Messenger of Death comes and grabs you by your hair, why do you cry out then?

|| 2 || You hope for long life, while Death counts your breaths. The world is a game, O Kabeer, so throw the dice consciously. || 3 || 1 || 23 || AASAA: I make my body the dying vat, and within it, I dye my mind. I make the five elements my marriage guests. I take my marriage vows with the Lord, my King; my soul is imbued with His Love. || 1 || Sing, sing, O brides of the Lord, the marriage songs of the Lord. The Lord, my King, has come to my house as my Husband. || 1 || Pause || Within the lotus of my heart, I have made my bridal pavilion, and I have spoken the wisdom of God. I have obtained the Lord King as my Husband — such is my great good fortune. || 2 || The angles, holy men, silent sages, and the 330,000,000 deities have come in their heavenly chariots to see this spectacle. Says Kabeer, I have been taken in marriage by the One Supreme Being, the Lord God. || 3 || 2 || 24 || AASAA: I am bothered by my mother-in-law, Maya, and loved by my father-in-law, the Lord. I fear even the name of my husband's elder brother, Death. O my mates and companions, my husband's sister, misunderstanding has seized me, and I am burning with the pain of separation from my husband's younger brother, divine knowledge. || 1 || My mind has gone insane, since I forgot the Lord. How can I lead a virtuous lifestyle? He rests in the bed of my mind, but I cannot see Him with my eyes. Unto whom should I tell my sufferings? || 1 || Pause || My step-father, egotism, fights with me, and my mother, desire, is always intoxicated. When I stayed with my elder brother, meditation, then I was loved by my Husband Lord. || 2 || Says Kabeer, the five passions argue with me, and in these arguments, my life is wasting away. The false Maya has bound the whole world, but I have obtained peace, chanting the Name of the Lord. || 3 || 3 || 25 || AASAA: In my house, I constantly weave the thread, while you wear the thread around your neck, O Brahmin. You read the Vedas and sacred hymns, while I have enshrined the Lord of the Universe in my heart. || 1 || Upon my tongue, within my eyes, and within my heart, abides the Lord, the Lord of the Universe. When you are interrogated at Death's door, O mad-man, what will you say then? || 1 || Pause || I am a cow, and You are the herdsman, the Sustainer of the World. You are my Saving Grace, lifetime after lifetime. You have never taken me across to graze there — what sort of a herdsman are You? || 2 || You are a Brahmin, and I am a weaver of Benares; can You understand my wisdom? You beg from emperors and kings, while I meditate on the Lord. || 3 || 4 || 26 || AASAA: The life of the world is only a dream; life is just a dream. Believing it to be true, I grasped at it, and abandoned the supreme treasure. || 1 || O Father, I have enshrined love and affection for Maya, which has taken the jewel of spiritual wisdom away from me. || 1 || Pause || The moth sees with its eyes, but it still becomes entangled; the insect does not see the fire. Attached to gold and woman, the fool does not think of the noose of Death. || 2 || Reflect upon this, and abandon sin; the Lord is a boat to carry you across. Says Kabeer, such is the Lord, the Life of the World; there is no one equal to Him. || 3 || 5 || 27 || AASAA:

In the past, I have taken many forms, but I shall not take form again. The strings and wires of the musical instrument are worn out, and I am in the power of the Lord's Name. || 1 || Now, I no longer dance to the tune. My mind no longer beats the drum. || 1 || Pause || I have burnt away sexual desire, anger and attachment to Maya, and the pitcher of my desires has burst. The gown of sensuous pleasures is worn out, and all my doubts have been dispelled. || 2 || I look upon all beings alike, and my conflict and strife are ended. Says Kabeer, when the Lord showed His Favor, I obtained Him, the Perfect One. || 3 || 6 || 28 || AASAA: You keep your fasts to please Allah, while you murder other beings for pleasure. You look after your own interests, and so not see the interests of others. What good is your word? || 1 || O Qazi, the One Lord is within you, but you do not behold Him by thought or contemplation. You do not care for others, you are a religious fanatic, and your life is of no account at all. || 1 || Pause || Your holy scriptures say that Allah is True, and that he is neither male nor female. But you gain nothing by reading and studying, O mad-man, if you do not gain the understanding in your heart. || 2 || Allah is hidden in every heart; reflect upon this in your mind. The One Lord is within both Hindu and Muslim; Kabeer proclaims this out loud. || 3 || 7 || 29 || AASAA, TI-PADA, IK-TUKA: I have decorated myself to meet my Husband Lord. But the Lord, the Life of the Word, the Sustainer of the Universe, has not come to meet me. || 1 || The Lord is my Husband, and I am the Lord's bride. The Lord is so great, and I am infinitesimally small. || 1 || Pause || The bride and the Groom dwell together. They lie upon the one bed, but their union is difficult. || 2 || Blessed is the soul-bride, who is pleasing to her Husband Lord. Says Kabeer, she shall not have to be reincarnated again. || 3 || 8 || 30 ||

AASAA OF KABEER JEE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When the Diamond of the Lord pierces the diamond of my mind, the fickle mind waving in the wind is easily absorbed into Him. This Diamond fills all with Divine Light; through the True Guru's Teachings, I have found Him. || 1 || The sermon of the Lord is the unstruck, endless song. Becoming a swan, one recognizes the Diamond of the Lord. || 1 || Pause || Says Kabeer, I have seen such a Diamond, permeating and pervading the world. The hidden diamond became visible, when the Guru revealed it to me. || 2 || 1 || 31 || AASAA: My first wife, ignorance, was ugly, of low social status and bad character; she was evil in my home, and in her parents' home. My present bride, divine understanding, is beautiful, wise and well-behaved; I have taken her to my heart. || 1 || It has turned out so well, that my first wife has died. May she, whom I have now married, live throughout the ages. || 1 || Pause || Says Kabeer, when the younger bride came, the elder one lost her husband. The younger bride is with me now, and the elder one has taken another husband.

|| 2 || 2 || 32 || AASAA: My daughter-in-law was first called Dhannia, the woman of wealth, but now she is called Raam-jannia, the servant of the Lord. || 1 || These shaven-headed saints have ruined my house. They have caused my son to start chanting the Lord's Name. || 1 || Pause || Says Kabeer, listen, O mother: these shaven-headed saints have done away with my low social status. || 2 || 3 || 33 || AASAA: Stay, stay, O daughter-in-law — do not cover your face with a veil. In the end, this shall not bring you even half a shell. || 1 || Pause || The one before you used to veil her face; do not follow in her footsteps. || 1 || The only merit in veiling your face is that for a few days, people will say, "What a noble bride has come". || 2 || Your veil shall be true only if you skip, dance and sing the Glorious Praises of the Lord. || 3 || Says Kabeer, the soul-bride shall win, only if she passes her life singing the Lord's Praises. || 4 || 1 || 34 || AASAA: I would rather be cut apart by a saw, than have You turn Your back on me. Hug me close, and listen to my prayer. || 1 || I am a sacrifice to You — please, turn Your face to me, O Beloved Lord. Why have You turned Your back to me? Why have You killed me? || 1 || Pause || Even if You cut my body apart, I shall not pull my limbs away from You. Even if my body falls, I shall not break my bonds of love with You. || 2 || Between You and I, there is no other. You are the Husband Lord, and I am the soul-bride. || 3 || Says Kabeer, listen, O people: now, I place no reliance in you. || 4 || 2 || 35 || AASAA: No one knows the secret of God, the Cosmic Weaver. He has stretched out the fabric of the whole world. || 1 || Pause || When you listen to the Vedas and the Puraanas, you shall know that the whole world is only a small piece of His woven fabric. || 1 || He has made the earth and sky His loom. Upon it, He moves the two bobbins of the sun and the moon. || 2 || Placing my feet together, I have accomplished one thing — my mind is pleased with that Weaver. I have come to understand my own home, and recognize the Lord within my heart. || 3 || Says Kabeer, when my body workshop breaks, the Weaver shall blend my thread with His thread. || 4 || 3 || 36 || AASAA: With filth within the heart, even if one bathes at sacred places of pilgrimage, still, he shall not go to heaven. Nothing is gained by trying to please others — the Lord cannot be fooled. || 1 || Worship the One Divine Lord. The true cleansing bath is service to the Guru. || 1 || Pause || If salvation can be obtained by bathing in water, then what about the frog, which is always bathing in water? As is the frog, so is that mortal; he is reincarnated, over and over again. || 2 || If the hard-hearted sinner dies in Benaares, he cannot escape hell. And even if the Lord's Saint dies in the cursed land of Haramba, still, he saves all his family. || 3 || Where there is neither day nor night, and neither Vedas nor Shaastras, there, the Formless Lord abides. Says Kabeer, meditate on Him, O mad-men of the world. || 4 || 4 || 37 ||

One Universal Creator God. By the Grace of the True Guru:

AASAA, THE WORD OF THE REVEREND NAAM DAYV JEE:

In the one and in the many, He is pervading and permeating; wherever I look, there He is. The marvellous image of Maya is so fascinating; how few understand this. || 1 || God is everything, God is everything. Without God, there is nothing at all. As one thread holds hundreds and thousands of beads, He is woven into His creation. || 1 || Pause || The waves of the water, the foam and bubbles, are not distinct from the water. This manifested world is the playful game of the Supreme Lord God; reflecting upon it, we find that it is not different from Him. || 2 || False doubts and dream objects — man believes them to be true. The Guru has instructed me to try to do good deeds, and my awakened mind has accepted this. || 3 || Says Naam Dayv, see the Creation of the Lord, and reflect upon it in your heart. In each and every heart, and deep within the very nucleus of all, is the One Lord. || 4 || 1 || AASAA: Bringing the pitcher, I fill it with water, to bathe the Lord. But 4.2 million species of beings are in the water — how can I use it for the Lord, O Siblings of Destiny? || 1 || Wherever I go, the Lord is there. He continually plays in supreme bliss. || 1 || Pause || I bring flowers to weave a garland, in worshipful adoration of the Lord. But the bumble bee has already sucked out the fragrance — how can I use it for the Lord, O Siblings of Destiny? || 2 || I carry milk and cook it to make pudding, with which to feed the Lord. But the calf has already tasted the milk — how can I use it for the Lord, O Siblings of Destiny? || 3 || The Lord is here, the Lord is there; without the Lord, there is no world at all. Prays Naam Dayv, O Lord, You are totally permeating and pervading all places and interspaces. || 4 || 2 || AASAA: My mind is the yardstick, and my tongue is the scissors. I measure it out and cut off the noose of death. || 1 || What do I have to do with social status? What do I have to with ancestry? I meditate on the Name of the Lord, day and night. || 1 || Pause || I dye myself in the color of the Lord, and sew what has to be sewn. Without the Lord's Name, I cannot live, even for a moment. || 2 || I perform devotional worship, and sing the Glorious Praises of the Lord. Twenty-four hours a day, I meditate on my Lord and Master. || 3 || My needle is gold, and my thread is silver. Naam Dayv's mind is attached to the Lord. || 4 || 3 || AASAA: The snake sheds its skin, but does not lose its venom. The heron appears to be meditating, but it is concentrating on the water. || 1 || Why do you practice meditation and chanting, when your mind is not pure? || 1 || Pause || That man who feeds like a lion, is called the god of thieves. || 2 ||

Naam Dayv's Lord and Master has settled my inner conflicts. Drink in the sublime elixir of the Lord, O deceitful one. || 3 || 4 || AASAA: One who recognizes the Supreme Lord God, dislikes other desires. He focuses his consciousness on the Lord's devotional worship, and keeps his mind free of anxiety. || 1 || O my mind, how will you cross over the world-ocean, if you are filled with the water of corruption? Gazing upon the falseness of Maya, you have gone astray, O my mind. || 1 || Pause || You have given me birth in the house of a calico-printer, but I have found the Teachings of the Guru. By the Grace of the Saint, Naam Dayv has met the Lord. || 2 || 5 ||

AASAA, THE WORD OF THE REVEREND RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The deer, the fish, the bumble bee, the moth and the elephant are destroyed, each for a single defect. So the one who is filled with the five incurable vices — what hope is there for him? || 1 || O Lord, he is in love with ignorance. His lamp of clear wisdom has grown dim. || 1 || Pause || The creeping creatures live thoughtless lives, and cannot discriminate between good and evil. It is so difficult to obtain this human incarnation, and yet, they keep company with the low. || 2 || Wherever the beings and creatures are, they are born according to the karma of their past actions. The noose of death is unforgiving, and it shall catch them; it cannot be warded off. || 3 || O servant Ravi Daas, dispel your sorrow and doubt, and know that Guru-given spiritual wisdom is the penance of penances. O Lord, Destroyer of the fears of Your humble devotees, make me supremely blissful in the end. || 4 || 1 || AASAA: Your Saints are Your body, and their company is Your breath of life. By the True Guru-given spiritual wisdom, I know the Saints as the gods of gods. || 1 || O Lord, God of gods, grant me the Society of the Saints, the sublime essence of the Saints' conversation, and the Love of the Saints. || 1 || Pause || The Character of the Saints, the lifestyle of the Saints, and the service of the servant of the Saints. || 2 || I ask for these, and for one thing more — devotional worship, which shall fulfill my desires. Do not show me the wicked sinners. || 3 || Says Ravi Daas, he alone is wise, who knows this: there is no difference between the Saints and the Infinite Lord. || 4 || 2 || AASAA: You are sandalwood, and I am the poor castor oil plant, dwelling close to you. From a lowly tree, I have become exalted; Your fragrance, Your exquisite fragrance now permeates me. || 1 || O Lord, I seek the Sanctuary of the company of Your Saints; I am worthless, and You are so benevolent. || 1 || Pause || You are the white and yellow threads of silk, and I am like a poor worm. O Lord, I seek to live in the Company of the Saints, like the bee with its honey. || 2 || My social status is low, my ancestry is low, and my birth is low as well. I have not performed the service of the Lord, the Lord, says Ravi Daas the cobbler. || 3 || 3 || AASAA: What would it matter, if my body were cut into pieces? If I were to lose Your Love, Lord, then Your humble servant would be afraid. || 1 || Your lotus feet are the home of my mind. Drinking in Your Nectar, I have obtained the wealth of the Lord. || 1 || Pause ||

Prosperity, adversity, property and wealth are just Maya. Your humble servant is not engrossed in them. || 2 || Your humble servant is tied by the rope of Your Love. Says Ravi Daas, what benefit would I get by escaping from it? || 3 || 4 || AASAA: The Lord, Har, Har, Har, Har, Har, Har, Haray. Meditating on the Lord, the humble are carried across to salvation. || 1 || Pause || Through the Lord's Name, Kabeer became famous and respected. The accounts of his past incarnations were torn up. || 1 || Because of Naam Dayv's devotion, the Lord drank the milk he offered. He shall not have to suffer the pains of reincarnation into the world again. || 2 || Servant Ravi Daas is imbued with the Lord's Love. By Guru's Grace, he shall not have to go to hell. || 3 || 5 || AASAA: How does the puppet of clay dance? He looks and listens, hears and speaks, and runs around. || 1 || Pause || When he acquires something, he is inflated with ego. But when his wealth is gone, then he cries and bewails. || 1 || In thought, word and deed, he is attached to the sweet and tangy flavors. When he dies, no one knows where he has gone. || 2 || Says Ravi Daas, the world is just a dramatic play, O Siblings of Destiny. I have enshrined love for the Lord, the star of the show. || 3 || 6 ||

AASAA, THE WORD OF DEVOTEE DHANNA JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I wandered through countless incarnations, but mind, body and wealth never remain stable. Attached to, and stained by the poisons of sexual desire and greed, the mind has forgotten the jewel of the Lord. || 1 || Pause || The poisonous fruit seems sweet to the demented mind, which does not know the difference between good and evil. Turning away from virtue, his love for other things increases, and he weaves again the web of birth and death. || 1 || He does not know the way to the Lord, who dwells within his heart; burning in the trap, he is caught by the noose of death. Gathering the poisonous fruits, he fills his mind with them, and he forgets God, the Supreme Being, from his mind. || 2 || The Guru has given the wealth of spiritual wisdom; practicing meditation, the mind becomes one with Him. Embracing loving devotional worship for the Lord, I have come to know peace; satisfied and satiated, I have been liberated. || 3 || One who is filled with the Divine Light, recognizes the undeceivable Lord God. Dhanna has obtained the Lord, the Sustainer of the World, as his wealth; meeting the humble Saints, he merges in the Lord. || 4 || 1 || FIFTH MEHL: Naam Dayv's mind was absorbed into God, Gobind, Gobind, Gobind. The calico-printer, worth half a shell, became worth millions. || 1 || Pause || Abandoning weaving and stretching thread, Kabeer enshrined love for the Lord's lotus feet. A weaver from a lowly family, he became an ocean of excellence. || 1 || Ravi Daas, who used to carry dead cows every day, renounced the world of Maya. He became famous in the Saadh Sangat, the Company of the Holy, and obtained the Blessed Vision of the Lord's Darshan. || 2 || Sain, the barber, the village drudge, became famous in each and every house.

The Supreme Lord God dwelled in his heart, and he was counted among the devotees. || 3 || Hearing this, Dhanna the Jaat applied himself to devotional worship. The Lord of the Universe met him personally; Dhanna was so very blessed. || 4 || 2 || O my consciousness, why don't you remain conscious of the Merciful Lord? How can you recognize any other? You may run around the whole universe, but that alone happens which the Creator Lord does. || 1 || Pause || In the water of the mother's womb, He fashioned the body with ten gates. He gives it sustenance, and preserves it in fire — such is my Lord and Master. || 1 || The mother turtle is in the water, and her babies are out of the water. She has no wings to protect them, and no mik to feed them. The Perfect Lord, the embodiment of supreme bliss, the Fascinating Lord takes care of them. See this, and understand it in your mind || 2 || The worm lies hidden under the stone — there is no way for him to escape. Says Dhanna, the Perfect Lord takes care of him. Fear not, O my soul. || 3 || 3 ||

AASAA, THE WORD OF SHAYKH FAREED JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They alone are true, whose love for God is deep and heart-felt. Those who have one thing in their heart, and something else in their mouth, are judged to be false. || 1 || Those who are imbued with love for the Lord, are delighted by His Vision. Those who forget the Naam, the Name of the Lord, are a burden on the earth. || 1 || Pause || Those whom the Lord attaches to the hem of His robe, are the true dervishes at His Door. Blessed are the mothers who gave birth to them, and fruitful is their coming into the world. || 2 || O Lord, Sustainer and Cherisher, You are infinite, unfathomable and endless. Those who recognize the True Lord — I kiss their feet. || 3 || I seek Your Protection — You are the Forgiving Lord. Please, bless Shaykh Fareed with the bounty of Your meditative worship. || 4 || 1 || AASAA: Says Shaykh Fareed, O my dear friend, attach yourself to the Lord. This body shall turn to dust, and its home shall be a neglected graveyard. || 1 || You can meet the Lord today, O Shaykh Fareed, if you restrain your bird-like desires which keep your mind in turmoil. || 1 || Pause || If I had known that I was to die, and not return again, I would not have ruined myself by clinging to the world of falsehood. || 2 || So speak the Truth, in righteousness, and do not speak falsehood. The disciple ought to travel the route, pointed out by the Guru. || 3 || Seeing the youths being carried across, the hearts of the beautiful young soul-brides are encouraged. Those who side with the glitter of gold, are cut down with a saw. || 4 || O Shaykh, no one's life is permanent in this world. That seat, upon which we now sit — many others sat on it and have since departed. || 5 || As the swallows appear in the month of Katik, forest fires in the month of Chayt, and lightning in Saawan, and as the bride's arms adorn her husband's neck in winter; || 6 || Just so, the transitory human bodies pass away. Reflect upon this in your mind. It takes six months to form the body, but it breaks in an instant. || 7 || O Fareed, the earth asks the sky, "Where have the boatmen gone?" Some have been cremated, and some lie in their graves; their souls are suffering rebukes. || 8 || 2 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG GUJRI, FIRST MEHL, CHAU-PADAS, FIRST HOUSE:

I would make Your Name the sandalwood, and my mind the stone to rub it on; for saffron, I would offer good deeds; thus, I perform worship and adoration within my heart. || 1 || Perform worship and adoration by meditating on the Naam, the Name of the Lord; without the Name, there is no worship and adoration. || 1 || Pause || If one were to wash his heart inwardly, like the stone idol which is washed on the outside, his filth would be removed, his soul would be cleansed, and he would be liberated when he departs. || 2 || Even beasts have value, as they eat grass and give milk. Without the Naam, the mortal's life is cursed, as are the actions he performs. || 3 || The Lord is hear at hand — do not think that He is far away. He always cherishes us, and remembers us. Whatever He gives us, we eat; says Nanak, He is the True Lord. || 4 || 1 || GUJRI, FIRST MEHL: From the lotus of Vishnu's navel, Brahma was born; He chanted the Vedas with a melodious voice. He could not find the Lord's limits, and he remained in the darkness of coming and going. || 1 || Why should I forget my Beloved? He is the support of my very breath of life. The perfect beings perform devotional worship to Him. The silent sages serve Him through the Guru's Teachings. || 1 || Pause || His lamps are the sun and the moon; the One Light of the Destroyer of ego fills the three worlds. One who becomes Gurmukh remains immaculately pure, day and night, while the self-willed manmukh is enveloped by the darkness of night. || 2 || The Siddhas in Samaadhi are continually in conflict; what can they see with their two eyes? One who has the Divine Light within his heart, and is awakened to the melody of the Word of the Shabad — the True Guru settles his conflicts. || 3 || O Lord of angels and men, infinite and unborn, Your True Mansion is incomparable. Nanak merges imperceptibly into the Life of the world; shower Your mercy upon him, and save him. || 4 || 2 ||

RAAG GUJRI, THIRD MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Cursed is that life, in which the Lord's Love is not obtained. Cursed is that occupation, in which the Lord is forgotten, and one becomes attached to duality. || 1 || Serve such a True Guru, O my mind, that by serving Him, God's Love may be produced, and all others may be forgotten. Your consciousness shall remain attached to the Lord; there shall be no fear of old age, and the supreme status shall be obtained. || 1 || Pause || A divine peace wells up from God's Love; behold, it comes from devotional worship. When my identity consumed my identical identity, then my mind became immaculately pure, and my light was blended with the Divine Light. || 2 || Without good fortune, such a True Guru cannot be found, no matter how much all may yearn for Him. If the veil of falsehood is removed from within, then lasting peace is obtained. || 3 || O Nanak, what service can the servant perform for such a True Guru? He should offer his life, his very soul, to the Guru. If he focuses his consciousness on the Will of the True Guru, then the True Guru Himself will bless him. || 4 || 1 || 3 || GUJRI, THIRD MEHL: Serve the Lord; do not serve anyone else. Serving the Lord, you shall obtain the fruits of your heart's desires; serving another, your life shall pass away in vain. || 1 || The Lord is my Love, the Lord is my way of life, the Lord is my speech and conversation. By Guru's Grace, my mind is saturated with the Lord's Love; this is what makes up my service. || 1 || Pause || The Lord is my Simritees, the Lord is my Shaastras; the Lord is my relative and the Lord is my brother. I am hungry for the Lord; my mind is satisfied with the Name of the Lord. The Lord is my relation, my helper in the end. || 2 || Without the Lord, other assets are false. They do not go with the mortal when he departs. The Lord is my wealth, which shall go with me; wherever I go, it will go. || 3 || One who is attached to falsehood is false; false are the deeds he does. Says Nanak, everything happens according to the Will of the Lord; no one has any say in this at all. || 4 || 2 || 4 || GUJRI, THIRD MEHL: It is so difficult to obtain the Naam, the Name of the Lord, in this age; only the Gurmukh obtains it. Without the Name, no one is liberated; let anyone make other efforts, and see. || 1 || I am a sacrifice to my Guru; I am forever a sacrifice to Him. Meeting the True Guru, the Lord comes to dwell in the mind, and one remains absorbed in Him. || 1 || Pause || When God instills His fearl, a balanced detachment springs up in the mind. Through this detachment, the Lord is obtained, and one remains absorbed in the Lord. || 2 || He alone is liberated, who conquers his mind; Maya does not stick to him again. He dwells in the Tenth Gate, and obtains the understanding of the three worlds. || 3 || O Nanak, through the Guru, one becomes the Guru; behold, His Wondrous Will.

This deed was done by the Creator Lord; one's light merges into the Light. || 4 || 3 || 5 || GUJRI, THIRD MEHL: Everyone chants the Lord's Name, Raam, Raam; but by such chanting, the Lord is not obtained. By Guru's Grace, the Lord comes to dwell in the mind, and then, the fruits are obtained. || 1 || One who enshrines love for God within his mind, never forgets the Lord; he continually chants the Lord's Name, Har, Har, in his conscious mind. || 1 || Pause || Those whose hearts are filled with hypocrisy, who are called saints only for their outward show — their desires are never satisfied, and they depart grieving in the end. || 2 || Although one may bathe at many places of pilgrimage, still, his ego never departs. That man, whose sense of duality does not depart — the Righteous Judge of Dharma shall punish him. || 3 || That humble being, unto whom God showers His Mercy, obtains Him; how few are the Gurmukhs who understand Him. O Nanak, if one conquers his ego within, then he comes to meet the Lord. || 4 || 4 || 6 || GUJRI, THIRD MEHL: That humble being who eliminates his ego is at peace; he is blessed with an ever-stable intellect. That humble being is immaculately pure, who, as Gurmukh, understands the Lord, and focuses his consciousness on the Lord's Feet. || 1 || O my unconscious mind, remain conscious of the Lord, and you shall obtain the fruits of your desires. By Guru's Grace, you shall obtain the sublime elixir of the Lord; by continually drinking it in, you shall have eternal peace. || 1 || Pause || When one meets the True Guru, he becomes the philosopher's stone, with the ability to transform others, inspiring them to worship the Lord. One who worships the Lord in adoration, obtains his rewards; instructing others, he reveals the Truth. || 2 || Without becoming the philosopher's stone, he does not inspire others to worship the Lord; without instructing his own mind, how can he instruct others? The ignorant, blind man calls himself the guru, but to whom can he show the way? || 3 || O Nanak, without His Mercy, nothing can be obtained. One upon whom He casts His Glance of Grace, obtains Him. By Guru's Grace, God bestows greatness, and projects the Word of His Shabad. || 4 || 5 || 7 || GUJRI, THIRD MEHL, PANCH-PADAS: Wisdom is not produced in Benares, nor is wisdom lost in Benares. Meeting the True Guru, wisdom is produced, and then, one obtains this understanding. || 1 || Listen to the sermon of the Lord, O mind, and enshrine the Shabad of His Word within your mind. If your intellect remains stable and steady, then doubt shall depart from within you. || 1 || Pause || Enshrine the Lord's lotus feet within your heart, and your sins shall be erased. If your soul overcomes the five elements, then you shall come to have a home at the true place of pilgrimage. || 2 || This mind of the self-centered manmukh is so stupid; it does not obtain any understanding at all. It does not understand the Name of the Lord; it departs repenting in the end. || 3 || In this mind are found Benares, all sacred shrines of pilgrimage and the Shaastras; the True Guru has explained this. The sixty-eight places of pilgrimage remain with one, whose heart is filled with the Lord. || 4 || O Nanak, upon meeting the True Guru, the Order of the Lord's Will is understood, and the One Lord comes to dwell in the mind. Those who are pleasing to You, O True Lord, are true.

They remain absorbed in You. || 5 || 6 || 8 || GUJRI, THIRD MEHL: The One Name is the treasure, O Pandit. Listen to these True Teachings. No matter what you read in duality, reading and contemplating it, you shall only continue to suffer. || 1 || So grasp the Lord's lotus feet; through the Word of the Guru's Shabad, you shall come to understand. With your tongue, taste the sublime elixir of the Lord, and your mind shall be rendered immaculately pure. || 1 || Pause || Meeting the True Guru, the mind becomes content, and then, hunger and desire will not trouble you any longer. Obtaining the treasure of the Naam, the Name of the Lord, one does not go knocking at other doors. || 2 || The self-willed manmukh babbles on and on, but he does not understand. One whose heart is illumined, by Guru's Teachings, obtains the Name of the Lord. || 3 || You may listen to the Shaastras, but you do not understand, and so you wander from door to door. He is a fool, who does not understand his own self, and who does not enshrine love for the True Lord. || 4 || The True Lord has fooled the world — no one has any say in this at all. O Nanak, He does whatever He pleases, according to His Will. || 5 || 7 || 9 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG GUJRI, FOURTH MEHL, CHAU-PADAS, FIRST HOUSE:

O Servant of the Lord, O True Guru, O True Primal Being, I offer my prayers to You, O Guru. I am an insect and a worm; O True Guru, I seek Your Sanctuary; please, be merciful and bestow upon me the Light of the Naam, the Name of the Lord. || 1 || O my Best Friend, O Divine Guru, please illuminate me with the Light of the Lord. By Guru's Instructions, the Naam is my breath of life, and the Praise of the Lord is my occupation. || 1 || Pause || The Lord's servants have the greatest good fortune; they have faith in the Lord, Har, Har, and a thirst for the Lord. Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Company of the Holy, their virtues shine forth. || 2 || Those who have not obtained the essence of the Name of the Lord, Har, Har, are most unfortunate; they are taken away by the Messenger of Death. Those who have not sought the Sanctuary of the True Guru and the Company of the Holy — cursed are their lives, and cursed are their hopes of life. || 3 || Those humble servants of the Lord, who have obtained the Company of the True Guru, have such pre-ordained destiny written on their foreheads. Blessed, blessed is the Sat Sangat, the True Congregation, where the sublime essence of the Lord is obtained. Meeting with His humble servant, O Nanak, the Naam shines forth. || 4 || 1 || GUJRI, FOURTH MEHL: The Lord, the Lord of the Universe is the Beloved of the minds of those who join the Sat Sangat, the True Congregation. The Shabad of His Word fascinates their minds. Chant, and meditate on the Lord, the Lord of the Universe; God is the One who gives gifts to all. || 1 || O my Siblings of Destiny, the Lord of the Universe, Govind, Govind, Govind, has enticed and fascinated my mind. I sing the Glorious Praises of the Lord of the Universe, Govind, Govind, Govind; joining the Holy Society of the Guru, Your humble servant is beautified. || 1 || Pause || Devotional worship to the Lord is an ocean of peace; through the Guru's Teachings, wealth, prosperity and the spiritual powers of the Siddhas fall at our feet.

The Lord’s Name is the Support of His humble servant; he chants the Lord’s Name, and with the Lord’s Name he is adorned. || 2 || Evil-minded, unfortunate and shallow-minded are those who feel anger in their minds, when they hear the Naam, the Name of the Lord. You may place ambrosial nectar before crows and ravens, but they will be satisfied only by eating manure and dung with their mouths. || 3 || The True Guru, the Speaker of Truth, is the pool of Ambrosial Nectar; bathing within it, the crow becomes a swan. O Nanak, blessed, blessed and very fortunate are those who, through the Guru's Teachings, with the Naam, wash away the filth of their hearts. || 4 || 2 || GUJRI, FOURTH MEHL: The humble servants of the Lord are exalted, and exalted is their speech. With their mouths, they speak for the benefit of others. Those who listen to them with faith and devotion, are blessed by the Lord; showering His Mercy, He saves them. || 1 || Lord, please, let me meet the beloved servants of the Lord. The True Guru, the Perfect Guru, is my Beloved, my very breath of life; the Guru has saved me, the sinner. || 1 || Pause || The Gurmukhs are fortunate, so very fortunate; their Support is the Name of the Lord, Har, Har. They obtain the Ambrosial Nectar of the Name of the Lord, Har, Har; through the Guru's Teachings, they obtain this treasure-house of devotional worship. || 2 || Those who do not obtain the Blessed Vision of the Darshan of the True Guru, the True Primal Being, are most unfortunate; they are destroyed by the Messenger of Death. They are like dogs, pigs and jackasses; they are cast into the womb of reincarnation, and the Lord strikes them down as the worst of murderers. || 3 || O Lord, Kind to the poor, please shower Your mercy upon Your humble servant, and save him. Servant Nanak has entered the Lord’s Sanctuary; if it pleases You, Lord, please save him. || 4 || 3 || GUJRI, FOURTH MEHL: Be Merciful and attune my mind, so that I might meditate continually on the Lord’s Name, night and day. The Lord is all peace, all virtue and all wealth; remembering Him, all misery and hunger depart. || 1 || O my mind, the Lord’s Name is my companion and brother. Under Guru’s Instruction, I sing the Praises of the Lord’s Name; it shall be my help and support in the end, and it shall deliver me in the Court of the Lord. || 1 || Pause || You Yourself are the Giver, O God, Inner-knower, Searcher of hearts; by Your Grace, You have infused longing for You in my mind. My mind and body long for the Lord; God has fulfilled my longing. I have entered the Sanctuary of the True Guru. || 2 || Human birth is obtained through good actions; without the Name, it is cursed, totally cursed, and it passes away in vain. Without the Naam, the Name of the Lord, one obtains only suffering for his delicacies to eat. His mouth is insipid, and his face is spat upon, again and again. || 3 || Those humble beings, who have entered the Sanctuary of the Lord God, Har, Har, are blessed with glory in the Court of the Lord, Har, Har. Blessed, blessed and congratulations, says God to His humble servant. O servant Nanak, He embraces him, and blends him with Himself. || 4 || 4 || GUJRI, FOURTH MEHL: O Gurmukhs, O my friends and companions, give me the gift of the Lord’s Name, the life of my very life. I am the slave, the servant of the Guru’s Sikhs, who meditate on the Lord God, the Primal Being, night and day. || 1 || Within my mind and body, I have enshrined love for the feet of the Guru’s Sikhs.

O my life-mates, O Sikhs of the Guru, O Siblings of Destiny, instruct me in the Teachings, that I might merge in the Lord's Merger. || 1 || Pause || When it pleases the Lord God, he causes us to meet the Gurmukhs; the Hymns of the Guru, the True Guru, are very sweet to their minds. Very fortunate are the beloved Sikhs of the Guru; through the Lord, they attain the supreme state of Nirvaanaa. || 2 || The Sat Sangat, the True Congregation of the Guru, is loved by the Lord. The Naam, the Name of the Lord, Har, Har, is sweet and pleasing to their minds. One who does not obtain the Association of the True Guru, is a most unfortunate sinner; he is consumed by the Messenger of Death. || 3 || If God, the Kind Master, Himself shows His kindness, then the Lord causes the Gurmukh to merge into Himself. Servant Nanak chants the Glorious Words of the Guru's Bani; through them, one is absorbed into the Naam, the Name of the Lord. || 4 || 5 || GUJRI, FOURTH MEHL: One who has found the Lord God through the True Guru, has made the Lord seem so sweet to me, through the His Teachings. My mind and body have been cooled and soothed, and totally rejuvenated; by great good fortune, I meditate on the Name of the Lord. || 1 || O Siblings of Destiny, let anyone who can implant the Lord's Name within me, come and meet with me. Unto my Beloved, I give my mind and body, and my very breath of life. He speaks to me of the sermon of my Lord God. || 1 || Pause || Through the Guru's Teachings, I have obtained courage, faith and the Lord. He keeps my mind focused continually on the Lord, and the Name of the Lord. The Words of the True Guru's Teachings are Ambrosial Nectar; this Amrit trickles into the mouth of the one who chants them. || 2 || Immaculate is the Naam, which cannot be stained by filth. Through the Guru's Teachings, chant the Naam with love. That man who has not found the wealth of the Naam is most unfortunate; he dies over and over again. || 3 || The source of bliss, the Life of the world, the Great Giver brings bliss to all who meditate on the Lord. You are the Great Giver, all beings belong to You. O servant Nanak, You forgive the Gurmukhs, and merge them into Yourself. || 4 || 6 ||

One Universal Creator God. By the Grace of the True Guru:

GUJRI, FOURTH MEHL, THIRD HOUSE:

Mother, father and sons are all made by the Lord; the relationships of all are established by the Lord. || 1 || I have given up all my strength, O my brother. The mind and body belong to the Lord, and the human body is entirely under His control. || 1 || Pause || The Lord Himself infuses devotion into His humble devotees. In the midst of family life, they remain unattached. || 2 || When inner love is established with the Lord, then whatever one does, is pleasing to my Lord God. || 3 || I do those deeds and tasks which the Lord has set me to; I do that which He makes me to do. || 4 || Those whose devotional worship is pleasing to my God — O Nanak, those humble beings center their minds lovingly on the Lord's Name. || 5 || 7 || 2 || 7 || 7 || 16 ||

GUJRI, FIFTH MEHL, CHAU-PADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Why, O mind, do you contrive your schemes, when the Dear Lord Himself provides for your care? From rocks and stones, He created the living beings, and He places before them their sustenance. || 1 || O my Dear Lord of Souls, one who meets with the Sat Sangat, the True Congregation, is saved. By Guru's Grace, he obtains the supreme status, and the dry branch blossoms forth in greenery. || 1 || Pause || Mother, father, friends, children, and spouse — no one is the support of any other. For each and every individual, the Lord and Master provides sustenance; why do you fear, O my mind? || 2 || The flamingoes fly hundreds of miles, leaving their young ones behind. Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? || 3 || All treasures and the eighteen supernatural spiritual powers of the Siddhas are held by the Lord and Master in the palm of His hand. Servant Nanak is devoted, dedicated, and forever a sacrifice to You — Your vast expanse has no limit. || 4 || 1 ||

GUJRI, FIFTH MEHL, CHAU-PADAS, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They perform the four rituals and six religious rites; the world is engrossed in these. They are not cleansed of the filth of their ego within; without the Guru, they lose the game of life. || 1 || O my Lord and Master, please, grant Your Grace and preserve me. Out of millions, hardly anyone is a servant of the Lord. All the others are mere traders. || 1 || Pause || I have searched all the Shaastras, the Vedas and the Simritees, and they all affirm one thing: without the Guru, no one obtains liberation; see, and reflect upon this in your mind. || 2 || Even if one takes cleansing baths at the sixty-eight sacred shrines of pilgrimage, and wanders over the whole planet, and performs all the rituals of purification day and night, still, without the True Guru, there is only darkness. || 3 || Roaming and wandering around, I have travelled over the whole world, and now, I have arrived at the Lord's Door. The Lord has eliminated my evil-mindedness, and enlightened my intellect; O servant Nanak, the Gurmukhs are saved. || 4 || 1 || 2 || GUJRI, FIFTH MEHL: The wealth of the Lord is my chanting, the wealth of the Lord is my deep meditation; the wealth of the Lord is the food I enjoy. I do not forget the Lord, Har, Har, from my mind, even for an instant; I have found Him in the Saadh Sangat, the Company of the Holy. || 1 || O mother, your son has returned home with a profit: the wealth of the Lord while walking, the wealth of the Lord while sitting, and the wealth of the Lord while waking and sleeping. || 1 || Pause || The wealth of the Lord is my cleansing bath, the wealth of the Lord is my wisdom; I center my meditation on the Lord. The wealth of the Lord is my raft, the wealth of the Lord is my boat; the Lord, Har, Har, is the ship to carry me across.

|| 2 || Through the wealth of the Lord, I have forgotten my anxiety; through the wealth of the Lord, my doubt has been dispelled. From the wealth of the Lord, I have obtained the nine treasures; the true essence of the Lord has come into my hands. || 3 || No matter how much I eat and expend this wealth, it is not exhausted; here and hereafter, it remains with me. Loading the treasure, Guru Nanak has given it, and this mind is imbued with the Lord's Love. || 4 || 2 || 3 || GUJRI, FIFTH MEHL: Remembering Him, all sins are erased, and ones generations are saved. So meditate continually on the Lord, Har, Har; He has no end or limitation. || 1 || O son, this is your mother's hope and prayer, that you may never forget the Lord, Har, Har, even for an instant. May you ever vibrate upon the Lord of the Universe. || 1 || Pause || May the True Guru be kind to you, and may you love the Society of the Saints. May the preservation of your honor by the Transcendent Lord be your clothes, and may the singing of His Praises be your food. || 2 || So drink in forever the Ambrosial Nectar; may you live long, and may the meditative remembrance of the Lord give you infinite delight. May joy and pleasure be yours; may your hopes be fulfilled, and may you never be troubled by worries. || 3 || Let this mind of yours be the bumble bee, and let the Lord's feet be the lotus flower. Says servant Nanak, attach your mind to them, and blossom forth like the song-bird, upon finding the rain-drop. || 4 || 3 || 4 || GUJRI, FIFTH MEHL: He decides to go to the west, but the Lord leads him away to the east. In an instant, He establishes and disestablishes; He holds all matters in His hands. || 1 || Cleverness is of no use at all. Whatever my Lord and Master deems to be right — that alone comes to pass. || 1 || Pause || In his desire to acquire land and accumulate wealth, one's breath escapes him. He must leave all his armies, assistants and servants; rising up, he departs to the City of Death. || 2 || Believing himself to be unique, he clings to his stubborn mind, and shows himself off. That food, which the blameless people have condemned and discarded, he eats again and again. || 3 || One, unto whom the Lord shows His natural mercy, has the noose of Death cut away from him. Says Nanak, one who meets the Perfect Guru, is celebrated as a householder as well as a renunciate. || 4 || 4 || 5 || GUJRI, FIFTH MEHL: Those humble beings who chant the treasure of the Naam, the Name of the Lord, have their bonds broken. Sexual desirer, anger, the poison of Maya and egotism — they are rid of these afflictions. || 1 || One who joins the Saadh Sangat, the Company of the Holy, and chants the Praises of the Lord, has his mind purified, by Guru's Grace, and he obtains the joy of all joys. || 1 || Pause || Whatever the Lord does, he sees that as good; such is the devotional service he performs. He sees friends and enemies as all the same; this is the sign of the Way of Yoga. || 2 || The all-pervading Lord is fully filling all places; why should I go anywhere else? He is permeating and pervading within each and every heart; I am immersed in His Love, dyed in the color of His Love. || 3 ||

When the Lord of the Universe becomes kind and compassionate, then one enters the home of the Fearless Lord. His troubles and worries are ended in an instant; O Nanak, he merges in celestial peace. || 4 || 5 || 6 || GUJRI, FIFTH MEHL: Whoever I approach to ask for help, I find him full of his own troubles. One who worships in his heart the Supreme Lord God, crosses over the terrifying world-ocean. || 1 || No one, except the Guru-Lord, can dispel our pain and sorrow. Forsaking God, and serving another, one's honor, dignity and reputation are decreased. || 1 || Pause || Relatives, relations and family bound through Maya are of no avail. The Lord's servant, although of lowly birth, is exalted. Associating with him, one obtains the fruits of his mind's desires. || 2 || Through corruption, one may obtain thousands and millions of enjoyments, but even so, his desires are not satisfied through them. Remembering the Naam, the Name of the Lord, millions of lights appear, and the incomprehensible is understood. || 3 || Wandering and roaming around, I have come to Your Door, Destroyer of fear, O Lord King. Servant Nanak yearns for the dust of the feet of the Holy; in it, he finds peace. || 4 || 6 || 7 ||

GUJRI, FIFTH MEHL, PANCH-PADAS, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

First, he came to dwell in his mother's womb; leaving it, he came into the world. Splendid mansions, beautiful gardens and palaces — none of these shall go with him. || 1 || All other greeds of the greedy are false. The Perfect Guru has given me the Name of the Lord, which my soul has come to treasure. || 1 || Pause || Surrounded by dear friends, relatives, children, siblings and spouse, he laughs playfully. But when the very last moment arrives, Death seizes him, while they merely look on. || 2 || By continual oppression and exploitation, he accumulates wealth, gold, silver and money, but the load-bearer gets only paltry wages, while the rest of the money passes on to others. || 3 || He grabs and collects horses, elephants and chariots, and claims them as his own. But when he sets out on the long journey, they will not go even one step with him. || 4 || The Naam, the Name of the Lord, is my wealth; the Naam is my princely pleasure; the Naam is my family and helper. The Guru has given Nanak the wealth of the Naam; it neither perishes, nor comes or goes. || 5 || 1 || 7 || 8 ||

GUJRI, FIFTH MEHL, TI-PADAS, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My sorrows are ended, and I am filled with peace. The fire of desire within me has been quenched. The True Guru has implanted the treasure of the Naam, the Name of the Lord, within me; it neither dies, nor goes anywhere. || 1 || Meditating on the Lord, the bonds of Maya are cut away. When my God becomes kind and compassionate, one joins the Saadh Sangat, the Company of the Holy, and is emancipated.

|| 1 || Pause || Twenty-four hours a day, he sings the Glorious Praises of the Lord, absorbed in loving devotional worship. He remains unaffected by both fortune and misfortune, and he recognizes the Creator Lord. || 2 || The Lord saves those who belong to Him, and all pathways are opened to them. Says Nanak, the value of the Merciful Lord God cannot be described. || 3 || 1 || 9 ||

GUJRI, FIFTH MEHL, DU-PADAS, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord has sanctified the sinners and made them His own; all bow in reverence to Him. No one asks about their ancestry and social status; instead, they yearn for the dust of their feet. || 1 || O Lord Master, such is Your Name. You are called the Lord of all creation; You give Your unique support to Your servant. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, Nanak has obtained understanding; singing the Kirtan of the Lord's Praises is his only support. The Lord's servants, Naam Dayv, Trilochan, Kabeer and Ravi Daas the shoe-maker have been liberated. || 2 || 1 || 10 || GUJRI, FIFTH MEHL: No one understands the Lord; who can understand His plans? Shiva, Brahma and all the silent sages cannot understand the state of the Lord. || 1 || God's sermon is profound and unfathomable. He is heard to be one thing, but He is understood to be something else again; He is beyond description and explanation. || 1 || Pause || He Himself is the devotee, and He Himself is the Lord and Master; He is imbued with Himself. Nanak's God is pervading and permeating everywhere; wherever he looks, He is there. || 2 || 2 || 11 || GUJRI, FIFTH MEHL: The humble servant of the Lord has no plans, politics or other clever tricks. Whenever the occasion arises, there, he meditates on the Lord. || 1 || It is the very nature of God to love His devotees; He cherishes His servant, and caresses him as His own child. || 1 || Pause || The Lord's servant sings the Kirtan of His Praises as his worship, deep meditation, self-discipline and religious observances. Nanak has entered the Sanctuary of his Lord and Master, and has received the blessings of fearlessness and peace. || 2 || 3 || 12 || GUJRI, FIFTH MEHL: Worship the Lord in adoration, day and night, O my dear — do not delay for a moment. Serve the Saints with loving faith, and set aside your pride and stubbornness. || 1 || The fascinating, playful Lord is my very breath of life and honor. He abides in my heart; beholding His playful games, my mind is fascinated. || 1 || Pause || Remembering Him, my mind is in bliss, and the rust of my mind is removed. The great honor of meeting the Lord cannot be described; O Nanak, it is infinite, beyond measure. || 2 || 4 || 13 || GUJRI, FIFTH MEHL: They call themselves silent sages, Yogis and scholars of the Shaastras, but Maya has has them all under her control.

The three gods, and the 330,000,000 demi-gods, were astonished. || 1 || The power of Maya is pervading everywhere. Her secret is known only by Guru's Grace — no one else knows it. || 1 || Pause || Conquering and conquering, she has conquered everywhere, and she clings to the whole world. Says Nanak, she surrenders to the Holy Saint; becoming his servant, she falls at his feet. || 2 || 5 || 14 || GUJRI, FIFTH MEHL: With my palms pressed together, I offer my prayer, meditating on my Lord and Master. Giving me His hand, the Transcendent Lord has saved me, and erased all my sins. || 1 || The Lord and Master Himself has become merciful. I have been emancipated, the embodiment of bliss; I am the child of the Lord of the Universe — He has carried me across. || 1 || Pause || Meeting her Husband, the soul-bride sings the songs of joy, and celebrates her Lord and Master. Says Nanak, I am a sacrifice to the Guru, who has emancipated everyone. || 2 || 6 || 15 || GUJRI, FIFTH MEHL: Mother, father, siblings, children and relatives — their power is insignificant. I have seen the many pleasures of Maya, but none goes with them in the end. || 1 || O Lord Master, other than You, no one is mine. I am a worthless orphan, devoid of merit; I long for Your Support. || 1 || Pause || I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to Your lotus feet; here and hereafter, Yours is the only power. In the Saadh Sangat, the Company of the Holy, Nanak has obtained the Blessed Vision of Your Darshan; my obligations to all others are annulled. || 2 || 7 || 16 || GUJRI, FIFTH MEHL: He rids us of entanglements, doubt and emotional attachment, and leads us to love God. He implants this instruction in our minds, for us to sing the Glorious Praises of the Lord, in peace and poise. || 1 || O friend, the Saintly Guru is such a helper. Meeting Him, the bonds of Maya are released, and one never forgets the Lord. || 1 || Pause || Practicing, practicing various actions in so many ways, I came to recognize this as the best way. Joining the Company of the Holy, Nanak sings the Glorious Praises of the Lord, and crosses over the terrifying world-ocean. || 2 || 8 || 17 || GUJRI, FIFTH MEHL: In an instant, He establishes and disestablishes; His value cannot be described. He turns the king into a beggar in an instant, and He infuses splendor into the lowly. || 1 || Meditate forever on Your Lord. Why should I feel worry or anxiety, when I am here for only a short time. || 1 || Pause || You are my support, O my Perfect True Guru; my mind has taken to the protection of Your Sanctuary. Nanak, I am a foolish and ignorant child; reach out to me with Your hand, Lord, and save me. || 2 || 9 || 18 || GUJRI, FIFTH MEHL: You are the Giver of all beings; please, come to dwell within my mind. That heart, within which Your lotus feet are enshrined, suffers no darkness or doubt. || 1 || O Lord Master, wherever I remember You, there I find You. Show Mercy to me, O God, Cherisher of all, that I may sing Your Praises forever. || 1 || Pause || With each and every breath, I contemplate Your Name; O God, I long for You alone.

O Nanak, my support is the Creator Lord; I have renounced all other hopes. || 2 || 10 || 19 || GUJRI, FIFTH MEHL: Show Mercy to me, and grant me the Blessed Vision of Your Darshan. I sing Your Praises night and day. With my hair, I wash the feet of Your slave; this is my life's purpose. || 1 || O Lord and Master, without You, there is no other at all. O Lord, in my mind I remain conscious of You; with my tongue I worship You, and with my eyes, I gaze upon You. || 1 || Pause || O Merciful Lord, O Lord and Master of all, with my palms pressed together I pray to You. Nanak, Your slave, chants Your Name, and is redeemed in the twinkling of an eye. || 2 || 11 || 20 || GUJRI, FIFTH MEHL: Overwhelming the realm of Brahma, the realm of Shiva and the realm of Indra, Maya has come running here. But she cannot touch the Saadh Sangat, the Company of the Holy; she washes and massages their feet. || 1 || Now, I have come and entered the Lord's Sanctuary. This awful fire has burned so many; the True Guru has cautioned me about it. || 1 || Pause || It clings to the necks of the Siddhas, and the seekers, the demi-gods, angels and mortals. Servant Nanak has the support of God the Creator, who has millions of slaves like her. || 2 || 12 || 21 || GUJRI, FIFTH MEHL: His bad reputation is erased, he is acclaimed all over the world, and he obtains a seat in the Court of the Lord. The fear of death is removed in an instant, and he goes to the Lord's House in peace and bliss. || 1 || His works do not go in vain. Twenty-four hours a day, remember your God in meditation; meditate on Him continually in your mind and body. || 1 || Pause || I seek Your Sanctuary, O Destroyer of the pains of the poor; whatever You give me, God, that is what I receive. Nanak is imbued with the love of Your lotus feet; O Lord, please preserve the honor of Your slave. || 2 || 13 || 22 || GUJRI, FIFTH MEHL: The all-sustaining Lord is the Giver of all beings; His devotional worship is an overflowing treasure. Service to Him is not wasted; in an instant, He emancipates. || 1 || O my mind, immerse yourself in the Lord's lotus feet. Seek from Him, who is worshipped by all beings. || 1 || Pause || Nanak has entered Your Sanctuary, O Creator Lord; You, O God, are the support of my breath of life. He who is protected by You, O Helper Lord — what can the world do to him? || 2 || 14 || 23 || GUJRI, FIFTH MEHL: The Lord Himself has protected the honor of His humble servant. The Guru has given the medicine of the Lord's Name, Har, Har, and all afflictions are gone. || 1 || Pause || The Transcendent Lord, in His Mercy, has preserved Har Gobind. The disease is over, and there is joy all around; we ever contemplate the Glories of God. || 1 || My Creator Lord has made me His own; such is the glorious greatness of the Perfect Guru. Guru Nanak laid the immovable foundation, which grows higher and higher each day. || 2 || 15 || 24 || GUJRI, FIFTH MEHL: You never focused your consciousness on the Lord.

You have spent your life engaged in worldly pursuits; you have not sung the Glorious Praises of the treasure of the Naam. || 1 || Pause || Shell by shell, you accumulate money; in various ways, you work for this. Forgetting God, you suffer awful pain beyond measure, and you are consumed by the Great Enticer, Maya. || 1 || Show Mercy to me, O my Lord and Master, and do not hold me to account for my actions. O merciful and compassionate Lord God, ocean of peace, Nanak has taken to Your Sanctuary, Lord. || 2 || 16 || 25 || GUJRI, FIFTH MEHL: With your tongue, chant the Lord's Name, Raam, Raam. Renounce other false occupations, and vibrate forever on the Lord God. || 1 || Pause || The One Name is the support of His devotees; in this world, and in the world hereafter, it is their anchor and support. In His mercy and kindness, the Guru has given me the divine wisdom of God, and a discriminating intellect. || 1 || The all-powerful Lord is the Creator, the Cause of causes; He is the Master of wealth — I seek His Sanctuary. Liberation and worldly success come from the dust of the feet of the Holy Saints; Nanak has obtained the Lord's treasure. || 2 || 17 || 26 ||

GUJRI, FIFTH MEHL, FOURTH HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Give up all your clever tricks, and seek the Sanctuary of the Holy Saint. Sing the Glorious Praises of the Supreme Lord God, the Transcendent Lord. || 1 || O my consciousness, contemplate and adore the Lotus Feet of the Lord. You shall obtain total peace and salvation, and all troubles shall depart. || 1 || Pause || Mother, father, children, friends and siblings — without the Lord, none of them are real. Here and hereafter, He is the companion of the soul; He is pervading everywhere. || 2 || Millions of plans, tricks, and efforts are of no use, and serve no purpose. In the Sanctuary of the Holy, one becomes immaculate and pure, and obtains salvation, through the Name of God. || 3 || God is profound and merciful, lofty and exalted; He gives Sanctuary to the Holy. He alone obtains the Lord, O Nanak, who is blessed with such pre-ordained destiny to meet Him. || 4 || 1 || 27 || GUJRI, FIFTH MEHL: Serve your Guru forever, and chant the Glorious Praises of the Lord of the Universe. With each and every breath, worship the Lord, Har, Har, in adoration, and the anxiety of your mind will be dispelled. || 1 || O my mind, chant the Name of God. You shall be blessed with peace, poise and pleasure, and you shall find the immaculate place. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, redeem your mind, and and adore the Lord, twenty-four hours a day. Sexual desire, anger and egotism will be dispelled, and all troubles shall end. || 2 || The Lord Master is immovable, immortal and inscrutable; seek His Sanctuary. Worship in adoration the lotus feet of the Lord in your heart, and center your consciousness lovingly on Him alone. || 3 || The Supreme Lord God has shown mercy to me, and He Himself has forgiven me. The Lord has given me His Name, the treasure of peace; O Nanak, meditate on that God. || 4 || 2 || 28 || GUJRI, FIFTH MEHL: By Guru's Grace, I meditate on God, and my doubts are gone.

Pain, ignorance and fear have left me, and my sins have been dispelled. || 1 || My mind is filled with love for the Name of the Lord, Har, Har. Meeting the Holy Saint, under His Instruction, I meditate on the Lord of the Universe, in the most immaculate way. || 1 || Pause || Chanting, deep meditation and various rituals are contained in the fruitful meditative remembrance of the Naam, the Name of the Lord. Showing His Mercy, the Lord Himself has protected me, and all my works have been brought to fruition. || 2 || With each and every breath, may I never forget You, O God, Almighty Lord and Master. How can my tongue describe Your countless virtues? They are uncountable, and forever indescribable. || 3 || You are the Remover of the pains of the poor, the Savior, the Compassionate Lord, the Bestower of Mercy. Remembering the Naam in meditation, the state of eternal dignity is obtained; Nanak has grasped the protection of the Lord, Har, Har. || 4 || 3 || 29 || GUJRI, FIFTH MEHL: Intellectual egotism and great love for Maya are the most serious chronic diseases. The Lord's Name is the medicine, which is potent to cure everything. The Guru has given me the Naam, the Name of the Lord. || 1 || My mind and body yearn for the dust of the Lord's humble servants. With it, the sins of millions of incarnations are obliterated. O Lord of the Universe, please fulfill my desire. || 1 || Pause || In the beginning, in the middle, and in the end, one is hounded by dreadful desires. Through the Guru's spiritual wisdom, we sing the Kirtan of the Praises of the Lord of the Universe, and the noose of death is cut away. || 2 || Those who are cheated by sexual desire, anger, greed and emotional attachment suffer reincarnation forever. By loving devotional worship to God, and meditative remembrance of the Lord of the World, one's wandering in reincarnation is ended. || 3 || Friends, children, spouses and well-wishers are burnt by the three fevers. Chanting the Name of the Lord, Raam, Raam, one's miseries are ended, as one meets the Saintly servants of the Lord. || 4 || Wandering around in all directions, they cry out, "Nothing can save us!" Nanak has entered the Sanctuary of the Lotus Feet of the Infinite Lord; he holds fast to their Support. || 5 || 4 || 30 ||

GUJRI, FIFTH MEHL, FOURTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Worship and adore the Lord of wealth, the fulfilling vision, the Almighty Cause of causes. Uttering His Praises, and hearing of His infinite glory, you shall never suffer separation from Him again. || 1 || O my mind, worship the Lord's Lotus Feet. Meditating in remembrance, strife and sorrow are ended, and the noose of the Messenger of Death is snapped. || 1 || Pause || Chant the Name of the Lord, and your enemies shall be consumed; there is no other way. Show Mercy, O my God, and bestow upon Nanak the taste of the Naam, the Name of the Lord. || 2 || 1 || 31 || GUJRI, FIFTH MEHL: You are the Almighty Lord, the Giver of Sanctuary, the Destroyer of pain, the King of happiness. Troubles depart, and fear and doubt are dispelled, singing the Glorious Praises of the Immaculate Lord God. || 1 || O Lord of the Universe, without You, there is no other place. Show Mercy to me, O Supreme Lord Master, that I may chant Your Name. || 1 || Pause ||

Serving the True Guru, I am attached to the Lord's Lotus Feet; by great good fortune, I have embraced love for Him. My heart lotus blossoms forth in the Saadh Sangat, the Company of the Holy; I have renounced evil-mindedness and intellectualism. || 2 || One who sings the Glorious Praises of the Lord, twenty-four hours a day, and remembers the Lord in meditation, who is Kind to the poor, saves himself, and redeems all his generations; all of his bonds are released. || 3 || I take the Support of Your Feet, O God, O Lord and Master; you are with me through and through, God. Nanak has entered Your Sanctuary, God; giving him His hand, the Lord has protected him. || 4 || 2 || 32 ||

GUJRI, ASHTAPADEES, FIRST MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

In the one village of the body, live the five thieves; they have been warned, but they still go out stealing. One who keeps his assets safe from the three modes and the ten passions, O Nanak, attains liberation and emancipation. || 1 || Center your mind on the all-pervading Lord, the Wearer of garlands of the jungles. Let your rosary be the chanting of the Lord's Name in your heart. || 1 || Pause || Its roots extend upwards, and its branches reach down; the four Vedas are attached to it. He alone reaches this tree with ease, O Nanak, who remains wakeful in the Love of the Supreme Lord God. || 2 || The Elysian Tree is the courtyard of my house; in it are the flowers, leaves and stems of reality. Meditate on the self-existent, immaculate Lord, whose Light is pervading everywhere; renounce all your worldly entanglements. || 3 || Listen, O seekers of Truth — Nanak begs you to renounce the traps of Maya. Reflect within your mind, that by enshrining love for the One Lord, you shall not be subject to birth and death again. || 4 || He alone is said to be a Guru, he alone is said to be a Sikh, and he alone is said to be a physician, who knows the patient's illness. He is not affected by actions, responsibilities and entanglements; in the entanglements of his household, he maintains the detachment of Yoga. || 5 || He renounces sexual desire, anger, egotism, greed, attachment and Maya. Within his mind, he meditates on the reality of the Imperishable Lord; by Guru's Grace he finds Him. || 6 || Spiritual wisdom and meditation are all said to be God's gifts; all of the demons are turned white before him. He enjoys the taste of the honey of God's lotus; he remains awake, and does not fall asleep. || 7 || This lotus is very deep; its leaves are the nether regions, and it is connected to the whole universe. Under Guru's Instruction, I shall not have to enter the womb again; I have renounced the poison of corruption, and I drink in the Ambrosial Nectar. || 8 || 1 || GUJRI, FIRST MEHL: Those who beg of God the Great Giver — their numbers cannot be counted. You, Almighty True Lord, fulfill the desires within their hearts. || 1 || O Dear Lord, chanting, deep meditation, self-discipline and truth are my foundations. Bless me with Your Name, Lord, that I may find peace. Your devotional worship is a treasure over-flowing. || 1 || Pause || Some remain absorbed in Samaadhi, their minds fixed lovingly on the One Lord; they reflect only on the Word of the Shabad. In that state, there is no water, land, earth or sky; only the Creator Lord Himself exists. || 2 || There is no intoxication of Maya there, and no shadow, nor the infinite light of the sun or the moon.

The eyes within the mind which see everything — with one glance, they see the three worlds. || 3 || He created air, water and fire, Brahma, Vishnu and Shiva — the whole creation. All are beggars; You alone are the Great Giver, God. You give Your gifts according to Your own considerations. || 4 || Thirty-three million gods beg of God the Master; even as He gives, His treasures are never exhausted. Nothing can be contained in a vessel turned upside-down; Ambrosial Nectar pours into the upright one. || 5 || The Siddhas in Samaadhi beg for wealth and miracles, and proclaim His victory. As is the thirst within their minds, so is the water which You give to them. || 6 || The most fortunate ones serve their Guru; there is no difference between the Divine Guru and the Lord. The Messenger of Death cannot see those who come to realize within their minds the contemplative meditation of the Word of the Shabad. || 7 || I shall never ask anything else of the Lord; please, bless me with the Love of Your Immaculate Name. Nanak, the song-bird, begs for the Ambrosial Water; O Lord, shower Your Mercy upon him, and bless him with Your Praise. || 8 || 2 || GUJRI, FIRST MEHL: O Dear One, he is born, and then dies; he continues coming and going; without the Guru, he is not emancipated. Those mortals who become Gurmukhs are attuned to the Naam, the Name of the Lord; through the Name, they obtain salvation and honor. || 1 || O Siblings of Destiny, focus your consciousness lovingly on the Lord's Name. By Guru's Grace, one begs of the Lord God; such is the glorious greatness of the Naam. || 1 || Pause || O Dear One, so many wear various religious robes, for begging and filling their bellies. Without devotional worship to the Lord, O mortal, there can be no peace. Without the Guru, pride does not depart. || 2 || O Dear One, death hangs constantly over his head. Incarnation after incarnation, it is his enemy. Those who are attuned to the True Word of the Shabad are saved. The True Guru has imparted this understanding. || 3 || In the Guru's Sanctuary, the Messenger of Death cannot see the mortal, or torture him. I am imbued with the Imperishable and Immaculate Lord Master, and lovingly attached to the Fearless Lord. || 4 || O Dear One, implant the Naam within me; lovingly attached to the Naam, I lean on the True Guru's Support. Whatever pleases Him, He does; no one can erase His actions. || 5 || O Dear One, I have hurried to the Sanctuary of the Guru; I have no love for any other except You. I constantly call upon the One Lord; since the very beginning, and throughout the ages, He has been my help and support. || 6 || O Dear One, please preserve the Honor of Your Name; I am hand and glove with You. Bless me with Your Mercy, and reveal to me the Blessed Vision of Your Darshan, O Guru. Through the Word of the Shabad, I have burnt away my ego. || 7 || O Dear One, what should I ask of You? Nothing appears permanent; whoever comes into this world shall depart. Bless Nanak with the wealth of the Naam, to adorn his heart and neck. || 8 || 3 || GUJRI, FIRST MEHL: O Dear One, I am not high or low or in the middle. I am the Lord's slave, and I seek the Lord's Sanctuary. Imbued with the Naam, the Name of the Lord, I am detached from the world; I have forgotten sorrow, separation and disease. || 1 || O Siblings of Destiny, by Guru's Grace, I perform devotional worship to my Lord and Master.

One whose heart is filled with the Hymns of the True Guru, obtains the Pure Lord. He is not under the power of the Messenger of Death, nor does he owe Death anything. || 1 || Pause || He chants the Glorious Praises of the Lord with his tongue, and abides with God; he does whatever pleases the Lord. Without the Lord's Name, life passes in vain in the world, and every moment is useless. || 2 || The false have no place of rest, either inside or outside; the slanderer does not find salvation. Even if one is resentful, God does not withhold His blessings; day by day, they increase. || 3 || No one can take away the Guru's gifts; my Lordand Master Himself has given them. The black-faced slanderers, with slander in their mouths, do not appreciate the Guru's gifts. || 4 || God forgives and blends with Himself those who take to His Sanctuary; He does not delay for an instant. He is the source of bliss, the Greatest Lord; through the True Guru, we are united in His Union. || 5 || Through His Kindness, the Kind Lord pervades us; through Guru's Teachings, our wanderings cease. Touching the philosopher's stone, metal is transformed into gold. Such is the glorious greatness of the Society of the Saints. || 6 || The Lord is the immaculate water; the mind is the bather, and the True Guru is the bath attendant, O Siblings of Destiny. That humble being who joins the Sat Sangat shall not be consigned to reincarnation again; his light merges into the Light. || 7 || You are the Great Primal Lord, the infinite tree of life; I am a bird perched on Your branches. Grant to Nanak the Immaculate Naam; throughout the ages, he sings the Praises of the Shabad. || 8 || 4 ||

GUJRI, FIRST MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The devotees worship the Lord in loving adoration. They thirst for the True Lord, with infinite affection. They tearfully beg and implore the Lord; in love and affection, their consciousness is at peace. || 1 || Chant the Naam, the Name of the Lord, O my mind, and take to His Sanctuary. The Lord's Name is the boat to cross over the world-ocean. Practice such a way of life. || 1 || Pause || O mind, even death wishes you well, when you remember the Lord through the Word of the Guru's Shabad. The intellect receives the treasure, the knowledge of reality and supreme bliss, by repeating the Lord's Name in the mind. || 2 || The fickle consciousness wanders around chasing after wealth; it is intoxicated with worldly love and emotional attachment. Devotion to the Naam is permanently implanted within the mind, when it is attuned to the Guru's Teachings and His Shabad. || 3 || Wandering around, doubt is not dispelled; afflicted by reincarnation, the world is being ruined. The Lord's eternal throne is free of this affliction; he is truly wise, who takes the Naam as his deep meditation. || 4 || This world is engrossed in attachment and transitory love; it suffers the terrible pains of birth and death. Run to the Sanctuary of the True Guru, chant the Lord's Name in your heart, and you shall swim across. || 5 || Following the Guru's Teaching, the mind becomes stable; the mind accepts it, and reflects upon it in peaceful poise. That mind is pure, which enshrines Truth within, and the most excellent jewel of spiritual wisdom. || 6 || By the Fear of God, and Love of God, and by devotion, man crosses over the terrifying world-ocean, focusing his consciousness on the Lord's Lotus Feet.

The Name of the Lord, the most pure and sacred, is within my heart; this body is Your Sanctuary, Lord. || 7 || The waves of greed and avarice are subdued, by treasuring the Lord's Name in the mind. Subdue my mind, O Pure Immaculate Lord; says Nanak, I have entered Your Sanctuary. || 8 || 1 || 5 ||

GUJRI, THIRD MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I dance, and make this mind dance as well. By Guru's Grace, I eliminate my self-conceit. One who keeps his consciousness focused on the Lord is liberated; he obtains the fruits of his desires. || 1 || So dance, O mind, before your Guru. If you dance according to the Guru's Will, you shall obtain peace, and in the end, the fear of death shall leave you. || Pause || One whom the Lord Himself causes to dance, is called a devotee. He Himself links us to His Love. He Himself sings, He Himself listens, and He puts this blind mind on the right path. || 2 || One who dances night and day, and banishes Shakti's Maya, enters the House of the Lord Shiva, where there is no sleep. The world is asleep in Maya, the house of Shakti; it dances, jumps and sings in duality. The self-willed manmukh has no devotion. || 3 || The angels, mortals, renunciates, ritualists, silent sages and beings of spiritual wisdom dance. The Siddhas and seekers, lovingly focused on the Lord, dance, as do the Gurmukhs, whose minds dwell in reflective meditation. || 4 || The planets and solar systems dance in the three qualities, as do those who bear love for You, Lord. The beings and creatures all dance, and the four sources of creation dance. || 5 || They alone dance, who are pleasing to You, and who, as Gurmukhs, embrace love for the Word of the Shabad. They are devotees, with the essence of spiritual wisdom, who obey the Hukam of His Command. || 6 || This is devotional worship, that one loves the True Lord; without service, one cannot be a devotee. If one remains dead while yet alive, he reflects upon the Shabad, and then, he obtains the True Lord. || 7 || So many people dance for the sake of Maya; how rare are those who contemplate reality. By Guru's Grace, that humble being obtains You, Lord, upon whom You show Mercy. || 8 || If I forget the True Lord, even for an instant, that time passes in vain. With each and every breath, constantly remember the Lord; He Himself shall forgive you, according to His Will. || 9 || They alone dance, who are pleasing to Your Will, and who, as Gurmukhs, contemplate the Word of the Shabad. Says Nanak, they alone find celestial peace, whom You bless with Your Grace. || 10 || 1 || 6 ||

GUJRI, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Without the Lord, my soul cannot survive, like an infant without milk. The inaccessible and incomprehensible Lord God is obtained by the Gurmukh; I am a sacrifice to my True Guru. || 1 || O my mind, the Kirtan of the Lord's Praise is a boat to carry you across. The Gurmukhs obtain the Ambrosial Water of the Naam, the Name of the Lord.

You bless them with Your Grace. || Pause || Sanak, Sanandan and Naarad the sage serve You; night and day, they continue to chant Your Name, O Lord of the jungle. Slave Prahlaad sought Your Sanctuary, and You saved his honor. || 2 || The One unseen immaculate Lord is pervading everywhere, as is the Light of the Lord. All are beggars, You alone are the Great Giver. Reaching out our hands, we beg from You. || 3 || The speech of the humble devotees is sublime; they sing continually the wondrous, Unspoken Speech of the Lord. Their lives become fruitful; they save themselves, and all their generations. || 4 || The self-willed manmukhs are engrossed in duality and evil-mindedness; within them is the darkness of attachment. They do not love the sermon of the humble Saints, and they are drowned along with their families. || 5 || By slandering, the slanderer washes the filth off others; he is an eater of filth, and a worshipper of Maya. He indulges in the slander of the humble Saints; he is neither on this shore, nor the shore beyond. || 6 || All this worldly drama is set in motion by the Creator Lord; He has infused His almighty strength into all. The thread of the One Lord runs through the world; when He pulls out this thread, the One Creator alone remains. || 7 || With their tongues, they sing the Glorious Praises of the Lord, and savor Them. They place the sublime essence of the Lord upon their tongues, and savor it. O Nanak, other than the Lord, I ask for nothing else; I am in love with the Love of the Lord's sublime essence. || 8 || 1 || 7 ||

GUJRI, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Among kings, You are called the King. Among land-lords, You are the Land-lord. Among masters, You are the Master. Among tribes, Yours is the Supreme Tribe. || 1 || My Father is wealthy, deep and profound. What praises should I chant, O Creator Lord? Beholding You, I am wonder-struck. || 1 || Pause || Among the peaceful, You are called the Peaceful One. Among givers, You are the Greatest Giver. Among the glorious, You are said to be the Most Glorious. Among revellers, You are the Reveller. || 2 || Among warriors, You are called the Warrior. Among indulgers, You are the Indulger. Among householders, You are the Great Householder. Among yogis, You are the Yogi. || 3 || Among creators, You are called the Creator. Among the cultured, You are the Cultured One. Among bankers, You are the True Banker. Among merchants, You are the Merchant. || 4 || Among courts, Yours is the Court. Yours is the Most Sublime of Sanctuaries. The extent of Your wealth cannot be determined. Your Coins cannot be counted. || 5 || Among names, Your Name, God, is the most respected. Among the wise, You are the Wisest. Among ways, Yours, God, is the Best Way. Among purifying baths, Yours is the Most Purifying. || 6 || Among spiritual powers, Yours, O God, are the Spiritual Powers. Among actions, Yours are the Greatest Actions. Among wills, Your Will, God, is the Supreme Will. Of commands, Yours is the Supreme Command.

|| 7 || As You cause me to speak, so do I speak, O Lord Master. What other power do I have? In the Saadh Sangat, the Company of the Holy, O Nanak, sing His Praises; they are so very dear to God. || 8 || 1 || 8 ||

GUJRI, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Lord, Man-lion Incarnate, Companion to the poor, Divine Purifier of sinners; O Destroyer of fear and dread, Merciful Lord Master, Treasure of Excellence, fruitful is Your service. || 1 || O Lord, Cherisher of the World, Guru-Lord of the Universe. I seek the Sanctuary of Your Feet, O Merciful Lord. Carry me across the terrifying world-ocean. || 1 || Pause || O Dispeller of sexual desire and anger, Eliminator of intoxication and attachment, Destroyer of ego, Honey of the mind; set me free from birth and death, O Sustainer of the earth, and preserve my honor, O Embodiment of supreme bliss. || 2 || The many waves of desire for Maya are burnt away, when the Guru's spiritual wisdom is enshrined in the heart, through the Guru's Mantra. Destroy my egotism, O Merciful Lord; dispel my anxiety, O Infinite Primal Lord. || 3 || Remember in meditation the Almighty Lord, every moment and every instant; meditate on God in the celestial peace of Samaadhi. O Merciful to the meek, perfectly blissful Lord, I beg for the dust of the feet of the Holy. || 4 || Emotional attachment is false, desire is filthy, and longing is corrupt. Please, preserve my faith, dispel these doubts from my mind, and save me, O Formless Lord. || 5 || They have become wealthy, loaded with the treasures of the Lord's riches; they were lacking even clothes. The idiotic, foolish and senseless people have become virtuous and patient, receiving the Gracious Glance of the Lord of wealth. || 6 || Become Jivan-Mukta, liberated while yet alive, by meditating on the Lord of the Universe, O mind, and maintaining faith in Him in your heart. Show kindness and mercy to all beings, and realize that the Lord is pervading everywhere; this is the way of life of the enlightened soul, the supreme swan. || 7 || He grants the Blessed Vision of His Darshan to those who listen to His Praises, and who, with their tongues, chant His Name. They are part and parcel, life and limb with the Lord God; O Nanak, they feel the Touch of God, the Savior of sinners. || 8 || 1 || 2 || 5 || 1 || 1 || 2 || 57 ||

GUJRI KI VAAR, THIRD MEHL, SUNG IN THE TUNE OF THE VAAR OF SIKANDAR & BIRAAHIM:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, THIRD MEHL: This world perishing in attachment and possessiveness; no one knows the way of life. One who walks in harmony with the Guru's Will, obtains the supreme status of life. Those humble beings who focus their consciousness on the Lord's Feet, live forever and ever. O Nanak, by His Grace, the Lord abides in the minds of the Gurmukhs, who merge in celestial bliss. || 1 || THIRD MEHL: Within the self is the pain of doubt; engrossed in worldly affairs, they are killing themselves. Asleep in the love of duality, they never wake up; they are in love with, and attached to Maya. They do not think of the Naam, the Name of the Lord, and they do not contemplate the Word of the Shabad.

This is the conduct of the self-willed manmukhs. They do not obtain the Lord's Name, and they waste away their lives in vain; O Nanak, the Messenger of Death punishes and dishonors them. || 2 || PAUREE: He created Himself — at that time, there was no other. He consulted Himself for advice, and what He did came to pass. At that time, there were no Akaashic Ethers, no nether regions, nor the three worlds. At that time, only the Formless Lord Himself existed — there was no creation. As it pleased Him, so did He act; without Him, there was no other. || 1 || SHALOK, THIRD MEHL: My Master is eternal. He is seen by practicing the Word of the Shabad. He never perishes; He does not come or go in reincarnation. So serve Him, forever and ever; He is contained in all. Why serve another who is born, and then dies? Fruitless is the life of those who do not know their Lord and Master, and who center their consciousness on others. O Nanak, it cannot be known, how much punishment the Creator shall inflict on them. || 1 || THIRD MEHL: Meditate on the True Name; the True Lord is pervading everywhere. O Nanak, by understanding the Hukam of the Lord's Command, one becomes acceptable, and then obtains the fruit of Truth. He wanders around babbling and speaking, but he does not understand the Lord's Command at all. He is blind, the falsest of the false. || 2 || PAUREE: Creating union and separation, He laid the foundations of the Universe. By His Command, the Lord of Light fashioned the Universe, and infused His Divine Light into it. From the Lord of Light, all light originates. The True Guru proclaims the Word of the Shabad. Brahma, Vishnu and Shiva, under the influence of the three dispositions, were put to their tasks. He created the root of Maya, and the peace obtained in the fourth state of consciousness. || 2 || SHALOK, THIRD MEHL: That alone is chanting, and that alone is deep meditation, which is pleasing to the True Guru. Pleasing the True Guru, glorious greatness is obtained. O Nanak, renouncing self-conceit, one merges into the Guru. || 1 || THIRD MEHL: How rare are those who receive the Guru's Teachings. O Nanak, he alone receives it, whom the Lord Himself blesses with glorious greatness. || 2 || PAUREE: Emotional attachment to Maya is spiritual darkness; it is very difficult and such a heavy load. Loaded with so very many stones of sin, how can the boat cross over? Those who are attuned to the Lord's devotional worship night and day are carried across. Under the Instruction of the Guru's Shabad, one sheds egotism and corruption, and the mind becomes immaculate. Meditate on the Name of the Lord, Har, Har; the Lord, Har, Har, is our Saving Grace. || 3 || SHALOK: O Kabeer, the gate of liberation is narrow, less than one-tenth of a mustard seed. The mind has become as big as an elephant; how can it pass through this gate? If one meets such a True Guru, by His Pleasure, He shows His Mercy. Then, the gate of liberation becomes wide open, and the soul easily passes through. || 1 || THIRD MEHL: O Nanak, the gate of liberation is very narrow; only the very tiny can pass through. Through egotism, the mind has become bloated. How can it pass through?

Meeting the True Guru, egotism departs, and one is filled with the Divine Light. Then, this soul is liberated forever, and it remains absorbed in celestial bliss. || 2 || PAUREE: God created the Universe, and He keeps it under His power. God cannot be obtained by counting; the mortal wanders in doubt. Meeting the True Guru, one remains dead while yet alive; understanding Him, he is absorbed in the Truth. Through the Word of the Shabad, egotism is eradicated, and one is united in the Lord's Union. He knows everything, and Himself does everything; beholding His Creation, He rejoices. || 4 || SHALOK, THIRD MEHL: One who has not focused his consciousness on the True Guru, and into whose mind the Naam does not come — cursed is such a life. What has he gained by coming into the world? Maya is false capital; in an instant, its false covering falls off. When it slips from his hand, his body turns black, and his face withers away. Those who focus their consciousness on the True Guru — peace comes to abide in their minds. They meditate on the Name of the Lord with love; they are lovingly attuned to the Name of the Lord. O Nanak, the True Guru has bestowed upon them the wealth, which remains contained within their hearts. They are imbued with supreme love; its color increases day by day. || 1 || THIRD MEHL: Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours. The Gurmukh is a snake-charmer; he has trampled her and thrown her down, and crushed her underfoot. O Nanak, they alone are saved, who remain lovingly absorbed in the True Lord. || 2 || PAUREE: The minstrel cries out, and God hears him. He is comforted within his mind, and he obtains the Perfect Lord. Whatever destiny is pre-ordained by the Lord, those are the deeds he does. When the Lord and Master becomes Merciful, then one obtains the Mansion of the Lord's Presence as his home. That God of mine is so very great; as Gurmukh, I have met Him. || 5 || SHALOK, THIRD MEHL: There is One Lord God of all; He remains ever-present. O Nanak, if one does not obey the Hukam of the Lord's Command, then within one's own home, the Lord seems far away. They alone obey the Lord's Command, upon whom He casts His Glance of Grace. Obeying His Command, one obtains peace, and becomes the happy, loving soul-bride. || 1 || THIRD MEHL: She who does not love her Husband Lord, burns and wastes away all through the night of her life. O Nanak, the soul-brides dwell in peace; they have the Lord, their King, as their Husband. || 2 || PAUREE: Roaming over the entire world, I have seen that the Lord is the only Giver. The Lord cannot be obtained by any device at all; He is the Architect of Karma. Through the Word of the Guru's Shabad, the Lord comes to dwell in the mind, and the Lord is easily revealed within. The fire of desire within is quenched, and one bathes in the Lord's Pool of Ambrosial Nectar. The great greatness of the great Lord God — the Gurmukh speaks of this. || 6 || SHALOK, THIRD MEHL: What love is this between the body and soul, which ends when the body falls?

Why feed it by telling lies? When you leave, it does not go with you. The body is merely blind dust; go, and ask the soul. The soul answers, "I am enticed by Maya, and so I come and go, again and again." O Nanak, I do not know my Lord and Master's Command, by which I would merge in the Truth. || 1 || THIRD MEHL: The Naam, the Name of the Lord, is the only permanent wealth; all other wealth comes and goes. Thieves cannot steal this wealth, nor can robbers take it away. This wealth of the Lord is embedded in the soul, and with the soul, it shall depart. It is obtained from the Perfect Guru; the self-willed manmukhs do not receive it. Blessed are the traders, O Nanak, who have come to earn the wealth of the Naam. || 2 || PAUREE: My Master is so very great, true, profound and unfathomable. The whole world is under His power; everything is the projection of Him. By Guru's Grace, the eternal wealth is obtained, bringing peace and patience to the mind. By His Grace, the Lord dwells in the mind, and one meets the Brave Guru. The virtuous praise the ever-stable, permanent, perfect Lord. || 7 || SHALOK, THIRD MEHL: Cursed is the life of those who forsake and throw away the peace of the Lord's Name, and suffer pain instead by practicing ego and sin. The ignorant self-willed manmukhs are engrossed in the love of Maya; they have no understanding at all. In this world and in the world beyond, they do not find peace; in the end, they depart regretting and repenting. By Guru's Grace, one may meditate on the Naam, the Name of the Lord, and egotism departs from within him. O Nanak, one who has such pre-ordained destiny, comes and falls at the Guru's Feet. || 1 || THIRD MEHL: The self-willed manmukh is like the inverted lotus; he has neither devotional worship, nor the Lord's Name. He remains engrossed in material wealth, and his efforts are false. His consciousness is not softened within, and the words from his mouth are insipid. He does not mingle with the righteous; within him are falsehood and selfishness. O Nanak, the Creator Lord has arranged things, so that the self-willed manmukhs are drowned by telling lies, while the Gurmukhs are saved by chanting the Lord's Name. || 2 || PAUREE: Without understanding, one must wander around the cycle of reincarnation, and continue coming and going. One who has not served the True Guru, shall depart regretting and repenting in the end. But if the Lord shows His Mercy, one finds the Guru, and ego is banished from within. Hunger and thirst depart from within, and peace comes to dwell in the mind. Forever and ever, praise Him with love in your heart. || 8 || SHALOK, THIRD MEHL: One who serves his True Guru, is worshipped by everyone. Of all efforts, the supreme effort is the attainment of the Lord's Name. Peace and tranquility come to dwell within the mind; meditating within the heart, there comes a lasting peace. The Ambrosial Amrit is his food, and the Ambrosial Amrit is his clothes; O Nanak, through the Naam, the Name of the Lord, greatness is obtained. || 1 || THIRD MEHL: O mind, listen to the Guru's Teachings, and you shall obtain the treasure of virtue.

The Lord, the Giver of peace, shall dwell in your mind, and your egotism and pride shall depart. O Nanak, when the Lord bestows His Glance of Grace, then, night and day, one centers his meditation on the Lord. || 2 || PAUREE: The Gurmukh is totally truthful, content and pure. Deception and wickedness have departed from within him, and he easily conquers his mind. There, the Divine Light and the essence of bliss are manifest, and ignorance is eliminated. Night and day, he sings the Glorious Praises of the Lord, and manifests the excellence of the Lord. The One Lord is the Giver of all; the Lord alone is our friend. || 9 || SHALOK, THIRD MEHL: One who understands God, who lovingly centers his mind on the Lord night and day, is called a Brahmin. Consulting the True Guru, he practices Truth and self-restraint, and he is rid of the disease of ego. He sings the Glorious Praises of the Lord, and gathers in His Praises; his light is blended with the Light. In this world, one who knows God is very rare; eradicating ego, he is absorbed in God. O Nanak, meeting him, peace is obtained; night and day, he meditates on the Lord's Name. || 1 || THIRD MEHL: Within the ignorant self-willed manmukh is deception; with his tongue, he speaks lies. Practicing deception, he does not please the Lord God, who always sees and hears with natural ease. In the love of duality, he goes to instruct the world, but he is engrossed in the poison of Maya and attachment to pleasure. By doing so, he suffers in constant pain; he is born and then dies, and comes and goes again and again. His doubts do not leave him at all, and he rots away in manure. One, unto whom my Lord Master shows His Mercy, listens to the Guru's Teachings. He meditates on the Lord's Name, and sings the Lord's Name; in the end, the Lord's Name will deliver him. || 2 || PAUREE: Those who obey the Hukam of the Lord's Command, are the perfect persons in the world. They serve their Lord Master, and reflect upon the Perfect Word of the Shabad. They serve the Lord, and love the True Word of the Shabad. They attain the Mansion of the Lord's Presence, as they eradicate egotism from within. O Nanak, the Gurmukhs remain united with Him, chanting the Name of the Lord, and enshrining it within their hearts. || 10 || SHALOK, THIRD MEHL: The Gurmukh meditates on the Lord; the celestial sound-current resounds within him, and he focuses his consciousness on the True Name. The Gurmukh remains imbued with the Lord's Love, night and day; his mind is pleased with the Name of the Lord. The Gurmukh beholds the Lord, the Gurmukh speaks of the Lord, and the Gurmukh naturally loves the Lord. O Nanak, the Gurmukh attains spiritual wisdom, and the pitch-black darkness of ignorance is dispelled. One who is blessed by the Perfect Lord's Grace — as Gurmukh, he meditates on the Lord's Name. || 1 || THIRD MEHL: Those who do not serve the True Guru do not embrace love for the Word of the Shabad. They do not meditate on the Celestial Naam, the Name of the Lord — why did they even bother to come into the world? Time and time again, they are reincarnated, and they rot away forever in manure. They are attached to false greed; they are not on this shore, nor on the one beyond.

O Nanak, the Gurmukhs are saved; the Creator Lord unites them with Himself. || 2 || PAUREE: The devotees look beauteous in the True Court of the Lord; they abide in the True Word of the Shabad. The Lord's Love wells up in them; they are attracted by the Lord's Love. They abide in the Lord's Love, they remain imbued with the Lord's Love forever, and with their tongues, they drink in the sublime essence of the Lord. Fruitful are the lives of those Gurmukhs who recognize the Lord and enshrine Him in their hearts. Without the Guru, they wander around crying out in misery; in the love of duality, they are ruined. || 11 || SHALOK, THIRD MEHL: In the Dark Age of Kali Yuga, the devotees earn the treasure of the Naam, the Name of the Lord; they obtain the supreme status of the Lord. Serving the True Guru, they enshrine the Lord's Name in their minds, and they meditate on the Naam, night and day. Within the home of their own selves, they remain unattached, through the Guru's Teachings; they burn away egotism and emotional attachment. They save themselves, and they save the whole world. Blessed are the mothers who gave birth to them. He alone finds such a True Guru, upon whose forehead the Lord inscribed such pre-ordained destiny. Servant Nanak is a sacrifice to his Guru; when he was wandering in doubt, He placed him on the Path. || 1 || THIRD MEHL: Beholding Maya with her three dispositions, he goes astray; he is like the moth, which sees the flame, and is consumed. The mistaken, deluded Pandits gaze upon Maya, and watch to see whether anyone has offered them something. In the love of duality, they read continually about sin, while the Lord has withheld His Name from them. The Yogis, the wandering hermits and the Sannyaasees have gone astray; their egotism and arrogance have increased greatly. They do not accept the true donations of clothes and food, and their lives are ruined by their stubborn minds. Among these, he alone is a man of poise, who, as Gurmukh, meditates on the Naam, the Name of the Lord. Unto whom should servant Nanak speak and complain? All act as the Lord causes them to act. || 2 || PAUREE: Emotional attachment to Maya, sexual desire, anger and egotism are demons. Because of them, mortals are subject to death; above their heads hangs the heavy club of the Messenger of Death. The self-willed manmukhs, in love with duality, are led onto the path of Death. In the City of Death, they are tied up and beaten, and no one hears their cries. One who is blessed by the Lord's Grace meets the Guru; as Gurmukh, he is emancipated. || 12 || SHALOK, THIRD MEHL: By egotism and pride, the self-willed manmukhs are enticed, and consumed. Those who center their consciousness on duality are caught in it, and remain stuck. But when it is burnt away by the Word of the Guru's Shabad, only then does it depart from within. The body and mind become radiant and bright, and the Naam, the Name of the Lord, comes to dwell within the mind. O Nanak, the Lord's Name is the antidote to Maya; the Gurmukh obtains it. || 1 || THIRD MEHL: This mind has wandered through so many ages; it has not remained stable — it continues coming and going. When it is pleasing to the Lord's Will, then He causes the soul to wander; He has set the world-drama in motion.

When the Lord forgives, then one meets the Guru, and becoming stable, he remains absorbed in the Lord. O Nanak, through the mind, the mind is satisfied, and then, nothing comes or goes. || 2 || PAUREE: The body is the fortress of the Infinite Lord; it is obtained only by destiny. The Lord Himself dwells within the body; He Himself is the Enjoyer of pleasures. He Himself remains detached and unaffected; while unattached, He is still attached. He does whatever He pleases, and whatever He does, comes to pass. The Gurmukh meditates on the Lord's Name, and separation from the Lord is ended. || 13 || SHALOK, THIRD MEHL: Waaho! Waaho! The Lord Himself causes us to praise Him, through the True Word of the Guru's Shabad. Waaho! Waaho! is His Eulogy and Praise; how rare are the Gurmukhs who understand this. Waaho! Waaho! is the True Word of His Bani, by which we meet our True Lord. O Nanak, chanting Waaho! Waaho! God is attained; by His Grace, He is obtained. || 1 || THIRD MEHL: Chanting Waaho! Waaho! the tongue is adorned with the Word of the Shabad. Through the Perfect Shabad, one comes to meet God. How very fortunate are those, who with their mouths, chant Waaho! Waaho! How beautiful are those persons who chant Waaho! Waaho! and worship the Lord in adoration. Waaho! Waaho! is obtained by His Grace; O Nanak, honor is obtained at the Gate of the True Lord. || 2 || PAUREE: Within the fortress of body, are the hard and rigid doors of falsehood, deception and pride. Deluded by doubt, the blind and ignorant self-willed manmukhs cannot see them. They cannot be found by any efforts; wearing their religious robes, the wearers have grown weary of trying. The doors are opened only by the Word of the Guru's Shabad, and then, one chants the Name of the Lord. The Dear Lord is the Tree of Ambrosial Nectar; those who drink in this Nectar are satisfied. || 14 || SHALOK, THIRD MEHL: Chanting Waaho! Waaho! the night of one's life passes in peace. Chanting Waaho! Waaho! I am in eternal bliss, O my mother! Chanting Waaho! Waaho!, I have fallen in love with the Lord. Waaho! Waaho! Through the karma of good deeds, I chant it, and inspire others to chant it as well. Chanting Waaho! Waaho!, one obtains honor. O Nanak, Waaho! Waaho! is the Will of the True Lord. || 1 || THIRD MEHL: Waaho! Waaho! is the Bani of the True Word. Searching, the Gurmukhs have found it. Waaho! Waaho! They chant the Word of the Shabad. Waaho! Waaho! They enshrine it in their hearts. Chanting Waaho! Waaho! the Gurmukhs easily obtain the Lord, after searching. O Nanak, very fortunate are those who reflect upon the Lord, Har, Har, within their hearts. || 2 || PAUREE: O my utterly greedy mind, you are constantly engrossed in greed. In your desire for the enticing Maya, you wander in the ten directions. Your name and social status shall not go with you hereafter; the self-willed manmukh is consumed by pain. Your tongue does not taste the sublime essence of the Lord; it utters only insipid words. Those Gurmukhs who drink in the Ambrosial Nectar are satisfied. || 15 || SHALOK, THIRD MEHL: Chant Waaho! Waaho! to the Lord, who is True, profound and unfathomable. Chant Waaho! Waaho! to the Lord, who is the Giver of virtue, intelligence and patience.

Chant Waaho! Waaho! to the Lord, who is permeating and pervading in all. Chant Waaho! Waaho! to the Lord, who is the Giver of sustenance to all. O Nanak, Waaho! Waaho! — praise the One Lord, revealed by the True Guru. || 1 || THIRD MEHL: Waaho! Waaho! The Gurmukhs praise the Lord continually, while the self-willed manmukhs eat poison and die. They have no love for the Lord's Praises, and they pass their lives in misery. The Gurmukhs drink in the Ambrosial Nectar, and they center their consciousness on the Lord's Praises. O Nanak, those who chant Waaho! Waaho! are immaculate and pure; they obtain the knowledge of the three worlds. || 2 || PAUREE: By the Lord's Will, one meets the Guru, serves Him, and worships the Lord. By the Lord's Will, the Lord comes to dwell in the mind, and one easily drinks in the sublime essence of the Lord. By the Lord's Will, one finds peace, and continually earns the Lord's Profit. He is seated on the Lord's throne, and he dwells continually in the home of his own being. He alone surrenders to the Lord's Will, who meets the Guru. || 16 || SHALOK, THIRD MEHL: Waaho! Waaho! Those humble beings ever praise the Lord, unto whom the Lord Himself grants understanding. Chanting Waaho! Waaho!, the mind is purified, and egotism departs from within. The Gurmukh who continually chants Waaho! Waaho! attains the fruits of his heart's desires. Beauteous are those humble beings who chant Waaho! Waaho! O Lord, let me join them! Within my heart, I chant Waaho! Waaho!, and with my mouth, Waaho! Waaho! O Nanak, those who chant Waaho! Waaho! — unto them I dedicate my body and mind. || 1 || THIRD MEHL: Waaho! Waaho! is the True Lord Master; His Name is Ambrosial Nectar. Those who serve the Lord are blessed with the fruit; I am a sacrifice to them. Waaho! Waaho! is the treasure of virtue; he alone tastes it, who is so blessed. Waaho! Waaho! The Lord is pervading and permeating the oceans and the land; the Gurmukh attains Him. Waaho! Waaho! Let all the Gursikhs continually praise Him. Waaho! Waaho! The Perfect Guru is pleased with His Praises. O Nanak, one who chants Waaho! Waaho! with his heart and mind — the Messenger of Death does not approach him. || 2 || PAUREE: The Dear Lord is the Truest of the True; True is the Word of the Guru's Bani. Through the True Guru, the Truth is realized, and one is easily absorbed in the True Lord. Night and day, they remain awake, and do not sleep; in wakefulness, the night of their lives passes. Those who taste the sublime essence of the Lord, through the Guru's Teachings, are the most worthy persons. Without the Guru, no one has obtained the Lord; the ignorant rot away and die. || 17 || SHALOK, THIRD MEHL: Waaho! Waaho! is the Bani, the Word, of the Formless Lord. There is no other as great as He is. Waaho! Waaho! The Lord is unfathomable and inaccessible. Waaho! Waaho! He is the True One. Waaho! Waaho! He is the self-existent Lord. Waaho! Waaho! As He wills, so it comes to pass. Waaho! Waaho! is the Ambrosial Nectar of the Naam, the Name of the Lord, obtained by the Gurmukh.

Waaho! Waaho! This is realized by His Grace, as He Himself grants His Grace. O Nanak, Waaho! Waaho! This is obtained by the Gurmukhs, who hold tight to the Naam, night and day. || 1 || THIRD MEHL: Without serving the True Guru, peace is not obtained, and the sense of duality does not depart. No matter how much one may wish, without the Lord's Grace, He is not found. Those who are filled with greed and corruption are ruined by the love of duality. They cannot escape birth and death, and with egotism within them, they suffer in misery. Those who center their consciousness on the True Guru, never go empty-handed. They are not summoned by the Messenger of Death, and they do not suffer in pain. O Nanak, the Gurmukhs are saved; they merge in the True Lord. || 2 || PAUREE: He alone is called a minstrel, who enshrines love for his Lord and Master. Standing at the Lord's Door, he serves the Lord, and reflects upon the Word of the Guru's Shabad. The minstrel attains the Lord's Gate and Mansion, and he keeps the True Lord clasped to his heart. The status of the minstrel is exalted; he loves the Name of the Lord. The service of the minstrel is to meditate on the Lord; he is emancipated by the Lord. || 18 || SHALOK, THIRD MEHL: The milkmaid's status is very low, but she attains her Husband Lord when she reflects upon the Word of the Guru's Shabad, and chants the Lord's Name, night and day. She who meets the True Guru, lives in the Fear of God; she is a woman of noble birth. She alone realizes the Hukam of her Husband Lord's Command, who is blessed by the Creator Lord's Mercy. She who is of little merit and ill-mannered, is discarded and forsaken by her Husband Lord. By the Fear of God, filth is washed off, and the body becomes immaculately pure. The soul is enlightened, and the intellect is exalted, meditating on the Lord, the ocean of excellence. One who dwells in the Fear of God, lives in the Fear of God, and acts in the Fear of God. He obtains peace and glorious greatness here, in the Lord's Court, and at the Gate of Salvation. Through the Fear of God, the Fearless Lord is obtained, and one's light merges in the Infinite Light. O Nanak, that bride alone is good, who is pleasing to her Lord and Master, and whom the Creator Lord Himself forgives. || 1 || THIRD MEHL: Praise the Lord, forever and ever, and make yourself a sacrifice to the True Lord. O Nanak, let that tongue be burnt, which renounces the One Lord, and attaches itself to another. || 2 || PAUREE: From a single particle of His greatness, He created His incarnations, but they indulged in the love of duality. They ruled like kings, and fought for pleasure and pain. Those who serve Shiva and Brahma do not find the limits of the Lord. The Fearless, Formless Lord is unseen and invisible; He is revealed only to the Gurmukh. There, one does not suffer sorrow or separation; he becomes stable and immortal in the world. || 19 || SHALOK, THIRD MEHL: All these things come and go, all these things of the world. One who knows this written account is acceptable and approved. O Nanak, anyone who takes pride in himself is foolish and unwise. || 1 || THIRD MEHL: The mind is the elephant, the Guru is the elephant-driver, and knowledge is the whip. Wherever the Guru drives the mind, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, again and again. || 2 || PAUREE: I offer my prayer to the One, from whom I was created.

Serving my True Guru, I have obtained all the fruits. I meditate continually on the Ambrosial Name of the Lord. In the Society of the Saints, I am rid of my pain and suffering. O Nanak, I have become care-free; I have obtained the imperishable wealth of the Lord. || 20 || SHALOK, THIRD MEHL: Raising the embankments of the mind's field, I gaze at the heavenly mansion. When devotion comes to the mind of the soul-bride, she is visited by the friendly guest. O clouds, if you are going to rain, then go ahead and rain; why rain after the season has passed? Nanak is a sacrifice to those Gurmukhs who obtain the Lord in their minds. || 1 || THIRD MEHL: That which is pleasing is sweet, and one who is sincere is a friend. O Nanak, he is known as a Gurmukh, whom the Lord Himself enlightens. || 2 || PAUREE: O God, Your humble servant offers his prayer to You; You are my True Master. You are my Protector, forever and ever; I meditate on You. All the beings and creatures are Yours; You are pervading and permeating in them. One who slanders Your slave is crushed and destroyed. Falling at Your Feet, Nanak has renounced his cares, and has become care-free. || 21 || SHALOK, THIRD MEHL: Building up its hopes, the world dies, but its hopes do not die or depart. O Nanak, hopes are fulfilled only by attaching one's consciousness to the True Lord. || 1 || THIRD MEHL: Hopes and desires shall die only when He, who created them, takes them away. O Nanak, nothing is permanent, except the Name of the Lord. || 2 || PAUREE: He Himself created the world, with His perfect workmanship. He Himself is the true banker, He Himself is the merchant, and He Himself is the store. He Himself is the ocean, He Himself is the boat, and He Himself is the boatman. He Himself is the Guru, He Himself is the disciple, and He Himself shows the destination. O servant Nanak, meditate on the Naam, the Name of the Lord, and all your sins shall be eradicated. || 22 || 1 || SUDH ||

RAAG GUJRI, VAAR, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, FIFTH MEHL: Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Guru's Name. Let your eyes behold the True Guru, and let your ears hear the Guru's Name. Attuned to the True Guru, you shall receive a place of honor in the Court of the Lord. Says Nanak, this treasure is bestowed on those who are blessed with His Mercy. In the midst of the world, they are known as the most pious — they are rare indeed. || 1 || FIFTH MEHL: O Savior Lord, save us and take us across. Falling at the feet of the Guru, our works are embellished with perfection. You have become kind, merciful and compassionate; we do not forget You from our minds. In the Saadh Sangat, the Company of the Holy, we are carried across the terrifying world-ocean. In an instant, You have destroyed the faithless cynics and slanderous enemies. That Lord and Master is my Anchor and Support; O Nanak, hold firm in your mind.

Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish. || 2 || PAUREE: He is without relatives, immaculate, all-powerful, unapproachable and infinite. Truly, the True Lord is seen to be the Truest of the True. Nothing established by You appears to be false. The Great Giver gives sustenance to all those He has created. He has strung all on only one thread; He has infused His Light in them. By His Will, some drown in the terrifying world-ocean, and by His Will, some are carried across. O Dear Lord, he alone meditates on You, upon whose forehead such blessed destiny is inscribed. Your condition and state cannot be known; I am a sacrifice to You. || 1 || SHALOK, FIFTH MEHL: When You are pleased, O Merciful Lord, you automatically come to dwell within my mind. When You are pleased, O Merciful Lord, I find the nine treasures within the home of my own self. When You are pleased, O Merciful Lord, I act according to the Guru's Instructions. When You are pleased, O Merciful Lord, then Nanak is absorbed in the True One. || 1 || FIFTH MEHL: Many sit on thrones, to the sounds of musical instruments. O Nanak, without the True Name, no one's honor is safe. || 2 || PAUREE: The followers of the Vedas, the Bible and the Koran, standing at Your Door, meditate on You. Uncounted are those who fall at Your Door. Brahma meditates on You, as does Indra on his throne. Shiva and Vishnu, and their incarnations, chant the Lord's Praise with their mouths, as do the Pirs, the spiritual teachers, the prophets and the Shaykhs, the silent sages and the seers. Through and through, the Formless Lord is woven into each and every heart. One is destroyed through falsehood; through righteousness, one prospers. Whatever the Lord links him to, to that he is linked. || 2 || SHALOK, FIFTH MEHL: He is reluctant to do good, but eager to practice evil. O Nanak, today or tomorrow, the feet of the careless fool shall fall into the trap. || 1 || FIFTH MEHL: No matter how evil my ways are, still, Your Love for me is not concealed. Nanak: You, O Lord, conceal my short-comings and dwell within my mind; You are my true friend. || 2 || PAUREE: I beg of You, O Merciful Lord: please, make me the slave of Your slaves. I obtain the nine treasures and royalty; chanting Your Name, I live. The great ambrosial treasure, the Nectar of the Naam, is in the home of the Lord's slaves. In their company, I am in ecstasy, listening to Your Praises with my ears. Serving them, my body is purified. I wave the fans over them, and carry water for them; I grind the corn for them, and washing their feet, I am over-joyed. By myself, I can do nothing; O God, bless me with Your Glance of Grace. I am worthless — please, bless me with a seat in the place of worship of the Saints. || 3 || SHALOK, FIFTH MEHL: O Friend, I pray that I may remain forever the dust of Your Feet. Nanak has entered Your Sanctuary, and beholds You ever-present. || 1 || FIFTH MEHL: Countless sinners become pure, by fixing their minds on the Feet of the Lord. The Name of God is the sixty-eight holy places of pilgrimage, O Nanak, for one who has such destiny written upon his forehead. || 2 || PAUREE: With every breath and morsel of food, chant the Name of the Lord, the Cherisher. The Lord does not forget one upon whom He has bestowed His Grace. He Himself is the Creator, and He Himself destroys.

The Knower knows everything; He understands and contemplates. By His creative power, He assumes numerous forms in an instant. One whom the Lord attaches to the Truth is redeemed. One who has God on his side is never conquered. His Court is eternal and imperishable; I humbly bow to Him. || 4 || SHALOK, FIFTH MEHL: Renounce sexual desire, anger and greed, and burn them in the fire. As long as you are alive, O Nanak, meditate continually on the True Name. || 1 || FIFTH MEHL: Meditating, meditating in remembrance on my God, I have obtained all the fruits. O Nanak, I worship the Naam, the Name of the Lord; the Perfect Guru has united me with the Lord. || 2 || PAUREE: One who has been instructed by the Guru is liberated in this world. He avoids disaster, and his anxiety is dispelled. Beholding the blessed vision of his Darshan, the world is over-joyed. In the company of the Lord's humble servants, the world is over-joyed, and the filth of sin is washed away. There, they meditate on the Ambrosial Nectar of the True Name. The mind becomes content, and its hunger is satisfied. One whose heart is filled with the Name, has his bonds cut away. By Guru's Grace, some rare person earns the wealth of the Lord's Name. || 5 || SHALOK, FIFTH MEHL: Within my mind, I think thoughts of always rising early, and making the effort. O Lord, my Friend, please bless Nanak with the habit of singing the Kirtan of the Lord's Praises. || 1 || FIFTH MEHL: Casting His Glance of Grace, God has saved me; my mind and body are imbued with the Primal Being. O Nanak, those who are pleasing to God, have their cries of suffering taken away. || 2 || PAUREE: When your soul is feeling sad, offer your prayers to the Guru. Renounce all your cleverness, and dedicate your mind and body to Him. Worship the Feet of the Guru, and your evil-mindedness shall be burnt away. Joining the Saadh Sangat, the Company of the Holy, you shall cross over the terrifying and difficult world-ocean. Serve the True Guru, and in the world hereafter, you shall not die of fear. In an instant, he shall make you happy, and the empty vessel shall be filled to overflowing. The mind becomes content, meditating forever on the Lord. He alone dedicates himself to the Guru's service, unto whom the Lord has granted His Grace. || 6 || SHALOK, FIFTH MEHL: I am attached to the right place; the Uniter has united me. O Nanak, there are hundreds and thousands of waves, but my Husband Lord does not let me drown. || 1 || FIFTH MEHL: In the dreadful wilderness, I have found the one and only companion; the Name of the Lord is the Destroyer of distress. I am a sacrifice, a sacrifice to the Beloved Saints, O Nanak; through them, my affairs have been brought to fulfillment. || 2 || PAUREE: All treasures are obtained, when we are attuned to Your Love. One does not have to suffer regret and repentance, when he meditates on You. No one can equal Your humble servant, who has Your Support. Waaho! Waaho! How wonderful is the Perfect Guru! Cherishing Him in my mind, I obtain peace. The treasure of the Lord's Praise comes from the Guru; by His Mercy, it is obtained. When the True Guru bestows His Glance of Grace, one does not wander any more. The Merciful Lord preserves him — He makes him His own slave.

Listening, hearing the Name of the Lord, Har, Har, Har, Har, I live. || 7 || SHALOK, FIFTH MEHL: O Husband Lord, You have given me the silk gown of Your Love to cover and protect my honor. You are all-wise and all-knowing, O my Master; Nanak: I have not appreciated Your value, Lord. || 1 || FIFTH MEHL: By Your meditative remembrance, I have found everything; nothing seems difficult to me. One whose honor the True Lord Master has preserved — O Nanak, no one can dishonor him. || 2 || PAUREE: Meditating on the Lord, there comes a great peace. Multitudes of illnesses vanish, singing the Glorious Praises of the Lord. Utter peace pervades within, when God comes to mind. One's hopes are fulfilled, when one's mind is filled with the Name. No obstacles stand in the way, when one eliminates his self-conceit. The intellect attains the blessing of spiritual wisdom from the Guru. He receives everything, unto whom the Lord Himself gives. You are the Lord and Master of all; all are under Your Protection. || 8 || SHALOK, FIFTH MEHL: Crossing the stream, my foot does not get stuck — I am filled with love for You. O Lord, my heart is attached to Your Feet; the Lord is Nanak's raft and boat. || 1 || FIFTH MEHL: The sight of them banishes my evil-mindedness; they are my only true friends. I have searched the whole world; O servant Nanak, how rare are such persons! || 2 || PAUREE: You come to mind, O Lord and Master, when I behold Your devotees. The filth of my mind is removed, when I dwell in the Saadh Sangat, the Company of the Holy. The fear of birth and death is dispelled, meditating on the Word of His humble servant. The Saints untie the bonds, and all the demons are dispelled. They inspire us to love Him, the One who established the entire universe. The seat of the inaccessible and infinite Lord is the highest of the high. Night and day, with your palms pressed together, with each and every breath, meditate on Him. When the Lord Himself becomes merciful, then we attain the Society of His devotees. || 9 || SHALOK, FIFTH MEHL: In this wondrous forest of the world, there is chaos and confusion; shrieks emanate from the highways. I am in love with You, O my Husband Lord; O Nanak, I cross the jungle joyfully. || 1 || FIFTH MEHL: The true society is the company of those who meditate on the Name of the Lord. Do not associate with those, O Nanak, who look out only for their own interests. || 2 || PAUREE: Approved is that time, when one meets the True Guru. Joining the Saadh Sangat, the Company of the Holy, he does not suffer pain again. When he attains the eternal place, he does not have to enter the womb again. He comes to see the One God everywhere. He focuses his meditation on the essence of spiritual wisdom, and withdraws his attention from other sights. All chants are chanted by one who chants them with his mouth. Realizing the Hukam of the Lord's Command, he becomes happy, and he is filled with peace and tranquility. Those who are assayed, and placed in the Lord's treasury, are not declared counterfeit again. || 10 || SHALOK, FIFTH MEHL: The pincers of separation are so painful to endure. If only the Master would come to meet me! O Nanak, I would then obtain all the true comforts. || 1 ||

FIFTH MEHL: The earth is in the water, and the fire is contained in the wood. O Nanak, yearn for that Lord, who is the Support of all. || 2 || PAUREE: The works which You have done, O Lord, could only have been performed by You. That alone happens in the world, which You, O Master, have done. I am wonderstruck beholding the wonder of Your Almighty Creative Power. I seek Your Sanctuary — I am Your slave; if it is Your Will, I shall be emancipated. The treasure is in Your Hands; according to Your Will, You bestow it. One, upon whom You have bestowed Your Mercy, is blessed with the Lord's Name. You are unapproachable, unfathomable and infinite; Your limits cannot be found. One, unto whom You have been compassionate, meditates on the Naam, the Name of the Lord. || 11 || SHALOK, FIFTH MEHL: The ladles cruise through the food, but they do not know the taste of it. I long to see the faces of those, O Nanak, who are imbued with the essence of the Lord's Love. || 1 || FIFTH MEHL: Through the Tracker, I discovered the tracks of those who ruined my crops. You, O Lord, have put up the fence; O Nanak, my fields shall not be plundered again. || 2 || PAUREE: Worship in adoration that True Lord; everything is under His Power. He Himself is the Master of both ends; in an instant, He adjusts our affairs. Renounce all your efforts, and hold fast to His Support. Run to His Sanctuary, and you shall obtain the comfort of all comforts. The karma of good deeds, the righteousness of Dharma and the essence of spiritual wisdom are obtained in the Society of the Saints. Chanting the Ambrosial Nectar of the Naam, no obstacle shall block your way. The Lord abides in the mind of one who is blessed by His Kindness. All treasures are obtained, when the Lord and Master is pleased. || 12 || SHALOK, FIFTH MEHL: I have found the object of my search — my Beloved took pity on me. There is One Creator; O Nanak, I do not see any other. || 1 || FIFTH MEHL: Take aim with the arrow of Truth, and shoot down sin. Cherish the Words of the Guru's Mantra, O Nanak, and you shall not suffer in pain. || 2 || PAUREE: Waaho! Waaho! The Creator Lord Himself has brought about peace and tranquility. He is Kind to all beings and creatures; meditate forever on Him. The all-powerful Lord has shown Mercy, and my cries of suffering are ended. My fevers, pains and diseases are gone, by the Grace of the Perfect Guru. The Lord has established me, and protected me; He is the Cherisher of the poor. He Himself has delivered me, breaking all my bonds. My thirst is quenched, my hopes are fulfilled, and my mind is contented and satisfied. The greatest of the great, the Infinite Lord and Master — He is not affected by virtue and vice. || 13 || SHALOK, FIFTH MEHL: They alone meditate on the Lord God, Har, Har, unto whom the Lord is Merciful. O Nanak, they enshrine love for the Lord, meeting the Saadh Sangat, the Company of the Holy. || 1 || FIFTH MEHL: Contemplate the Lord, O very fortunate ones; He is pervading in the water, the land and the sky. O Nanak, worshipping the Naam, the Name of the Lord, the mortal encounters no misfortune. || 2 || PAUREE: The speech of the devotees is approved; it is accepted in the Court of the Lord. Your devotees take to Your Support; they are imbued with the True Name.

One unto whom You are Merciful, has his sufferings depart. O Merciful Lord, You bless Your devotees with Your Grace. Suffering, pain, terrible disease and Maya do not afflict them. This is the Support of the devotees, that they sing the Glorious Praises of the Lord of the Universe. Forever and ever, day and night, they meditate on the One and Only Lord. Drinking in the Ambrosial Amrit of the Naam, the Name of the Lord, His humble servants remain satisfied with the Naam. || 14 || SHALOK, FIFTH MEHL: Millions of obstacles stand in the way of one who forgets the Name. O Nanak, night and day, he croaks like a raven in a deserted house. || 1 || FIFTH MEHL: Beauteous is that season, when I am united with my Beloved. I do not forget Him for a moment or an instant; O Nanak, I contemplate Him constantly. || 2 || PAUREE: Even brave and mighty men cannot withstand the powerful and overwhelming army which the five passions have gathered. The ten organs of sensation attach even detached renunciates to sensory pleasures. They seek to conquer and overpower them, and so increase their following. The world of the three dispositions is under their influence; no one can stand against them. So tell me — how can the fort of doubt and the moat of Maya be overcome? Worshipping the Perfect Guru, this awesome force is subdued. I stand before Him, day and night, with my palms pressed together. || 15 || SHALOK, FIFTH MEHL: All sins are washed away, by continually singing the Lord's Glories. Millions of afflictions are produced, O Nanak, when the Name is forgotten. || 1 || FIFTH MEHL: O Nanak, meeting the True Guru, one comes to know the Perfect Way. While laughing, playing, dressing and eating, he is liberated. || 2 || PAUREE: Blessed, blessed is the True Guru, who has demolished the fortress of doubt. Waaho! Waaho! — Hail! Hail! to the True Guru, who has united me with the Lord. The Guru has given me the medicine of the inexhaustible treasure of the Naam. He has banished the great and terrible disease. I have obtained the great treasure of the wealth of the Naam. I have obtained eternal life, recognizing my own self. The Glory of the all-powerful Divine Guru cannot be described. The Guru is the Supreme Lord God, the Transcendent Lord, infinite, unseen and unknowable. || 16 || SHALOK, FIFTH MEHL: Make the effort, and you shall live; practicing it, you shall enjoy peace. Meditating, you shall meet God, O Nanak, and your anxiety shall vanish. || 1 || FIFTH MEHL: Bless me with sublime thoughts, O Lord of the Universe, and contemplation in the immaculate Saadh Sangat, the Company of the Holy. O Nanak, may I never forget the Naam, the Name of the Lord, for even an instant; be merciful to me, Lord God. || 2 || PAUREE: Whatever happens is according to Your Will, so why should I be afraid? Meeting Him, I meditate on the Name — I offer my soul to Him. When the Infinite Lord comes to mind, one is enraptured. Who can touch one who has the Formless Lord on his side? Everything is under His control; no one is beyond Him. He, the True Lord, dwells in the minds of His devotees.

Your slaves meditate on You; You are the Savior, the Protector Lord. You are the Almighty Overlord of all; You bless us with Your Glance of Grace. || 17 || SHALOK, FIFTH MEHL: Take away my sexual desire, anger, pride, greed, emotional attachment and evil desires. Protect me, O my God; Nanak is forever a sacrifice to You. || 1 || FIFTH MEHL: By eating and eating, the mouth is worn out; by wearing clothes, the limbs grow weary. O Nanak, cursed are the lives of those who are not attuned to the Love of the True Lord. || 2 || PAUREE: As is the Hukam of Your Command, so do things happen. Wherever You keep me, there I go and stand. With the Love of Your Name, I wash away my evil-mindedness. By continually meditating on You, O Formless Lord, my doubts and fears are dispelled. Those who are attuned to Your Love, shall not be trapped in reincarnation. Inwardly and outwardly, they behold the One Lord with their eyes. Those who recognize the Lord's Command never weep. O Nanak, they are blessed with the gift of the Name, woven into the fabric of their minds. || 18 || SHALOK, FIFTH MEHL: Those who do not remember the Lord while they are alive, shall mix with the dust when they die. O Nanak, the foolish and filthy faithless cynic passes his life engrossed in the world. || 1 || FIFTH MEHL: One who remembers the Lord while he is alive, shall be imbued with the Lord's Love when he dies. The precious gift of his life is redeemed, O Nanak, in the Saadh Sangat, the Company of the Holy. || 2 || PAUREE: From the beginning, and through the ages, You have been our Protector and Preserver. True is Your Name, O Creator Lord, and True is Your Creation. You do not lack anything; You are filling each and every heart. You are merciful and all-powerful; You Yourself cause us to serve You. Those whose minds in which You dwell are forever at peace. Having created the creation, You Yourself cherish it. You Yourself are everything, O infinite, endless Lord. Nanak seeks the Protection and Support of the Perfect Guru. || 19 || SHALOK, FIFTH MEHL: In the beginning, in the middle and in the end, the Transcendent Lord has saved me. The True Guru has blessed me with the Lord's Name, and I have tasted the Ambrosial Nectar. In the Saadh Sangat, the Company of the Holy, I chant the Glorious Praises of the Lord, night and day. I have obtained all my objectives, and I shall not wander in reincarnation again. Everything is in the Hands of the Creator; He does what is done. Nanak begs for the gift of the dust of the feet of the Holy, which shall deliver him. || 1 || FIFTH MEHL: Enshrine Him in your mind, the One who created you. Whoever meditates on the Lord and Master obtains peace. Fruitful is the birth, and approved is the coming of the Gurmukh. One who realizes the Hukam of the Lord's Command shall be blessed — so has the Lord and Master ordained. One who is blessed with the Lord's Mercy does not wander. Whatever the Lord and Master gives him, with that he is content. O Nanak, one who is blessed with the kindness of the Lord, our Friend, realizes the Hukam of His Command. But those whom the Lord Himself causes to wander, continue to die, and take reincarnation again. || 2 || PAUREE: The slanderers are destroyed in an instant; they are not spared for even a moment. God will not endure the sufferings of His slaves, but catching the slanderers, He binds them to the cycle of reincarnation.

Grabbing them by the hair on their heads, the Lord throws them down, and leaves them on the path of Death. They cry out in pain, in the darkest of hells. But hugging His slaves close to His Heart, O Nanak, the True Lord saves them. || 20 || SHALOK, FIFTH MEHL: Meditate on the Lord, O fortunate ones; He is pervading the waters and the earth. O Nanak, meditate on the Naam, the Name of the Lord, and no misfortune shall strike you. || 1 || FIFTH MEHL: Millions of misfortunes block the way of one who forgets the Name of the Lord. O Nanak, like a crow in a deserted house, he cries out, night and day. || 2 || PAUREE: Meditating, meditating in remembrance of the Great Giver, one's heart's desires are fulfilled. The hopes and desires of the mind are realized, and sorrows are forgotten. The treasure of the Naam, the Name of the Lord, is obtained; I have searched for it for so long. My light is merged into the Light, and my labors are over. I abide in that house of peace, poise and bliss. My comings and goings have ended — there is no birth or death there. The Master and the servant have become one, with no sense of separation. By Guru's Grace, Nanak is absorbed in the True Lord. || 21 || 1 || 2 || SUDH ||

RAAG GUJRI, THE WORDS OF THE DEVOTEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

CHAU-PADAS OF KABEER JEE, SECOND HOUSE:

With four feet, two horns and a mute mouth, how could you sing the Praises of the Lord? Standing up and sitting down, the stick shall still fall on you, so where will you hide your head? || 1 || Without the Lord, you are like a stray ox; with your nose torn, and your shoulders injured, you shall have only the straw of coarse grain to eat. || 1 || Pause || All day long, you shall wander in the forest, and even then, your belly will not be full. You did not follow the advice of the humble devotees, and so you shall obtain the fruits of your actions. || 2 || Enduring pleasure and pain, drowned in the great ocean of doubt, you shall wander in numerous reincarnations. You have lost the jewel of human birth by forgetting God; when will you have such an opportunity again? || 3 || You turn on the wheel of reincarnation, like an ox at the oil-press; the night of your life passes away without salvation. Says Kabeer, without the Name of the Lord, you shall pound your head, and regret and repent. || 4 || 1 || GUJRI, THIRD HOUSE: Kabeer's mother sobs, cries and bewails — O Lord, how will my grandchildren live? || 1 || Kabeer has given up all his spinning and weaving, and written the Name of the Lord on his body. || 1 || Pause || As long as I pass the thread through the bobbin, I forget the Lord, my Beloved. || 2 || My intellect is lowly — I am a weaver by birth, but I have earned the profit of the Name of the Lord. || 3 || Says Kabeer, listen, O my mother — the Lord alone is the Provider, for me and my children. || 4 || 2 ||

GUJRI, PADAS OF NAAM DAYV JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

If You gave me an empire, then what glory would be in it for me? If You made me beg for charity, what would it take away from me? || 1 || Meditate and vibrate upon the Lord, O my mind, and you shall obtain the state of Nirvaanaa. You shall not have to come and go in reincarnation any longer. || 1 || Pause || You created all, and You lead them astray in doubt. They alone understand, unto whom You give understanding. || 2 || Meeting the True Guru, doubt is dispelled. Who else should I worship? I can see no other. || 3 || One stone is lovingly decorated, while another stone is walked upon. If one is a god, then the other must also be a god. Says Naam Dayv, I serve the Lord. || 4 || 1 || GUJRI, FIRST HOUSE: He does not have even a trace of impurity — He is beyond impurity. He is fragrantly scented — He has come to take His Seat in my mind. No one saw Him come — who can know Him, O Siblings of Destiny? || 1 || Who can describe Him? Who can understand Him? The all-pervading Lord has no ancestors, O Siblings of Destiny. || 1 || Pause || As the path of a bird's flight across the sky cannot be seen, and the path of a fish through the water cannot be seen; || 2 || As the mirage leads one to mistake the sky for a pitcher filled with water — so is God, the Lord and Master of Naam Dayv, who fits these three comparisons. || 3 || 2 ||

GUJRI, PADAS OF RAVI DAAS JEE, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The calf has contaminated the milk in the breasts. The bumble bee has contaminated the flower, and the fish the water. || 1 || O mother, where shall I find any offering for the Lord's worship? I cannot find any other flowers worthy of the incomparable Lord. || 1 || Pause || The snakes encircle the sandalwood trees. Poison and nectar dwell there together. || 2 || Even with incense, lamps, offerings of food and fragrant flowers, how are Your slaves to worship You? || 3 || I dedicate and offer my body and mind to You. By Guru's Grace, I attain the immaculate Lord. || 4 || I cannot worship You, nor offer You flowers. Says Ravi Daas, what shall my condition be hereafter? || 5 || 1 ||

GUJRI, PADAS OF TRILOCHAN JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You have not cleansed the filth from within yourself, although outwardly, you wear the dress of a renunciate. In the heart-lotus of your self, you have not recognized God — why have you become a Sannyaasee?

|| 1 || Deluded by doubt, O Jai Chand, you have not realized the Lord, the embodiment of supreme bliss. || 1 || Pause || You eat in each and every house, fattening your body; you wear the patched coat and the ear-rings of the beggar, for the sake of wealth. You apply the ashes of cremation to your body, but without a Guru, you have not found the essence of reality. || 2 || Why bother to chant your spells? Why bother to practice austerities? Why bother to churn water? Meditate on the Lord of Nirvaanaa, who has created the 8.4 million species of beings. || 3 || Why bother to carry the water-pot, O saffron-robed Yogi? Why bother to visit the sixty-eight holy places of pilgrimage? Says Trilochan, listen, mortal: you have no corn — what are you trying to thresh? || 4 || 1 || GUJRI: At the very last moment, one who thinks of wealth, and dies in such thoughts, shall be reincarnated over and over again, in the form of serpents. || 1 || O sister, do not forget the Name of the Lord of the Universe. || Pause || At the very last moment, he who thinks of women, and dies in such thoughts, shall be reincarnated over and over again as a prostitute. || 2 || At the very last moment, one who thinks of his children, and dies in such thoughts, shall be reincarnated over and over again as a pig. || 3 || At the very last moment, one who thinks of mansions, and dies in such thoughts, shall be reincarnated over and over again as a goblin. || 4 || At the very last moment, one who thinks of the Lord, and dies in such thoughts, says Trilochan, that man shall be liberated; the Lord shall abide in his heart. || 5 || 2 ||

GUJRI, PADAS OF JAI DAYV JEE, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

In the very beginning, was the Primal Lord, unrivalled, the Lover of Truth and other virtues. He is absolutely wonderful, transcending creation; remembering Him, all are emancipated. || 1 || Dwell only upon the beauteous Name of the Lord, the embodiment of ambrosial nectar and reality. Remembering Him in meditation, the fear of birth, old age and death will not trouble you. || 1 || Pause || If you desire to escape the fear of the Messenger of Death, then praise the Lord joyfully, and do good deeds. In the past, present and future, He is always the same; He is the embodiment of supreme bliss. || 2 || If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women. Renounce all evil actions and evil inclinations, and hurry to the Sanctuary of the Lord. || 3 || Worship the immaculate Lord, in thought, word and deed. What is the good of practicing Yoga, giving feasts and charity, and practicing penance? || 4 || Meditate on the Lord of the Universe, the Lord of the Universe, O man; He is the source of all the spiritual powers of the Siddhas. Jai Dayv has openly come to Him; He is the salvation of all, in the past, present and future. || 5 || 1 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG DAYV-GANDHAAREE, FOURTH MEHL, FIRST HOUSE:

Those who become the humble servants of the Lord and Master, lovingly focus their minds on Him. Those who chant Your Praises, through the Guru's Teachings, have great good fortune recorded upon their foreheads. || 1 || Pause || The bonds and shackles of Maya are shattered, by lovingly focusing their minds on the Name of the Lord. My mind is enticed by the Guru, the Enticer; beholding Him, I am wonder-struck. || 1 || I slept through the entire dark night of my life, but through the tiniest bit of the Guru's Grace, I have been awakened. O Beautiful Lord God, Master of servant Nanak, there is none comparable to You. || 2 || 1 || DAYV-GANDHAAREE: Tell me — on what path will I find my Beauteous Lord? O Saints of the Lord, show me the Way, and I shall follow. || 1 || Pause || I cherish in my heart the Words of my Beloved; this is the best way. The bride may be hunch-backed and short, but if she is loved by her Lord Master, she becomes beautiful, and she melts in the Lord's embrace. || 1 || There is only the One Beloved — we are all soul-brides of our Husband Lord. She who is pleasing to her Husband Lord is good. What can poor, helpless Nanak do? As it pleases the Lord, so does he walk. || 2 || 2 || DAYV-GANDHAAREE: O my mind, chant the Name of the Lord, Har, Har, Har. The Gurmukh is imbued with the deep red color of the poppy. His shawl is saturated with the Lord's Love. || 1 || Pause || I wander around here and there, like a madman, bewildered, seeking out my Darling Lord. I shall be the slave of the slave of whoever unites me with my Darling Beloved. || 1 || So align yourself with the Almighty True Guru; drink in and savor the Ambrosial Nectar of the Lord. By Guru's Grace, servant Nanak has obtained the wealth of the Lord within. || 2 || 3 || DAYV-GANDHAAREE: Now, I have come, exhausted, to my Lord and Master. Now that I have come seeking Your Sanctuary, God, please, either save me, or kill me.

|| 1 || Pause || I have burnt in the fire the clever devices and praises of the world. Some speak good of me, and some speak ill of me, but I have surrendered my body to You. || 1 || Whoever comes to Your Sanctuary, O God, Lord and Master, You save by Your Merciful Grace. Servant Nanak has entered Your Sanctuary, Dear Lord; O Lord, please, protect his honor! || 2 || 4 || DAYV-GANDHAAREE: I am a sacrifice to one who sings the Glorious Praises of the Lord. I live by continuously beholding the Blessed Vision of the Holy Guru's Darshan; within His Mind is the Name of the Lord. || 1 || Pause || You are pure and immaculate, O God, Almighty Lord and Master; how can I, the impure one, meet You? I have one thing in my mind, and another thing on my lips; I am such a poor, unfortunate liar! || 1 || I appear to chant the Lord's Name, but within my heart, I am the most wicked of the wicked. As it pleases You, save me, O Lord and Master; servant Nanak seeks Your Sanctuary. || 2 || 5 || DAYV-GANDHAAREE: Without the Name of the Lord, the beautiful are just like the noseless ones. Like the son, born into the house of a prostitute, his name is cursed. || 1 || Pause || Those who do not have the Name of their Lord and Master within their hearts, are the most wretched, deformed lepers. Like the person who has no Guru, they may know many things, but they are cursed in the Court of the Lord. || 1 || Those, unto whom my Lord Master becomes Merciful, long for the feet of the Holy. O Nanak, the sinners become pure, joining the Company of the Holy; following the Guru, the True Guru, they are emancipated. || 2 || 6 || First Set of Six ||

DAYV-GANDHAAREE, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mother, I focus my consciousness on the Guru's feet. As God shows His Mercy, the lotus of my heart blossoms, and forever and ever, I meditate on the Lord. || 1 || Pause || The One Lord is within, and the One Lord is outside; the One Lord is contained in all. Within the heart, beyond the heart, and in all places, God, the Perfect One, is seen to be permeating. || 1 || So many of Your servants and silent sages sing Your Praises, but no one has found Your limits. O Giver of peace, Destroyer of pain, Lord and Master — servant Nanak is forever a sacrifice to You. || 2 || 1 || DAYV-GANDHAAREE: O mother, whatever is to be, shall be. God pervades His pervading creation; one gains, while another loses. || 1 || Pause || Sometimes he blossoms in bliss, while at other times, he suffers in mourning. Sometimes he laughs, and sometimes he weeps. Sometimes he is filled with the filth of ego, while at other times, he washes it off in the Saadh Sangat, the Company of the Holy. || 1 || No one can erase the actions of God; I cannot see any other like Him. Says Nanak, I am a sacrifice to the Guru; by His Grace, I sleep in peace. || 2 || 2 ||

DAYV-GANDHAAREE: O mother, I hear of death, and think of it, and I am filled with fear. Renouncing 'mine and yours' and egotism, I have sought the Sanctuary of the Lord and Master. || 1 || Pause || Whatever He says, I accept that as good. I do not say "No" to what He says. Let me not forget Him, even for an instant; forgetting Him, I die. || 1 || The Giver of peace, God, the Perfect Creator, endures my great ignorance. I am worthless, ugly and of low birth, O Nanak, but my Husband Lord is the embodiment of bliss. || 2 || 3 || DAYV-GANDHAAREE: O my mind, chant forever the Kirtan of the Lord's Praises. By singing, hearing and meditating on Him, all, whether of high or low status, are saved. || 1 || Pause || He is absorbed into the One from which he originated, when he understands the Way. Wherever this body was fashioned, it was not allowed to remain there. || 1 || Peace comes, and fear and doubt are dispelled, when God becomes Merciful. Says Nanak, my hopes have been fulfilled, renouncing my greed in the Saadh Sangat, the Company of the Holy. || 2 || 4 || DAYV-GANDHAAREE: O my mind, act as it pleases God. Become the lowest of the low, the very least of the tiny, and speak in utmost humility. || 1 || Pause || The many ostentatious shows of Maya are useless; I withhold my love from these. As something pleases my Lord and Master, in that I find my glory. || 1 || I am the slave of His slaves; becoming the dust of the feet of his slaves, I serve His humble servants. I obtain all peace and greatness, O Nanak, living to chant His Name with my mouth. || 2 || 5 || DAYV-GANDHAAREE: Dear God, by Your Grace, my doubts have been dispelled. By Your Mercy, all are mine; I reflect upon this in my mind. || 1 || Pause || Millions of sins are erased, by serving You; the Blessed Vision of Your Darshan drives away sorrow. Chanting Your Name, I have obtained supreme peace, and my anxieties and diseases have been cast out. || 1 || Sexual desire, anger, greed, falsehood and slander are forgotten, in the Saadh Sangat, the Company of the Holy. The ocean of mercy has cut away the bonds of Maya; O Nanak, He has saved me. || 2 || 6 || DAYV-GANDHAAREE: All the cleverness of my mind is gone. The Lord and Master is the Doer, the Cause of causes; Nanak holds tight to His Support. || 1 || Pause || Erasing my self-conceit, I have entered His Sanctuary; these are the Teachings spoken by the Holy Guru. Surrendering to the Will of God, I attain peace, and the darkness of doubt is dispelled. || 1 || I know that You are all-wise, O God, my Lord and Master; I seek Your Sanctuary. In an instant, You establish and disestablish; the value of Your Almighty Creative Power cannot be estimated. || 2 || 7 || DAYV-GANDHAAREE, FIFTH MEHL: The Lord God is my praanaa, my breath of life; He is the Giver of peace. By Guru's Grace, only a few know Him. || 1 || Pause || Your Saints are Your Beloveds; death does not consume them.

They are dyed in the deep crimson color of Your Love, and they are intoxicated with the sublime essence of the Lord's Name. || 1 || The greatest sins, and millions of pains and diseases are destroyed by Your Gracious Glance, O God. While sleeping and waking, Nanak sings the Lord's Name, Har, Har, Har; he falls at the Guru's feet. || 2 || 8 || DAYV-GANDHAAREE, FIFTH MEHL: I have seen that God with my eyes everywhere. The Giver of peace, the Giver of souls, His Speech is Ambrosial Nectar. || 1 || Pause || The Saints dispel the darkness of ignorance; the Guru is the Giver of the gift of life. Granting His Grace, the Lord has made me His own; I was on fire, but now I am cooled. || 1 || The karma of good deeds, and the Dharma of righteous faith, have not been produced in me, in the least; nor has pure conduct welled up in me. Renouncing cleverness and self-mortification, O Nanak, I fall at the Guru's feet. || 2 || 9 || DAYV-GANDHAAREE, FIFTH MEHL: Chant the Lord's Name, and earn the profit. You shall attain salvation, peace, poise and bliss, and the noose of Death shall be cut away. || 1 || Pause || Searching, searching, searching and reflecting, I have found that the Lord's Name is with the Saints. They alone obtain this treasure, who have such pre-ordained destiny. || 1 || They are very fortunate and honorable; they are the perfect bankers. They are beautiful, so very wise and handsome; O Nanak, purchase the Name of the Lord, Har, Har. || 2 || 10 || DAYV-GANDHAAREE, FIFTH MEHL: O mind, why are you so puffed up with egotism? Whatever is seen in this foul, impure and filthy world, is only ashes. || 1 || Pause || Remember the One who created you, O mortal; He is the Support of your soul, and the breath of life. One who forsakes Him, and attaches himself to another, dies to be reborn; he is such an ignorant fool! || 1 || I am blind, mute, crippled and totally lacking in understanding; O God, Preserver of all, please preserve me! The Creator, the Cause of causes is all-powerful; O Nanak, how helpless are His beings! || 2 || 11 || DAYV-GANDHAAREE, FIFTH MEHL: God is the nearest of the near. Remember Him, meditate on Him, and sing the Glorious Praises of the Lord of the Universe, day and night, evening and morning. || 1 || Pause || Redeem your body in the invaluable Saadh Sangat, the Company of the Holy, chanting the Name of the Lord, Har, Har. Do not delay for an instant, even for a moment. Death is keeping you constantly in his vision. || 1 || Lift me up out of the dark dungeon, O Creator Lord; what is there which is not in Your home? Bless Nanak with the Support of Your Name, that he may find great happiness and peace. || 2 || 12 || Second Set of Six || DAYV-GANDHAAREE, FIFTH MEHL: O mind, meet with the Guru, and worship the Naam in adoration. You shall obtain peace, poise, bliss, joy and pleasure, and lay the foundation of eternal life. || 1 || Pause || Showing His Mercy, the Lord has made me His slave, and shattered the bonds of Maya. Through loving devotion, and singing the Glorious Praises of the Lord of the Universe, I have escaped the Path of Death. || 1 || When he became Merciful, the rust was removed, and I found the priceless treasure.

O Nanak, I am a sacrifice, a hundred thousand times, to my unapproachable, unfathomable Lord and Master. || 2 || 13 || DAYV-GANDHAAREE, FIFTH MEHL: O mother, how fruitful is the birth of one who sings the Glories of God, and enshrines love for the Supreme Lord God. || 1 || Pause || Beautiful, wise, brave and divine is one who obtains the Saadh Sangat, the Company of the Holy. He chants the Naam, the Name of the Lord, with his tongue, and does not have to wander in reincarnation again. || 1 || The Perfect Lord God pervades his mind and body; he does not look upon any other. Hell and disease do not afflict one who joins the Company of the Lord's humble servants, O Nanak; the Lord attaches him to the hem of His robe. || 2 || 14 || DAYV-GANDHAAREE, FIFTH MEHL: His fickle mind is entangled in a dream. He does not even understand this much, that someday he shall have to depart; he has gone crazy with Maya. || 1 || Pause || He is engrossed in the delight of the flower's color; he strives only to indulge in corruption. Hearing about greed, he feels happy in his mind, and he runs after it. || 1 || Wandering and roaming all around, I have endured great pain, but now, I have come to the door of the Saint. Granting His Grace, the Supreme Lord Master has blended Nanak with Himself. || 2 || 15 || DAYV-GANDHAAREE, FIFTH MEHL: All peace is found in the Guru's feet. They drive away my sins and purify my mind; their Support carries me across. || 1 || Pause || This is the labor which I perform: worship, flower-offerings, service and devotion. My mind blossoms forth and is enlightened, and I am not cast into the womb again. || 1 || I behold the fruitful vision of the Saint; this is the meditation I have taken. The Lord Master has become Merciful to Nanak, and he has entered the Sanctuary of the Holy. || 2 || 16 || DAYV-GANDHAAREE, FIFTH MEHL: Offer your prayer to your Lord. You shall obtain the four blessings, and the treasures of bliss, pleasure, peace, poise and the spiritual powers of the Siddhas. || 1 || Pause || Renounce your self-conceit, and grasp hold of the Guru's feet; hold tight to the hem of God's robe. The heat of the ocean of fire does not affect one who longs for the Lord and Master's Sanctuary. || 1 || Again and again, God puts up with the millions of sins of the supremely ungrateful ones. The embodiment of mercy, the Perfect Transcendent Lord — Nanak longs for His Sanctuary. || 2 || 17 || DAYV-GANDHAAREE, FIFTH MEHL: Place the Guru's feet within your heart, and all illness, sorrow and pain shall be dispelled; all suffering shall come to an end. || 1 || Pause || The sins of countless incarnations are erased, as if one has taken purifying baths at millions of sacred shrines. The treasure of the Naam, the Name of the Lord, is obtained by singing the Glorious Praises of the Lord of the Universe, and centering one's mind in meditation on Him. || 1 || Showing His Mercy, the Lord has made me His slave; breaking my bonds, He has saved me. I live by chanting and meditating on the Naam, and the Bani of Your Word; slave Nanak is a sacrifice to You. || 2 || 18 || Third Set of Six || DAYV-GANDHAAREE, FIFTH MEHL: O mother, I long to see the Feet of God.

Be Merciful to me, O my Lord and Master, that I might never forsake them from my mind. || 1 || Pause || Applying the dust of the feet of the Holy to my face and forehead, I burn away the poison of sexual desire and anger. I judge myself to be the lowest of all; in this way, I instill peace within my mind. || 1 || I sing the Glorious Praises of the Imperishable Lord and Master, and I shake off all my sins. I have found the gift of the treasure of the Naam, O Nanak; I hug it close, and enshrine it in my heart. || 2 || 19 || DAYV-GANDHAAREE, FIFTH MEHL: Dear God, I long to behold the Blessed Vision of Your Darshan. I cherish this beautiful meditation day and night; You are dearer to me than my soul, dearer than life itself. || 1 || Pause || I have studied and contemplated the essence of the Shaastras, the Vedas and the Puraanas. Protector of the meek, Lord of the breath of life, O Perfect One, carry us across the terrifying world-ocean. || 1 || Since the very beginning, and throughout the ages, the humble devotees have been Your servants; in the midst of the world of corruption, You are their Support. Nanak longs for the dust of the feet of such humble beings; the Transcendent Lord is the Giver of all. || 2 || 20 || DAYV-GANDHAAREE, FIFTH MEHL: Your humble servant, O Lord, is intoxicated with Your sublime essence. One who obtains the treasure of the Nectar of Your Love, does not renounce it to go somewhere else. || 1 || Pause || While sitting, he repeats the Lord's Name, Har, Har; while sleeping, he repeats the Lord's Name, Har, Har; he eats the Nectar of the Lord's Name as his food. Bathing in the dust of the feet of the Holy is equal to taking cleansing baths at the sixty-eight sacred shrines of pilgrimage. || 1 || How fruitful is the birth of the Lord's humble servant; the Creator is his Father. O Nanak, one who recognizes the Perfect Lord God, takes all with him, and saves everyone. || 2 || 21 || DAYV-GANDHAAREE, FIFTH MEHL: O mother, without the Guru, spiritual wisdom is not obtained. They wander around, weeping and crying out in various ways, but the Lord of the World does not meet them. || 1 || Pause || The body is tied up with emotional attachment, disease and sorrow, and so it is lured into countless reincarnations. He finds no place of rest without the Saadh Sangat, the Company of the Holy; to whom should he go and cry? || 1 || When my Lord and Master shows His Mercy, we lovingly focus our consciousness on the feet of the Holy. The most horrible agonies are dispelled in an instant, O Nanak, and we merge in the Blessed Vision of the Lord. || 2 || 22 || DAYV-GANDHAAREE, FIFTH MEHL: The Lord and Master Himself has become Merciful. I have been emancipated, and I have become the embodiment of bliss; I am the Lord's child — He has saved me. || Pause || With my palms pressed together, I offer my prayer; within my mind, I meditate on the Supreme Lord God. Giving me His hand, the Transcendent Lord has eradicated all my sins. || 1 || Husband and wife join together in rejoicing, celebrating the Victory of the Lord Master. Says Nanak, I am a sacrifice to the humble servant of the Lord, who emancipates everyone. || 2 || 23 ||

One Universal Creator God. By the Grace of the True Guru:

DAYV-GANDHAAREE, FIFTH MEHL:

I offer my prayer to my True Guru. The Destroyer of distress has become kind and merciful, and all my anxiety is over. || Pause || I am a sinner, hypocritical and greedy, but still, He puts up with all of my merits and demerits. Placing His hand on my forehead, He has exalted me. The wicked ones who wanted to destroy me have been killed. || 1 || He is generous and benevolent, the beautifier of all, the embodiment of peace; the Blessed Vision of His Darshan is so fruitful! Says Nanak, He is the Giver to the unworthy; I enshrine His Lotus Feet within my heart. || 2 || 24 || DAYV-GANDHAAREE, FIFTH MEHL: My God is the Master of the masterless. I have come to the Sanctuary of the Savior Lord. || Pause || Protect me on all sides, O Lord; protect me in the future, in the past, and at the very last moment. || 1 || Whenever something comes to mind, it is You. Contemplating Your virtues, my mind is sanctified. || 2 || I hear and sing the Hymns of the Guru's Word. I am a sacrifice, a sacrifice to the Blessed Vision of the Darshan of the Holy. || 3 || Within my mind, I have the Support of the One Lord alone. O Nanak, my God is the Creator of all. || 4 || 25 || DAYV-GANDHAAREE, FIFTH MEHL: God, this is my heart's desire: O treasure of kindness, O Merciful Lord, please make me the slave of your Saints. || Pause || In the early hours of the morning, I fall at the feet of Your humble servants; night and day, I obtain the Blessed Vision of their Darshan. Dedicating my body and mind, I serve the humble servant of the Lord; with my tongue, I sing the Glorious Praises of the Lord. || 1 || With each and every breath, I meditate in remembrance on my God; I live continually in the Society of the Saints. The Naam, the Name of the Lord, is my only support and wealth; O Nanak, from this, I obtain bliss. || 2 || 26 ||

RAAG DAYV-GANDHAAREE, FIFTH MEHL, THIRD HOUSE:

One Universal Creator God. By the Grace of the True Guru:

O friend, such is the Dear Lord whom I have obtained. He does not leave me, and He always keeps me company. Meeting the Guru, night and day, I sing His Praises. || 1 || Pause || I met the Fascinating Lord, who has blessed me with all comforts; He does not leave me to go anywhere else. I have seen the mortals of many and various types, but they are not equal to even a hair of my Beloved. || 1 || His palace is so beautiful! His gate is so wonderful! The celestial melody of the sound current resounds there. Says Nanak, I enjoy eternal bliss; I have obtained a permanent place in the home of my Beloved. || 2 || 1 || 27 || DAYV-GANDHAAREE, FIFTH MEHL: My mind longs for the Blessed Vision of the Lord's Darshan, and His Name. I have wandered everywhere, and now I have come to follow the Saint. || 1 || Pause || Whom should I serve? Whom should I worship in adoration? Whoever I see shall pass away.

I have sought the Sanctuary of the Saadh Sangat, the Company of the Holy; my mind longs for the dust of their Feet. || 1 || I do not know the way, and I have no virtue. It is so difficult to escape from Maya! Nanak has come and fallen at the Guru's feet; all of his evil inclinations have vanished. || 2 || 2 || 28 || DAYV-GANDHAAREE, FIFTH MEHL: O Beloved, Your Words are Ambrosial Nectar. O supremely beautiful Enticer, O Beloved, You are among all, and yet distinct from all. || 1 || Pause || I do not seek power, and I do not seek liberation. My mind is in love with Your Lotus Feet. Brahma, Shiva, the Siddhas, the silent sages and Indra — I seek only the Blessed Vision of my Lord and Master's Darshan. || 1 || I have come, helpless, to Your Door, O Lord Master; I am exhausted — I seek the Sanctuary of the Saints. Says Nanak, I have met my Enticing Lord God; my mind is cooled and soothed — it blossoms forth in joy. || 2 || 3 || 29 || DAYV-GANDHAAREE, FIFTH MEHL: Meditating on the Lord, His servant swims across to salvation. When God becomes merciful to the meek, then one does not have to suffer reincarnation, only to die again. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, he sings the Glorious Praises of the Lord, and he does not lose the jewel of this human life. Singing the Glories of God, he crosses over the ocean of poison, and saves all his generations as well. || 1 || The Lotus Feet of the Lord abide within his heart, and with every breath and morsel of food, he chants the Lord's Name. Nanak has grasped the Support of the Lord of the Universe; again and again, he is a sacrifice to Him. || 2 || 4 || 30 ||

RAAG DAYV-GANDHAAREE, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Some wander around the forests, wearing religious robes, but the Fascinating Lord remains distant from them. || 1 || Pause || They talk, preach, and sing their lovely songs, but within their minds, the filth of their sins remains. || 1 || They may be very beautiful, extremely clever, wise and educated, and they may speak very sweetly. || 2 || To forsake pride, emotional attachment, and the sense of 'mine and yours', is the path of the double-edged sword. || 3 || Says Nanak, they alone swim across the terrifying world-ocean, who, by God's Grace, join the Society of the Saints. || 4 || 1 || 31 ||

RAAG DAYV-GANDHAAREE, FIFTH MEHL, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I have seen the Lord to be on high; the Fascinating Lord is the highest of all. No one else is equal to Him — I have made the most extensive search on this. || 1 || Pause || Utterly infinite, exceedingly great, deep and unfathomable — He is lofty, beyond reach. His weight cannot be weighed, His value cannot be estimated. How can the Enticer of the mind be obtained? || 1 || Millions search for Him, on various paths, but without the Guru, none find Him. Says Nanak, the Lord Master has become Merciful.

Meeting the Holy Saint, I drink in the sublime essence. || 2 || 1 || 32 || DAYV-GANDHAAREE, FIFTH MEHL: I have looked in so many ways, but there is no other like the Lord. On all the continents and islands, He is permeating and fully pervading; He is in all worlds. || 1 || Pause || He is the most unfathomable of the unfathomable; who can chant His Praises? My mind lives by hearing news of Him. People in the four stages of life, and in the four social classes are liberated, by serving You, Lord. || 1 || The Guru has implanted the Word of His Shabad within me; I have attained the supreme status. My sense of duality has been dispelled, and now, I am at peace. Says Nanak, I have easily crossed over the terrifying world-ocean, obtaining the treasure of the Lord's Name. || 2 || 2 || 33 ||

RAAG DAYV-GANDHAAREE, FIFTH MEHL, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Know that there is One and only One Lord. O Gurmukh, know that He is One. || 1 || Pause || Why are you wandering around? O Siblings of Destiny, don't wander around; He is permeating and pervading everywhere. || 1 || As the fire in the forest, without control, cannot serve any purpose — just so, without the Guru, one cannot attain the Gate of the Lord. Joining the Society of the Saints, renounce your ego; says Nanak, in this way, the supreme treasure is obtained. || 2 || 1 || 34 || DAYV-GANDHAAREE, FIFTH MEHL: His state cannot be known. || 1 || Pause || How can I behold Him through clever tricks? Those who tell this story are wonder-struck and amazed. || 1 || The servants of God, the celestial singers, the Siddhas and the seekers, the angelic and divine beings, Brahma and those like Brahma, and the four Vedas proclaim, day and night, that the Lord and Master is inaccessible, unapproachable and unfathomable. Endless, endless are His Glories, says Nanak; they cannot be described — they are beyond our reach. || 2 || 2 || 35 || DAYV-GANDHAAREE, FIFTH MEHL: I meditate, and sing of the Creator Lord. I have become fearless, and I have found peace, poise and bliss, remembering the infinite Lord. || 1 || Pause || The Guru, of the most fruitful image, has placed His hand upon my forehead. Wherever I look, there, I find Him with me. The Lotus Feet of the Lord are the Support of my very breath of life. || 1 || My God is all-powerful, unfathomable and utterly vast. The Lord and Master is close at hand — He dwells in each and every heart. Nanak seeks the Sanctuary and the Support of God, who has no end or limitation. || 2 || 3 || 36 || DAYV-GANDHAAREE, FIFTH MEHL: Turn away, O my mind, turn away. Turn away from the faithless cynic. False is the love of the false one; break the ties, O my mind, and your ties shall be broken. Break your ties with the faithless cynic. || 1 || Pause || One who enters a house filled with soot is blackened. Run far away from such people! One who meets the Guru escapes from the bondage of the three dispositions. || 1 || I beg this blessing of You, O Merciful Lord, ocean of mercy — please, don't bring me face to face with the faithless cyincs.

Make servant Nanak the slave of Your slave; let his head roll in the dust under the feet of the Holy. || 2 || 4 || 37 ||

RAAG DAYV-GANDHAAREE, FIFTH MEHL, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You are all-powerful, at all times; You show me the Way; I am a sacrifice, a sacrifice to You. Your Saints sing to You with love; I fall at their feet. || 1 || Pause || O Praiseworthy Lord, Enjoyer of celestial peace, Embodiment of mercy, One Infinite Lord, Your place is so beautiful. || 1 || Riches, supernatural spiritual powers and wealth are in the palm of Your hand. O Lord, Life of the World, Master of all, infinite is Your Name. Show Kindness, Mercy and Compassion to Nanak; hearing Your Praises, I live. || 2 || 1 || 38 || 6 || 44 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG DAYV-GANDHAAREE, NINTH MEHL:

This mind does not follow my advice one tiny bit. I am so tired of giving it instructions — it will not refrain from its evil-mindedness. || 1 || Pause || It has gone insane with the intoxication of Maya; it does not chant the Lord's Praise. Practicing deception, it tries to cheat the world, and so it fills its belly. || 1 || Like a dog's tail, it cannot be straightened; it will not listen to what I tell it. Says Nanak, vibrate forever the Name of the Lord, and all your affairs shall be adjusted. || 2 || 1 || RAAG DAYV-GANDHAAREE, NINTH MEHL: All things are mere diversions of life: mother, father, siblings, children, relatives and the wife of your home. || 1 || Pause || When the soul is separated from the body, then they will cry out, calling you a ghost. No one will let you stay, for even half an hour; they drive you out of the house. || 1 || The created world is like an illusion, a mirage — see this, and reflect upon it in your mind. Says Nanak, vibrate forever the Name of the Lord, which shall deliver you. || 2 || 2 || RAAG DAYV-GANDHAAREE, NINTH MEHL: In this world, I have seen love to be false. Whether they are spouses or friends, all are concerned only with their own happiness. || 1 || Pause || All say, "Mine, mine", and attach their consciousness to you with love. But at the very last moment, none shall go along with you. How strange are the ways of the world! || 1 || The foolish mind has not yet reformed itself, although I have grown weary of continually instructing it. O Nanak, one crosses over the terrifying world-ocean, singing the Songs of God. || 2 || 3 || 6 || 38 || 47 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG BIHAAGRAA, CHAU-PADAS, FIFTH MEHL, SECOND HOUSE:

To associate with evil demons is to live with snakes; I tried all sorts of things. || 1 || Then, I chanted the Name of the Lord, Har, Har, and I found intuitive peace. || 1 || Pause || Emotional attachment is worthless and false. I claimed for myself the possessions of others, sucked into the whirlpool of reincarnation. || 2 || All are travellers, who have gathered under the tree, held by their many bonds. || 3 || The Company of the Holy is stable and permanent; there, the Kirtan of the Lord's Praises are sung. Nanak seeks Sanctuary. || 4 || 1 ||

One Universal Creator God. By the Grace of the True Guru:

RAAG BIHAAGRAA, NINTH MEHL:

No one knows the state of the Lord. The Yogis, the celibates, the austere penitents, and all sorts of clever people have failed. || 1 || Pause || In an instant, He changes the beggar into a king, and the king into a beggar. He fills what is empty, and empties what is full. Such are His ways. || 1 || He Himself spread out the expanse of His Maya, and He Himself beholds it. He assumes so many forms, and plays so many games, and yet He remains distinct and detached from it all. || 2 || Incalculable, infinite, incomprehensible and immaculate, He has misled the whole world. So give up all your doubts; prays Nanak, O mortal, focus your consciousness on His Feet. || 3 || 1 || 2 ||

RAAG BIHAAGRAA, CHHANT, FOURTH MEHL, FIRST HOUSE:

One Universal Creator God. By the Grace of the True Guru:

Meditate on the Name of the Lord, Har, Har, O my soul; to the Gurmukh, the Name of the Lord is priceless. My mind is pierced by the sublime essence of the Lord's Name. The Lord is dear to my mind.

My mind is washed clean by the sublime essence of the Lord's Name. Through the Guru's Teachings, hold the mind steady, O my soul; do not let it wander anywhere. One who chants the Bani of the Praises of the Lord God, O Nanak, obtains the fruits of his mind's desires. || 1 || Through the Guru's Teachings, the Nectar abides within the mind, O my soul; with your mouth, chants the words of Ambrosia. The Words of the devotees are Ambrosial Nectar, O my soul; hear them in the mind, and embrace loving affection for the Lord. Separated for so very long, I have found the Lord God, intuitively hugged in His Loving Embrace. Servant Nanak's mind is filled with bliss, O my soul, vibrating the unstruck Sound-current of the Shabad. || 2 || If only my friends and companions would come and unite me with my Lord God, O my soul. I dedicate my mind to one who recites the sermon of my Lord God, O my soul. As Gurmukh, worship the Lord in adoration forever, O my soul, and you shall obtain the fruits of your mind's desires. O Nanak, hurry to the Lord's Sanctuary, O my soul; those who meditate on the Lord's Name are very fortunate. || 3 || By His Grace, God comes to meet us, O my soul; through the Guru's Teachings, His Name is revealed. Without the Lord, I am so sad, O my soul — as sad as the lotus without water. The Perfect Guru, O my soul, has united me with the Lord, my best Friend, the Lord God. Blessed, blessed is the Guru, who has shown me the Lord, O my soul; servant Nanak blossoms forth in the Name of the Lord. || 4 || 1 || RAAG BIHAAGRAA, FOURTH MEHL: The Name of the Lord, Har, Har, is Ambrosial Nectar, O my soul; through the Guru's Teachings, this Nectar is obtained. Egotism and Maya are poison, O my soul; through the Ambrosial Nectar of the Name, this poison is eradicated. The dry mind is rejuvenated, O my soul, meditating on the Name of the Lord, Har, Har. The Lord has given the pre-ordained blessing of high destiny, O my soul; servant Nanak merges in the Naam, the Name of the Lord. || 1 || My mind is attached to the Lord, O my soul, like the infant, sucking his mother's milk. Without the Lord, I find no peace, O my soul, like the song-bird, crying without the rain-drops. Go, and seek the Sanctuary of the True Guru, O my soul; He shall tell you of the Glorious Virtues of the Lord God. Servant Nanak has merged with the Lord, O my soul; the harmonic vibrations of the Shabad resound within the heart. || 2 || The self-willed manmukhs are consigned to separation by their own egotism, O my soul; bound to poison, they are burnt by egotism. Like the pigeon, which itself falls into the trap, O my soul, all the self-willed manmukhs fall under the influence of death. Those who focus their consciousness on emotional attachment to Maya, O my soul — those self-willed manmukhs are foolish demons.

The Lord's humble servants beg and implore Him, and seek His Sanctuary, O my soul; Guru Nanak becomes their Divine Protector. || 3 || The Lord's humble servants are saved, through the Love of the Lord, O my soul; by their primal good destiny, they find the Lord. The Name of the Lord, Har, Har, is the boat, O my soul, and the Guru is the Boatman. Through the Word of the Shabad, He ferries us across. The Primal Lord God, Har, Har, is very kind, O my soul; through the Guru, the True Guru, He seems so sweet. Grant Your Grace, and hear my prayer, O Lord, Har, Har; servant Nanak meditates on the Naam. || 4 || 2 || BIHAAGRAA, FOURTH MEHL: In this world, the best occupation is to sing the Praises of the Naam, O my soul. Singing the Praises of the Lord, the Lord is enshrined in the mind. The Name of the Lord, Har, Har, is immaculate and pure, O my soul. Chanting the Name of the Lord, Har, Har, one is saved. All sins, errors and sorrows are cut away, O my soul; the Gurmukh washes off this filth with the Naam, the Name of the Lord. By great good fortune, servant Nanak meditates on the Lord; even fools and idiots like me have been saved. || 1 || Those who meditate on the Name of the Lord, O my soul, overpower the five passions. The nine treasures of the Naam are within, O my soul; the Guru, the True Guru, has revealed the Unseen. The Guru has fulfilled my hopes and desires, O my soul; meeting the Lord, all hunger is satisfied. O servant Nanak, he alone sings the Glorious Praises of the Lord, O my soul, upon whose forehead the Lord God has inscribed such pre-ordained destiny. || 2 || I am a deceitful sinner, O my soul; I cheat others, and rob and plunder their wealth. But by great good fortune, I have found the Guru, O my soul; through the Perfect Guru, I have found the way to salvation. The Guru has poured the Ambrosial Nectar of the Lord's Name into my mouth, O my soul, and now, my dead soul has come back to life. O servant Nanak, those who meet the True Guru, O my soul, have all of their pains taken away. || 3 || The Name of the Lord is the most sublime, O my soul; chanting it, one's sins are washed away. The Guru, the Lord, has purified even the sinners, O my soul; now, they are famous and respected in the four directions, throughout the four ages. The filth of egotism is totally wiped away, O my soul, by bathing in the Ambrosial Pool of the Lord's Name. Even criminals and sinners are saved, O my soul, if they are attuned to the Lord's Name, even for an instant, O servant Nanak. || 4 || 3 || BIHAAGRAA, FOURTH MEHL: I am a sacrifice, O my soul, to those who take the Support of the Name of the Lord, Har, Har. The Guru, the True Guru, implanted the Name within me, O my soul; He has carried me across the terrifying world-ocean of poison. Those who have single-mindedly meditated on the Lord, O my soul — I proclaim the victory of those saintly beings.

Nanak has found peace, meditating on the Lord, O my soul; the Lord is the Destroyer of all pain. || 1 || Blessed, blessed is that tongue, O my soul, which sings the Glorious Praises of the Lord God. Sublime and splendid are those ears, O my soul, which listen to the Kirtan of the Your Praises, O Lord. Sublime, pure and sacred is that head, O my soul, which falls at the Guru's feet. Nanak is a sacrifice to the Guru, O my soul, who has placed the Name of the Lord, Har, Har, in my consciousness. || 2 || Blessed and approved are those eyes, O my soul, which gaze upon the Holy True Guru. Sacred and pure are those hands, O my soul, which write the Praises of the Lord, Har, Har. I worship continually the feet of that humble being, O my soul, who walks on the Path of Dharma, the path of righteousness. Nanak is a sacrifice to those, O my soul, who hear of the Lord, and believe in the Lord's Name. || 3 || The earth, the nether regions of the underworld, and the Akaashic ethers, O my soul, all meditate on the Name of the Lord, Har, Har. Wind, water and fire, O my soul, continually sing the Praises of the Lord, Har, Har, Har. The woods, the meadows and the whole creation, O my soul, meditate with their mouths on the Name of the Lord, Har, Har. O Nanak, one who, as Gurmukh, focuses his consciousness on the Lord's devotional worship, O my soul, is robed in honor in the Court of the Lord. || 4 || 4 || BIHAAGRAA, FOURTH MEHL: Those who do not remember the Name of the Lord, Har, Har, O my soul — those self-willed manmukhs are foolish and ignorant. Those who attach their consciousness to emotional attachment and Maya, O my soul, depart regretfully in the end. They find no place of rest in the Court of the Lord, O my soul; those self-willed manmukhs are lured by sin. O servant Nanak, those who meet the Guru are saved, O my soul; chanting the Name of the Lord, they are absorbed in the Name of the Lord. || 1 || Go, everyone, and meet the True Guru, O my soul; He implants the Name of the Lord, Har, har, within. Do not hesitate for an instant — meditate on the Lord, O my soul; who knows whether or not you shall draw another breath? That time, that moment, that instant, that second is so fruitful, O my soul, when the Lord comes into my consciousness. Servant Nanak has meditated on the Naam, O my soul, and now, the Messenger of Death does not even approach him. || 2 || The Lord continually watches and hears everything, O my soul; only those who commit sins are afraid. Those whose hearts are pure within, O my soul, cast off all their fears.

Those who have faith in the Name of the Fearless Lord, O my soul — all their enemies and attackers speak against them in vain. Nanak serves the Perfect Guru, O my soul, who causes all to fall at His feet. || 3 || So serve such a Lord continuously, O my soul, who is the Great Lord and Master of all. Those who single-mindedly worship Him in adoration, O my soul, are not subservient to anyone. Serving the Guru, I have obtained the Mansion of the Lord's Presence, O my soul; all the slanderers and trouble-makers bark in vain. Servant Nanak meditates on the Naam, O my soul; such is the pre-ordained destiny which the Lord has written on his forehead. || 4 || 5 || BIHAAGRAA, FOURTH MEHL: All beings are Yours — You permeate them all, O my Lord God; You know what they do in their hearts. The Lord is with them, inwardly and outwardly, O my soul; He sees everything, but they deny the Lord in their minds. The Lord is far away from the self-willed manmukhs, O my soul; all their efforts are in vain. Servant Nanak, as Gurmukh, meditates, O my soul, and comes to behold the Lord ever-present. || 1 || They are devotees, and they are selfless servants, O my soul, who are pleasing to the Mind of my God. They are robed in honor in the Court of the Lord, O my soul; night and day, they remain absorbed in the True One. In their company, one's filth is washed away, O my soul; attuned to the Lord's Love, one comes to bear the Mark of His Grace. Nanak prays to God, O my soul; joining the Saadh Sangat, the Company of the Holy, he is satisfied. || 2 || O tongue, chant and meditate on the Lord of the Universe; O my soul, chanting the Name of the Lord, Har, Har, your thirst shall be quenched. One unto whom my Supreme Lord God shows Mercy, O my soul, enshrines the Name in his mind. One who meets the Perfect True Guru, O my soul, obtains the treasure of the Lord's wealth. By great good fortune, one joins the Sangat, the Holy Congregation, O my soul. O Nanak, sing the Glorious Praises of the Lord. || 3 || In all places and interspaces, O my soul, the Supreme Lord God, the Great Giver, is pervading. His limits cannot be found, O my soul; He is the Perfect Architect of Destiny. He cherishes all beings, O my soul, as the mother and father cherish their child. By thousands of clever tricks, He cannot be obtained, O my soul; servant Nanak, as Gurmukh, has come to know the Lord. || 4 || 6 || First Set of Six ||

BIHAAGRAA, FIFTH MEHL, CHHANT, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I have seen a miracle of the Lord, O my dear beloveds — whatever He does is righteous and just. The Lord has fashioned this beautiful arena, O my dear beloveds, where all come and go.

The One who fashioned the world causes them to come and go. Some meet the True Guru — the Lord invites them into the Mansion of His Presence; others wander around, deluded by doubt. You alone know Your limits; You are contained in all. Nanak speaks the Truth — listen, Saints: the Lord dispenses even-handed justice. || 1 || Come and join with me, O my beautiful dear beloveds; let's worship the Name of the Lord, Har, Har. Let's serve the Perfect True Guru, O my dear beloveds, and clear away the Path of Death. Having cleared the treacherous path, as Gurmukhs we shall obtain honor in the Court of the Lord. Those who have such pre-ordained destiny, lovingly focus their attention on the Lord, night and day. Egotism, possessiveness and emotional attachment are eradicated when one joins the Saadh Sangat, the Company of the Holy. Says servant Nanak, one who contemplates the Name of the Lord, Har, Har, is liberated. || 2 || Let's join hands, O Saints; let's come together, O my dear beloveds, and worship the Imperishable, Almighty Lord God. I sought Him through uncounted forms of adoration, O my dear beloveds; now, I dedicate all my mind and body to the Lord. Mind, body and wealth all belong to God; so what can anyone offer Him in worship? He alone merges in the lap of God, unto whom the Merciful Lord and Master becomes kind. One who has such pre-ordained destiny written on his forehead, comes to bear love for the Guru. Says servant Nanak, join the Saadh Sangat, the Company of the Holy, and worship the Name of the Lord, Har, Har. || 3 || I wandered around, searching in the ten directions, O my dear beloveds, but I came to find the Lord in the home of my own being. The Dear Lord has fashioned the body as the temple of the Lord, O my dear beloveds; the Lord continues to dwell there. The Lord and Master Himself is pervading everywhere; He is revealed to the Gurmukh. Darkness is dispelled, and pain is removed, when the sublime essence of the Lord's Ambrosial Nectar trickles down. Wherever I look, the Lord and Master is there. The Supreme Lord God is everywhere. Says servant Nanak, meeting the True Guru, I have found the Lord within the home of my own being. || 4 || 1 || RAAG BIHAAGRAA, FIFTH MEHL: He is so dear to me; He fascinates my mind; the Lord is the ornament of my heart, the support of the breath of life. The Glory of the Beloved, the Merciful Lord of the Universe, is beautiful; He is infinite and unlimited. O Compassionate Lord of the World, Beloved Lord of the Universe, please join with Your humble soul-bride. My eyes long for the Blessed Vision of Your Darshan; the night passes, but I cannot sleep. I have applied the healing ointment of spiritual wisdom to my eyes; the Naam, the Name of the Lord, is my food. These are all my decorations. Prays Nanak, meditate on the Saint, that he may unite us with our Husband Lord. || 1 || I endure thousands of reprimands, but still, my Lord has not met with me. I try to meet with my Lord, but nothing works. My consciousness is unsteady, and my wealth is unstable; without my Beloved, I cannot be consoled.

Food, drink and decorations are useless; without my Husband Lord, how can I live? I yearn for Him, and desire Him night and day. I cannot live without Him, even for an instant. Prays Nanak: O Saint, I am Your slave; by Your Grace, I meet my Husband Lord. || 2 || I share a bed with my Beloved, but I do not behold the Blessed Vision of His Darshan. I have countless demerits — how can my Husband Lord call me to the Mansion of His Presence? The worthless, dishonored and discarded soul-bride prays: "Meet with me, God, O treasure of mercy." The wall of doubt has been shattered, and now I sleep in peace, beholding God, the Lord of the nine treasures, even for an instant. If only I could come into the Mansion of my Beloved Lord's Presence. Joining with Him, I sing the songs of joy. Prays Nanak, I seek the Sanctuary of the Saints; please, reveal to me the Blessed Vision of Your Darshan. || 3 || By the Grace of the Saints, I have found the Lord, Har, Har. My desires are fulfilled, and my mind is at peace; the fire within has been quenched. Fruitful is that day and beauteous is that night, and countless are the joys, celebrations and pleasures. The Lord of the Universe, the Beloved Lord of the World, has been revealed. With what tongue can I speak of His Glory? Doubt, greed, emotional attachment and corruption are subdued; joining with my companions, I sing the songs of joy. Prays Nanak, I meditate on the Saint, who has led me to union with the Lord, Har, Har. || 4 || 2 || BIHAAGRAA, FIFTH MEHL: Grant Your Grace, O Guru, O Perfect Supreme Lord God, that I might chant the Naam, the Name of the Lord, night and day. I speak the Ambrosial Words of the Guru's Bani, praising the Lord. Your Will seems so sweet to me, Lord. Show kindness and compassion, O Lord of the Word, Lord of the Universe; without You, I have no other at all. Almighty, sublime, infinite and perfect Lord — my soul, body, wealth and mind are Yours. I am foolish, stupid, masterless, fickle, powerless, lowly and ignorant. Prays Nanak, I seek Your Sanctuary — please save me from coming and going in reincarnation. || 1 || In the Sanctuary of the Holy, I have found the Dear Lord; I constantly sing the Glorious Praises of the Lord. Applying the dust of the devotees to the mind and body, O Dear Lord, all sinners are sanctified. The sinners are sanctified in the company of those who have met the Primal Lord of Destiny. Attuned to the Naam, the Name of the Lord, they are given the gift of the life of the soul; their gifts increase day by day. Wealth, the supernatural spiritual powers of the Siddhas, and the nine treasures come to those who meditate on the Lord, and conquer their own soul. Prays Nanak, it is only by great good fortune that the Holy, the Lord's companions are found, O friends. || 2 || Those who deal in Truth, O Dear Lord, are the perfect bankers. They possess the great treasure, O Dear Lord, and they earn the profit of the Lord's Praise. Sexual desire, anger and greed do not cling to those who are attuned to God. They know the One, and they believe in the One; they are intoxicated with the Lord's Love. They fall at the Feet of the Saints, and seek their Sanctuary; their minds are filled with joy. Prays Nanak, those who have the Naam in their laps are the true bankers. || 3 ||

O Nanak, meditate in remembrance on that Dear Lord, who supports all by His Power. The Gurmukhs do not forget the Dear Lord, the Primal Creator Lord, from their minds. Pain, disease and fear do not cling to those who meditate on the Lord, Har, Har. By the Grace of the Saints, they cross over the terrifying world-ocean, and obtain their pre-ordained destiny. They are congratulated and applauded, and their minds are at peace; they meet the Infinite Lord God. Prays Nanak, meditating in remembrance on the Lord, Har, Har, my desires are fulfilled. || 4 || 3 ||

BIHAAGRAA, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O peaceful night, grow longer — I have enshrined love for my Beloved. O painful sleep, grow shorter, so that I may constantly touch His Feet. I long for the dust of His Feet, and always beg for His Name; for His Love, I have renounced the world. I am imbued with the Love of my Beloved, intuitively intoxicated with it; I have forsaken my terrible evil-mindedness. He has taken me by the arm; I am drenched in His Love. I have met my Beloved on the Path of Truth. Prays Nanak, please shower me with Your Mercy, that I may remain attached to Your Feet. || 1 || O my friends and companions, let us remain attached to the Feet of God. My mind is filled with a great love for my Beloved; I beg for the Lord's devotional worship. The Lord's devotional worship is obtained by meditating on God. Let us go and meet the humble servants of the Lord. Renounce pride, emotional attachment and corruption, and dedicate this body, wealth and mind to Him. The Lord God is great, perfect, glorious, absolutely perfect; meeting the Lord, Har, Har, the wall of doubt is torn down. Prays Nanak, hear these teachings, O friends — chant the Lord's Name constantly, continually, over and over again. || 2 || The Lord's bride is a happy wife; she enjoys all pleasures. She does not sit around like a widow, because the Lord God lives forever. She does not suffer pain — she meditates on God. She is blessed, and very fortunate. She sleeps in peaceful ease, her sins are eradicated, and she wakes to the joy and love of the Naam. She remains absorbed in her Beloved — the Lord's Name is her ornament. The Words of her Beloved are sweet and pleasing to her. Prays Nanak, I have obtained my mind's desires; I have met my eternal Husband Lord. || 3 || The songs of bliss resound, and millions of pleasures are found in that house; the mind and body are permeated by God, the Lord of supreme bliss. My Husband Lord is infinite and merciful; He is the Supreme Lord, the Lord of the Universe, the Saving Grace of sinners. God, the Giver of mercy, the Lord, the Destroyer of pride, carries us across the terrifying world-ocean of poison. The Lord lovingly embraces whoever comes to His Sanctuary — this is the way of the Lord and Master. Prays Nanak, I have met my Husband Lord, who plays with me forever. || 4 || 1 || 4 || BIHAAGRAA, FIFTH MEHL: The Lord's Feet are the Pools of Ambrosial Nectar; dwell there, O my mind.

Take your cleansing bath in the Ambrosial Pool of the Lord, and all your sins shall be wiped away, O my mind. Take your cleansing in the Lord of the Universe forever, O friends, and the pain of darkness shall be dispelled. Birth and death shall not hold you, and the noose of Death shall be cut away. So join the Saadh Sangat, the Company of the Holy, and be imbued with the Naam, the Name of the Lord; there, your hopes shall be fulfilled. Prays Nanak, shower Your Mercy upon me, Lord, that I might dwell at Your Lotus Feet. || 1 || There is bliss and ecstasy there always, and the unstruck celestial melody resounds there. Meeting together, the humble Saints sing God's Praises, and celebrate His Victory. Meeting together, the Saints sing the Praises of the Lord and Master; they are pleasing to the Lord, and drenched with the sublime essence of His love and affection. They earn the profit of the Lord, eradicate self-conceit, and meet Him, from whom they were separated for so long. Taking them by the arm, He makes them His own; God, the One, Inaccessible and Infinite, bestows His kindness. Prays Nanak, forever immaculate are those who vibrate and resonate with the True Word of the Shabad. || 2 || Listen, O most fortunate ones, to the Ambrosial Bani, the Word of the Lord. Only one who has such pre-ordained karma, has it enter into the heart. The Unspoken Speech is known only by those unto whom God grants His Grace. They become immortal, and shall not die again; their troubles, disputes and pains are dispelled. They find the Sanctuary of the Lord; they do not forsake Him, and do not leave. God's Love is pleasing to their minds and bodies. Prays Nanak, sing forever the Sacred Ambrosial Bani of the Word. || 3 || My mind and body are intoxicated — I cannot describe it. From Him I originated, and into Him I shall merge once again. I am absorbed into God's Light, through and through, like water merging into water. The One permeates the water, the land and the sky — I do not see any other. He is totally permeating the forests, the fields and the three worlds. I cannot express His worth. Prays Nanak, He Himself knows — the One who created this creation. || 4 || 2 || 5 || BIHAAGRAA, FIFTH MEHL: The Saints go around, searching for God, the support of their breath of life. They lose the strength of their bodies, if they do not merge with their Beloved Lord. O God, my Beloved, merge with me — bless me with Your kindness; be kind, and attach me to the hem of Your robe. Bless me with Your Name, that I may chant it, O Lord and Master; beholding the Blessed Vision of Your Darshan, I live. He is almighty, perfect, eternal and unchanging, exalted, unapproachable and infinite. Prays Nanak, grant Your Grace, O Beloved of my breath of life, that I may merge with You. || 1 || I have practiced chanting, intensive meditation and fasting to see Your Feet, Lord. But still, the burning fire is not quenched, without the Sanctuary of the Lord and Master. O God, I seek Your Sanctuary — please, cut away my bonds and carry me across the world-ocean. I am helpless, forlorn and worthless — I know nothing at all; please do not count up my merits and demerits. The Lord is Merciful to the meek, the Sustainer of the world, Beloved, Almighty Cause of causes.

Nanak, the song-bird, begs for the rain-drop of the Lord's Name; meditating on the Feet of the Lord, Har, Har, he lives. || 2 || Drink in the Ambrosial Nectar from the sacred pool, the Name of the Lord, Har, Har. In the Society of the Saints, one meets the Lord; meditating on Him, one's affairs are resolved. God accomplishes everything; He is the Destroyer of pain. Never forget Him from your mind, even for an instant. He is blissful, night and day; He is forever True. All Glories are contained in the Lord in the Universe. Incalculable, lofty and infinite is the Lord and Master. His dwelling is unapproachable. Prays Nanak, my desires are fulfilled; I have met the Lord, the Greatest Lover. || 3 || The fruits of many millions of charitable feasts come to those who listen to and sing the Lord's Praise. Chanting the Name of the Lord, Har, Har, all one's generations are carried across. Chanting the Name of the Lord, the mortal being is beautified; what Praises of His can I chant? I shall never forget the Lord; He is as dear as my breath of life. My mind constantly yearns for the Blessed Vision of His Darshan. Auspicious is that day, when God, the lofty, inaccessible and infinite, hugs me close in His embrace. Prays Nanak, everything is fruitful — I have met my supremely beloved Lord God. || 4 || 3 || 6 || BIHAAGRAA, FIFTH MEHL, CHHANT: Why are you imbued with the love of another? That path is very dangerous. You are committing sins — no one is your friend. No one shall be your friend; you shall regret and repent forever. You have not chanted with your tongue the Praises of the Lord of the World; when will these days come again? The leaf, once separated from the branch, shall not join with it again; all alone, it falls on its way to death. Prays Nanak, without the Lord's Name, the soul wanders in suffering forever. || 1 || You are practicing deception secretly, but the Lord, the Knower, knows all. When the Righteous Judge of Dharma reads your account, you shall be squeezed like a sesame seed in the oil-press. For the actions you committed, you shall suffer in pain, O mortal being; you shall be consigned to countless reincarnations. Emotionally attached to Maya, the great enticer, you shall lose this jewel of human life. Except for the Name of the One Lord, you are clever in everything else. Prays Nanak, those who have such pre-ordained destiny are attracted to doubt and emotional attachment. || 2 || No one advocates for the ungrateful person, who is separated from the Lord. The hard-hearted Messengers of Death come and seize him. They seize him, and lead him away, to pay for his evil deeds; he was imbued with Maya, the great enticer. He was not Gurmukh — he did not chant the Glorious Praises of the Lord of the Universe; and now, the hot irons are put to his chest. He is ruined by sexual desire, anger and egotism; deprived of spiritual wisdom, he comes to regret. Prays Nanak, by his cursed destiny he has gone astray; with his tongue, he does not chant the Name of the Lord. || 3 || Without You, God, no one is our savior and protector. It is Your Nature, Lord, to save the sinners. O Savior of sinners, I have entered Your Sanctuary, O Lord and Master, Compassionate Ocean of Mercy. Please, save me from the deep, dark pit, O Creator, Cherisher of all hearts. I seek Your Sanctuary; please, cut away these heavy bonds, and give me the Support of the One Name.

Prays Nanak, please give me Your Hand and save me, O Lord of the Universe, Merciful to the meek. || 4 || That day is judged to be fruitful, when I met with the Lord God. Total happiness was revealed, and pain was taken far away. Intuitive peace and poise, joy and eternal happiness come from constantly singing the Glorious Praises of the Lord of the World. Joining the Saadh Sangat, the Company of the Holy, I lovingly worship the Lord; I shall not wander again in reincarnation. He has hugged me close in His Loving Embrace, with intuitive ease, and the seed of my primal destiny has sprouted. Prays Nanak, He Himself has met me; He shall never leave me again. || 5 || 4 || 7 || BIHAAGRAA, FIFTH MEHL, CHHANT: Listen to my prayer, O my Lord and Master. I am filled with millions of sins, but still, I am Your slave. O Destroyer of pain, Bestower of mercy, Fascinating Lord, Destroyer of sorrow and strife: I have come to Your Sanctuary; please preserve my honor. You are in all, O Immaculate Lord. God hears and beholds all; He is with us, the nearest of the near. O Lord and Master, hear Nanak's prayer; please save the servants of Your household. || 1 || You are eternal and all-powerful; I am a mere beggar, Lord. I am intoxicated with emotional attachment to Maya — save me, Lord! Bound down by greed, emotional attachment and corruption, I have made all sorts of bad mistakes. The creator is detached, and free of entanglement; one obtains the fruits of his own actions. Be kind to me, O Purifier of sinners; I am so tired of wandering through reincarnation. Prays Nanak, I am the slave of the Lord; God is the Support of my soul, and my breath of life. || 2 || You are great and all-powerful; my understanding is shallow, O Lord. You cherish even those who are ungrateful; Your Glance of Grace is perfect, Lord. Your wisdom is unfathomable, O Infinite Creator. I am lowly — I know nothing at all. Rejecting the jewel, I have saved the shell; I am a lowly, ignorant beast. I have gathered that fickle wealth which will forsake me; I committed sins, over and over again. Nanak seeks Your Sanctuary, Almighty Lord and Master; please, preserve my honor. || 3 || I was separated from Him, and now, He has united me with Himself. In the Saadh Sangat, the Company of the Holy, I sing the Glorious Praises of the Lord. Singing the Praises of the Lord of the Universe, forever sublime, the blissful Lord is revealed to me. My bed is adorned with God; my God has made me His own. Abandoning anxiety, I have become carefree, and I shall not suffer in pain any more. Nanak lives by gazing upon the Blessed Vision of His Darshan, singing the Glorious Praises of the Lord of the Universe, the Ocean of excellence. || 4 || 5 || 8 || BIHAAGRAA, FIFTH MEHL, CHHANT: O you of righteous faith, chant the Lord's Name; why do you remain silent? with your eyes, you have seen the treacherous ways of Maya. Nothing shall go along with you, except the Name of the Lord of the Universe. Land and clothes, gold and silver — all of these things are useless. Children, spouse and worldly honors, elephants, horses and other corrupting influences shall not go with you.

Prays Nanak, without the Saadh Sangat, the Company of the Holy, the whole world is false. || 1 || O king, why are you asleep? Why don't you wake up to reality? It is useless to cry and whine about Maya, but so many weep and wail. So many weep and wail for Maya, the great enticer, but without the Name of the Lord, there is no peace. Thousands of clever tricks and efforts will not succeed. They go wherever the Lord wills them to go. In the beginning, in the end, and in the middle, He is all-pervading everywhere; He is in each and every heart. Prays Nanak, those who join the Saadh Sangat go to the house of the Lord with honor. || 2 || O king of the people, you know your palaces and wise servants? You shall certainly have to separate from them; your attachment to them will cause you to regret. Beholding the phantom city, you have gone astray; how can you find stability now? Absorbed in things other than the Name of the Lord, this human life is wasted in vain. Indulging in egotistical actions, your thirst is not quenched. Your desires are not fulfilled, and you do not attain spiritual wisdom. Prays Nanak, without the Name of the Lord, many have departed with regret. || 3 || Showering His blessings, the Lord has made me His own. Grasping my arm, He has pulled me out of the mud, and blessed me with the Saadh Sangat, the Company of the Holy. Worshipping the Lord in the Saadh Sangat, all my sins and sufferings are burnt away. This is the greatest religion, and the best act of charity; this alone shall go along with you. My tongue chants in adoration the Name of the One Lord and Master; my mind and body are drenched in the Lord's Name. O Nanak, whoever the Lord unites with Himself, is filled with all virtues. || 4 || 6 || 9 ||

VAAR OF BIHAAGRAA, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, THIRD MEHL: By serving the Guru, peace is obtained; do not search for peace anywhere else. The mind is pierced by the Word of the Guru's Shabad; it dwells with the Lord forever. O Nanak, they alone obtain the Naam, whom the Lord beholds with His Glance of Grace. || 1 || THIRD MEHL: The treasure of God's Praise is such a blessed gift; it is used and spent by those to whom the Lord gives it. Without the True Guru, it does not come to hand; all have grown weary of performing religious rituals. O Nanak, the self-willed manmukhs of the world lack this wealth; when they are hungry in the next world, what will they have to eat there? || 2 || PAUREE: All are Yours — You belong to all. You created all. You are pervading within all — all meditate on You. You accept the devotional worship of those who are pleasing to Your Mind. Whatever pleases the Lord God happens; all act as You cause them to act. Praise the Lord, the greatest of all; He preserves the honor of the humble Saints. || 1 || SHALOK, THIRD MEHL: O Nanak, the spiritually wise have conquered the world, but the world has conquered everyone. Through the Name, their affairs are brought to perfection; whatever will be, will be. Under Guru's Instruction, their minds are held steady; no one can make them waver.

The Lord makes His devotees His own, and resolves their affairs. The self-willed manmukhs have been led astray from the very beginning; within them lurks greed, avarice and egotism. Their nights and days pass in argument and conflict; they do not contemplate the Word of the Shabad. The Creator has taken away their common sense and understanding, and all their speech is corrupt. No matter what they are given, they are not satisfied; within them is desire, and the great darkness of ignorance. O Nanak, it is right to break with the self-willed manmukhs; to them, emotional attachment to Maya is sweet. || 1 || THIRD MEHL: What can fear and skepticism do to those, who have given their heads to the Creator, and to the True Guru? The Protector Himself has protected their honor from the beginning of time. Meeting their Beloved, they find peace; they contemplate the True Word of the Shabad. O Nanak, I serve the Giver of peace; He Himself is the Assessor. || 2 || PAUREE: All beings and creatures are Yours; You are the wealth of all. One unto whom You give, obtains everything; there is no one else to rival You. You alone are the Great Giver of all; I offer my prayer to You, Lord. One with whom You are pleased, is accepted by You; how blessed is such a person! Your wondrous play is pervading everywhere. Pain and pleasure are with You. || 2 || SHALOK, THIRD MEHL: The Gurmukhs are pleasing to the True Lord; they are judged to be true in the True Court. The minds of such friends are filled with bliss, as they contemplate the Word of the Guru's Shabad. They enshrine the Shabad deep within; their pain is dispelled, and the Creator blesses them with the Divine Light. O Nanak, the Savior Lord shall save them, and shower them with His Mercy. || 1 || THIRD MEHL: Serve the Guru, and wait upon Him; as you work, maintain the Fear of God. As you serve Him, you will become like Him, if you walk in harmony with His Will. O Nanak, He Himself is everything; there is no other place to go. || 2 || PAUREE: You alone know Your greatness — there is no one else as great as You. If there were some other rival as great as You, then I would speak of him. You alone are as great as You are. One who serves You finds peace; who else can compare to You? You are all-powerful to destroy and create, O Great Giver; all stand begging before You, with their palms pressed together. I see none as great as You, O Great Giver; You give in charity to the beings of all the continents, worlds, solar systems, nether regions and universes. || 3 || SHALOK, THIRD MEHL: O mind, you have no faith, and you have not embraced love for the Celestial Lord. You do not enjoy the sublime taste of the Shabad — what Praises of the Lord will you stubborn-mindedly sing? O Nanak, one's coming into the world is approved, if, as Gurmukh, he merges into the True Lord. || 1 || THIRD MEHL: The fool does not understand his own self; he annoys others with his speech. His underlying nature does not leave him; separated from the Lord, he is beaten. He has not changed and reformed himself in Fear of the True Guru, so that he might merge in the lap of God.

Night and day, his doubts never stop; without the Word of the Shabad, he suffers in pain. Sexual desire, anger and greed are very powerful within; he passes his life constantly entangled in worldly affairs. His feet, hands, eyes and ears are exhausted; his days are numbered, and death is approaching. The True Name does not seem sweet to him — the Name by which the nine treasures are obtained. But if he remains dead while yet alive, then by so dying, he truly lives; thus, he attains liberation. But if he is not blessed with such pre-destined karma, then without this karma, what can he obtain? Meditate on the Word of the Guru's Shabad, you fool; through the Shabad, you shall obtain salvation and wisdom. O Nanak, he alone finds the True Guru, who eradicates self-conceit from within. || 2 || PAUREE: One whose consciousness is filled with my Lord and Master — why should he feel anxious about anything? The Lord is the Giver of peace, the Lord of all things; why would we turn our faces away from His meditation, for a moment, even for an instant? One who meditates on the Lord obtains all pleasures and comforts; let's go, each and every day, to sit in the Society of the Saints. All the pain, hunger and disease of the Lord's servant are eradicated; the bonds of all the humble beings are torn away. By the Lord's Grace, one becomes the Lord's devotee; beholding the face of the Lord's humble devotee, the whole world is saved and carried across. || 4 || SHALOK, THIRD MEHL: Let that tongue, which has not tasted the Taste of the Lord, be burnt. O Nanak, one whose mind is filled with the Lord, Har, Har — his tongue savors the Word of the Shabad. || 1 || THIRD MEHL: Let that tongue, which has forgotten the Name of the Lord, be burnt. O Nanak, the tongue of the Gurmukh chants the Lord's Name, and loves the Name of the Lord. || 2 || PAUREE: The Lord Himself is the Master, the servant and the devotee; the Lord Himself is the Cause of causes. The Lord Himself beholds, and He Himself rejoices. As He pleases, He enjoins us. The Lord places some on the Path, and the Lord Himself leads others into the wilderness. The Lord is the True Master; True is His justice. He arranges and watches all His plays. By Guru's Grace, servant Nanak speaks and sings the Glorious Praises of the True Lord. || 5 || SHALOK, THIRD MEHL: How rare is the dervish, the Saintly renunciate, who understands renunciation. Cursed is the life, and cursed are the clothes, of one who wanders around, begging from door to door. But if he gives up hope and anxiety and becomes Gurmukh, and takes the Name as his charity, then Nanak washes his feet; I am a sacrifice to him. || 1 || THIRD MEHL: O Nanak, the tree has one fruit, but two birds are perched upon it. They are not seen coming or going; these birds have no wings. The soul enjoys all sorts of pleasures; through the Word of the Shabad, it remains in Nirvaanaa. Imbued with the subtle essence of the fruit of the Lord's Name, O Nanak, it bears the True Insignia of God's Grace. || 2 || PAUREE: He Himself is the field, and He Himself is the farmer. He Himself grows and grinds the grain. He Himself cooks it, He Himself puts the food in the dishes, and He Himself sits down to eat.

He Himself is the water, He Himself gives the tooth-pick, and He Himself offers the mouthwash. He Himself calls and seats the congregation, and He Himself bids them goodbye. One whom the Lord Himself blesses with His Mercy — the Lord inspires him to obey the Hukam of His Command. || 6 || SHALOK, THIRD MEHL: Religious rituals are all just entanglements; bad and good are bound up with them. Possessiveness and emotional attachment are more bonds; children and spouse are entanglements as well. Wherever I look, I see the noose of attachment to Maya. O Nanak, without the True Name, the world is engrossed in blind dealings. || 1 || FOURTH MEHL: The blind receive the Divine Light, when they merge with the Will of the True Guru. They break their bonds and dwell in Truth, and the darkness of ignorance is dispelled. They see that everything belongs to the One who created and fashioned the body. Nanak seeks the Sanctuary of the Creator; the Creator preserves his honor. || 2 || PAUREE: When the Creator, sitting all by Himself, created the Universe, he did not consult with any of His servants. So what can anyone take, and what can anyone give, since He did not create any other like Himself? Then, after forming the Universe, the Creator blessed all with His blessings. He Himself instructs us in His service; as Gurmukh, we drink in His Ambrosial Nectar. He Himself is formless, and He Himself is formed; whatever He Himself does, comes to pass. || 7 || SHALOK, THIRD MEHL: The Gurmukhs serve God forever; night and day, they are intuitively absorbed in the Love of the True One. They are in bliss forever, singing the Glorious Praises of the True Lord; in this world and in the next, they keep Him clasped to their hearts. Their Beloved dwells deep within; the Creator pre-ordained this karma. O Nanak, He blends them into Himself; He Himself showers His Mercy upon them. || 1 || THIRD MEHL: By merely talking and speaking, He is not found. Night and day, sing His Glorious Praises forever. Without His Grace, no one finds Him; many have died barking and bewailing. When the mind and body are drenched with the Word of the Guru's Shabad, the Lord Himself comes to dwell in the mind. O Nanak, by His Grace, He is found; He unites us in His Union. || 2 || PAUREE: He Himself is the Vedas, the Puraanas and all the Shaastras; He Himself recites them, and He Himself is pleased. He Himself sits down to worship, and He Himself creates the world. He Himself is the householder, and He Himself is the renunciate; He Himself speaks the Unspoken. He Himself is all goodness, and He Himself causes us to act; He Himself remains detached. He Himself grants pleasure and pain; the Creator Himself bestows His blessings. || 8 || SHALOK, THIRD MEHL: O Shaykh, renounce your violent nature; live in the Fear of God and give up your madness. Through the Fear of the Guru, many have been saved; in this fear, you shall find the Fearless One. Pierce your stubborn mind with the Word of the Shabad; let peace and tranquility come to abide in your mind. If good deeds are done in this state of peace, they are approved by the Lord and Master. O Nanak, no one has ever found God through sex and anger — go, and ask any spiritual teacher. || 1 || THIRD MEHL:

The self-willed manmukhs are emotionally attached to Maya — they have no love for the Naam. They practice falsehood, gather falsehood, and make falsehood their sustenance. They collect the poisonous wealth of Maya, and then die; in the end, it is all reduced to ashes. They practice religious rituals, purity and austere self-discipline, but within, there is only greed and corruption. O Nanak, whatever the self-willed manmukhs do is not acceptable; in the Court of the Lord, they are dishonored. || 2 || PAUREE: He Himself created the four sources of creation, and He Himself fashioned speech; He Himself created the worlds and solar systems. He Himself is the ocean, and He Himself is the sea; He Himself puts the pearls in it. By His Grace, He enables some to find them — those whom He makes Gurmukh. He Himself is the terrifying world-ocean, and He Himself is the boat; He Himself is the boatman, and He Himself ferries us across. The Creator Himself acts, and causes us to act; no one else can equal You, Lord. || 9 || SHALOK, THIRD MEHL: Service to the True Guru is fruitful, if one does so with a sincere mind. The treasure of the Naam is obtained, and the mind comes to be free of anxiety. The pains of birth and death are eradicated, and the mind is rid of egotism and possessiveness. One achieves the ultimate state, and remains absorbed in the True One. O Nanak, the True Guru comes and meets those who have such pre-ordained destiny. || 1 || THIRD MEHL: The True Guru is attuned to the Naam; He is the boat in this Dark Age of Kali Yuga. One who becomes Gurmukh crosses over; the True Lord abides within him. He remembers the Naam, he gathers in the Naam, and he obtains honor through the Naam. Nanak has found the True Guru; by His Grace, the Name is obtained. || 2 || PAUREE: He Himself is the Philosopher's Stone, He Himself is the metal, and He Himself is transformed into gold. He Himself is the Lord and Master, He Himself is the servant, and He Himself is the Destroyer of sins. He Himself enjoys every heart; the Lord Master Himself is the basis of all illusion. He Himself is the discerning one, and He Himself is the Knower of all; He Himself breaks the bonds of the Gurmukhs. Servant Nanak is not satisfied by merely praising You, O Creator Lord; You are the Great Giver of peace. || 10 || SHALOK, FOURTH MEHL: Without serving the True Guru, the deeds which are done are only chains binding the soul. Without serving the True Guru, they find no place of rest. They die, only to be born again — they continue coming and going. Without serving the True Guru, their speech is insipid. They do not enshrine the Naam, the Name of the Lord, in the mind. O Nanak, without serving the True Guru, they are bound and gagged, and beaten in the City of Death; they depart with blackened faces. || 1 || THIRD MEHL: Some wait upon and serve the True Guru; they embrace love for the Lord's Name. O Nanak, they reform their lives, and save their generations as well. || 2 || PAUREE: He Himself is the school, He Himself is the teacher, and He Himself brings the students to be taught. He Himself is the father, He Himself is the mother, and He Himself makes the children wise. In one place, He teaches them to read and understand everything, while in another place, He Himself makes them ignorant.

Some, You summon to the Mansion of Your Presence within, when they become pleasing to Your Mind, O True Lord. That Gurmukh, whom You have blessed with greatness — that humble being is known and respected in Your True Court. || 11 || SHALOK, MARDAANAA: The Dark Age of Kali Yuga is the vessel, filled with the wine of sex; the mind is the drinker. Anger is the cup, filled with emotional attachment; egotism is the bartender. Drinking too much in the company of falsehood and greed, one is ruined. So let good deeds be your distillery, and let Truth be the molasses you ferment; make the most excellent wine of Truth. Make virtue your bread, good conduct the ghee, and modesty the dish of meat. As Gurmukh, these are obtained, O Nanak; consuming them, evil and corruption depart. || 1 || MARDAANAA: The body is the bottle, self-conceit is the wine, and desire is the company of drinking buddies. The glass of the mind's longing is filled to overflowing with falsehood; the Messenger of Death is the bartender. Drinking in this wine, O Nanak, one takes on countless vices and corruption. So make spiritual wisdom your molasses, and the Praise of God your bread; let the Fear of God be the dish of meat. O Nanak, this is the true food; let the True Name be your only Support. || 2 || If the human body is the pitcher, and self-realization is the wine, then the Ambrosial Nectar streams down. Joining the Sat Sangat, the True Congregation, the glass of the Lord's Love is filled with this Ambrosial Nectar; drinking it in, one's evil and corruption are eradicated. || 3 || PAUREE: He Himself is the angelic being, the heavenly herald, and the celestial singer. He Himself is the one who explains the six schools of philosophy. He Himself is Shiva, Shankara and Mahaysh; He Himself is the Gurmukh, who speaks the Unspoken Speech. He Himself is the Yogi, He Himself is the Enjoyer of pleasures, and He Himself is the Sannyaasee, wandering through the wilderness. He discusses with Himself, and He teaches Himself; He Himself is discrete, graceful and wise. Staging His own play, He Himself watches it; He Himself is the Knower of all beings. || 12 || SHALOK, THIRD MEHL: That prayer is accepted, which brings the Lord God to my consciousness. Love for the Lord wells up within me, and my attachment to Maya is burnt away. By Guru's Grace, duality is conquered, and the mind becomes stable; I have made contemplative meditation my prayer. O Nanak, the self-willed manmukh may recite his prayers, but his mind is not focused on it; through birth and death, he is ruined. || 1 || THIRD MEHL: I wandered over the whole world, crying out, "Love, O love!", but my thirst was not quenched. O Nanak, meeting the True Guru, my desires are satisfied; I found my Husband Lord, when I returned to the home of my own inner being. || 2 || PAUREE: He Himself is the supreme essence; He Himself is the essence of all. He Himself is the Lord and Master, and He Himself is the servant. He Himself created the people of the eighteen castes; God Himself acquired His domain. He Himself kills, and He Himself redeems; He Himself, in His Kindness, forgives us. He is infallible — He never makes mistakes; the True Lord's justice is totally True. Those whom the Lord Himself instructs as Gurmukh — duality and doubt depart from within them. || 13 || SHALOK, FIFTH MEHL: That body, which does not meditate in remembrance on the Lord's Name in the Saadh Sangat, shall be reduced to dust.

Cursed and insipid is that body, O Nanak, which does not know the One who created it. || 1 || FIFTH MEHL: Let His Lotus Feet abide within your heart, and with your tongue, chant the Name of the Lord of the World. O Nanak, meditate in remembrance on God, and nurture this body of yours. || 2 || PAUREE: The Creator Himself is the sixty-eight sacred places of pilgrimage; He Himself takes the cleansing bath there. He Himself practices austere self-discipline; the Lord and Master Himself inspires us to chant His Name. He Himself becomes merciful; the Destroyer of fear Himself gives in charity to all. One whom He has enlightened and made Gurmukh, obtains honor forever in His Court. One whose honor is preserved by his Lord and Master, comes to know the True Lord. || 14 || SHALOK, THIRD MEHL: O Nanak, without meeting the True Guru, the world is blind; in blindness, it does its deeds. It does not focus its consciousness on the Word of the Shabad, which would bring peace to abide in the mind. Always afflicted with the dark passions of low energy, it wanders around, passing its days and nights burning. Whatever pleases Him, comes to pass; no one has any say in this. || 1 || THIRD MEHL: The True Guru has commanded us to do this: through the Guru's Gate, meditate on your Lord and Master. The Lord and Master is ever-present. He rips away the veil of doubt, and installs His Light deep within. The Name of the Lord is Ambrosial Nectar — take this healing medicine! Enshrine the Will of the True Guru in your consciousness, and make the Love of the True One your self-discipline. O Nanak, you shall be kept in peace here, and hereafter you shall celebrate with the Lord. || 2 || PAUREE: He Himself is the vast variety of Nature, and He Himself makes it bear fruit. He Himself is the Gardener, He Himself irrigates all the plants, and He Himself puts them in His mouth. He Himself is the Creator, and He Himself is the Enjoyer; He Himself gives, and inspires others to give. He Himself is the Lord and Master, and He Himself is the Protector; He Himself is pervading everywhere. Servant Nanak speaks of the greatness of the Lord, the Creator, who has no greed at all. || 15 || SHALOK, THIRD MEHL: One person brings a full bottle, and another comes to fill his cup. Drinking it, his intelligence departs, and madness enters his mind. He cannot distinguish between his own and others' — he is struck down by his Lord and Master. Drinking it, he forgets his Lord and Master, and he is punished in the Court of the Lord. Don't drink the false wine at all, if it is in your power. O Nanak, by His Grace, one obtains the true wine, when the True Guru comes and meets him. He shall dwell forever in the Love of the Lord and Master, and obtain a seat in the Mansion of His Presence. || 1 || THIRD MEHL: One remains dead while yet alive in this world, when he realizes the Lord. When he is put to sleep, he remains asleep; when He is awakened, he regains consciousness. O Nanak, when the Lord casts His Glance of Grace, He causes him to meet the True Guru. By Guru's Grace, remain dead while yet alive, and you shall not have to die again. || 2 || PAUREE: By His doing, everything happens; what does He care for anyone else?

O Dear Lord, everyone eats whatever You give — all are subservient to You. One who praises You obtains everything, as You grant Your Grace, O Immaculate Lord. He alone is a true banker and trader, who loads the merchandise of the wealth of Your Name, O Lord. O Saints, let everyone praise the Lord, who has destroyed the pile of the love of duality. || 16 || SHALOK: Kabeer, the world is dying — dying to death, but no one knows how to truly die. Whoever dies — let him die such a death, that he shall never have to die again. || 1 || THIRD MEHL: What do I know? How will I die? What sort of death will it be? If I don't forget the Lord and Master from my mind, then death will be easy. The world is terrified of death; everyone longs to live. By Guru's Grace, one who dies while yet alive, understands the Hukam of the Lord's Command. O Nanak, one who dies such a death, lives forever. || 2 || PAUREE: When the Lord Master Himself becomes merciful, the Lord Himself causes His Name to be chanted. He Himself leads us to meet the True Guru, and blesses us with peace. His servant is pleasing to the Lord. He Himself preserves the honor of His servants; He makes others fall at the feet of His devotees. The Righteous Judge of Dharma is the creation of the Lord; he does not even approach the humble servant of the Lord. One who is dear to the Lord, is dear to all; a great many others come and go in vain. || 17 || SHALOK, THIRD MEHL: The whole world wanders around chanting, "Raam, Raam, Lord, Lord", but the Lord cannot be found like this. He is inaccessible, unfathomable and utterly great; He is unweighable, and cannot be weighed. No one can evaluate Him; He cannot be purchased at any price. Through the Word of the Guru's Shabad, His mystery is known; in this way, He comes to dwell in the mind. O Nanak, He Himself is infinite; by Guru's Grace, He is known to be permeating everywhere. He Himself comes to blend, and having blended, remains blended. || 1 || THIRD MEHL: O mind, this is the wealth of the Naam; it brings peace, forever and ever. It never brings any loss at all; through it, one earns profits forever. Eating and spending it, it never decreases; He continues to give, forever and ever. One who has no skepticism at all, never suffers humiliation. O Nanak, the Gurmukh obtains it, when the Lord bestows His Glance of Grace. || 2 || PAUREE: He Himself is deep within all hearts, and He Himself is outside as well. He Himself is prevailing unmanifest, and He Himself is manifest as well. For thirty-six ages, He created the darkness, abiding in the void. There were no Vedas, Puraanas or Shaastras there; only the Lord Himself existed. He Himself sat in the absolute trance, withdrawn from everything. Only He Himself knows His state; He Himself is the unfathomable ocean. || 18 || SHALOK, THIRD MEHL: In egotism, the world is dead; it dies and dies, again and again.

As long as there is breath in the body, he does not remember God; what will he do when he goes beyond? One who remembers the Lord is spiritually wise; the ignorant act blindly. O Nanak, whatever one does in this world determines what he shall receive in the world beyond. || 1 || THIRD MEHL: It is the pre-ordained Command of the Lord and Master, that one cannot be conscious of Him without the True Guru. Meeting the True Guru, one realizes that the Lord is permeating and pervading deep within; he remains forever absorbed in the Lord's Love. With each and every breath, he constantly remembers the Lord in meditation; not a single breath passes in vain. The fear of birth and death departs, and one obtains the honored state of eternal life. O Nanak, this rank is bestowed upon those whom He showers with His Mercy. || 2 || PAUREE: He Himself is all-wise and all-knowing; He Himself is supreme. He Himself reveals His form, and He Himself enjoins us to His meditation. He Himself poses as a silent sage, and He Himself speaks spiritual wisdom. He does not seem bitter to anyone; He is pleasing to all. His Praises cannot be described; I am forever and ever a sacrifice to Him. || 19 || SHALOK, FIRST MEHL: In this Dark Age of Kali Yuga, O Nanak, the Jinn, the demons, have taken birth. The son is a demon, the daughter is a demon, and the wife is the chief of the demons. || 1 || FIRST MEHL: The Hindus have forgotten the Primal Lord; they are going the wrong way. As Naarad instructed them, they worship idols. They are blind and mute, the blindest of the blind. The ignorant fools pick up stones and worship them. But when those stones themselves sink, how will they carry you across? || 2 || PAUREE: Everything is in Your power; You are the True King. The devotees are attuned to the Love of the One Lord; they have perfect faith in Him. The Name of the Lord is the food of ambrosial nectar; His humble servants eat their fill. All treasures are obtained — meditative remembrance is the true profit. The Saints are very dear to the Supreme Lord God; O Nanak, the Lord is unapproachable and unfathomable. || 20 || SHALOK, THIRD MEHL: Everything comes by His Command, and everything goes by His Command. If some fool believes that he does so himself, he is blind, and acts in blindness. O Nanak, one who becomes Gurmukh understands the Hukam of the Lord's Command; the Lord grants His Grace. || 1 || THIRD MEHL: He alone is a Yogi, and he alone finds the Way, who as Gurmukh, has found the Naam. In the body-village of that Yogi is everything; Yoga is not obtained by outward show and religious robes. O Nanak, such a Yogi is very rare; the Lord is revealed in the heart. || 2 || PAUREE: He Himself created the creatures, and He Himself supports them. He Himself is seen to be subtle, and He Himself is obvious. He Himself remains a solitary hermit, and He Himself has a huge family. Nanak begs for the gift of the dust of the feet of the Saints of the Lord. I cannot see any other Giver; You alone are the Giver, Lord. || 21 || 1 || SUDH ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG WADAHANS, FIRST MEHL, FIRST HOUSE:

To the addict, there is nothing like the drug; to the fish, there is nothing else like water. Those who are attuned to their Lord — everyone is pleasing to them. || 1 || I am a sacrifice, cut apart into pieces, a sacrifice to Your Name, O Lord and Master. || 1 || Pause || The Lord is the fruitful tree; His Name is ambrosial nectar. Those who drink it in are satisfied; I am a sacrifice to them. || 2 || You are not visible to me, although You dwell with everyone. How can the thirst of the thirsty be quenched, with that wall between me and the pond? || 3 || Nanak is Your merchant; You, O Lord and Master, are my capital. My mind is cleared of doubt, when I praise You in prayer. || 4 || 1 || WADAHANS, FIRST MEHL: The virtuous bride ravishes and enjoys her Husband Lord; why does the unworthy one cry out? If she were to become virtuous, then she too could enjoy her Husband Lord. || 1 || My Husband Lord is loving and playful; why should the soul-bride enjoy any other? || 1 || Pause || If the soul-bride does good deeds, and makes her mind the thread, she obtains the jewel, which cannot be purchased for any price, strung upon the thread of her consciousness. || 2 || I ask, but I do not follow the way shown to me; still, I claim to have reached my destination. I do not speak with You, O my Husband Lord; how then can I come to have a place in Your home? || 3 || O Nanak, without the One, there is no other at all. If the soul-bride remains attached to You, then she shall enjoy her Husband Lord. || 4 || 2 || WADAHANS, FIRST MEHL, SECOND HOUSE: The peacocks are singing sweetly, O sister; the rainy season of Saawan has come. Your beauteous eyes are like a string of charms, fascinating and enticing the soul-bride. I would cut myself into pieces for the Blessed Vision of Your Darshan; I am a sacrifice to Your Name. I take pride in You; without You, what could I be proud of? So smash your bracelets along with your bed, O soul-bride, and break your arms, along with the arms of your couch.

In spite of all the decorations which you have made, O soul-bride, your Husband Lord is attuned to someone else. You don't have the bracelets of gold, nor the good crystal jewelry; you have not dealt with the true jeweller. Those arms, which do not embrace the neck of the Husband Lord, burn in anguish. All my companions have gone to enjoy their Husband Lord; which door should I, the wretched one, go to? O friend, I am very well-behaved, but I am not pleasing to my Husband Lord at all. I have woven my hair into lovely braids, and saturated their partings with vermillion; but when I go before Him, I am not accepted, and I die, suffering in sorrow. I weep — the whole world weeps; even the birds of the forest weep with me. The only thing which does not weep is my body's sense of separation, which has separated me from my Husband Lord. In a dream, He came, and went away again; I cried so many tears. I cannot come to You, O my Beloved, and I cannot send anyone to You. Come to me, O blessed sleep — perhaps I will see my Husband Lord again. One who brings me a message from my Lord and Master — says Nanak, what shall I give to Him? Cutting off my head, I give it to Him to sit upon; without my head, I shall still serve Him. Why haven't I died? Why hasn't my life just ended? My Husband Lord has become a stranger to me. || 1 || 3 ||

WADAHANS, THIRD MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When the mind is filthy, everything is filthy; by washing the body, the mind is not cleansed. This world is deluded by doubt; hardly anyone understands this. || 1 || O my mind, chant the One Name. The True Guru has given me this treasure. || 1 || Pause || Even if one learns the Yogic postures of the Siddhas, and holds his sexual energy in check, still, the filth of the mind is not removed, and the filth of egotism is not eliminated. || 2 || This mind is not controlled by any other discipline, except the Sanctuary of the True Guru. Meeting the True Guru, one is transformed beyond description. || 3 || Prays Nanak, one who dies upon meeting the True Guru, shall be rejuvenated through the Word of the Guru's Shabad. The filth of attachment and possessiveness shall depart, and the mind shall become pure. || 4 || 1 || WADAHANS, THIRD MEHL: By His Grace, one serves the True Guru; by His Grace, service is performed. By His grace, this mind comes under control; by His Grace, the mind becomes pure. || 1 || O my mind, think of the True One. Think of the One, and you shall find peace; you shall never suffer in sorrow again. || 1 || Pause || By His Grace, one dies while yet alive; by His Grace, the Word of the Shabad comes to dwell in the mind. By His Grace, one understands the Hukam of God's Command; by His Command, one merges into Him. || 2 || That tongue, which does not savor the sublime essence of the Lord — may that tongue be burned off! It remains attached to other pleasures, and through the love of duality, it suffers in pain. || 3 || The One Lord grants His Grace to all; He Himself makes distinctions.

O Nanak, meeting the True Guru, the fruits are obtained, and one is blessed with the Glorious Greatness of the Naam. || 4 || 2 || WADAHANS, THIRD MEHL: Emotional attachment to Maya is darkness; without the Guru, there is no spiritual wisdom. Those who are attached to the Word of the Shabad understand; those in duality are ruined. || 1 || O my mind, under Guru's Instruction, do good deeds. Dwell forever and ever upon the Lord God, and you shall find the gate of galvation. || 1 || Pause || He alone is the treasure of virtue; He Himself gives, and then one receives. Without the Name, all are separated from Him; through the Word of the Guru's Shabad, one meets Him. || 2 || Acting in selfishness and egotism they lose, and nothing comes into their hands. But meeting with the True Guru, they find Truth, and merge into the True Name. || 3 || Hope and desire abide in this body, but the Lord's Light shines within as well. O Nanak, the self-willed manmukhs are in bondage, while the Gurmukhs are liberated. || 4 || 3 || WADAHANS, THIRD MEHL: The faces of the happy soul-brides are radiant forever; through the Guru, they are peacefully poised. They constantly enjoy their Husband Lord, eradicating self-conceit from within. || 1 || O my mind, meditate on the Name of the Lord, Har, Har. The True Guru has given me this understanding of the Lord. || 1 || Pause || The abandoned brides cry out in suffering; they do not attain the Mansion of the Lord's Presence. In the love of duality, they look ugly; they suffer in pain as they go beyond. || 2 || The virtuous soul-bride constantly chants the Glorious Praises of the Lord; she enshrines the Naam, the Name of the Lord, within her heart. The unvirtuous woman suffers and cries out in pain. || 3 || The One Lord and Master is the Husband Lord of all; He cannot be described at all. O Nanak, He has separated some from Himself, while others are committed to His Name. || 4 || 4 || WADAHANS, THIRD MEHL: The Ambrosial Nectar of the Naam always seems sweet; through the Word of the Guru's Shabad, I come to taste it. Through the True Word of the Guru's Bani, I am absorbed in peace and poise; the Dear Lord is enshrined in the mind. || 1 || The Lord, granting His Grace, has led me to meet the True Guru. Through the Perfect True Guru, I meditate on the Name of the Lord. || 1 || Pause || Through Brahma, the hymns of the Vedas were revealed, but the love of Maya spread. The wise one, Shiva, pervades his own home, but he is engrossed in dark passions and excessive egotism. || 2 || Vishnu is always busy reincarnating himself, but who will save the world? The Gurmukhs are imbued with spiritual wisdom in this age; they are rid of the darkness of emotional attachment. || 3 || Serving the True Guru, one is saved; the Gurmukh crosses over the world-ocean. The detached renunciates are attuned to the True Name; they attain the gate of salvation. || 4 || The True One is pervading everywhere, deep within; He cherishes all. O Nanak, except for the One, I do not know any other; He is the Merciful Master of all. || 5 || 5 || WADAHANS, THIRD MEHL: The Gurmukh practices true self-discipline, and attains the essence of wisdom. The Gurmukh focuses his meditation on the True One. || 1 ||

O my mind, become Gurmukh, and remember the Naam, the Name of the Lord. It shall stand by you forever, and go along with you. || Pause || The True One is the social status and the honor of the Gurmukh. Within the Gurmukh is God, his friend and helper. || 2 || He alone becomes Gurmukh, whom the Lord so blesses. He Himself blesses the Gurmukh with greatness. || 3 || The Gurmukh lives the True Word of the Shabad, and practices good deeds. The Gurmukh, O Nanak, emancipates his family and relations. || 4 || 6 || WADAHANS, THIRD MEHL: My tongue is intuitively attracted to the taste of the Lord. My mind is satisfied, meditating on the Name of the Lord. || 1 || Lasting peace is obtained, contemplating the True Word of the Shabad. I am forever a sacrifice to my True Guru. || 1 || Pause || My eyes are content, lovingly focused on the One Lord. My mind is content, having forsaken the love of duality. || 2 || The frame of my body is at peace, through the Shabad, and the Name of the Lord. The fragrance of the Naam permeates my heart. || 3 || O Nanak, one who has such great destiny written upon his forehead, through the Word of the Guru's Bani, easily and intuitively becomes free of desire. || 4 || 7 || WADAHANS, THIRD MEHL: From the Perfect Guru, the Naam is obtained. Through the True Word of the Shabad, one merges in the True Lord. || 1 || O my mind, you shall obtain the treasure of the Naam, by submitting to the Will of your Guru. || 1 || Pause || Through the Word of the Guru's Shabad, filth is washed away from within. The immaculate Naam comes to abide within the mind. || 2 || Deluded by doubt, the world wanders around. It dies, and is born again, ruined by the Messenger of Death. || 3 || O Nanak, very fortunate are those who meditate on the Name of the Lord. By Guru's Grace, they enshrine the Name within their minds. || 4 || 8 || WADAHANS, THIRD MEHL: Egotism is opposed to the Name of the Lord; the two do not dwell in the same place. In egotism, selfless service cannot be performed, and so the mind goes unfulfilled. || 1 || O my mind, think of the Lord, and practice the Word of the Guru's Shabad. If you submit to the Hukam of the Lord's Command, you shall meet with the Lord, and then egotism will depart from within. || Pause || Egotism is within all bodies; through egotism, we come to be born. Egotism is utter darkness; in egotism, no one can understand anything. || 2 || In egotism, devotional worship cannot be performed, and the Hukam of the Lord's Command cannot be understood. In egotism, the soul is in bondage, and the Naam does not come to abide in the mind. || 3 || O Nanak, meeting with the True Guru, egotism is eliminated, and then, the True One comes to dwell in the mind. Practicing Truth, abiding in Truth, and serving Truth, one is absorbed in the True One. || 4 || 9 || 12 ||

WADAHANS, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

There is one bed, One God Lord and Master. The Gurmukh enjoys the Lord, the ocean of peace. || 1 || My mind longs to meet my Beloved Lord God.

The Perfect Guru leads me to meet my Beloved; I am a sacrifice, a sacrifice to my Guru. || 1 || Pause || My body is overflowing with faults; how can I meet my Perfect Beloved? || 2 || The virtuous ones obtain my Beloved; I do not have these virtues. How can I meet Him, O my mother? || 3 || I am so tired of making all these efforts. Please protect Nanak, the meek one, O my Lord. || 4 || 1 || WADAHANS, FOURTH MEHL: My Lord God is so beautiful, but I do not know His value. Abandoning my Lord God, I am entangled in duality. || 1 || How can I meet with my Husband? I don't know. She who pleases her Husband Lord is a happy soul-bride. She meets with her Husband Lord — she is so wise. || 1 || Pause || I am filled with faults; how can I find my Husband Lord? You have many loves, but I am not even in Your thoughts, O my Husband Lord. || 2 || She who ravishes and enjoys her Husband Lord is the good soul-bride. I don't have these virtues; what can I, the discarded bride, do? || 3 || The soul-bride continually enjoys her Husband Lord forever. I have no good karma; will He ever hold me close in His embrace? || 4 || You, O Husband Lord, are worthy, while I am unworthy. I am worthless; please forgive Nanak, the meek one. || 5 || 2 ||

WADAHANS, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Within my mind there is such a great yearning; how will I attain the Blessed Vision of the Lord's Darshan? I go and ask my True Guru; with the Guru's advice, I shall teach my foolish mind. The deluded mind is instructed in the Word of the Guru's Shabad, and meditates forever on the Lord, Har, Har. O Nanak, one whom my Beloved blesses with His Glance of Grace, focuses his consciousness on the Lord's Feet. || 1 || I dress myself in all sorts of robes for the sake of my Husband, so that my True Lord God will be pleased. But my Beloved Husband Lord does not even cast a glance in my direction; how can I be consoled? For His sake, I adorn myself with adornments, but my Husband is imbued with another. O Nanak, blessed, blessed, blessed is that soul-bride, who enjoys her True, Sublime Husband Lord. || 2 || I go and ask the blessed, happy soul-bride, "How did you attain Him — your Husband Lord, my God?" She answers, "My True Husband blessed me with His Glance of Grace; I abandoned the distinction between mine and yours. Dedicate everything — mind, body and soul to the Lord God; this is the way to meet Him, O sister." If her God gazes upon her with favor, O Nanak, her light merges into the Light. || 3 || I dedicate my mind and body to the one who brings me a message from my Lord God. I wave the fan over him every day, serve him and carry water for him.

Constantly and continuously, I serve the Lord's humble servant, who recites the sermon of the Lord, Har, Har. Hail, hail unto the Guru, the Guru, the Perfect True Guru, who fulfills the desires of Nanak's mind. || 4 || Let me meet the Guru, my best friend, O Lord; meeting Him, I meditate on the Lord's Name. I seek the Lord's sermon from the Guru, the True Guru; joining with Him, I sing the Glorious Praises of the Lord. Each and every day, forever, I sing the Lord's Praises; my mind lives by hearing Your Name. O Nanak, that moment when I forget my Lord and Master — at that moment, my soul dies. || 5 || Everyone longs to see the Lord, but he alone sees Him, whom the Lord causes to see Him. One upon whom my Beloved bestows His Glance of Grace cherishes the Lord, Har, Har forever. He alone cherishes the Lord, Har, Har, forever and ever, who meets my Perfect True Guru. O Nanak, the Lord's humble servant and the Lord become One; meditating on the Lord, he blends with the Lord. || 6 || 1 || 3 ||

WADAHANS, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

His Court is the most lofty and exalted. It has no end or limitations. Millions, millions, tens of millions seek, but they cannot find even a tiny bit of His Mansion. || 1 || What is that auspicious moment, when God is met? || 1 || Pause || Thousands of devotees worship and adore Him. Thousands of ascetics practice austere discipline. Thousands of Yogis practice Yoga. Thousands of pleasure seekers enjoy pleasures. || 2 || He dwells in each and every heart, but only a few know this. Is there any friend who can rip apart the screen of separation? I can only make the effort if God is merciful. I sacrifice my body and soul to Him. || 3 || After wandering around for so long, I have finally come to the Saints; all my pains and doubts have been eradicated. God summoned me to the Mansion of His Presence, and blessed me with the Ambrosial Nectar of His Name. Says Nanak, my God is lofty and exalted. || 4 || 1 || WADAHANS, FIFTH MEHL: Blessed is that time, when the Blessed Vision of His Darshan is given; I am a sacrifice to the feet of the True Guru. || 1 || You are the Giver of souls, O my Beloved God. My mind lives by reflecting upon the Name of God. || 1 || Pause || Your Mantra is True, and the Word of Your Bani is Ambrosial Nectar. Your Presence is cooling and soothing; Your gaze is all-knowing. || 2 || Your Command is true; You sit upon the eternal throne. My God is eternal; He does not come and go. || 3 || You are merciful; I am Your humble servant. O Nanak, the Lord and Master is totally permeating and pervading everywhere. || 4 || 2 || WADAHANS, FIFTH MEHL: You are infinite — only a few know this. By Guru's Grace, some come to understand You through the Word of the Shabad. || 1 ||

Your servant offers this prayer, O Beloved: I live by meditating on Your Feet, God. || 1 || Pause || O my Merciful Lord God, O Great Giver: they alone know, whom You bless with realization. || 2 || Forever and ever, I am a sacrifice to You. Here and hereafter, I seek Your Protection. || 3 || I am without virtue; I know none of Your Glorious Virtues. O Nanak, seeing the Holy Saint, my mind is imbued with You. || 4 || 3 || WADAHANS, FIFTH MEHL: God is perfect — He is the Inner-knower, the Searcher of hearts. He blesses us with the gift of the dust of the feet of the Holy. || 1 || Please bless me with Your Grace, O God, Merciful to the meek. I seek Your Shelter, O Perfect Lord of the World. || 1 || Pause || He is totally pervading and permeating the water, the land and the sky. He dwells near at hand; God is not far away. || 2 || One whom He blesses with His Glance of Grace, meditates on Him. Twenty-four hours a day, he sings the Glorious Praises of the Lord. || 3 || God cherishes all beings and creatures. Nanak seeks the Sanctuary of the Lord's Door. || 4 || 4 || WADAHANS, FIFTH MEHL: You are the Great Giver, the Inner-knower, the Searcher of hearts. God, the Perfect Lord and Master, is permeating and pervading in all. || 1 || The Name of my Beloved God is my only support. I live by hearing, continually hearing Your Name. || 1 || Pause || I seek Your Sanctuary, O my Perfect True Guru. My mind is purified by the dust of the Saints. || 2 || I have enshrined His Lotus Feet within my heart. I am a sacrifice to the Blessed Vision of Your Darshan. || 3 || Grant Your Grace, that I may sing Your Glorious Praises. O Nanak, chanting the Naam, the Name of the Lord, I find peace. || 4 || 5 || WADAHANS, FIFTH MEHL: In the Saadh Sangat, the Company of the Holy, drink in the Ambrosial Nectar of the Lord. The soul does not die; it ever wastes away. || 1 || By great good fortune, one meets the Perfect Guru. By Guru's Grace, one meditates on God. || 1 || Pause || The Lord is the jewel, the pearl, the gem, the diamond. Meditating, meditating in remembrance on God, I am enraptured. || 2 || Wherever I look, I see the Sanctuary of the Holy. Singing the Glorious Praises of the Lord, my mind becomes immaculate and pure. || 3 || Deep within the nucleus of each and every heart, my Lord and Master dwells. O Nanak, one obtains the Naam, the Name of the Lord, when God grants His Grace. || 4 || 6 || WADAHANS, FIFTH MEHL: Do not forget me, O God, Merciful to the meek. I seek Your Sanctuary, O Perfect, Compassionate Lord. || 1 || Pause || Wherever You come to mind, that place is blessed. The moment I forget You, I am stricken with regret. || 1 || All beings are Yours; You are their constant companion. Please, give me Your hand, and lift me up, out of this world-ocean. || 2 || Coming and going are by Your making. One whom You save is not afflicted with suffering. || 3 || You are the One Lord and Master; there is no other at all. Nanak offers this prayer with his palms pressed together. || 4 || 7 || WADAHANS, FIFTH MEHL: When You allow Yourself to be known, then we know You. We chant Your Name, which You have given to us. || 1 ||

You are so wonderful! Your creative potency is amazing! || 1 || Pause || You Yourself are the Cause of causes; You Yourself are the Creator. By the Hukam of Your Command, we are born, and by Your Command, we die. || 2 || Your Name is the Support of our mind and body. This is Your blessing to Nanak, Your slave. || 3 || 8 ||

WADAHANS, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Deep within my inner being, is the longing to meet my Beloved; how can I find the Perfect Guru? Even though a baby may play hundreds of games, he cannot survive without milk. The hunger deep within me is not satisfied, O my friend, even though I am served hundreds of dishes. My mind and body are filled with love for my Beloved; how can my mind be comforted, without the Blessed Vision of His Darshan? || 1 || Listen, O my dear friends and Siblings of Destiny — lead me to my True Friend, the Giver of peace. He knows all the troubles of my soul; every day, he tells me stories of the Lord. I cannot survive without Him, even for an instant. I cry out for Him, as the song-bird cries for water. Which of Your Excellent Virtues should I contemplate? You save even worthless beings like me. || 2 || I have become sad and depressed, longing for my Husband Lord, O my friend; when will I see my Husband with my eyes? I have forgotten how to enjoy all pleasures; without my Husband Lord, they are of no use at all. These clothes do not bring my body any pleasure; I cannot dress myself. I bow to those friends of mine, who have enjoyed their Beloved Husband Lord. || 3 || I have adorned myself with all sorts of decorations, O my friend, but without my Husband Lord, they are of no use at all. When my Husband does not care for me, O my friend, then my youth passes away, totally useless. Blessed, blessed are the happy soul-brides, O my friend, who are immersed in their Husband Lord. I am a sacrifice to those happy soul-brides, O my friend; I wash their feet forever. || 4 || As long as I suffered from duality and doubt, O my friend, I thought that God was far away. But when I met the Perfect True Guru, O my friend, then all my hopes and desires were fulfilled. I have obtained all pleasures and comforts, O my friend; my Husband Lord is all-pervading everywhere. Servant Nanak enjoys the Lord's Love, O my friend; I fall at the feet of the Guru, the True Guru. || 5 || 1 || 9 ||

WADAHANS, THIRD MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

True is the Bani of His Word, and True is the melody; True is contemplative meditation on the Word of the Shabad. Night and day, I praise the True Lord. Blessed, blessed is my great good fortune. || 1 || O my mind, be a sacrifice to the True Name.

Become the slave of the Lord's slaves, and you shall obtain the True Name. || 1 || Pause || True is the tongue which is imbued with Truth, and true are the mind and body. By praising any other than the True Lord, one's whole life is wasted. || 2 || Let Truth be the farm, Truth the seed, and Truth the merchandise you trade. Night and day, earn the profit of the True Name; you shall have treasures overflowing with the wealth of devotional worship. || 3 || Let Truth be your food, and let Truth be your clothes; let your True Support be the Name of the Lord. One who is so blessed receives it, and obtains a seat in the Mansion of the Lord's Presence. || 4 || In Truth we come, and in Truth we go, and then we are not consigned to reincarnation again. The Gurmukhs are recognized as True in the True Court; they merge in the True Lord. || 5 || Deep within they are True, and their minds are True; they sing the Glorious Praises of the True Lord. In the true place, they praise the True One; I am a sacrifice to the True Guru. || 6 || True is the time, and true is the moment, when one falls in love with the True Lord. Then, he sees Truth, and speaks the Truth; he realizes the True Lord throughout the entire Creation. || 7 || O Nanak, one merges with the True Lord, when He merges with Himself. As it pleases Him, He preserves us; He Himself ordains His Will. || 8 || 1 || WADAHANS, THIRD MEHL: The mind wanders in the ten directions — how can one sing the Glorious Praises of the Lord? It is totally engrossed in sensuality, constantly tormented by sexual desire and anger. || 1 || Waaho! Waaho! Hail! Hail! Chant His Glorious Praise. The Lord's Name is so difficult to obtain in this age; under Guru's Instruction, drink in the subtle essence of the Lord. || 1 || Pause || Remembering the Word of the Shabad, the mind becomes immaculate, and then one sings the Glorious Praises of the Lord. Under Guru's Instruction, one comes to understand his own self, and then he comes to dwell in the home of his heart. || 2 || O my mind, be imbued forever with the Lord's Love, and sing the Glorious Praises of the Lord forever. The Immaculate Lord is forever the Giver of peace; from Him, one receives the fruits of the mind's desires. || 3 || I am lowly, but I have been exalted, entering the Sanctuary of the Lord. He has lifted up the sinking stone; True is His glorious greatness. || 4 || From poison, I have been transformed into Ambrosial Nectar; under Guru's Instruction, I have obtained wisdom. From bitter herbs, I have been transformed into sandalwood; this fragrance permeates deep within my being. || 5 || This human birth is very precious; one must earn the right to come into the world. By perfect destiny, I met the True Guru; I meditate on the Name of the Lord. || 6 || The self-willed manmukhs are deluded; attached to corruption, they waste away their lives in vain. The Name of the Lord is forever an ocean of peace, but the manmukhs do not love the True Word of the Shabad. || 7 || Everyone can chant the Name of the Lord, Har, Har with their mouths, but only a few enshrine it within their hearts. O Nanak, those who enshrine the Lord within their hearts, attain liberation and emancipation. || 8 || 2 ||

WADAHANS, FIRST MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Why bother to wash the body which is polluted by falsehood? One's cleansing bath is only approved, if one practices Truth.

When there is Truth deep within, then one becomes True, and obtains the True Lord. Without pre-ordained destiny, awareness is not attained; talking and babbling, one's life is wasted away. Wherever you go and sit, speak well, and write the Word of the Shabad in your awareness. Why bother to wash the body which is polluted by falsehood? || 1 || When I spoke, I spoke as You made me speak. The Ambrosial Name of the Lord is pleasing to my mind. The Naam, the Name of the Lord, seems so sweet to my mind; it has destroyed the house of pain. Peace came to dwell in my mind, when You gave the Order. It is Yours to grant Your Grace, and it is mine to speak this prayer; You created Yourself. When I spoke, I spoke as You made me speak. || 2 || The Lord and Master gives us our turn, according to the deeds we have done. Don't speak ill of others, or get involved in arguments. Don't get into arguments with your Lord and Master — you shall only ruin yourself. If you challenge the One, with whom you must abide, you will only cry in the end. Accept and endure what God gives you; tell your mind not to complain in vain. The Lord and Master gives us our turn, according to the deeds we have done. || 3 || He Himself created all, and He blesses them with His Glance of Grace. No one asks for that which is bitter; everyone asks for sweets. Let everyone ask for sweets and see that it is as the Lord and Master wills. Giving donations to charity and performing various religious rituals are not equal to contemplation of the Naam. O Nanak, those who are blessed with the Naam have such karma pre-ordained. He Himself created all, and He blesses them with His Glance of Grace. || 4 || 1 || WADAHANS, FIRST MEHL: Show mercy to me, that I may chant Your Name. You Yourself created all, and You are permeating all. You Yourself are permeating all, and You enjoin them to their tasks. Some, You have made kings, while others wander around begging. You have made greed and emotional attachment seem sweet; they are deluded by this delusion. Be forever merciful to me; only then can I chant Your Name. || 1 || Your Name is True, and forever pleasing to my mind. My pain is dispelled, and I am permeated with peace. The angels, the mortal beings, the wise and the enlightened sing of You. The angels, the mortal beings, the wise and the enlightened sing of You; they are pleasing to Your Mind. Enticed by Maya, they do not remember; they waste away their lives in vain. Some fools and idiots never remember; whoever has come, shall have to go. Your Name is forever True, and pleasing to my mind. || 2 || Beauteous and blessed is Your time; the Bani of Your Word is Ambrosial Nectar. Your servants serve You with love; these mortals are attached to Your taste. Those mortals are attached to Your taste, who are blessed with the Ambrosial Name. Those who are attuned to Your Name prosper more and more, day by day. Some do not practice good deeds or live righteously; they do not practice self-discipline, and they do not realize the One. Forever blessed and beauteous is Your time; the Bani of Your Word is Ambrosial Nectar. || 3 ||

I am a sacrifice to the True Name. Your rule shall never end. Your rule is eternal and unchanging; it shall never come to an end. He alone becomes Your servant, who contemplates You in peaceful ease. Enemies and pain shall never touch him, and sin shall never come close to him. I am forever a sacrifice to the One Lord, and Your Name. || 4 || Throughout the ages, Your devotees sing Your Praises, O Lord Master, at Your Door. They meditate on the One True Lord. They meditate on the True Lord, when they enshrine Him in their minds. Doubt and delusion are Your making; when these are dispelled, then, by Guru's Grace, You grant Your Grace, and save them from the noose of Death. Throughout the ages, they are Your devotees. || 5 || O my Great Lord and Master, You are unknowable and infinite. How should I make and offer my prayer? I do not know what to say. If You bless me with Your Glance of Grace, then I realize the Truth. I come to realize the Truth, when You Yourself instruct me. The pain and hunger of the world are Your making; please eradicate this skepticism. Prays Nanak, skepticism is taken away, when one understands the Guru's wisdom. The Great Lord and Master is unknowable and infinite. || 6 || Your eyes are beautiful, and Your teeth are delightful. Your nose is graceful, and Your hair is so long. Your body is precious, cast in gold. His body is cast in gold, and He wears Krishna's mala; meditate on Him, O sisters. You shall not have to stand at Death's door, O sisters, if you listen to these teachings. From a crane, you shall be transformed into a swan, and the filth of your mind shall be removed. Your eyes are beautiful, and Your teeth are delightful. || 7 || Your walk is graceful, and Your speech is sweet. You coo like a songbird, and your youthful beauty is alluring. Your youthful beauty is so alluring; it pleases You and fulfills the mind's desires. Like an elephant, You step with Your Feet so carefully; You are pleased with Yourself. She who is imbued with the Love of such a Great Lord, flows intoxicated, like the waters of the Ganges. Prays Nanak, I am Your slave, O Lord; Your walk is graceful, and Your speech is sweet. || 8 || 2 ||

WADAHANS, THIRD MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Be imbued with the Love of your Husband Lord, O beautiful, perishable bride. Remain immersed in the True Word of the Shabad, O perishable bride; savor and enjoy the Love of your Beloved Husband. The Husband Lord embellishes His beloved bride with His True Love; she is in love with the Lord, Har, Har. Renouncing her selfishness, she attains her Husband Lord, and remains merged in the Word of the Guru's Shabad. That soul-bride is adorned with the Shabad, who is attracted by His Love, and who treasures the Love of her Beloved deep within. O Nanak, the Husband Lord blends that soul bride with Himself; the True King embellishes her. || 1 || O worthless bride, see your Husband Lord ever-present.

One who, as Gurmukh, enjoys her Husband Lord, O perishable bride, knows Him to be all-pervading everywhere. The Husband Lord is all-pervading everywhere; behold Him ever-present. Throughout the ages, know Him as the One. The young, innocent bride intuitively enjoys her Husband Lord; she meets the Architect of karma. One who tastes the sublime essence of the Lord, and chants the sublime Word of the Shabad, remains immersed in the Lord's Sacred Pool. O Nanak, that soul-bride is pleasing to her Husband Lord, who, through the Shabad, remains in His Presence. || 2 || Go and ask the happy soul-brides, O perishable bride, who have eradicated self-conceit from within. Those who have not eradicated self-conceit, O perishable bride, do not realize the Hukam of their Husband Lord's Command. Those who eradicate self-conceit obtain their Husband Lord and delight in His Love. Forever attuned to His Love, in perfect poise and grace, she repeats His Name night and day. Very fortunate is that bride who focuses her consciousness on Him; her Lord's Love is so sweet to her. O Nanak, that soul-bride who is adorned with Truth is imbued with her Lord's Love, in peace and poise. || 3 || Overcome your egotism, O perishable bride, and walk in the Guru's Way. Thus you shall enjoy your Husband Lord forever, O perishable bride, and obtain an abode in the home of your own inner being. Obtaining an abode in the home of her inner being, she vibrates the Word of the Shabad, and is a happy soul-bride forever. The Husband Lord is delightful and forever young; night and day, He embellishes His bride. Her Husband Lord activates the destiny written on her forehead, and she is adorned with the True Shabad. O Nanak, the soul-bride is imbued with the Love of the Lord, when she walks according to the Will of the True Guru. || 4 || 1 || WADAHANS, THIRD MEHL: All the dealings of the Gurmukhs are good, if they are accomplished with poise and grace. Night and day, they chant the Naam, and earn their profits, drinking in the subtle essence of the Lord. They earn the profit of the subtle essence of the Lord, dwelling on the Lord, and chanting the Naam, night and day. They gather in merits, and eliminate demerits, and become self-realized. Through the Guru's Teachings, they are blessed with glorious greatness; they drink in the essence of the True Word of the Shabad. O Nanak, devotional worship of the Lord is a unique experience, but only a few Gurmukhs perform it. || 1 || As Gurmukh, plant the crop of the Lord deep within, and let it grow in your body-field. Within the home of your own being, enjoy the Lord's subtle essence, and earn profits in the world beyond. This profit is earned in the world beyond by enshrining the Lord within the mind; blessed is this farming and trade. Meditating on the Lord's Name, and enshrining Him within the mind, the Guru's Teachings are understood. The self-willed manmukhs have grown weary of this farming and trade; their hunger and thirst will not go away. O Nanak, plant the seed of the Name within the mind, and adorn yourself with the True Word of the Shabad. || 2 || Those humble beings engage in the Lord's trade, who have the jewel of such pre-ordained destiny upon their foreheads. Under Guru's Instruction, the mind abides in the home of the self; through the True Word of the Shabad, she becomes unattached. By the destiny written upon their foreheads, they become truly unattached, and by reflective meditation, they are imbued with Truth. Without the Naam, the Name of the Lord, the whole world is insane; through the Shabad, the ego is conquered. Attached to the True Word of the Shabad, wisdom wells up.

The Gurmukh obtains the Naam, the Name of the Husband Lord. O Nanak, through the Shabad, one meets the Lord, the Destroyer of fear; by the destiny written on her forehead, she ravishes and enjoys Him. || 3 || All farming and trading is by Hukam of His Command; surrendering to His Command, glorious greatness is obtained. Under Guru's Instruction, one comes to understand His Command; by His Command, one is united in His Union. By His Command, one intuitively merges and blends with Him. The Word of the Guru's Shabad is incomparable. Through the Guru, true greatness is obtained, and one is embellished with Truth. One finds the Destroyer of fear, and eradicates self-conceit; as Gurmukh, one is united in His Union. Says Nanak, the Name of the immaculate, inaccessible, unfathomable Commander is permeating and pervading everywhere. || 4 || 2 || WADAHANS, THIRD MEHL: O my mind, contemplate the True Lord forever. Dwell in peace in the home of your own being, and the Messenger of Death will not be able to touch you. The noose of the Messenger of Death will not be able to touch you, when you embrace love for the True Word of the Shabad. Forever imbued with the True Lord, the mind becomes immaculate, and its comings and goings are ended. The love of duality and doubt have ruined the self-willed manmukh, who is lured away by the Messenger of Death. Says Nanak, listen, O my mind: contemplate the True Lord forever. || 1 || O my mind, the treasure is deep within you; do not search for it on the outside. Eat only that which is pleasing to the Lord; as Gurmukh, receive the blessing of His Glance of Grace. As Gurmukh, receive the blessing of His Glance of Grace, O my mind; the Name of the Lord, your help and support, is deep within you. The self-willed manmukhs are blind and devoid of wisdom; they are ruined by the love of duality. Without the Name, no one is emancipated. All are bound by the Messenger of Death. O Nanak, the treasure is deep within you; do not search for it on the outside. || 2 || O my mind, obtaining the blessing of this human birth, some are engaged in the trade of Truth. They serve their True Guru, and the Infinite Word of the Shabad resounds deep within. Deep within is the Infinite Shabad, and the Beloved Naam, the Name of the Lord; through the Naam, the nine treasures are obtained. The self-willed manmukhs are engrossed in emotional attachment to Maya; they suffer in pain, and through duality, they lose their honor. But those who conquer their ego, and merge in the True Shabad, are totally imbued with Truth. O Nanak, it is so difficult to obtain this human life; the True Guru imparts this understanding. || 3 || O my mind, those who serve their True Guru are the most fortunate beings. Those who conquer their minds are beings of renunciation and detachment. They are beings of renunciation and detachment — they are lovingly focused on the True One; they realize and understand themselves. Their intellect is steady, deep and profound; as Gurmukh, they naturally chant the Naam, the Name of the Lord. Some are lovers of beautiful young women; infatuation with Maya is very dear to them. The unfortunate self-willed manmukhs remain asleep. O Nanak, those who intuitively serve their Guru have perfect destiny. || 4 || 3 || WADAHANS, THIRD MEHL: Purchase the jewel, the priceless treasure; the True Guru has given this understanding. The profit of profits is devotional worship of the Lord; one's virtues merge into the virtues of the Lord.

One's virtues merge into the virtues of the Lord as one comes to understand one's own self, earning the profit of devotional worship in this world. Without devotion, there is no peace; through duality, one's honor is lost, but under Guru's Instruction, one is blessed with the Support of the Naam. The profit of the merchandise of the Naam is earned forever, by those whom the Lord employs in this trade. They purchase the jewel, the invaluable treasure, when the True Guru gives this understanding. || 1 || Emotional attachment to Maya is totally painful; this is a bad bargain. Speaking falsehood, one eats poison; evil is greatly increasing. Evil is greatly increasing in this world of skepticism; without the Name, one's honor is lost. Reading and studying, the religious scholars argue and debate; but without understanding, there is no peace. Their comings and goings never end; emotional attachment to Maya is dear to them. Emotional attachment to Maya is totally painful; this is a bad bargain. || 2 || The counterfeit and the genuine are all appraised in the Court of the True Lord. The counterfeit are cast out of the Court, and they stand there, crying in misery. They stand there, crying in misery — the foolish, idiotic, self-willed manmukhs have wasted their lives. Maya is the poison which has deluded the world; it does not love the Naam, the Name of the Lord. The self-willed manmukhs hate the Saints; they harvest only pain in this world. The counterfeit and the genuine are appraised in that True Court of the Lord. || 3 || He Himself acts; who else should I ask? No one else can do anything. As He pleases, He engages us; such is His glorious greatness. Such is His glorious greatness — He Himself causes all to act; no one is a warrior or a coward. The Life of the world, the Great Giver, the Architect of karma — He Himself grants forgiveness. By Guru's Grace, self-conceit is eradicated, O Nanak, and through the Naam, honor is obtained. He Himself acts; who else should I ask? No one else can do anything. || 4 || 4 || WADAHANS, THIRD MEHL: The True merchandise is the Name of the Lord. This is the true trade. Under Guru's Instruction, we trade in the Lord's Name; its value is so very great. The value of this true trade is so very great; those who are engaged in the true trade are very fortunate. Inwardly and outwardly, they are imbued with devotion; they enshrine love for the True Name. Those who are blessed with the Lord's Glance of Grace obtain Truth, and contemplate the Word of the Guru's Shabad. O Nanak, those who are attuned to the Name find peace, dealing in Truth. || 1 || Egotistical involvement in Maya is filth; Maya is overflowing with filth. Under Guru's Instruction, the mind is made pure, and the tongue drinks in the subtle essence of the Lord. The tongue drinks in the subtle essence of the Lord, and deep within, the heart is drenched with His Love, contemplating the True Word of the Shabad. Deep within, the well of the heart is overflowing with the Lord's Ambrosial Nectar; the water-carrier draws and drinks in the water of the Shabad. One who is blessed with the Lord's Glance of Grace is attuned to the Truth; with his tongue, he chants the Lord's Name. O Nanak, those who are attuned to the Naam are immaculate. The others are full of the filth of egotism. || 2 ||

All the religious scholars and astrologers read and study, and argue and shout. Who are they trying to teach? Deep within, they are stained with the filth of emotional attachment to Maya; they deal in Maya alone. They love to deal in Maya in this world; coming and going, they suffer in pain. The worm of poison is addicted to poison; it is immersed in manure. He does what is pre-ordained for him; no one can erase his destiny. O Nanak, attuned to the Naam, lasting peace is found; the ignorant fools die screaming. || 3 || Their minds are colored by emotional attachment to Maya; because of this emotional attachment, they do not understand. The mind of the Gurmukh is imbued with the Lord's Love, and the love of duality departs. The love of duality departs, and one merges in Truth; the treasure of Truth is overflowing. One who becomes Gurmukh, comes to understand; the Lord embellishes him with Truth. He alone merges with the Lord, whom the Lord causes to merge; nothing else can be said or done. O Nanak, without the Name, some are deluded by doubt; but others, imbued with the Name, enshrine love for the Lord. || 4 || 5 || WADAHANS, THIRD MEHL: O my mind, the world comes and goes in birth and death; only the True Name shall emancipate you in the end. When the True Lord Himself grants forgiveness, then one does not have to enter the cycle of reincarnation again. He does not have to enter the cycle of reincarnation again, and he is emancipated in the end; as Gurmukh, he obtains glorious greatness. Imbued with love for the True Lord, he is intoxicated with celestial bliss, and he remains absorbed in the Celestial Lord. The True Lord is pleasing to his mind; he enshrines the True Lord in his mind. Attuned to the Word of the Shabad, he is emancipated in the end. O Nanak, those who are attuned to the Naam, merge in the True Lord; they are not cast into the terrifying world-ocean again. || 1 || Emotional attachment to Maya is total madness; through the love of duality, one is ruined. Mother and father — all are subject to this love; in this love, they are entangled. They are entangled in this love, on account of their past actions, which no one can erase. The One who created the Universe, beholds it; no other is as great as He. The blind, self-willed manmukh is consumed by his burning rage; without the Word of the Shabad, peace does not come. O Nanak, without the Name, everyone is deluded, ruined by emotional attachment to Maya. || 2 || Seeing this world on fire, I have hurried to the Sanctuary of the Lord. I offer my prayer to the Perfect Guru: please save me, and bless me with Your glorious greatness. Preserve me in Your Sanctuary, and bless me with the glorious greatness of the Lord's Name; there is no other Giver as great as You. Those who are engaged in serving You are very fortunate; throughout the ages, they know the One Lord. You may practice celibacy, truth, austere self-discipline and rituals, but without the Guru, you shall not be emancipated. O Nanak, he alone understands the Word of the Shabad, who goes and seeks the Lord's Sanctuary. || 3 || That understanding, imparted by the Lord, wells up; there is no other understanding. Deep within, and beyond as well, You alone exist, O Lord; You Yourself impart this understanding. One whom He Himself blesses with this understanding, does not love any other. As Gurmukh, he tastes the subtle essence of the Lord. In the True Court, he is forever True; with love, he chants the True Word of the Shabad.

Within his home, he finds the home of his own inner being; the True Guru blesses him with greatness. O Nanak, those who are attuned to the Naam find the Mansion of the Lord's Presence; their understanding is true and approved. || 4 || 6 ||

WADAHANS, FOURTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My mind, my mind — the True Guru has blessed it with love. The Name of the Lord, Har, Har, Har, Har, dwells within my mind. The Name of the Lord, Har, Har, dwells within my mind; it is the Destroyer of all pain. By great good fortune, I have obtained the Blessed Vision of the Guru's Darshan; blessed, blessed is my True Guru. While standing up and sitting down, I serve the True Guru; serving Him, I have found peace and tranquility. My mind, my mind — the True Guru has blessed it with love. || 1 || I live, I live, and I blossom forth, beholding the True Guru. The Name of the Lord, He has implanted the Name of the Lord within me; chanting the Name of the Lord, Har, Har, I blossom forth. Chanting the Name of the Lord, Har, Har, the heart-lotus blossoms forth, and through the Name of the Lord, I have obtained the nine treasures. The disease of egotism has been eradicated, suffering has been eliminated, and I have entered the Lord's state of celestial Samaadhi. I have obtained the glorious greatness of Name of the Lord from the True Guru; beholding the Divine True Guru, my mind is at peace. I live, I live, and I blossom forth, beholding the True Guru. || 2 || If only someone would come, if only someone would come, and lead me to meet my Perfect True Guru. My mind and body, my mind and body — I cut my body into pieces, and I dedicate these to Him. Cutting my mind and body apart, cutting them into pieces, I offer these to the one, who recites to me the Words of the True Guru. My mind has become disillusioned and renounced the world; obtaining the Blessed Vision of the Guru's Darshan, it has found peace. O Lord, Har, Har, O Giver of Peace, please, grant Your Grace, and bless me with the dust of the feet of the True Guru. If only someone would come, if only someone would come, and lead me to meet my Perfect True Guru. || 3 || A Giver as great as the Guru, as great as the Guru — I cannot see any other. He blesses me with the gift of the Lord's Name, the gift of the Lord's Name; He is the Immaculate Lord God. Those who worship in adoration the Name of the Lord, Har, Har — their pain, doubt and fear are dispelled. Through their loving service, those very fortunate ones meet Him; their minds are attached to the Guru's Feet. Says Nanak, the Lord Himself causes us to meet the Guru; meeting the Almighty True Guru, peace is obtained. A Giver as great as the Guru, as great as the Guru — I cannot see any other. || 4 || 1 || WADAHANS, FOURTH MEHL: Without the Guru, I am — without the Guru, I am totally dishonored. The Life of the world, the Life of the world, the Great Giver has led me to meet and merge with the Guru. Meeting the True Guru, I have merged into the Naam, the Name of the Lord. I chant the Name of the Lord, Har, Har, and meditate on it. I was seeking and searching for Him, for the Lord, my best friend; I found Him within the home of my own being.

I see the One Lord, and I know the One Lord; I realize the Lord within my soul. Without the Guru, I am — without the Guru, I am totally dishonored. || 1 || Those who have found the True Guru, the True Guru — the Lord God unites them in His Union. Their feet, their feet, I adore; I fall at their feet. O Lord, Har, Har, I adore the feet of those who meditate on the True Guru, and the Almighty Lord God. You are the Great Giver, the Inner-knower, the Searcher of hearts; please, reward my faith, O Lord King. Meeting the Gursikhs, my faith is rewarded; night and day, I sing the Glorious Praises of the Lord. Those who have found the True Guru, the True Guru — the Lord God unites them in His Union. || 2 || I am a sacrifice, I am a sacrifice to the Gursikhs, my dear friends. They chant the Lord's Name, the Lord's Name; the Beloved Naam, the Name of the Lord, is my only Support. The Name of the Lord, Har, Har, is the companion of my breath of life; without it, I cannot live for an instant or a moment. The Lord, Har, Har, the Giver of peace, grants His Grace, and the Gurmukhs drink in the Ambrosial Nectar. The Lord blesses them with faith, and unites them in His Union; the Lord Himself adorns them. I am a sacrifice, I am a sacrifice to the Gursikhs, my dear friends. || 3 || The Lord Himself, the Lord Himself — He is the Immaculate Almighty Lord God. The Lord Himself, the Lord Himself, unites us with Himself; that which He does, comes to pass. Whatever is pleasing to the Lord God, that alone comes to pass; nothing else can be done. Even by all sorts of clever tricks, He cannot be obtained; all have grown weary of practicing cleverness. By Guru's Grace, servant Nanak beholds Him; without the Lord, I have no other at all. The Lord Himself, the Lord Himself — He is the Immaculate Almighty Lord God. || 4 || 2 || WADAHANS, FOURTH MEHL: The Lord, the True Guru, the Lord, the True Guru — if only I could meet the Lord, the True Guru; His Lotus Feet are so pleasing to me. The darkness of ignorance was dispelled when the Guru applied the healing ointment of spiritual wisdom to my eyes. The True Guru has applied the healing ointment of spiritual wisdom to my eyes, and the darkness of ignorance has been dispelled. Serving the True Guru, I have obtained the supreme status; I meditate on the Lord with every breath and morsel of food. Those, upon whom the Lord God has bestowed His Grace, are committed to the service of the True Guru. The Lord, the True Guru, the Lord, the True Guru — if only I could meet the Lord, the True Guru; His Lotus Feet are so pleasing to me. || 1 || My True Guru, my True Guru is my Beloved; without the Guru, I cannot survive. He gives me the Name of the Lord, the Name of the Lord, my only companion in the end. The Name of the Lord, Har, Har, is my only companion in the end; the Guru, the True Guru, has implanted the Naam within me. There, where neither your children nor your spouse shall accompany you, the Name of the Lord, Har, Har shall emancipate you. Blessed, blessed is the True Guru, the Immaculate, Almighty Lord God; meeting Him, I meditate on the Name of the Lord.

My True Guru, my True Guru is my Beloved; without the Guru, I cannot survive. || 2 || Those who have not obtained the Blessed Vision, the Blessed Vision of the Darshan of the True Guru, the Almighty Lord God — they have fruitlessly, uselessly wasted their whole lives in vain. They have wasted away their whole lives in vain; those faithless cynics die regretting and repenting. They have the jewel-treasure in their own homes, but still, they are hungry; those unlucky wretches are far away from the Lord. O Lord, please, let me not even have to look at those who do not meditate on the Name of the Lord, Har, Har, and who have not obtained the Blessed Vision, the Blessed Vision of the Darshan of the True Guru, the Almighty Lord God. || 3 || I am a song-bird, I am a meek song-bird; I offer my prayer to the Lord. If only I could meet the Guru, meet the Guru, O my Beloved; I dedicate myself to devotional worship of the True Guru. I worship the Lord, Har, Har, and the True Guru; the Lord God has granted His Grace. Without the Guru, I have no other friend. The Guru, the True Guru, is my very breath of life. Says Nanak, the Guru has implanted the Naam within me, the Name of the Lord, Har, Har, the True Name. I am a song-bird, I am a meek song-bird; I offer my prayer to the Lord. || 4 || 3 || WADAHANS, FOURTH MEHL: O Lord, grant Your Grace, grant Your Grace, and let me meet the True Guru, the Giver of peace. I go and ask, I go and ask from the True Guru, about the sermon of the Lord. I ask about the sermon of the Lord from the True Guru, who has obtained the treasure of the Naam. I bow at His Feet constantly, and pray to Him; the Guru, the True Guru, has shown me the Way. He alone is a devotee, who looks alike upon pleasure and pain; he is imbued with the Name of the Lord, Har, Har. O Lord, grant Your Grace, grant Your Grace, and let me meet the True Guru, the Giver of peace. || 1 || Listen as Gurmukh, listen as Gurmukh, to the Naam, the Name of the Lord; all egotism and sins are eradicated. Chanting the Name of the Lord, Har, Har, chanting the Name of the Lord, Har, Har, the troubles of the world vanish. Those who worship and adore the Name of the Lord, Har, Har, are rid of their suffering and sins. The True Guru has placed the sword of spiritual wisdom in my hands; I have overcome and slain the Messenger of Death. The Lord God, the Giver of peace, has granted His Grace; I am rid of pain, sin and disease. Listen as Gurmukh, listen as Gurmukh, to the Naam, the Name of the Lord; all egotism and sins are eradicated. || 2 || Chanting the Name of the Lord, Har, Har, chanting the Name of the Lord, Har, Har, is pleasing to my mind. Speaking as Gurmukh, speaking as Gurmukh, chanting and meditating, all disease is eradicated. Chanting and meditating as Gurmukh, all disease is eradicated, and the body becomes free of disease. Night and day, remain absorbed in the intuitive poise of Samaadhi; meditate on the Lord, the profound, unfathomable Lord. Whether of high or low social status, one who meditates on the Naam obtains the supreme treasure.

Chanting the Name of the Lord, Har, Har, chanting the Name of the Lord, Har, Har, is pleasing to my mind. || 3 || Grant Your Grace, grant Your Grace, Lord, and save me. I am a sinner, I am a worthless sinner, I am meek, but I am Yours, Lord. I am a worthless sinner, and I am meek, but I am Yours; I seek Your Sanctuary, O Merciful Lord. You are the Destroyer of pain, the Giver of absolute peace; I am a stone — please carry me across and save me. Meeting the True Guru, servant Nanak has obtained the subtle essence of the Lord; through the Naam, the Name of the Lord, he is saved. Grant Your Grace, grant Your Grace, Lord, and save me. || 4 || 4 ||

WADAHANS, FOURTH MEHL, GHOREES ~ THE WEDDING PROCESSION:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

This body-horse was created by the Lord. Blessed is human life, which is obtained by virtuous actions. Human life is obtained only by the most virtuous actions; this body is radiant and golden. The Gurmukh is imbued with the deep crimson color of the poppy; he is imbued with the new color of the Lord's Name, Har, Har, Har. This body is so very beautiful; it chants the Name of the Lord, and it is adorned with the Name of the Lord, Har, Har. By great good fortune, the body is obtained; the Naam, the Name of the Lord, is its companion; O servant Nanak, the Lord has created it. || 1 || I place the saddle on the body-horse, the saddle of realization of the Good Lord. Riding this horse, I cross over the treacherous world-ocean. The treacherous world-ocean is rocked by countless waves, but the Gurmukh is carried across. Embarking upon the boat of the Lord, the very fortunate ones cross over; the Guru, the Boatman, carries them across, through the Word of the Shabad. Night and day, imbued with the Lord's Love, singing the Glorious Praises of the Lord, the Lord's lover loves the Lord. Servant Nanak has attained the state of Nirvaanaa, the state of ultimate goodness, the state of the Lord. || 2 || The Guru has implanted spiritual wisdom within me, as a bridle in my mouth. He has applied the whip of the Lord's Love to my body. Applying the whip of the Lord's Love to the body, the Gurmukh conquers the mind, and wins the battle of life. He trains his untrained mind with the Word of the Shabad, and drinks in the rejuvenating essence of the Lord's Nectar. Listen with your ears to the Word, spoken by the Guru, and attune your body-horse to the Lord's Love. Servant Nanak has crossed over on the path, the treacherous path. || 3 || The body-horse was created by the Lord. Blessed, blessed is that body-horse which meditates on the Lord God. Blessed and acclaimed is that body-horse which meditates on the Lord God; it is obtained by the merits of past actions. Riding the body-horse, one crosses over the treacherous world-ocean; the Gurmukh meets the Lord, the embodiment of supreme bliss. The Lord, Har, Har, has perfectly arranged this wedding; the Saints have come together as a wedding party. Servant Nanak has obtained the Lord as his Spouse; joining together, the Saints sing the songs of joy and congratulations. || 4 || 1 || 5 || WADAHANS, FOURTH MEHL: The body is the Lord's horse, imbued with the fresh and new color. From the Guru, I ask for the Lord's spiritual wisdom.

I ask for the Lord's spiritual wisdom, and the Lord's sublime sermon; through the Name of the Lord, I have come to know His value and His state. The Creator has made my whole life fruitful; I chant the Name of the Lord. The Lord's humble servant begs for the Lord's Name, for the Lord's Praises, and for devotional worship of the Lord God. Says servant Nanak, listen, O Saints: devotional worship of the Lord, the Lord of the Universe, is good and sublime. || 1 || The golden body is adorned with the saddle of gold. It is adorned with the jewel of the Name of the Lord, Har, Har. Adorned with the jewel of the Naam, one obtains the Lord of the Universe; he meets the Lord and sings the Glorious Praises of the Lord, obtaining all sorts of comforts. He obtains the Word of the Guru's Shabad, and meditates on the Name of the Lord; by great good fortune, he assumes the color of the Lord's Love. He meets his Lord and Master, the Inner-knower, the Searcher of hearts; His body is ever-new, and His color is ever-fresh. Nanak chants and realizes the Naam; he begs for the Name of the Lord, the Lord God. || 2 || The Guru has placed the reins in the mouth of the body-horse. The mind-elephant is overpowered by the Word of the Guru's Shabad. The bride obtains the supreme status, as her mind is brought under control; she is the beloved of her Husband Lord. Deep within her inner being, she is in love with her Lord. In His home, she is so beautiful — she is the bride of her Lord God. Attuned to the Lord's Love, she is intuitively absorbed in bliss; she obtains the Lord God, Har, Har. Servant Nanak, the Lord's slave, says that only the very fortunate meditate on the Lord, Har, Har. || 3 || The body is the horse, which one rides to the Lord. Meeting the True Guru, one sings the songs of joy. Sing the songs of joy to the Lord, serve the Name of the Lord, and become the servant of His servants. Go and enter the Mansion of God's Presence, and lovingly enjoy the Lord's Love. I sing the Glorious Praises of the Lord, so pleasing to my mind; following the Guru's Teachings, I meditate on the Lord within my mind. The Lord has showered His Mercy upon servant Nanak; mounting the body-horse, he has found the Lord. || 4 || 2 || 6 ||

RAAG WADAHANS, FIFTH MEHL, CHHANT, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meeting the Guru, I have found my Beloved Lord. I have made this body and mind a sacrifice, a sacrificial offering to the Lord. Dedicating my body and mind, I have crossed over the terrifying world-ocean, and shaken off the fear of death. Drinking in the Ambrosial Nectar, I have become immortal; my comings and goings have ceased. I have found that home of celestial Samaadhi; the Name of the Lord is my only Support. Says Nanak, I enjoy peace and pleasure; I bow in reverence to the Perfect Guru. || 1 || Listen, O my friend and companion — the Guru has given the Mantra of the Shabad, the True Word of God. Meditating on this True Shabad, I sing the songs of joy, and my mind is rid of anxiety. I have found that God, who never leaves; forever and ever, He sits with me.

One who is pleasing to God receives true honor. The Lord God automatically blesses him with wealth. Says Nanak, I am a sacrifice to such a humble being. O Lord, You bless all with Your bountiful blessings. || 2 || When it pleases You, then I am satisfied and satiated. My mind is soothed and calmed, and all my thirst is quenched. My mind is soothed and calmed, the burning has ceased, and I have found all sorts of treasures. All the Sikhs and servants partake of them; I am a sacrifice to the True Guru. I have become fearless, imbued with the Love of my Lord and Master; I have shaken off the fear of death. Slave Nanak, Your humble servant, lovingly embraces Your meditation; O Lord, please be with me always. || 3 || My hopes and desires have been fulfilled, O my Lord. I am worthless, without virtue; all virtues are Yours, O Lord. All virtues are Yours, O my Lord and Master; with what mouth should I praise You? You did not consider my merits and demerits; you forgave me in an instant. I have obtained the nine treasures, congratulations are pouring in, and the unstruck melody resounds. Says Nanak, I have found my Husband Lord within my own home, and all my anxiety is forgotten. || 4 || 1 || SHALOK: Why do you listen to falsehood? It shall vanish like a gust of wind. O Nanak, those ears are acceptable, which listen to the True Master. || 1 || CHHANT: I am a sacrifice to those who listen to the Lord God with their ears. Intuitively embellished are those, who with their tongues chant the Name of the Lord, Har, Har. They are intuitively embellished with priceless virtues; they have come to save the world. God's Feet are the boat, which carries many across the terrifying world-ocean. Those who are blessed with the favor of my Lord and Master are not asked to render their account. Says Nanak, I am a sacrifice to those who listen to God with their ears. || 1 || SHALOK: With my eyes, I have seen the Light, but my immense thirst is not quenched. O Nanak, those eyes are different, which behold my Husband Lord. || 1 || CHHANT: I am a sacrifice to those who have seen the Lord God. In the True Court of the Lord, they are approved. They are approved by their Lord and Master, and acclaimed as supreme; they are attuned to the Lord's Love. They are satiated with the sublime essence of the Lord, and they merge in celestial peace; in each and every heart, they see the all-pervading Lord. They alone are the friendly Saints, and they alone are happy, who are pleasing to their Lord and Master. Says Nanak, I am forever a sacrifice to those who have seen the Lord God. || 2 || SHALOK: The body is blind, totally blind and desolate, without the Naam. O Nanak, fruitful is the life of that being, within whose heart the True Lord and Master abides. || 1 || CHHANT: I am cut into pieces as a sacrifice, to those who have seen my Lord God. His humble servants partake of the sweet Ambrosial Nectar of the Lord, Har, Har, and are satiated. The Lord seems sweet to their minds; God is merciful to them. His Ambrosial Nectar rains down upon them, and they are at peace. Pain is eliminated and doubt is dispelled from the body; meditating on the Lord of the World, their victory is celebrated.

They are rid of emotional attachment, their sins are erased, and their association with the five passions is broken off. Says Nanak, I am every bit a sacrifice to those, within whose hearts my Lord God abides. || 3 || SHALOK: Those who long for the Lord, are said to be His servants. Nanak knows this Truth, that the Lord is not separate from His Saints. || 1 || CHHANT: As water mixes and blends with water, so does one's light mix and blend with the Light. Merging with the perfect, all-powerful Creator, one comes to know his own self. Then, one is intuitively absorbed in state of absolute Samaadhi, and one speaks of the One and Only Lord. He Himself is unmanifest, and He Himself is liberated; He Himself speaks of Himself. O Nanak, doubts, fears and the limitations of the three qualities are dispelled, as one merges, like water blending with water. || 4 || 2 || WADAHANS, FIFTH MEHL: God is the all-powerful Creator, the Cause of causes. He preserves the whole world, reaching out with His hand. He is the all-powerful, safe Sanctuary, Lord and Master, Treasure of mercy, Giver of peace. I am a sacrifice to Your slaves, who recognize only the One Lord. His color and shape cannot be seen; His description is indescribable. Prays Nanak, hear my prayer, O God, Almighty Creator, Cause of causes. || 1 || These beings are Yours; You are their Creator. God is the Destroyer of pain, suffering and doubt. Eliminate my doubt, pain and suffering in an instant, and preserve me, O Lord, Merciful to the meek. You are mother, father and friend, O Lord and Master; the whole world is Your child, O Lord of the World. One who comes seeking Your Sanctuary obtains the treasure of virtue, and does not have to enter the cycle of birth and death again. Prays Nanak, I am Your slave. All beings are Yours; You are their Creator. || 2 || Meditate on the Lord, twenty-four hours a day; the fruits of the heart's desires are obtained. The heart's desires are obtained by meditating on God, and the fear of death is dispelled. I sing of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, and my hopes are fulfilled. Renouncing possessiveness, emotional attachment and all corruption, we become pleasing to the Mind of God. Prays Nanak, day and night, meditate forever on the Lord, Har, Har. || 3 || At His Door, the unstruck melody resounds. In each and every heart, the Lord, the Lord of the Universe, sings. The Lord of the Universe sings, and abides forever; He is unfathomable, profoundly deep, lofty and exalted. His virtues are infinite — none of them can be described. No one can reach Him. He Himself creates, and He Himself nurtures; all beings and creatures are fashioned by Him. Prays Nanak, peace comes from devotional worship of the Naam; at His Door, the unstruck melody resounds. || 4 || 3 ||

RAAG WADAHANS, FIRST MEHL, FIFTH HOUSE, ALAAHANEES ~ SONGS OF MOURNING:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Blessed is the Creator, the True King, who has linked the whole world to its tasks. When one's time is up, and the measure is full, this dear soul is caught, and driven off.

This dear soul is caught and driven off, when the pre-ordained Order is received; all the relatives cry out in mourning. The body and the swan-soul become separated, when one's days are past and done, O my mother. As is one's pre-ordained Destiny, so does one receive, according to one's past actions. Blessed is the Creator, the True King, who has linked the whole world to its tasks. || 1 || Meditate in remembrance on the Lord and Master, O my Siblings of Destiny; everyone has to pass this way. These false entanglements last for only a few days; then, one must surely move on to the world hereafter. He must surely move on to the world hereafter, like a guest; so why does he indulge in pride? Chant the Name of the Lord; serving Him, you shall obtain peace in His Court. In the world hereafter, no one's commands will be obeyed. According to their actions, each and every person proceeds. Meditate in remembrance on the Lord and Master, O my Siblings of Destiny; everyone has to pass this way. || 2 || Whatever pleases the Almighty Lord — that alone comes to pass; this world is an opportunity to please Him. The True Creator Lord is pervading and permeating the water, the land and the air. The True Creator Lord is invisible and infinite; His limits cannot be found. Fruitful is the coming of those, who meditate single-mindedly on Him. He destroys, and having destroyed, He creates; by His Order, He adorns us. Whatever pleases the Almighty Lord — that alone comes to pass; this world is an opportunity to please Him. || 3 || Nanak: he alone is known to weep, O Baba, who weeps in the Lord's Love. One who weeps for the sake of worldly objects, O Baba, weeps totally in vain. This weeping is totally in vain; the world forgets the Lord, and weeps for the sake of Maya. They do not distinguish between good and evil; they waste away their lives in vain. Everyone who comes here, shall have to leave; to act in egotism is false. Nanak: he alone is known to weep, O Baba, who weeps in the Lord's Love. || 4 || 1 || WADAHANS, FIRST MEHL: Come, O my companions — let us meet together and dwell upon the True Name. Let us weep over the body's separation from our Lord and Master; let us remember Him in contemplation. Let us remember our Lord and Master in contemplation, and keep a watchful eye on the Path. We shall have to go there as well. The One who created also destroys; whatever happens is by His Will. Whatever He has done, has come to pass; how can we command Him? Come, O my companions — let us meet together and dwell upon the True Name. || 1 || Death would not be called bad, O people, if one knew how to truly die. Serve your Almighty Lord and Master, and your path in the world hereafter will be easy. Take this easy path, and you shall obtain the fruits of your rewards, and receive honor in the world hereafter. Go there with your offering, and you shall merge in the True Lord; your honor shall be confirmed. You shall obtain a place in the Mansion of the Lord Master's Presence; being pleasing to Him, you shall enjoy the pleasures of His Love. Death would not be called bad, O people, if one knew how to truly die. || 2 || The death of brave heroes is blessed, if it is approved by God.

They alone are proclaimed as brave warriors in the world hereafter, who receive true honor in the Court of the Lord. They are honored in the Court of the Lord; they depart with honor, and they do not suffer pain in the world hereafter. They meditate on the One Lord, and obtain the fruits of their rewards. Serving the Lord, their fear is dispelled. Do not place yourself above others; dwell within your own mind. The Knower Himself knows everything. The death of brave heroes is blessed, if it is approved by God. || 3 || Nanak: for whom should we mourn, O Baba? This world is merely a drama. The Lord Master beholds His work, and contemplates His creative potency. He contemplates His creative potency, having established the Universe. He who created it, He alone knows. He Himself beholds it, and He Himself understands it. He Himself realizes the Hukam of His Command. The One who created these things — He alone knows. His subtle form is infinite. Nanak: for whom should we mourn, O Baba? This world is merely a drama. || 4 || 2 || WADAHANS, FIRST MEHL, DAKHANEE: The True Creator Lord is True — know this well; He is the True Sustainer. He Himself fashioned Himself; the True Lord is invisible and infinite. He brought together and then separated the two grinding stones of the earth and the sky; without the Guru, there is only pitch darkness. He created the sun and the moon; night and day, they move according to His Thought. || 1 || O True Lord and Master, You are True. O True Lord, please bless me with Your Love. || Pause || You created the Universe; You are the Giver of pleasure and pain. You created woman and man, the love of poison and emotional attachment to Maya. The four sources of creation and the power of the Word are also of Your making. You give Support to all beings. You have made the Creation as Your Throne; You are the True Judge. || 2 || You created comings and goings, but You are ever-stable, O Creator Lord. In birth and death, in coming and going, this soul is held in bondage by corruption. The evil person has forgotten the Naam; he has drowned — what can he do now? Forsaking merit, he has loaded the poisonous cargo of demerits; he is a trader of sins. || 3 || The beloved soul has received the Call, the Command of the True Creator Lord. The husband-soul has become separated from the body-bride. The Lord is the re-uniter of the separated ones. No one cares for your beauty, O beautiful bride; the Messenger of Death is bound only by the Commander's Command. He does not distinguish between young children and old people; he tears apart love and affection. || 4 || The nine doors are closed by the True Lord's Command, and the swan-soul takes flight into the skies. The body-bride is separated, and defrauded by falsehood; she is now a widow — the dead body lies in the courtyard. The widow cries out at the door, "The light of my mind has gone out, O my mother, with his death." So cry out, O soul-brides of the Husband Lord, and dwell on the Glorious Praises of the True Lord. || 5 || Her loved one is cleansed, bathed in water, and dressed in silken robes. The musicians play, and the Bani of the True Word is sung; the five relatives feel as if they too are dead, so deadened are their minds. "Separation from my beloved is like death to me!" cries the widow. "My life in this world is cursed and worthless!" But she alone is approved, who dies, while yet still alive; she lives for the sake of the Love of her Beloved. || 6 || So cry out in mourning — you who have come to mourn; this world is false and fraudulent.

I too have been defrauded, chasing after worldly entanglements; my Husband Lord has forsaken me — I act like a wife without a spouse. In each and every home, are the brides of the Husband Lord; they gaze upon their handsome Lord with love and affection. I sing the Praises of my True Husband Lord; through the Naam, the Name of my Husband Lord, I blossom forth. || 7 || Meeting with the Guru, the soul-bride's dress is transformed, and she is adorned with Truth. Come and meet with me, O brides of the Lord; let's meditate in remembrance on the Creator Lord. Through the Naam, the soul-bride becomes the Lord's favorite; she is adorned with Truth. Don't sing the songs of separation, O Nanak — reflect upon God. || 8 || 3 || WADAHANS, FIRST MEHL: The One who creates and dissolves the world — that Lord and Master alone knows His creative power. Do not search for the True Lord far away; recognize the Word of His Shabad in each and every heart. Recognize the True Word of the Shabad, and do not think that the Lord is far away; He created this creation. Meditating on the Naam, the Name of the Lord, peace is obtained; without the Naam, it is a losing game. The One who established the Universe — He alone knows the Way; what can anyone say? The One who established the world cast the net over it; accept Him as your Lord and Master. || 1 || O Baba, they have come, and now they must get up and depart; this world is only a way-station. Upon each and every head, the True Lord writes their destiny of pain and pleasure, according to their past actions. He bestows pain and pleasure, according to the deeds done; the record of these actions stays with the soul. They do those deeds which the Creator Lord causes them to do; they attempt no other actions. The Lord Himself is detached, while the world is entangled in conflict; by His Command, He emancipates it. They may put this off today, but tomorrow they are seized by death; in love with duality, they practice corruption. || 2 || The path of death is dark and dismal; the way cannot be seen. There is no water, no quilt or mattress, and no food there. There is no food there, no honor or water, no clothes or decorations. The chain is put around one's neck, and the Messenger of Death standing over his head strikes him; he cannot see the door of his home. The seeds planted on this path do not sprout; bearing the load of sin on his head, he regrets and repents. Without the True Lord, no one is his friend; reflect upon this as true. || 3 || O Baba, they alone are known to weep and wail, who meet together and weep, chanting the Praises of the Lord. Defrauded by Maya and worldly affairs, the weepers weep. They weep for the sake of worldly affairs, and they do not wash off their own filth; the world is a dream. Like the juggler, deceiving by his tricks, one is deluded by egotism, falsehood and illusion. The Lord Himself reveals the Path; He Himself is the Doer of deeds. Those who are imbued with the Naam are protected by the Perfect Guru. O Nanak, they merge in celestial bliss. || 4 || 4 || WADAHANS, FIRST MEHL: O Baba, whoever has come, will rise up and leave; this world is a false show. One's true home is obtained by serving the True One; real Truth comes by being truthful. By falsehood and greed, no place of rest is found, and no place in the world hereafter is obtained. No one invites him to come in and sit down — he is like a crow in a deserted house. Caught in birth and death, separated from God for such a long time, the whole world is wasting away. Greed, worldly entanglements and Maya deceive the world.

Death hovers over its head, and makes it cry. || 1 || Come, O Baba, and Siblings of Destiny — let's join together; take me in your arms, and bless me with your prayers. O Baba, union with the True One cannot be broken; bless me with your prayers for union with my Beloved. Bless me with your prayers, that I may worship God with devotion; for those already united with Him, what more is there to unite? Some have wandered away from the Name of God — they have lost the Path. The Word of the Guru's Shabad is the true game. Do not go on the path of Death; remain absorbed in the Shabad, the true form throughout the ages. Through good fortune, we meet such friends and relatives, who meet with the Guru, and escape the noose of Death. || 2 || O Baba, we come into the world naked, into pain and pleasure, according to the record of our account. The call of our pre-ordained destiny cannot be altered; it follows from our past actions. The True Lord sits and writes of ambrosial nectar and bitter poison; as the Lord attaches us, so are we attached. The charmer, Maya, has worked her charms, and the multi-colored thread is around everyone's neck. Through shallow intellect, the mind becomes shallow, and one eats the fly, along with the sweets. Contrary to custom, he comes into the Dark Age of Kali Yuga naked, and naked he is bound down and sent away again. || 3 || O Baba, weep and mourn if you must; the beloved soul is bound and driven off. The pre-ordained record of destiny cannot be erased; the summons has come from the Lord's Court. The messenger comes, when it pleases God, and the mourners begin to mourn. Sons, brothers, nephews and very dear friends weep and wail. Let him weep, who weeps in the Fear of God, cherishing the virtues of God — no one dies with the dead. O Nanak, throughout the ages, they are known as wise, who weep, remembering the True One. || 4 || 5 ||

WADAHANS, THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Praise God, the True Lord; He is all-powerful to do all things. The soul-bride shall never be a widow; she shall never suffer sorrow. She shall never suffer — night and day, she enjoys pleasures; that soul-bride merges in the Mansion of the Lord's Presence. She knows her Beloved, the Architect of karma, and she speaks words of ambrosial sweetness. The virtuous soul-brides dwell on the virtues of God; they keep their Husband Lord in their remembrance, and they never suffer separation from Him. So praise your True Husband Lord, who is all-powerful to do all things. || 1 || The True Lord and Master is realized through the Word of His Shabad; He blends all with Himself. That soul-bride is imbued with the Love of her Husband Lord, who banishes her self-conceit from within. Eradicating self-conceit from within, death shall not consume her again; as Gurmukh, she knows the One. The desires of the soul-bride are fulfilled; deep within, she is drenched in His Love. She meets the Great Giver, the Life of the World. Imbued with love for the Shabad, she is intoxicated with youth; she merges into the very being of her Husband Lord. The True Lord and Master is realized through the Word of His Shabad.

He blends all with Himself. || 2 || Those who have realized their Husband Lord — I go and ask those Saints about Him. Renouncing ego, I serve them; thus I meet my True Husband Lord with intuitive ease. The True Husband Lord comes to meet the soul-bride who practices Truth; she is attuned to the True Word of the Shabad. She shall never become a widow; she shall always be a happy bride. Deep within her being, she dwells in the celestial bliss of Samaadhi. Her Husband Lord is permeating and pervading everywhere; beholding Him ever-present, she enjoys His Love with intuitive ease. Those who have realized their Husband Lord — I go and ask those Saints about Him. || 3 || The separated ones also meet with their Husband Lord, if they fall at the feet of the True Guru. The True Guru is forever merciful; through the Word of His Shabad, demerits are burnt away. Burning away her demerits through the Shabad, the soul-bride eradicates her love of duality; she is attuned to the True, True Lord. Through the True Shabad, everlasting peace is obtained, and egotism and doubt are dispelled. The Immaculate Husband Lord is forever the Giver of peace; O Nanak, through the Word of His Shabad, He is met. The separated ones also meet with their Husband Lord, if they fall at the feet of the True Guru. || 4 || 1 || WADAHANS, THIRD MEHL: Listen, O brides of the Lord: serve your Husband Lord, and contemplate the Word of His Shabad. The worthless bride does not know her Husband Lord — she is deluded; forgetting her Husband Lord, she weeps and wails. She weeps, thinking of her Husband Lord, and she constantly cherishes His virtues; her Husband Lord does not die, or go away. As Gurmukh, she knows Him; through the Word of His Shabad, He is realized. Through True Love, she merges with Him. She who does not know her Husband Lord, the Architect of karma, is deluded by falsehood — she herself is false. Listen, O brides of the Lord: serve your Husband Lord, and contemplate the Word of His Shabad. || 1 || He Himself created the whole world; the world comes and goes. The love of Maya has ruined the world; people die, to be re-born, over and over again. People die to be re-born, over and over again, while their sins steadily increase; without spiritual wisdom, they are deluded. Without the Shabad, the Husband Lord is not found; the worthless, false bride wastes her life away, weeping and wailing. He is my Beloved Husband Lord, the Life of the World — for whom should I weep? They alone weep, who forget their Husband Lord. He Himself created the whole world; the world comes and goes. || 2 || That Husband Lord is True, forever True; He does not die or go away. The ignorant soul-bride wanders in delusion; in the love of duality, she sits like a widow. She sits like a widow, in the love of duality; infatuated with Maya, she suffers in pain. She grows old, and her body withers away. Whatever has come, shall all pass away; through the love of duality, all suffer in pain. They do not see the Messenger of Death; they long for Maya, and their consciousness is attached to greed. That Husband Lord is True, forever True; He does not die or go away. || 3 || Some weep and wail, separated from their Husband Lord; the blind ones do not know that their Husband is with them. By Guru's Grace, they meet their True Husband, and cherish Him always deep within. She cherishes her Husband deep within herself — He is always with her, but the self-willed manmukhs think that He is far away. This body rolls in the dust, and is totally useless; it does not realize the Presence of its Lord and Master.

O Nanak, that soul-bride is united in Union; she cherishes her Beloved Husband forever, deep within. Some weep and wail, separated from their Husband Lord; the blind ones do not know that their Husband is with them. || 4 || 2 || WADAHANS, THIRD MEHL: Those who are separated from their Beloved Husband Lord weep and wail, but my True Husband Lord is always with me. Those who know that they must depart serve the True Guru, and dwell upon the Naam, the Name of the Lord. They dwell constantly upon the Naam, and the True Guru is with them; they serve the True Guru, and so obtain peace. Through the Shabad, they kill death, and enshrine the True Lord within their hearts; they shall not have to come and go again. True is the Lord and Master, and True is His Name; His Gracious Glance brings rapture. Those who are separated from their Beloved Husband Lord weep and wail, but my True Husband Lord is always with me. || 1 || God, my Lord and Master, is the highest of all; how can I meet my Dear Beloved? When the True Guru united me, then I was naturally united with my Husband Lord, and now, I keep Him clasped to my heart. I constantly, lovingly cherish my Beloved within my heart; through the True Guru, I see my Husband Lord. The cloak of Maya's love is false; wearing it, one slips and loses his footing. That cloak is true, which is dyed in the color of the Love of my Beloved; wearing it, my thirst is quenched. God, my Lord and Master, is the highest of all; how can I meet my Dear Beloved? || 2 || I have realized my True Lord God, while the other unworthy ones have gone astray. I dwell constantly upon my Beloved Husband Lord, and contemplate the True Word of the Shabad. The bride contemplates the True Shabad, attuned to His Love; she meets with the True Guru, and finds her Beloved. Deep within, she is attuned to His Love, intoxicated with delight; her enemies and sufferings are all taken away. Surrender body and mind to your Guru, and then your mind will be happy; your thirst and pain shall be taken away. I have realized my True Lord God, while the other unworthy ones have gone astray. || 3 || The True Lord Himself created the world; without the Guru, there is only pitch darkness. He Himself unites, and causes us to unite with Him; He Himself blesses us with His Love. He Himself blesses us with His Love, and deals in celestial peace; the life of the Gurmukh is redeemed. Blessed is his coming into the world; he banishes self-conceit, and is acclaimed as true in the Court of the True Lord. The light of the jewel of spiritual wisdom shines within his heart, O Nanak, and he loves the Naam, the Name of the Lord. The True Lord Himself created the world; without the Guru, there is only pitch darkness. || 4 || 3 || WADAHANS, THIRD MEHL: This body is frail; old age is overtaking it. Those who are protected by the Guru are saved, while others die, to be reincarnated; they continue coming and going. Others die, to be reincarnated; they continue coming and going, and in the end, they depart with regret. Without the Name, there is no peace. According to one's actions here, so are the rewards received; the self-willed manmukhs lose their honor. In the City of Death, there is pitch darkness and huge clouds of dust; neither sister nor brother is there. This body is frail; old age is overtaking it. || 1 ||

The body becomes golden, when one unites with the True Guru. Doubt and Maya have been removed from within me, and I am merged in the True Name. Merged in the True Name, I sing the Glorious Praises of the Lord; meeting my Beloved, I have found peace. I am in constant bliss, day and night; egotism has been dispelled from within me. I fall at the feet of those persons who enshrine the Naam within their consciousness. The body becomes golden, when one unites with the True Guru. || 2 || We truly praise the True Lord, when the True Guru imparts understanding. Without the True Guru, they are deluded by doubt; going to the world hereafter, what face will they show? What face will they show, when they go there? They will regret and repent for their sins — their actions will bring them only pain and suffering. Those who are imbued with the Naam are dyed in the deep crimson color of the Lord's Love; they merge into the Being of their Husband Lord. I cannot conceive of any other as great as the Lord; unto whom should I go and speak? We truly praise the True Lord, when the True Guru imparts understanding. || 3 || I fall at the feet of those who praise the Truest of the True. Those humble beings are true and immaculately pure; meeting them, all filth is washed off. Meeting them, all filth is washed off; bathing in the Pool of Truth, one becomes truthful, with intuitive ease. The True Guru has given me the realization of the Naam, the Name of the immaculate, unfathomable, imperceptible Lord. Those who worship the Lord with devotion night and day are attuned to His Love; O Nanak, they are absorbed in the True Lord. I fall at the feet of those who meditate on the Truest of the True. || 4 || 4 ||

VAAR OF WADAHANS, FOURTH MEHL: TO BE SUNG IN THE TUNE OF LALAA-BEHLEEMAA:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, THIRD MEHL: The great swan-souls are imbued with the Word of the Shabad; they enshrine the True Name within their hearts. They gather Truth, remain always in Truth, and love the True Name. They are always pure and immaculate — filth does not touch them; they are blessed with the Grace of the Creator Lord. O Nanak, I am a sacrifice to those who meditate on the Lord night and day. || 1 || THIRD MEHL: I thought that he was a great swan, so I associated with him. If I had known that he was only a wretched heron from birth, I would not have touched him. || 2 || THIRD MEHL: Seeing the swans swimming, the herons wanted to do it too. But the poor herons drowned and died, and floated with their heads down and their feet up. || 3 || PAUREE: You Yourself are Yourself, all by Yourself; You Yourself created the creation. You Yourself are Yourself the Formless Lord; there is no other than You. You are the all-powerful Cause of causes; whatever You do, comes to pass. You give gifts to all beings, without their asking. Everyone proclaims, "Waaho! Waaho! Blessed, blessed is the True Guru, who has given the supreme gift of the Name of the Lord.

|| 1 || SHALOK, THIRD MEHL: The entire creation is in fear; only the Dear Lord is fearless. Serving the True Guru, the Lord comes to dwell in the mind, and then, fear can never stay there. Enemies and pain cannot come close, and no one can touch you. The Gurmukh contemplates God in the mind; whatever pleases God comes to pass. O Nanak, He Himself preserves one's honor; He alone resolves our affairs. || 1 || THIRD MEHL: Some friends are leaving, some have already left, and those remaining will eventually leave. Those who do not serve the True Guru, come and go regretting. O Nanak, those who are attuned to Truth are not separated; serving the True Guru, they merge into the Lord. || 2 || PAUREE: Meet with that True Guru, the true friend, within whose mind the virtuous Lord abides. Meet with that Beloved True Guru, who has subdued egotism from within. Blessed, blessed is that Perfect True Guru, who has given the Lord's Teachings to reform the whole world. O Saints, meditate constantly on the Name of the Lord, and cross over the terrifying, poisonous world-ocean. The Perfect Guru has taught me about the Lord; I am forever a sacrifice to the Guru. || 2 || SHALOK, THIRD MEHL: Service to the True Guru is the essence of comfort and peace. Doing so, one obtains honor here, and the door of salvation in the Court of the Lord. So perform the tasks of Truth, wear Truth, and take the Support of the True Name. Associating with Truth, obtain Truth, and love the True Name. Through the True Word of the Shabad, you shall be happy forever, and acclaimed as True in the True Court. O Nanak, he alone serves the True Guru, whom the Creator has blessed with His Glance of Grace. || 1 || THIRD MEHL: Cursed is the life, and cursed is the dwelling, of those who serve another. They abandon the Ambrosial Nectar and turn to poison; they earn poison, and poison is their only wealth. Poison is their food, and poison is their dress; they fill their mouths with morsels of poison. In this world, they earn only pain and suffering, and dying, they go to dwell in hell. The self-willed manmukhs have filthy faces; they do not know the Word of the Shabad. In sexual desire and anger they waste away. They forsake the Fear of the True Guru, and because of their stubborn-mindedness, their efforts do not succeed. In the City of Death, they are bound and beaten, and no one hears their prayers. O Nanak, they act according to their pre-ordained destiny; the Gurmukhs abide in the Naam. || 2 || PAUREE: Serve the True Guru, O Holy people; He implants the Name of the Lord, Har, Har, within. Worship the True Guru day and night; He leads us the meditate on the Lord of the Universe, the Master of the Universe. Behold the True Guru, each and every moment; He shows us the spiritual path of the Lord. Let everyone fall at the feet of the True Guru; He has dispelled the darkness of emotional attachment. Let everyone hail and praise the True Guru, who has led us to find the treasure of the Lord's devotional worship. || 3 || SHALOK, THIRD MEHL: Meeting the True Guru, hunger departs; hunger does not depart by wearing the robes of a beggar.

Afflicted with pain, he wanders from house to house, and in the world hereafter, he receives double punishment. Intuitive peace does not come to his inner being — he is not content to eat what comes his way. With his stubborn mind, he begs, and grabs, and annoys those who give. Instead of wearing these beggar's robes, it is better to be a householder, and give to others. Those who are attuned to the Word of the Shabad, acquire understanding; the others wander, deluded by doubt. They act according to their past actions; it is useless to talk to them. O Nanak, those who are pleasing to God are good; He upholds their honor. || 1 || THIRD MEHL: Serving the True Guru, one finds a lasting peace; the pains of birth and death are removed. He is not troubled by anxiety; the carefree Lord comes to dwell in the mind. Deep within, is the sacred shrine of spiritual wisdom, revealed by the True Guru. Filth is removed, and the mind becomes pure, bathing in the sacred shrine, the pool of Ambrosial Nectar. The friend meets with the True Friend, the Lord, through the love of the Shabad. Within the home of his heart, he finds the Divine Self, and his light blends with the Light. The Messenger of Death does not leave the hypocrite; he is led away in dishonor. O Nanak, those who are attuned to the Naam are saved; they are in love with the True Lord. || 2 || PAUREE: Go, and sit in the Sat Sangat, the True Congregation, where the Name of the Lord is churned. In peace and poise, contemplate the Lord's Name — don't lose the essence of the Lord. Chant the Name of the Lord, Har, Har, constantly, day and night, and you shall be accepted in the Court of the Lord. He alone finds the Perfect True Guru, on whose forehead such pre-ordained destiny is written. Let everyone bow in worship to the Guru, who speaks the sermon of the Lord. || 4 || SHALOK, THIRD MEHL: The friends who love the True Guru, meet with the Lord, the True Friend. Meeting their Beloved, they meditate on the True Lord with love and affection. Their minds are appeased by their own minds, through the incomparable Word of the Guru's Shabad. These friends are united, and will not be separated again; they have been united by the Creator Lord Himself. Some do not believe in the Blessed Vision of the Guru's Darshan; they do not contemplate the Word of the Shabad. The separated ones are in love with duality — what more separation can they suffer? Friendship with the self-willed manmukhs lasts for only a few short days. This friendship is broken in an instant; this friendship leads to corruption. They do not fear the True Lord within their hearts, and they do not love the Naam. O Nanak, why become friends with those whom the Creator Lord Himself has misled? || 1 || THIRD MEHL: Some remain constantly imbued with the Love of the One Lord; I am forever a sacrifice to them. I dedicate my body, mind and wealth to them; bowing low, I fall at their feet. Meeting them, the mind is satisfied, and one's hunger and thirst all depart. O Nanak, those who are attuned to the Naam are happy forever; they lovingly focus their awareness on the True Lord. || 2 || PAUREE: I am a sacrifice to the Guru, who recites the sermon of the Lord's Teachings.

I am forever a sacrifice to that Guru, who has led me to serve the Lord. That Beloved True Guru is always with me; wherever I may be, He will save me. Most blessed is that Guru, who imparts understanding of the Lord. O Nanak, I am a sacrifice to the Guru, who has given me the Lord's Name, and fulfilled the desires of my mind. || 5 || SHALOK, THIRD MEHL: Consumed by desire, the world is burning and dying; burning and burning, it screams. But if it meets with the cooling and soothing True Guru, it does not burn any longer. O Nanak, without the Name, and without contemplating the Word of the Shabad, no one becomes fearless. || 1 || THIRD MEHL: Wearing ceremonial robes, the fire is not quenched, and the mind is filled with anxiety. Destroying the snake's hole, the snake is not killed; it is just like doing deeds without a Guru. Serving the Giver, the True Guru, the Word of the Shabad comes to abide in the mind. The mind and body are cooled and soothed; peace ensues, and the fire of desire is quenched. The greatest comforts and lasting peace are obtained, when one eradicates selfishness from within. He alone becomes a detached Gurmukh, who lovingly focuses his awareness on the True Lord. Anxiety does not affect him at all; he is satisfied and satiated with the Name of the Lord. O Nanak, without the Naam, no one is saved; they are utterly ruined by egotism. || 2 || PAUREE: Those who meditate on the Name of the Lord, Har, Har, obtain all peace and comforts. Fruitful is the entire life of those, who feel hunger for the Name of the Lord in their minds. Those who worship and adore the Lord through the Guru's Word, forget all their pain and suffering. Those Gursikhs are good Saints, who care for nothing other than the Lord. Blessed, blessed is their Guru, whose mouth tastes the Ambrosial Fruit of the Lord. || 6 || SHALOK, THIRD MEHL: In the Dark Age of Kali Yuga, the Messenger of Death is the enemy of life, but he acts according to the Lord's Command. Those who are protected by the Guru are saved, while the self-willed manmukhs receive their punishment. The world is in bondage, under the control of the Messenger of Death; no one can hold him back. So serve the One who created Death; become Gurmukh, and no pain will touch you. O Nanak, Death serves the Gurmukhs; the True Lord abides in their minds. || 1 || THIRD MEHL: This body is filled with disease; without the Word of the Shabad, the painful disease of egotism does not depart. Meeting the True Guru, one becomes immaculately pure, and the Lord's Name comes to dwell within the mind. O Nanak, meditating on the Naam, the Name of the Peace-Giving Lord, one's pains are automatically forgotten. || 2 || PAUREE: I am forever a sacrifice to the Guru, who has taught me about God, the Life of the World. I am every bit a sacrifice to the Guru, who has spoken the Name of the Lord. I am a sacrifice to the Guru, who has totally cured me of the fatal disease of egotism. Glorious and great are the virtues of the Guru, who has eradicated evil, and instructed me in virtue.

The True Guru meets with those upon whose foreheads such blessed destiny is recorded. || 7 || SHALOK, THIRD MEHL: They alone worship the Lord, who remain dead while yet alive; the Gurmukhs always worship God. God blesses them with the treasure of devotional worship, which no one can take away. They obtain the treasure of virtue, the One True Lord, within their minds. O Nanak, the Gurmukhs remain united with God; they shall never be separated again. || 1 || THIRD MEHL: They do not serve the True Guru; how can they contemplate? They do not appreciate the value of the Shabad; the fools wander in corruption and poison. The blind and the ignorant perform all sorts of ritualistic actions; they are in love with duality. Those who take unjustified pride in themselves, are punished and humiliated by the Messenger of Death. O Nanak, who else is there to ask? God Himself is the Forgiver. || 2 || PAUREE: You, O Creator, know all things; all beings belong to You. Those who are pleasing to You, You unite with Yourself; what can the poor creatures do? You are the all-powerful Cause of causes, the True Creator Lord. Those whom You unite, O Beloved, are united with You; the Gurmukhs contemplate You. I am a sacrifice to my True Guru, who has led me to see my unseen Lord. || 8 || SHALOK, THIRD MEHL: He is the Assayer of jewels; He contemplates the jewel. The ignorant person is totally blind — he does not appreciate the value of the jewel. The Jewel is the Word of the Guru's Shabad; the Knower alone knows it. The fools take pride in themselves, and are ruined in birth and death. O Nanak, he alone obtains the jewel, who, as Gurmukh, enshrines love for it. Chant the Naam, the Name of the Lord, forever and ever — make the Name of the Lord your daily occupation. If God grants His Grace, then He is enshrined within my heart. || 1 || THIRD MEHL: They do not serve the True Guru, and they do not embrace love for the Lord's Name. Do not even think that they are alive — the Creator Lord Himself has killed them. Egotism is such a terrible disease; in the love of duality, they do their deeds. O Nanak, the self-willed manmukhs are in a living death; forgetting the Lord, they suffer in pain. || 2 || PAUREE: Let all bow in reverence, to that humble being whose heart is pure within. I am a sacrifice to that humble being whose mind is filled with the treasure of the Naam. He has a discriminating intellect; he meditates on the Name of the Lord. That True Guru is a friend to all; everyone is dear to Him. The Lord, the Supreme Soul, is pervading everywhere; reflect upon the wisdom of the Guru's Teachings. || 9 || SHALOK, THIRD MEHL: Without serving the True Guru, the soul is in the bondage of deeds done in ego. Without serving the True Guru, one finds no place of rest; he dies, and is reincarnated, and continues coming and going.

Without serving the True Guru, one's speech is vapid and insipid; the Naam, the Name of the Lord, does not abide in his mind. O Nanak, without serving the True Guru, they are bound and beaten in the City of Death; they arise and depart with blackened faces. || 1 || FIRST MEHL: Burn away those rituals which lead you to forget the Beloved Lord. O Nanak, sublime is that love, which preserves my honor with my Lord Master. || 2 || PAUREE: Serve the One Lord, the Great Giver; meditate on the One Lord. Beg from the One Lord, the Great Giver, and you shall obtain your heart's desires. But if you beg from another, then you shall be shamed and destroyed. One who serves the Lord obtains the fruits of his rewards; all of his hunger is satisfied. Nanak is a sacrifice to those, who night and day, meditate within their hearts on the Name of the Lord. || 10 || SHALOK, THIRD MEHL: He Himself is pleased with His humble devotees; my Beloved Lord attaches them to Himself. The Lord blesses His humble devotees with royalty; He fashions the true crown upon their heads. They are always at peace, and immaculately pure; they perform service for the True Guru. They are not said to be kings, who die in conflict, and then enter again the cycle of reincarnation. O Nanak, without the Name of the Lord, they wander about with their noses cut off in disgrace; they get no respect at all. || 1 || THIRD MEHL: Hearing the teachings, he does not appreciate them, as long as he is not Gurmukh, attached to the Word of the Shabad. Serving the True Guru, the Naam comes to abide in the mind, and doubts and fears run away. As he knows the True Guru, so he is transformed, and then, he lovingly focuses his consciousness on the Naam. O Nanak, through the Naam, the Name of the Lord, greatness is obtained; he shall be resplendent in the Court of the Lord hereafter. || 2 || PAUREE: The minds of the Gursikhs are filled with the love of the Lord; they come and worship the Guru. They trade lovingly in the Lord's Name, and depart after earning the profit of the Lord's Name. The faces of the Gursikhs are radiant; in the Court of the Lord, they are approved. The Guru, the True Guru, is the treasure of the Lord's Name; how very fortunate are the Sikhs who share in this treasure of virtue. I am a sacrifice to those Gursikhs who, sitting and standing, meditate on the Lord's Name. || 11 || SHALOK, THIRD MEHL: O Nanak, the Naam, the Name of the Lord, is the treasure, which the Gurmukhs obtain. The self-willed manmukhs are blind; they do not realize that it is within their own home. They die barking and crying. || 1 || THIRD MEHL: That body is golden and immaculate, which is attached to the True Name of the True Lord. The Gurmukh obtains the Pure Light of the Luminous Lord, and his doubts and fears run away. O Nanak, the Gurmukhs find lasting peace; night and day, they remain detached, while in the Love of the Lord. || 2 || PAUREE: Blessed, blessed are those Gursikhs, who, with their ears, listen to the Guru's Teachings about the Lord. The Guru, the True Guru, implants the Naam within them, and their egotism and duality are silenced. There is no friend, other than the Name of the Lord; the Lord's humble servants reflect upon this and see.

Those Gursikhs, with whom the Lord is pleased, accept the Word of the True Guru. Those Gurmukhs who meditate on the Naam are imbued with the four-fold color of the Lord's Love. || 12 || SHALOK, THIRD MEHL: The self-willed manmukh is cowardly and ugly; lacking the Name of the Lord, his nose is cut off in disgrace. Night and day, he is engrossed in worldly affairs, and even in his dreams, he finds no peace. O Nanak, if he becomes Gurmukh, then he shall be saved; otherwise, he is held in bondage, and suffers in pain. || 1 || THIRD MEHL: The Gurmukhs always look beautiful in the Court of the Lord; they practice the Word of the Guru's Shabad. There is a lasting peace and happiness deep within them; at the Court of the True Lord, they receive honor. O Nanak, the Gurmukhs are blessed with the Name of the Lord; they merge imperceptibly into the True Lord. || 2 || PAUREE: As Gurmukh, Prahlaad meditated on the Lord, and was saved. As Gurmukh, Janak lovingly centered his consciousness on the Lord's Name. As Gurmukh, Vashisht taught the Teachings of the Lord. Without the Guru, no one has found the Lord's Name, O my Siblings of Destiny. The Lord blesses the Gurmukh with devotion. || 13 || SHALOK, THIRD MEHL: One who has no faith in the True Guru, and who does not love the Word of the Shabad, shall find no peace, even though he may come and go hundreds of times. O Nanak, the Gurmukh meets the True Lord with natural ease; he is in love with the Lord. || 1 || THIRD MEHL: O mind, search for such a True Guru, by serving whom the pains of birth and death are dispelled. Doubt shall never afflict you, and your ego shall be burnt away through the Word of the Shabad. The veil of falsehood shall be torn down from within you, and Truth shall come to dwell in the mind. Peace and happiness shall fill your mind deep within, if you act according to truth and self-discipline. O Nanak, by perfect good karma, you shall meet the True Guru, and then the Dear Lord, by His Sweet Will, shall bless you with His Mercy. || 2 || PAUREE: The whole world comes under the control of one whose home is filled with the Lord, the King. He is subject to no one else's rule, and the Lord, the King, causes everyone to fall at his feet. One may run away from the courts of other men, but where can one go to escape the Lord's Kingdom? The Lord is such a King, who abides in the hearts of His devotees; He brings the others, and makes them stand before His devotees. The glorious greatness of the Lord's Name is obtained only by His Grace; how few are the Gurmukhs who meditate on Him. || 14 || SHALOK, THIRD MEHL: Without serving the True Guru, the people of the world are dead; they waste their lives away in vain. In love with duality, they suffer terrible pain; they die, and are reincarnated, and continue coming and going. They live in manure, and are reincarnated again and again. O Nanak, without the Name, the Messenger of Death punishes them; in the end, they depart regretting and repenting. || 1 || THIRD MEHL: In this world, there is one Husband Lord; all other beings are His brides.

He enjoys the hearts of all, and yet He remains detached; He is unseen; He cannot be described. The Perfect Guru reveals Him, and through the Word of His Shabad, we come to understand Him. Those who serve their Husband Lord, become like Him; their egos are burnt away by His Shabad. He has no rival, no attacker, no enemy. His rule is unchanging and eternal; He does not come or go. Night and day, His servant serves Him, singing the Glorious Praises of the True Lord. Beholding the Glorious Greatness of the True Lord, Nanak blossoms forth. || 2 || PAUREE: Those whose hearts are forever filled with the Name of the Lord, have the Name of the Lord as their Protector. The Lord's Name is my father, the Lord's Name is my mother; the Lord's Name is my helper and friend. My conversation is with the Lord's Name, and my counseling is with the Lord's Name; the Lord's Name always takes care of me. The Lord's Name is my most beloved society, the Lord's Name is my ancestry, and the Lord's Name is my family. The Guru, the Lord Incarnate, has bestowed upon servant Nanak the Name of the Lord; in this world, and in the next, the Lord ever saves me. || 15 || SHALOK, THIRD MEHL: Those who meet the True Guru, ever sing the Kirtan of the Lord's Praises. The Lord's Name naturally fills their minds, and they are absorbed in the Shabad, the Word of the True Lord. They redeem their generations, and they themselves obtain the state of liberation. The Supreme Lord God is pleased with those who fall at the Guru's Feet. Servant Nanak is the Lord's slave; by His Grace, the Lord preserves his honor. || 1 || THIRD MEHL: In egotism, one is assailed by fear; he passes his life totally troubled by fear. Egotism is such a terrible disease; he dies, to be reincarnated — he continues coming and going. Those who have such pre-ordained destiny meet with the True Guru, God Incarnate. O Nanak, by Guru's Grace, they are redeemed; their egos are burnt away through the Word of the Shabad. || 2 || PAUREE: The Lord's Name is my immortal, unfathomable, imperishable Creator Lord, the Architect of Destiny. I serve the Lord's Name, I worship the Lord's Name, and my soul is imbued with the Lord's Name. I know of no other as great as the Lord's Name; the Lord's Name shall deliver me in the end. The Generous Guru has given me the Lord's Name; blessed, blessed are the Guru's mother and father. I ever bow in humble reverence to my True Guru; meeting Him, I have come to know the Lord's Name. || 16 || SHALOK, THIRD MEHL: One who does not serve the Guru as Gurmukh, who does not love the Lord's Name, and who does not savor the taste of the Shabad, shall die, and be reborn, over and over again. The blind, self-willed manmukh does not think of the Lord; why did he even come into the world? O Nanak, that Gurmukh, upon whom the Lord casts His Glance of Grace, crosses over the world-ocean. || 1 || THIRD MEHL: Only the Guru is awake; the rest of the world is asleep in emotional attachment and desire. Those who serve the True Guru and remain wakeful, are imbued with the True Name, the treasure of virtue.

The blind, self-willed manmukhs do not think of the Lord; they are ruined through birth and death. O Nanak, the Gurmukhs meditate on the Naam, the Name of the Lord; this is their destiny, pre-ordained by the Primal Lord God. || 2 || PAUREE: The Lord's Name is my food; eating the thirty-six varieties of it, I am satisfied and satiated. The Lord's Name is my clothing; wearing it, I shall never be naked again, and my desire to wear other clothing is gone. The Lord's Name is my business, the Lord's Name is my commerce; the True Guru has blessed me with its use. I record the account of the Lord's Name, and I shall not be subject to death again. Only a few, as Gurmukh, meditate on the Lord's Name; they are blessed by the Lord, and receive their pre-ordained destiny. || 17 || SHALOK, THIRD MEHL: The world is blind and ignorant; in the love of duality, it engages in actions. But those actions which are performed in the love of duality, cause only pain to the body. By Guru's Grace, peace wells up, when one acts according to the Word of the Guru's Shabad. He acts according to the True Word of the Guru's Bani; night and day, he meditates on the Naam, the Name of the Lord. O Nanak, as the Lord Himself engages him, so is he engaged; no one has any say in this matter. || 1 || THIRD MEHL: Within the home of my own being, is the everlasting treasure of the Naam; it is a treasure house, overflowing with devotion. The True Guru is the Giver of the life of the soul; the Great Giver lives forever. Night and day, I continually sing the Kirtan of the Lord's Praise, through the Infinite Word of the Guru's Shabad. I recite continually the Guru's Shabads, which have been effective throughout the ages. This mind ever abides in peace, dealing in peace and poise. Deep within me is the Guru's Wisdom, the Lord's jewel, the Bringer of liberation. O Nanak, one who is blessed by the Lord's Glance of Grace obtains this, and is judged to be True in the Court of the Lord. || 2 || PAUREE: Blessed, blessed is that Sikh of the Guru, who goes and falls at the Feet of the True Guru. Blessed, blessed is that Sikh of the Guru, who with his mouth, utters the Name of the Lord. Blessed, blessed is that Sikh of the Guru, whose mind, upon hearing the Lord's Name, becomes blissful. Blessed, blessed is that Sikh of the Guru, who serves the True Guru, and so obtains the Lord's Name. I bow forever in deepest respect to that Sikh of the Guru, who walks in the Way of the Guru. || 18 || SHALOK, THIRD MEHL: No one has ever found the Lord through stubborn-mindedness. All have grown weary of performing such actions. Through their stubborn-mindedness, and by wearing their disguises, they are deluded; they suffer in pain from the love of duality. Riches and the supernatural spiritual powers of the Siddhas are all emotional attachments; through them, the Naam, the Name of the Lord, does not come to dwell in the mind. Serving the Guru, the mind becomes immaculately pure, and the darkness of spiritual ignorance is dispelled. The jewel of the Naam is revealed in the home of one's own being; O Nanak, one merges in celestial bliss. || 1 || THIRD MEHL:

One who does not savor the taste of the Shabad, who does not love the Naam, the Name of the Lord, and who speaks insipid words with his tongue, is ruined, again and again. O Nanak, he acts according to the karma of his past actions, which no one can erase. || 2 || PAUREE: Blessed, blessed is the True Being, my True Guru; meeting Him, I have found peace. Blessed, blessed is the True Being, my True Guru; meeting Him, I have attained the Lord's devotional worship. Blessed, blessed is the Lord's devotee, my True Guru; serving Him, I have come to enshrine love for the Name of the Lord. Blessed, blessed is the Knower of the Lord, my True Guru; He has taught me to look upon friend and foe alike. Blessed, blessed is the True Guru, my best friend; He has led me to embrace love for the Name of the Lord. || 19 || SHALOK, FIRST MEHL: The soul-bride is at home, while the Husband Lord is away; she cherishes His memory, and mourns His absence. She shall meet Him without delay, if she rids herself of duality. || 1 || FIRST MEHL: O Nanak, false is the speech of one who acts without loving the Lord. He judges things to be good, only as long as the Lord gives and he receives. || 2 || PAUREE: The Lord, who created the creatures, also protects them. I have tasted the food of Ambrosial Nectar, the True Name. I am satisfied and satiated, and my hunger is appeased. The One Lord is pervading in all, but rare are those who realize this. Servant Nanak is enraptured, in the Protection of God. || 20 || SHALOK, THIRD MEHL: All the living beings of the world behold the True Guru. One is not liberated by merely seeing Him, unless one contemplates the Word of His Shabad. The filth of ego is not removed, and he does not enshrine love for the Naam. The Lord forgives some, and unites them with Himself; they forsake their duality and sinful ways. O Nanak, some behold the Blessed Vision of the True Guru's Darshan, with love and affection; conquering their ego, they meet with the Lord. || 1 || THIRD MEHL: The foolish, blind clown does not serve the True Guru. In love with duality, he endures terrible suffering, and burning, he cries out in pain. He forgets the Guru, for the sake of mere objects, but they will not come to his rescue in the end. Through the Guru's Instructions, Nanak has found peace; the Forgiving Lord has forgiven him. || 2 || PAUREE: You Yourself, all by Yourself, are the Creator of all. If there were any other, then I would speak of another. The Lord Himself speaks, and causes us to speak; He Himself is pervading the water and the land. The Lord Himself destroys, and the Lord Himself saves. O mind, seek and remain in the Lord's Sanctuary. Other than the Lord, no one can kill or rejuvenate. O mind, do not be anxious — remain fearless. While standing, sitting, and sleeping, forever and ever, meditate on the Lord's Name; O servant Nanak, as Gurmukh, you shall attain the Lord. || 21 || 1 || SUDH ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

SORAT'H, FIRST MEHL, FIRST HOUSE, CHAU-PADAS:

Death comes to all, and all must suffer separation. Go and ask the clever people, whether they shall meet in the world hereafter. Those who forget my Lord and Master shall suffer in terrible pain. || 1 || So praise the True Lord, by whose Grace peace ever prevails. || Pause || Praise Him as great; He is, and He shall ever be. You alone are the Great Giver; mankind cannot give anything. Whatever pleases Him, comes to pass; what good does it do to cry out in protest? || 2 || Many have proclaimed their sovereignty over millions of fortresses on the earth, but they have now departed. And those, whom even the sky could not contain, had ropes put through their noses. O mind, if you only knew the torment in your future, you would not relish the sweet pleasures of the present. || 3 || O Nanak, as many as are the sins one commits, so many are the chains around his neck. If he possesses virtues, then the chains are cut away; these virtues are his brothers, his true brothers. Going to the world hereafter, those who have no Guru are not accepted; they are beaten, and expelled. || 4 || 1 || SORAT'H, FIRST MEHL, FIRST HOUSE: Make your mind the farmer, good deeds the farm, modesty the water, and your body the field. Let the Lord's Name be the seed, contentment the plow, and your humble dress the fence. Doing deeds of love, the seed shall sprout, and you shall see your home flourish. || 1 || O Baba, the wealth of Maya does not go with anyone. This Maya has bewitched the world, but only a rare few understand this. || Pause || Make your ever-decreasing life your shop, and make the Lord's Name your merchandise. Make understanding and contemplation your warehouse, and in that warehouse, store the Lord's Name. Deal with the Lord's dealers, earn your profits, and rejoice in your mind. || 2 || Let your trade be listening to scripture, and let Truth be the horses you take to sell. Gather up merits for your travelling expenses, and do not think of tomorrow in your mind. When you arrive in the land of the Formless Lord, you shall find peace in the Mansion of His Presence. || 3 || Let your service be the focusing of your consciousness, and let your occupation be the placing of faith in the Naam.

Let your work be restraint from sin; only then will people call you blessed. O Nanak, the Lord shall look upon you with His Glance of Grace, and you shall be blessed with honor four times over. || 4 || 2 || SORAT'H, FIRST MEHL, CHAU-TUKAS: The son is dear to his mother and father; he is the wise son-in-law to his father-in-law. The father is dear to his son and daughter, and the brother is very dear to his brother. By the Order of the Lord's Command, he leaves his house and goes outside, and in an instant, everything becomes alien to him. The self-willed manmukh does not remember the Name of the Lord, does not give in charity, and does not cleanse his consciousness; his body rolls in the dust. || 1 || The mind is comforted by the Comforter of the Naam. I fall at the Guru's feet — I am a sacrifice to Him; He has given me to understand the true understanding. || Pause || The mind is impressed with the false love of the world; he quarrels with the Lord's humble servant. Infatuated with Maya, night and day, he sees only the worldly path; he does not chant the Naam, and drinking poison, he dies. He is imbued and infatuated with vicious talk; the Word of the Shabad does not come into his consciousness. He is not imbued with the Lord's Love, and he is not impressed by the taste of the Name; the self-willed manmukh loses his honor. || 2 || He does not enjoy celestial peace in the Company of the Holy, and there is not even a bit of sweetness on his tongue. He calls his mind, body and wealth his own; he has no knowledge of the Court of the Lord. Closing his eyes, he walks in darkness; he cannot see the home of his own being, O Siblings of Destiny. Tied up at Death's door, he finds no place of rest; he receives the rewards of his own actions. || 3 || When the Lord casts His Glance of Grace, then I see Him with my own eyes; He is indescribable, and cannot be described. With my ears, I continually listen to the Word of the Shabad, and I praise Him; His Ambrosial Name abides within my heart. He is Fearless, Formless and absolutely without vengeance; I am absorbed in His Perfect Light. O Nanak, without the Guru, doubt is not dispelled; through the True Name, glorious greatness is obtained. || 4 || 3 || SORAT'H, FIRST MEHL, DU-TUKAS: In the realm of land, and in the realm of water, Your seat is the chamber of the four directions. Yours is the one and only form of the entire universe; Your mouth is the mint to fashion all. || 1 || O my Lord Master, Your play is so wonderful! You are pervading and permeating the water, the land and the sky; You Yourself are contained in all. || Pause || Wherever I look, there I see Your Light, but what is Your form? You have one form, but it is unseen; there is none like any other. || 2 || The beings born of eggs, born of the womb, born of the earth and born of sweat, all are created by You. I have seen one glory of Yours, that You are pervading and permeating in all. || 3 || Your Glories are so numerous, and I do not know even one of them; I am such a fool — please, give me some of them! Prays Nanak, listen, O my Lord Master: I am sinking like a stone — please, save me! || 4 || 4 || SORAT'H, FIRST MEHL: I am a wicked sinner and a great hypocrite; You are the Immaculate and Formless Lord. Tasting the Ambrosial Nectar, I am imbued with supreme bliss; O Lord and Master, I seek Your Sanctuary. || 1 || O Creator Lord, You are the honor of the dishonored. In my lap is the honor and glory of the wealth of the Name; I merge into the True Word of the Shabad. || Pause ||

You are perfect, while I am worthless and imperfect. You are profound, while I am trivial. My mind is imbued with You, day and night and morning, O Lord; my tongue chants Your Name, and my mind meditates on You. || 2 || You are True, and I am absorbed into You; through the mystery of the Shabad, I shall ultimately become True as well. Those who are imbued with the Naam day and night are pure, while those who die to be reborn are impure. || 3 || I do not see any other like the Lord; who else should I praise? No one is equal to Him. Prays Nanak, I am the slave of His slaves; by Guru's Instruction, I know Him. || 4 || 5 || SORAT'H, FIRST MEHL: He is unknowable, infinite, unapproachable and imperceptible. He is not subject to death or karma. His caste is casteless; He is unborn, self-illumined, and free of doubt and desire. || 1 || I am a sacrifice to the Truest of the True. He has no form, no color and no features; through the True Word of the Shabad, He reveals Himself. || Pause || He has no mother, father, sons or relatives; He is free of sexual desire; He has no wife. He has no ancestry; He is immaculate. He is infinite and endless; O Lord, Your Light is pervading all. || 2 || Deep within each and every heart, God is hidden; His Light is in each and every heart. The heavy doors are opened by Guru's Instructions; one becomes fearless, in the trance of deep meditation. || 3 || The Lord created all beings, and placed death over the heads of all; all the world is under His Power. Serving the True Guru, the treasure is obtained; living the Word of the Shabad, one is emancipated. || 4 || In the pure vessel, the True Name is contained; how few are those who practice true conduct. The individual soul is united with the Supreme Soul; Nanak seeks Your Sanctuary, Lord. || 5 || 6 || SORAT'H, FIRST MEHL: Like a fish without water is the faithless cynic, who dies of thirst. So shall you die, O mind, without the Lord, as your breath goes in vain. || 1 || O mind, chant the Lord's Name, and praise Him. Without the Guru, how will you obtain this juice? The Guru shall unite you with the Lord. || Pause || For the Gurmukh, meeting with the Society of the Saints is like making a pilgrimage to a sacred shrine. The benefit of bathing at the sixty-eight sacred shrines of pilgrimage is obtained by the Blessed Vision of the Guru's Darshan. || 2 || Like the Yogi without abstinence, and like penance without truth and contentment, so is the body without the Lord's Name; death will slay it, because of the sin within. || 3 || The faithless cynic does not obtain the Lord's Love; the Lord's Love is obtained only through the True Guru. One who meets with the Guru, the Giver of pleasure and pain, says Nanak, is absorbed in the Lord's Praise. || 4 || 7 || SORAT'H, FIRST MEHL: You, God, are the Giver of gifts, the Lord of perfect understanding; I am a mere beggar at Your Door. What should I beg for? Nothing remains permanent; O Lord, please, bless me with Your Beloved Name. || 1 || In each and every heart, the Lord, the Lord of the forest, is permeating and pervading. In the water, on the land, and in the sky, He is pervading but hidden; through the Word of the Guru's Shabad, He is revealed. || Pause || In this world, in the nether regions of the underworld, and in the Akaashic Ethers, the Guru, the True Guru, has shown me the Lord; He has showered me with His Mercy. He is the unborn Lord God; He is, and shall ever be.

Deep within your heart, behold Him, the Destroyer of ego. || 2 || This wretched world is caught in birth and death; in the love of duality, it has forgotten devotional worship of the Lord. Meeting the True Guru, the Guru's Teachings are obtained; the faithless cynic loses the game of life. || 3 || Breaking my bonds, the True Guru has set me free, and I shall not be cast into the womb of reincarnation again. O Nanak, the jewel of spiritual wisdom shines forth, and the Lord, the Formless Lord, dwells within my mind. || 4 || 8 || SORAT'H, FIRST MEHL: The treasure of the Name, for which you have come into the world — that Ambrosial Nectar is with the Guru. Renounce costumes, disguises and clever tricks; this fruit is not obtained by duplicity. || 1 || O my mind, remain steady, and do not wander away. By searching around on the outside, you shall only suffer great pain; the Ambrosial Nectar is found within the home of your own being. || Pause || Renounce corruption, and seek virtue; committing sins, you shall only come to regret and repent. You do not know the difference between good and evil; again and again, you sink into the mud. || 2 || Within you is the great filth of greed and falsehood; why do you bother to wash your body on the outside? Chant the Immaculate Naam, the Name of the Lord always, under Guru's Instruction; only then will your innermost being be emancipated. || 3 || Let greed and slander be far away from you, and renounce falsehood; through the True Word of the Guru's Shabad, you shall obtain the true fruit. As it pleases You, You preserve me, Dear Lord; servant Nanak sings the Praises of Your Shabad. || 4 || 9 || SORAT'H, FIRST MEHL, PANCH-PADAS: You cannot save your own home from being plundered; why do you spy on the houses of others? That Gurmukh who joins himself to the Guru's service, saves his own home, and tastes the Lord's Nectar. || 1 || O mind, you must realize what your intellect is focused on. Forgetting the Naam, the Name of the Lord, one is involved with other tastes; the unfortunate wretch shall come to regret it in the end. || Pause || When things come, he is pleased, but when they go, he weeps and wails; this pain and pleasure remains attached to him. The Lord Himself causes him to enjoy pleasure and endure pain; the Gurmukh, however, remains unaffected. || 2 || What else can be said to be above the subtle essence of the Lord? One who drinks it in is satisfied and satiated. One who is lured by Maya loses this juice; that faithless cynic is tied to his evil-mindedness. || 3 || The Lord is the life of the mind, the Master of the breath of life; the Divine Lord is contained in the body. If You so bless us, Lord, then we sing Your Praises; the mind is satisfied and fulfilled, lovingly attached to the Lord. || 4 || In the Saadh Sangat, the Company of the Holy, the subtle essence of the Lord is obtained; meeting the Guru, the fear of death departs. O Nanak, chant the Name of the Lord, as Gurmukh; you shall obtain the Lord, and realize your pre-ordained destiny. || 5 || 10 || SORAT'H, FIRST MEHL: Destiny, pre-ordained by the Lord, looms over the heads of all beings; no one is without this pre-ordained destiny. Only He Himself is beyond destiny; creating the creation by His creative power, He beholds it, and causes His Command to be followed. || 1 || O mind, chant the Name of the Lord, and be at peace.

Day and night, serve at the Guru's feet; the Lord is the Giver, and the Enjoyer. || Pause || He is within — see Him outside as well; there is no one, other than Him. As Gurmukh, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained. || 2 || Restrain your fickle mind, and keep it steady within its own home; meeting the Guru, this understanding is obtained. Seeing the unseen Lord, you shall be amazed and delighted; forgetting your pain, you shall be at peace. || 3 || Drinking in the ambrosial nectar, you shall attain the highest bliss, and dwell within the home of your own self. So sing the Praises of the Lord, the Destroyer of the fear of birth and death, and you shall not be reincarnated again. || 4 || The essence, the immaculate Lord, the Light of all — I am He and He is me — there is no difference between us. The Infinite Transcendent Lord, the Supreme Lord God — Nanak has met with Him, the Guru. || 5 || 11 ||

SORAT'H, FIRST MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When I am pleasing to Him, then I sing His Praises. Singing His Praises, I receive the fruits of my rewards. The rewards of singing His Praises are obtained when He Himself gives them. || 1 || O my mind, through the Word of the Guru's Shabad, the treasure is obtained; this is why I remain immersed in the True Name. || Pause || When I awoke within myself to the Guru's Teachings, then I renounced my fickle intellect. When the Light of the Guru's Teachings dawned, and then all darkness was dispelled. || 2 || When the mind is attached to the Guru's Feet, then the Path of Death recedes. Through the Fear of God, one attains the Fearless Lord; then, one enters the home of celestial bliss. || 3 || Prays Nanak, how rare are those who reflect and understand, the most sublime action in this world. The noblest deed is to sing the Lord's Praises, and so meet the Lord Himself. || 4 || 1 || 12 ||

SORAT'H, THIRD MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

All of Your servants, who relish the Word of Your Shabad, serve You. By Guru's Grace, they become pure, eradicating self-conceit from within. Night and day, they continually sing the Glorious Praises of the True Lord; they are adorned with the Word of the Guru's Shabad. || 1 || O my Lord and Master, I am Your child; I seek Your Sanctuary. You are the One and Only Lord, the Truest of the True; You Yourself are the Destroyer of ego. || Pause || Those who remain wakeful obtain God; through the Word of the Shabad, they conquer their ego. Immersed in family life, the Lord's humble servant ever remains detached; he reflects upon the essence of spiritual wisdom. Serving the True Guru, he finds eternal peace, and he keeps the Lord enshrined in his heart. || 2 || This mind wanders in the ten directions; it is consumed by the love of duality.

The foolish self-willed manmukh does not remember the Lord's Name; he wastes away his life in vain. But when he meets the True Guru, then he obtains the Name; he sheds egotism and emotional attachment. || 3 || The Lord's humble servants are True — they practice Truth, and reflect upon the Word of the Guru's Shabad. The True Lord God unites them with Himself, and they keep the True Lord enshrined in their hearts. O Nanak, through the Name, I have obtained salvation and understanding; this alone is my wealth. || 4 || 1 || SORAT'H, THIRD MEHL: The True Lord has blessed His devotees with the treasure of devotional worship, and the wealth of the Lord's Name. The wealth of the Naam, shall never be exhausted; no one can estimate its worth. With the wealth of the Naam, their faces are radiant, and they attain the True Lord. || 1 || O my mind, through the Word of the Guru's Shabad, the Lord is found. Without the Shabad, the world wanders around, and receives its punishment in the Court of the Lord. || Pause || Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism. They plunder the Nectar, but the self-willed manmukh does not realize it; no one hears his complaint. The world is blind, and its dealings are blind as well; without the Guru, there is only pitch darkness. || 2 || Indulging in egotism and possessiveness, they are ruined; when they depart, nothing goes along with them. But one who becomes Gurmukh meditates on the Naam, and ever contemplates the Lord's Name. Through the True Word of Gurbani, he sings the Glorious Praises of the Lord; blessed with the Lord's Glance of Grace, he is enraptured. || 3 || The spiritual wisdom of the True Guru is a steady light within the heart. The Lord's decree is over the heads of even kings. Night and day, the Lord's devotees worship Him; night and day, they gather in the true profit of the Lord's Name. O Nanak, through the Lord's Name, one is emancipated; attuned to the Shabad, he finds the Lord. || 4 || 2 || SORAT'H, THIRD MEHL: If one becomes the slave of the Lord's slaves, then he finds the Lord, and eradicates ego from within. The Lord of bliss is his object of devotion; night and day, he sings the Glorious Praises of the Lord. Attuned to the Word of the Shabad, the Lord's devotees remain ever as one, absorbed in the Lord. || 1 || O Dear Lord, Your Glance of Grace is True. Show mercy to Your slave, O Beloved Lord, and preserve my honor. || Pause || Continually praising the Word of the Shabad, I live; under Guru's Instruction, my fear has been dispelled. My True Lord God is so beautiful! Serving the Guru, my consciousness is focused on Him. One who chants the True Word of the Shabad, and the Truest of the True, the Word of His Bani, remains wakeful, day and night. || 2 || He is so very deep and profound, the Giver of eternal peace; no one can find His limit. Serving the Perfect Guru, one becomes carefree, enshrining the Lord within the mind. The mind and body become immaculately pure, and a lasting peace fills the heart; doubt is eradicated from within. || 3 || The Way of the Lord is always such a difficult path; only a few find it, contemplating the Guru. Imbued with the Lord's Love, and intoxicated with the Shabad, he renounces ego and corruption. O Nanak, imbued with the Naam, and the Love of the One Lord, he is embellished with the Word of the Shabad.

|| 4 || 3 || SORAT'H, THIRD MEHL: Dear Beloved Lord, I praise You continually, as long as there is the breath within my body. If I were to forget You, for a moment, even for an instant, O Lord Master, it would be like fifty years for me. I was always such a fool and an idiot, O Siblings of Destiny, but now, through the Word of the Guru's Shabad, my mind is enlightened. || 1 || Dear Lord, You Yourself bestow understanding. Dear Lord, I am forever a sacrifice to You; I am dedicated and devoted to Your Name. || Pause || I have died in the Word of the Shabad, and through the Shabad, I am dead while yet alive, O Siblings of Destiny; through the Shabad, I have been liberated. Through the Shabad, my mind and body have been purified, and the Lord has come to dwell within my mind. The Guru is the Giver of the Shabad; my mind is imbued with it, and I remain absorbed in the Lord. || 2 || Those who do not know the Shabad are blind and deaf; why did they even bother to come into the world? They do not obtain the subtle essence of the Lord's elixir; they waste away their lives, and are reincarnated over and over again. The blind, idiotic, self-willed manmukhs are like maggots in manure, and in manure they rot away. || 3 || The Lord Himself creates us, watches over us, and places us on the Path, O Siblings of Destiny; there is no one other than Him. No one can erase that which is pre-ordained, O Siblings of Destiny; whatever the Creator wills, comes to pass. O Nanak, the Naam, the Name of the Lord, abides deep within the mind; O Siblings of Destiny, there is no other at all. || 4 || 4 || SORAT'H, THIRD MEHL: The Gurmukhs practice devotional worship, and become pleasing to God; night and day, they chant the Naam, the Name of the Lord. You Yourself protect and take care of Your devotees, who are pleasing to Your Mind. You are the Giver of virtue, realized through the Word of Your Shabad. Uttering Your Glories, we merge with You, O Glorious Lord. || 1 || O my mind, remember always the Dear Lord. At the very last moment, He alone shall be your best friend; He shall always stand by you. || Pause || The gathering of the wicked enemies shall always practice falsehood; they do not contemplate understanding. Who can obtain fruit from the slander of evil enemies? Remember that Harnaakhash was torn apart by the Lord's claws. Prahlaad, the Lord's humble servant, constantly sang the Glorious Praises of the Lord, and the Dear Lord saved him. || 2 || The self-willed manmukhs see themselves as being very virtuous; they have absolutely no understanding at all. They indulge in slander of the humble spiritual people; they waste their lives away, and then they have to depart. They never think of the Lord's Name, and in the end, they depart, regretting and repenting. || 3 || The Lord makes the lives of His devotees fruitful; He Himself links them to the Guru's service. Imbued with the Word of the Shabad, and intoxicated with celestial bliss, night and day, they sing the Glorious Praises of the Lord. Slave Nanak utters this prayer: O Lord, please, let me fall at their feet. || 4 || 5 || SORAT'H, THIRD MEHL: He alone is a Sikh, a friend, a relative and a sibling, who walks in the Way of the Guru's Will. One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished. Without the True Guru, peace is never obtained, O Siblings of Destiny; again and again, he regrets and repents. || 1 || The Lord's slaves are happy, O Siblings of Destiny.

The sins and sorrows of countless lifetimes are eradicated; the Lord Himself unites them in His Union. || Pause || All of these relatives are like chains upon the soul, O Siblings of Destiny; the world is deluded by doubt. Without the Guru, the chains cannot be broken; the Gurmukhs find the door of salvation. One who performs rituals without realizing the Word of the Guru's Shabad, shall die and be reborn, again and again. || 2 || The world is entangled in egotism and possessiveness, O Siblings of Destiny, but no one belongs to anyone else. The Gurmukhs attain the Mansion of the Lord's Presence, singing the Glories of the Lord; they dwell in the home of their own inner being. One who understands here, realizes himself; the Lord God belongs to him. || 3 || The True Guru is forever merciful, O Siblings of Destiny; without good destiny, what can anyone obtain? He looks alike upon all with His Glance of Grace, but people receive the fruits of their rewards according to their love for the Lord. O Nanak, when the Naam, the Name of the Lord, comes to dwell within the mind, then self-conceit is eradicated from within. || 4 || 6 || SORAT'H, THIRD MEHL, CHAU-TUKAS: True devotional worship is obtained only through the True Guru, when the True Word of His Bani is in the heart. Serving the True Guru, eternal peace is obtained; egotism is obliterated through the Word of the Shabad. Without the Guru, there is no true devotion; otherwise, people wander around, deluded by ignorance. The self-willed manmukhs wander around, suffering in constant pain; they drown and die, even without water. || 1 || O Siblings of Destiny, remain forever in the Lord's Sanctuary, under His Protection. Bestowing His Glance of Grace, He preserves our honor, and blesses us with the glory of the Lord's Name. || Pause || Through the Perfect Guru, one comes to understand himself, contemplating the True Word of the Shabad. The Lord, the Life of the world, ever abides in his heart, and he renounces sexual desire, anger and egotism. The Lord is ever-present, permeating and pervading all places; the Name of the Infinite Lord is enshrined within the heart. Throughout the ages, through the Word of His Bani, His Shabad is realized, and the Name becomes so sweet and beloved to the mind. || 2 || Serving the Guru, one realizes the Naam, the Name of the Lord; fruitful is his life, and his coming into the world. Tasting the sublime elixir of the Lord, his mind is satisfied and satiated forever; singing the Glories of the Glorious Lord, he is fulfilled and satisfied. The lotus of his heart blossoms forth, he is ever imbued with the Lord's Love, and the unstruck melody of the Shabad resounds within him. His body and mind become immaculately pure; his speech becomes immaculate as well, and he merges in the Truest of the True. || 3 || No one knows the state of the Lord's Name; through the Guru's Teachings, it comes to abide in the heart. One who becomes Gurmukh, understands the Path; his tongue savors the sublime essence of the Lord's Nectar. Meditation, austere self-discipline and self-restraint are all obtained from the Guru; the Naam, the Name of the Lord, comes to abide within the heart. O Nanak, those humble beings who praise the Naam are beautiful; they are honored in the Court of the True Lord. || 4 || 7 || SORAT'H, THIRD MEHL, DU-TUKAS: Meeting the True Guru, one turns away from the world, O Siblings of Destiny; when he remains dead while yet alive, he obtains true understanding. He alone is the Guru, and he alone is a Sikh, O Siblings of Destiny, whose light merges in the Light. || 1 || O my mind, be lovingly attuned to the Name of the Lord, Har, Har. Chanting the Name of the Lord, it seems so sweet to the mind, O Siblings of Destiny; the Gurmukhs obtain a place in the Court of the Lord. || Pause ||

Without the Guru, love for the Lord does not well up, O Siblings of Destiny; the self-willed manmukhs are engrossed in the love of duality. Actions performed by the manmukh are like the threshing of the chaff — they obtain nothing for their efforts. || 2 || Meeting the Guru, the Naam comes to permeate the mind, O Siblings of Destiny, with true love and affection. He always sings the Glorious Praises of the Lord, O Siblings of Destiny, with infinite love for the Guru. || 3 || How blessed and approved is his coming into the world, O Siblings of Destiny, who focuses his mind on serving the Guru. O Nanak, the Name of the Lord is obtained, O Siblings of Destiny, through the Word of the Guru's Shabad, and we merge with the Lord. || 4 || 8 || SORAT'H, THIRD MEHL, FIRST HOUSE: The three worlds are entangled in the three qualities, O Siblings of Destiny; the Guru imparts understanding. Attached to the Lord's Name, one is emancipated, O Siblings of Destiny; go and ask the wise ones about this. || 1 || O mind, renounce the three qualities, and focus your consciousness on the fourth state. The Dear Lord abides in the mind, O Siblings of Destiny; ever sing the Glorious Praises of the Lord. || Pause || From the Naam, everyone originated, O Siblings of Destiny; forgetting the Naam, they die away. The ignorant world is blind, O Siblings of Destiny; those who sleep are plundered. || 2 || Those Gurmukhs who remain awake are saved, O Siblings of Destiny; they cross over the terrifying world-ocean. In this world, the Name of the Lord is the true profit, O Siblings of Destiny; keep it enshrined within your heart. || 3 || In the Guru's Sanctuary, O Siblings of Destiny, you shall be saved; be lovingly attuned to the Lord's Name. O Nanak, the Name of the Lord is the boat, and the Name is the raft, O Siblings of Destiny; setting out on it, the Lord's humble servant crosses over the world-ocean. || 4 || 9 || SORAT'H, THIRD MEHL, FIRST HOUSE: The True Guru is the ocean of peace in the world; there is no other place of rest and peace. The world is afflicted with the painful disease of egotism; dying, only to be reborn, it cries out in pain. || 1 || O mind, serve the True Guru, and obtain peace. If you serve the True Guru, you shall find peace; otherwise, you shall depart, after wasting away your life in vain. || Pause || Led around by the three qualities, he does many deeds, but he does not come to taste and savor the subtle essence of the Lord. He says his evening prayers, and makes offerings of water, and recites his morning prayers, but without true understanding, he still suffers in pain. || 2 || One who serves the True Guru is very fortunate; as the Lord so wills, he meets with the Guru. Drinking in the sublime essence of the Lord, His humble servants remain ever satisfied; they eradicate self-conceit from within themselves. || 3 || This world is blind, and all act blindly; without the Guru, no one finds the Path. O Nanak, meeting with the True Guru, one sees with his eyes, and finds the True Lord within the home of his own being. || 4 || 10 || SORAT'H, THIRD MEHL: Without serving the True Guru, he suffers in terrible pain, and throughout the four ages, he wanders aimlessly. I am poor and meek, and throughout the ages, You are the Great Giver — please, grant me the understanding of the Shabad. || 1 || O Dear Beloved Lord, please show mercy to me. Unite me in the Union of the True Guru, the Great Giver, and give me the support of the Lord's Name. || Pause || Conquering my desires and duality, I have merged in celestial peace, and I have found the Naam, the Name of the Infinite Lord. I have tasted the sublime essence of the Lord, and my soul has become immaculately pure; the Lord is the Destroyer of sins.

|| 2 || Dying in the Word of the Shabad, you shall live forever, and you shall never die again. The Ambrosial Nectar of the Naam is ever-sweet to the mind; but how few are those who obtain the Shabad. || 3 || The Great Giver keeps His Gifts in His Hand; He gives them to those with whom He is pleased. O Nanak, imbued with the Naam, they find peace, and in the Court of the Lord, they are exalted. || 4 || 11 || SORAT'H, THIRD MEHL: Serving the True Guru, the divine melody wells up within, and one is blessed with wisdom and salvation. The True Name of the Lord comes to abide in the mind, and through the Name, one merges in the Name. || 1 || Without the True Guru, the whole world is insane. The blind, self-willed manmukhs do not realize the Word of the Shabad; they are deluded by false doubts. || Pause || The three-faced Maya had led them astray in doubt, and they are snared by the noose of egotism. Birth and death hang over their heads, and being reborn from the womb, they suffer in pain. || 2 || The three qualities permeate the whole world; acting in ego, it loses its honor. But one who becomes Gurmukh comes to realize the fourth state of celestial bliss; he finds peace through the Name of the Lord. || 3 || The three qualities are all Yours, O Lord; You Yourself created them. Whatever You do, comes to pass. O Nanak, through the Lord's Name, one is emancipated; through the Shabad, he is rid of egotism. || 4 || 12 ||

SORAT'H, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My Beloved Lord Himself pervades and permeates all; He Himself is, all by Himself. My Beloved Himself is the trader in this world; He Himself is the true banker. My Beloved Himself is the trade and the trader; He Himself is the true credit. || 1 || O mind, meditate on the Lord, Har, Har, and praise His Name. By Guru's Grace, the Beloved, Ambrosial, unapproachable and unfathomable Lord is obtained. || Pause || The Beloved Himself sees and hears everything; He Himself speaks through the mouths of all beings. The Beloved Himself leads us into the wilderness, and He Himself shows us the Way. The Beloved Himself is Himself all-in-all; He Himself is carefree. || 2 || The Beloved Himself, all by Himself, created everything; He Himself links all to their tasks. The Beloved Himself creates the Creation, and He Himself destroys it. He Himself is the wharf, and He Himself is the ferryman, who ferries us across. || 3 || The Beloved Himself is the ocean, and the boat; He Himself is the Guru, the boatman who steers it. The Beloved Himself sets sail and crosses over; He, the King, beholds His wondrous play. The Beloved Himself is the Merciful Master; O servant Nanak, He forgives and blends with Himself. || 4 || 1 || SORAT'H, FOURTH MEHL: He Himself is born of the egg, from the womb, from sweat and from the earth; He Himself is the continents and all the worlds. He Himself is the thread, and He Himself is the many beads; through His Almighty Power, He has strung the worlds.

He holds the thread, and when He withdraws the thread, the beads scatter into heaps. || 1 || O my mind, there is no other than the Lord for me. The treasure of the Beloved Naam is within the True Guru; in His Mercy, he pours the Ambrosial Nectar into my mouth. || Pause || The Beloved Himself is in all the oceans and lands; whatever God does, comes to pass. The Beloved brings nourishment to all; there is no other than Him. The Beloved Himself plays, and whatever He Himself does, comes to pass. || 2 || The Beloved Himself, all by Himself, is immaculate and pure; He Himself is immaculate and pure. The Beloved Himself determines the value of all; whatever He does comes to pass. The Beloved Himself is unseen — He cannot be seen; He Himself causes us to see. || 3 || The Beloved Himself is deep and profound and unfathomable; there is no other as great as He. The Beloved Himself enjoys every heart; He is contained within every woman and man. O Nanak, the Beloved is pervading everywhere, but He is hidden; through the Guru, He is revealed. || 4 || 2 || SORAT'H, FOURTH MEHL: He Himself, the Beloved, is Himself all-in-all; He Himself establishes and disestablishes. The Beloved Himself beholds, and rejoices; God Himself works wonders, and beholds them. The Beloved Himself is contained in all the woods and meadows; as Gurmukh, He reveals Himself. || 1 || Meditate, O mind, on the Lord, Har, Har; through the sublime essence of Lord's Name, you shall be satisfied. The Ambrosial Nectar of the Naam, is the sweetest juice; through the Word of the Guru's Shabad, its taste is revealed. || Pause || The Beloved is Himself the place of pilgrimage and the raft; God Himself ferries Himself across. The Beloved Himself casts the net over all the world; the Lord Himself is the fish. The Beloved Himself is infallible; He makes no mistakes. There is no other like Him to be seen. || 2 || The Beloved Himself is the Yogi's horn, and the sound current of the Naad; He Himself plays the tune. The Beloved Himself is the Yogi, the Primal Being; He Himself practices intense meditation. He Himself is the True Guru, and He Himself is the disciple; God Himself imparts the Teachings. || 3 || The Beloved Himself inspires us to chant His Name, and He Himself practices meditation. The Beloved Himself is the Ambrosial Nectar; He Himself is the juice of it. The Beloved Himself praises Himself; servant Nanak is satisfied, with the sublime essence of the Lord. || 4 || 3 || SORAT'H, FOURTH MEHL: God Himself is the balance scale, He Himself is the weigher, and He Himself weighs with the weights. He Himself is the banker, He Himself is the trader, and He Himself makes the trades. The Beloved Himself fashioned the world, and He Himself counter-balances it with a gram. || 1 || My mind meditates on the Lord, Har, Har, and finds peace. The Name of the Beloved Lord, Har, Har, is a treasure; the Perfect Guru has made it seem sweet to me. || Pause || The Beloved Himself is the earth, and He Himself is the water; He Himself acts, and causes others to act. The Beloved Himself issues His Commands, and keeps the water and the land bound down.

The Beloved Himself instills the Fear of God; He binds the tiger and the goat together. || 2 || The Beloved Lord Himself is the firewood, and He Himself keeps the fire within the wood. The Beloved Lord Himself, all by Himself, permeates them, and because of the Fear of God, the fire cannot burn the wood. The Beloved Himself kills and revives; all draw the breath of life, given by Him. || 3 || The Beloved Himself is power and presence; He Himself engages us in our work. As the Beloved makes me walk, I walk, as it pleases my Lord God. The Beloved Himself is the musician, and the musical instrument; servant Nanak vibrates His vibration. || 4 || 4 || SORAT'H, FOURTH MEHL: The Beloved Himself created the Universe; He made the light of the sun and the moon. The Beloved Himself is the power of the powerless; He Himself is the honor of the dishonored. The Beloved Himself grants His Grace and protects us; He Himself is wise and all-knowing. || 1 || O my mind, chant the Name of the Lord, and receive His Insignia. Join the Sat Sangat, the True Congregation, and meditate on the Lord, Har, Har; you shall not have to come and go in reincarnation again. || Pause || The Beloved Himself pervades His Glorious Praises, and He Himself approves them. The Beloved Himself grants His forgiveness, and He Himself bestows the Insignia of Truth. The Beloved Himself obeys His Will, and He Himself issues His Command. || 2 || The Beloved Himself is the treasure of devotion; He Himself gives His gifts. The Beloved Himself commits some to His service, and He Himself blesses them with honor. The Beloved Himself is absorbed in Samaadhi; He Himself is the treasure of excellence. || 3 || The Beloved Himself is the greatest; He Himself is supreme. The Beloved Himself appraises the value; He Himself is the scale, and the weights. The Beloved Himself is unweighable — He weighs Himself; servant Nanak is forever a sacrifice to Him. || 4 || 5 || SORAT'H, FOURTH MEHL: The Beloved Himself commits some to His service; He Himself blesses them with the joy of devotional worship. The Beloved Himself causes us to sing His Glorious Praises; He Himself is absorbed in the Word of His Shabad. He Himself is the pen, and He Himself is the scribe; He Himself inscribes His inscription. || 1 || O my mind, joyfully chant the Name of the Lord. Those very fortunate ones are in ecstasy night and day; through the Perfect Guru, they obtain the profit of the Lord's Name. || Pause || The Beloved Himself is the milk-maid and Krishna; He Himself herds the cows in the woods. The Beloved Himself is the blue-skinned, handsome one; He Himself plays on His flute. The Beloved Himself took the form of a child, and destroyed Kuwalia-peer, the mad elephant. || 2 || The Beloved Himself sets the stage; He performs the plays, and He Himself watches them. The Beloved Himself assumed the form of the child, and killed the demons Chandoor, Kansa and Kaysee. The Beloved Himself, by Himself, is the embodiment of power; He shatters the power of the fools and idiots. || 3 || The Beloved Himself created the whole world.

In His hands He holds the power of the ages. The Beloved Himself puts the chains around their necks; as God pulls them, must they go. Whoever harbors pride shall be destroyed, O Beloved; meditating on the Lord, Nanak is absorbed in devotional worship. || 4 || 6 || SORAT'H, FOURTH MEHL, DU-TUKAS: Separated from the Lord for countless lifetimes, the self-willed manmukh suffers in pain, engaged in acts of egotism. Beholding the Holy Saint, I found God; O Lord of the Universe, I seek Your Sanctuary. || 1 || The Love of God is very dear to me. When I joined the Sat Sangat, the Company of the Holy People, the Lord, the embodiment of peace, came into my heart. || Pause || You dwell, hidden, within my heart day and night, Lord; but the poor fools do not understand Your Love. Meeting with the Almighty True Guru, God was revealed to me; I sing His Glorious Praises, and reflect upon His Glories. || 2 || As Gurmukh, I have become enlightened; peace has come, and evil-mindedness has been dispelled from my mind. Understanding the relationship of the individual soul with God, I have found peace, in Your Sat Sangat, Your True Congregation, O Lord. || 3 || Those who are blessed by Your Kind Mercy, meet the Almighty Lord, and find the Guru. Nanak has found the immeasurable, celestial peace; night and day, he remains awake to the Lord, the Master of the Forest of the Universe. || 4 || 7 || SORAT'H, FOURTH MEHL: The inner depths of my mind are pierced by love for the Lord; I cannot live without the Lord. Just as the fish dies without water, I die without the Lord's Name. || 1 || O my God, please bless me with the water of Your Name. I beg for Your Name, deep within myself, day and night; through the Name, I find peace. || Pause || The song-bird cries out for lack of water — without water, its thirst cannot be quenched. The Gurmukh obtains the water of celestial bliss, and is rejuvenated, blossoming forth through the blessed Love of the Lord. || 2 || The self-willed manmukhs are hungry, wandering around in the ten directions; without the Name, they suffer in pain. They are born, only to die, and enter into reincarnation again; in the Court of the Lord, they are punished. || 3 || But if the Lord shows His Mercy, then one comes to sing His Glorious Praises; deep within the nucleus of his own self, he finds the sublime essence of the Lord's elixir. The Lord has become Merciful to meek Nanak, and through the Word of the Shabad, his desires are quenched. || 4 || 8 || SORAT'H, FOURTH MEHL, PANCH-PADAS: If one eats the uneatable, then he becomes a Siddha, a being of perfect spirituality; through this perfection, he obtains wisdom. When the arrow of the Lord's Love pierces his body, then his doubt is eradicated. || 1 || O my Lord of the Universe, please bless Your humble servant with glory. Under Guru's Instructions, enlighten me with the Lord's Name, that I may dwell forever in Your Sanctuary. || Pause || This whole world is engrossed in coming and going; O my foolish and ignorant mind, be mindful of the Lord. O Dear Lord, please, take pity upon me, and unite me with the Guru, that I may merge in the Lord's Name. || 2 || Only one who has it knows God; he alone has it, to whom God has given it — so very beautiful, unapproachable and unfathomable. Through the Perfect Guru, the unknowable is known. || 3 || Only one who tastes it knows it, like the mute, who tastes the sweet candy, but cannot speak of it.

The jewel is concealed, but it is not concealed, even though one may try to conceal it. || 4 || Everything is Yours, O Inner-knower, Searcher of hearts; You are the Lord God of all. He alone receives the gift, unto whom You give it; O servant Nanak, there is no one else. || 5 || 9 ||

SORAT'H, FIFTH MEHL, FIRST HOUSE, TI-TUKAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Who should I ask? Who should I worship? All were created by Him. Whoever appears to be the greatest of the great, shall ultimately be mixed with the dust. The Fearless, Formless Lord, the Destroyer of Fear bestows all comforts, and the nine treasures. || 1 || O Dear Lord, Your gifts alone satisfy me. Why should I praise the poor helpless man? Why should I feel subservient to him? || Pause || All things come to one who meditates on the Lord; the Lord satisfies his hunger. The Lord, the Giver of peace, bestows such wealth, that it can never be exhausted. I am in ecstasy, absorbed in celestial peace; the True Guru has united me in His Union. || 2 || O mind, chant the Naam, the Name of the Lord; worship the Naam, night and day, and recite the Naam. Listen to the Teachings of the Holy Saints, and all fear of death will be dispelled. Those blessed by God's Grace are attached to the Word of the Guru's Bani. || 3 || Who can estimate Your worth, God? You are kind and compassionate to all beings. Everything which You do, prevails; I am just a poor child — what can I do? Protect and preserve Your servant Nanak; be kind to him, like a father to his son. || 4 || 1 || SORAT'H, FIFTH MEHL, FIRST HOUSE, CHAU-TUKAS: Praise the Guru, and the Lord of the Universe, O Siblings of Destiny; enshrine Him in your mind, body and heart. Let the True Lord and Master abide in your mind, O Siblings of Destiny; this is the most excellent way of life. Those bodies, in which the Name of the Lord does not well up, O Siblings of Destiny — those bodies are reduced to ashes. I am a sacrifice to the Saadh Sangat, the Company of the Holy, O Siblings of Destiny; they take the Support of the One and Only Lord. || 1 || So worship and adore that True Lord, O Siblings of Destiny; He alone does everything. The Perfect Guru has taught me, O Siblings of Destiny, that without Him, there is no other at all. || Pause || Without the Naam, the Name of the Lord, they putrefy and die, O Siblings of Destiny; their numbers cannot be counted. Without Truth, purity cannot be achieved, O Siblings of Destiny; the Lord is true and unfathomable. Coming and going do not end, O Siblings of Destiny; pride in worldly valuables is false. The Gurmukh saves millions of people, O Siblings of Destiny, blessing them with even a particle of the Name. || 2 || I have searched through the Simritees and the Shaastras, O Siblings of Destiny — without the True Guru, doubt does not depart. They are so tired of performing their many deeds, O Siblings of Destiny, but they fall into bondage again and again. I have searched in the four directions, O Siblings of Destiny, but without the True Guru, there is no place at all.

By great good fortune, I found the Guru, O Siblings of Destiny, and I meditate on the Name of the Lord, Har, Har. || 3 || The Truth is forever pure, O Siblings of Destiny; those who are true are pure. When the Lord bestows His Glance of Grace, O Siblings of Destiny, then one obtains Him. Among millions, O Siblings of Destiny, hardly one humble servant of the Lord is found. Nanak is imbued with the True Name, O Siblings of Destiny; hearing it, the mind and body become immaculately pure. || 4 || 2 || SORAT'H, FIFTH MEHL, DU-TUKAS: As long as this person believes in love and hate, it is difficult for him to meet the Lord. As long as he discriminates between himself and others, he will distance himself from the Lord. || 1 || O Lord, grant me such understanding, that I might serve the Holy Saints, and seek the protection of their feet, and not forget them, for a moment, even an instant. || Pause || O foolish, thoughtless and fickle mind, such understanding did not come into your heart. Renouncing the Lord of Life, you have become engrossed in other things, and you are involved with your enemies. || 2 || Sorrow does not afflict one who does not harbor self-conceit; in the Saadh Sangat, the Company of the Holy, I have attained this understanding. Know that the babbling of the faithless cynic is like wind passing by. || 3 || This mind is inundated by millions of sins — what can I say? Nanak, Your humble servant has come to Your Sanctuary, God; please, erase all his accounts. || 4 || 3 || SORAT'H, FIFTH MEHL: Children, spouses, men and women in one's household, are all bound by Maya. At the very last moment, none of them shall stand by you; their love is totally false. || 1 || O man, why do you pamper your body so? It shall disperse like a cloud of smoke; vibrate upon the One, the Beloved Lord. || Pause || There are three ways in which the body can be consumed — it can be thrown into water, given to the dogs, or cremated to ashes. He considers himself to be immortal; he sits in his home, and forgets the Lord, the Cause of causes. || 2 || In various ways, the Lord has fashioned the beads, and strung them on a slender thread. The thread shall break, O wretched man, and then, you shall repent and regret. || 3 || He created you, and after creating you, He adorned you — meditate on Him day and night. God has showered His Mercy upon servant Nanak; I hold tight to the Support of the True Guru. || 4 || 4 || SORAT'H, FIFTH MEHL: I met the True Guru, by great good fortune, and my mind has been enlightened. No one else can equal me, because I have the loving support of my Lord and Master. || 1 || I am a sacrifice to my True Guru. I am at peace in this world, and I shall be in celestial peace in the next; my home is filled with bliss. || Pause || He is the Inner-knower, the Searcher of hearts, the Creator, my Lord and Master. I have become fearless, attached to the Guru's feet; I take the Support of the Name of the One Lord. || 2 || Fruitful is the Blessed Vision of His Darshan; the Form of God is deathless; He is and shall always be. He hugs His humble servants close, and protects and preserves them; their love for Him is sweet to Him. || 3 || Great is His glorious greatness, and wondrous is His magnificence; through Him, all affairs are resolved.

Nanak has met with the Perfect Guru; all his sorrows have been dispelled. || 4 || 5 || SORAT'H, FIFTH MEHL: To the happy person, everyone seems happy; to the sick person, everyone seems sick. The Lord and Master acts, and causes us to act; union is in His Hands. || 1 || O my mind, no one appears to be mistaken, to one who has dispelled his own doubts; he realizes that everyone is God. || Pause || One whose mind is comforted in the Society of the Saints, believes that all are joyful. One whose mind is afflicted by the disease of egotism, cries out in birth and death. || 2 || Everything is clear to one whose eyes are blessed with the ointment of spiritual wisdom. In the darkness of spiritual ignorance, he sees nothing at all; he wanders around in reincarnation, over and over again. || 3 || Hear my prayer, O Lord and Master; Nanak begs for this happiness: whereever Your Holy Saints sing the Kirtan of Your Praises, let my mind be attached to that place. || 4 || 6 || SORAT'H, FIFTH MEHL: My body belongs to the Saints, my wealth belongs to the Saints, and my mind belongs to the Saints. By the Grace of the Saints, I meditate on the Lord's Name, and then, all comforts come to me. || 1 || Without the Saints, there are no other givers. Whoever takes to the Sanctuary of the Holy Saints, is carried across. || Pause || Millions of sins are erased by serving the humble Saints, and singing the Glorious Praises of the Lord with love. One finds peace in this world, and one's face is radiant in the next world, by associating with the humble Saints, through great good fortune. || 2 || I have only one tongue, and the Lord's humble servant is filled with countless virtues; how can I sing his praises? The inaccessible, unapproachable and eternally unchanging Lord is obtained in the Sanctuary of the Saints. || 3 || I am worthless, lowly, without friends or support, and full of sins; I long for the Shelter of the Saints. I am drowning in the deep, dark pit of household attachments — please save me, Lord! || 4 || 7 || SORAT'H, FIFTH MEHL, FIRST HOUSE: O Creator Lord, You fulfill the desires of those, within whose heart You abide. Your slaves do not forget You; the dust of Your feet is pleasing to their minds. || 1 || Your Unspoken Speech cannot be spoken. O treasure of excellence, Giver of peace, Lord and Master, Your greatness is the highest of all. || Pause || The mortal does those deeds, and those alone, which You ordained by destiny. Your servant, whom You bless with Your service, is satisfied and fulfilled, beholding the Blessed Vision of Your Darshan. || 2 || You are contained in all, but he alone realizes this, whom You bless with understanding. By Guru's Grace, his spiritual ignorance is dispelled, and he is respected everywhere. || 3 || He alone is spiritually enlightened, he alone is a meditator, and he alone is a man of good nature. Says Nanak, one unto whom the Lord becomes Merciful, does not forget the Lord from his mind. || 4 || 8 || SORAT'H, FIFTH MEHL: The whole creation is engrossed in emotional attachment; sometimes, one is high, and at other times, low.

No one can be purified by any rituals or devices; they cannot reach their goal. || 1 || O my mind, emancipation is attained in the Sanctuary of the Holy Saints. Without the Perfect Guru, births and deaths do not cease, and one comes and goes, over and over again. || Pause || The whole world is entangled in what is called the delusion of doubt. The perfect devotee of the Primal Lord God remains detached from everything. || 2 || Don't indulge in slander for any reason, for everything is the creation of the Lord and Master. One who is blessed with the Mercy of my God, dwells on the Name in the Saadh Sangat, the Company of the Holy. || 3 || The Supreme Lord God, the Transcendent Lord, the True Guru, saves all. Says Nanak, without the Guru, no one crosses over; this is the perfect essence of all contemplation. || 4 || 9 || SORAT'H, FIFTH MEHL: I have searched and searched and searched, and found that the Lord's Name is the most sublime reality. Contemplating it for even an instant, sins are erased; the Gurmukh is carried across and saved. || 1 || Drink in the sublime essence of the Lord's Name, O man of spiritual wisdom. Listening to the Ambrosial Words of the Holy Saints, the mind finds absolute fulfillment and satisfaction. || Pause || Liberation, pleasures, and the true way of life are obtained from the Lord, the Giver of all peace. The Perfect Lord, the Architect of Destiny, blesses His slave with the gift of devotional worship. || 2 || Hear with your ears, and sing with your tongue, and meditate within your heart on Him. The Lord and Master is all-powerful, the Cause of causes; without Him, there is nothing at all. || 3 || By great good fortune, I have obtained the jewel of human life; have mercy on me, O Merciful Lord. In the Saadh Sangat, the Company of the Holy, Nanak sings the Glorious Praises of the Lord, and contemplates Him forever in meditation. || 4 || 10 || SORAT'H, FIFTH MEHL: After taking your cleansing bath, remember your God in meditation, and your mind and body shall be free of disease. Millions of obstacles are removed, in the Sanctuary of God, and good fortune dawns. || 1 || The Word of God's Bani, and His Shabad, are the best utterances. So constantly sing them, listen to them, and read them, O Siblings of Destiny, and the Perfect Guru shall save you. || Pause || The glorious greatness of the True Lord is immeasurable; the Merciful Lord is the Lover of His devotees. He has preserved the honor of His Saints; from the very beginning of time, His Nature is to cherish them. || 2 || So eat the Ambrosial Name of the Lord as your food; put it into your mouth at all times. The pains of old age and death shall all depart, when you constantly sing the Glorious Praises of the Lord of the Universe. || 3 || My Lord and Master has heard my prayer, and all my affairs have been resolved. The glorious greatness of Guru Nanak is manifest, throughout all the ages. || 4 || 11 ||

SORAT'H, FIFTH MEHL, SECOND HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The One God is our father; we are the children of the One God. You are our Guru.

Listen, friends: my soul is a sacrifice, a sacrifice to You; O Lord, reveal to me the Blessed Vision of Your Darshan. || 1 || Listen, friends: I am a sacrifice to the dust of Your feet. This mind is yours, O Siblings of Destiny. || Pause || I wash your feet, I massage and clean them; I give this mind to you. Listen, friends: I have come to Your Sanctuary; teach me, that I might unite with God. || 2 || Do not be proud; seek His Sanctuary, and accept as good all that He does. Listen, friends: dedicate your soul, body and your whole being to Him; thus you shall receive the Blessed Vision of His Darshan. || 3 || He has shown mercy to me, by the Grace of the Saints; the Lord's Name is sweet to me. The Guru has shown mercy to servant Nanak; I see the casteless, immaculate Lord everywhere. || 4 || 1 || 12 || SORAT'H, FIFTH MEHL: God is the Lord and Master of millions of universes; He is the Giver of all beings. He ever cherishes and cares for all beings, but the fool does not appreciate any of His virtues. || 1 || I do not know how to worship the Lord in adoration. I can only repeat, "Lord, Lord, Guru, Guru." O Dear Lord, I go by the name of the Lord's slave. || Pause || The Compassionate Lord is Merciful to the meek, the ocean of peace; He fills all hearts. He sees, hears, and is always with me; but I am a fool, and I think that He is far away. || 2 || The Lord is limitless, but I can only describe Him within my limitations; what do I know, about what He is like? I offer my prayer to my True Guru; I am so foolish — please, teach me! || 3 || I am just a fool, but millions of sinners just like me have been saved. Those who have heard, and seen Guru Nanak, do not descend into the womb of reincarnation again. || 4 || 2 || 13 || SORAT'H, FIFTH MEHL: Those things, which caused me such anxiety, have all vanished. Now, I sleep in peace and tranquility, and my mind is in a state of deep and profound peace; the inverted lotus of my heart has blossomed forth. || 1 || Behold, a wondrous miracle has happened! That Lord and Master, whose wisdom is said to be unfathomable, has been enshrined within my heart, by the Guru. || Pause || The demons which tormented me so much, have themselves become terrified. They pray: please, save us from your Lord Master; we seek your protection. || 2 || When the treasure of the Lord of the Universe is opened, those who are pre-destined, receive it. The Guru has given me the one jewel, and my mind and body have become peaceful and tranquil. || 3 || The Guru has blessed me with the one drop of Ambrosial Nectar, and so I have become stable, unmoving and immortal — I shall not die. The Lord blessed Guru Nanak with the treasure of devotional worship, and did not call him to account again. || 4 || 3 || 14 || SORAT'H, FIFTH MEHL: Those whose minds are attached to the lotus feet of the Lord — those humble beings are satisfied and fulfilled. But those, within whose hearts the priceless virtue does not abide — those men remain thirsty and unsatisfied. || 1 || Worshipping the Lord in adoration, one becomes happy, and free of disease. But one who forgets my Dear Lord — know him to be afflicted with tens of thousands of illnesses.

|| Pause || Those who hold tightly to Your Support, God, are happy in Your Sanctuary. But those humble beings who forget the Primal Lord, the Architect of Destiny, are counted among the most miserable beings. || 2 || One who has faith in the Guru, and who is lovingly attached to God, enjoys the delights of supreme ecstasy. One who forgets God and forsakes the Guru, falls into the most horrible hell. || 3 || As the Lord engages someone, so he is engaged, and so does he perform. Nanak has taken to the Shelter of the Saints; his heart is absorbed in the Lord's feet. || 4 || 4 || 15 || SORAT'H, FIFTH MEHL: As the king is entangled in kingly affairs, and the egotist in his own egotism, and the greedy man is enticed by greed, so is the spiritually enlightened being absorbed in the Love of the Lord. || 1 || This is what befits the Lord's servant. Beholding the Lord near at hand, he serves the True Guru, and he is satisfied through the Kirtan of the Lord's Praises. || Pause || The addict is addicted to his drug, and the landlord is in love with his land. As the baby is attached to his milk, so the Saint is in love with God. || 2 || The scholar is absorbed in scholarship, and the eyes are happy to see. As the tongue savors the tastes, so does the humble servant of the Lord sing the Glorious Praises of the Lord. || 3 || As is the hunger, so is the fulfiller; He is the Lord and Master of all hearts. Nanak thirsts for the Blessed Vision of the Lord's Darshan; he has met God, the Inner-knower, the Searcher of hearts. || 4 || 5 || 16 || SORAT'H, FIFTH MEHL: We are filthy, and You are immaculate, O Creator Lord; we are worthless, and You are the Great Giver. We are fools, and You are wise and all-knowing. You are the knower of all things. || 1 || O Lord, this is what we are, and this is what You are. We are sinners, and You are the Destroyer of sins. Your abode is so beautiful, O Lord and Master. || Pause || You fashion all, and having fashioned them, You bless them. You bestow upon them soul, body and the breath of life. We are worthless — we have no virtue at all; please, bless us with Your gift, O Merciful Lordand Master. || 2 || You do good for us, but we do not see it as good; You are kind and compassionate, forever and ever. You are the Giver of peace, the Primal Lord, the Architect of Destiny; please, save us, Your children! || 3 || You are the treasure, eternal Lord King; all beings and creatures beg of You. Says Nanak, such is our condition; please, Lord, keep us on the Path of the Saints. || 4 || 6 || 17 || SORAT'H, FIFTH MEHL, SECOND HOUSE: In our mother's womb, You blessed us with Your meditative remembrance, and You preserved us there. Through the countless waves of the ocean of fire, please, carry us across and save us, O Savior Lord! || 1 || O Lord, You are the Master above my head. Here and hereafter, You alone are my Support. || Pause || He looks upon the creation like a mountain of gold, and sees the Creator as a blade of grass. You are the Great Giver, and we are all mere beggars; O God, You give gifts according to Your Will. || 2 || In an instant, You are one thing, and in another instant, You are another. Wondrous are Your ways!

You are beautiful, mysterious, profound, unfathomable, lofty, inaccessible and infinite. || 3 || When You brought me to the Saadh Sangat, the Company of the Holy, then I heard the Bani of Your Word. Nanak is in ecstasy, beholding the Glory of the Primal Lord of Nirvaanaa. || 4 || 7 || 18 || SORAT'H, FIFTH MEHL: I am the dust of the feet of the Beloved Saints; I seek the Protection of their Sanctuary. The Saints are my all-powerful Support; the Saints are my ornament and decoration. || 1 || I am hand and glove with the Saints. I have realized my pre-ordained destiny. This mind is yours, O Siblings of Destiny. || Pause || My dealings are with the Saints, and my business is with the Saints. I have earned the profit with the Saints, and the treasure filled to over-flowing with devotion to the Lord. || 2 || The Saints entrusted to me the capital, and my mind's delusion was dispelled. What can the Righteous Judge of Dharma do now? All my accounts have been torn up. || 3 || I have found the greatest bliss, and I am at peace, by the Grace of the Saints. Says Nanak, my mind is reconciled with the Lord; it is imbued with the wondrous Love of the Lord. || 4 || 8 || 19 || SORAT'H, FIFTH MEHL: All the things that you see, O man, you shall have to leave behind. Let your dealings be with the Lord's Name, and you shall attain the state of Nirvaanaa. || 1 || O my Beloved, You are the Giver of peace. The Perfect Guru has given me these Teachings, and I am attuned to You. || Pause || In sexual desire, anger, greed, emotional attachment and self-conceit, peace is not to be found. So be the dust of the feet of all, O my mind, and then you shall find bliss, joy and peace. || 2 || He knows the condition of your inner self, and He will not let your work go in vain — serve Him, O mind. Worship Him, and dedicate this mind unto Him, the Image of the Undying Lord, the Divine Guru. || 3 || He is the Lord of the Universe, the Compassionate Lord, the Supreme Lord God, the Formless Lord. The Naam is my merchandise, the Naam is my nourishment; the Naam, O Nanak, is the Support of my breath of life. || 4 || 9 || 20 || SORAT'H, FIFTH MEHL: He infuses the breath into the dead bodies, and he reunited the separated ones. Even beasts, demons and fools become attentive listeners, when He sings the Praises of the Lord's Name. || 1 || Behold the glorious greatness of the Perfect Guru. His worth cannot be described. || Pause || He has demolished the abode of sorrow and disease, and brought bliss, joy and happiness. He effortlessly awards the fruits of the mind's desire, and all works are brought to perfection. || 2 || He finds peace in this world, and his face is radiant in the world hereafter; his comings and goings are finished. He becomes fearless, and his heart is filled with the Naam, the Name of the Lord; his mind is pleasing to the True Guru. || 3 || Standing up and sitting down, he sings the Glorious Praises of the Lord; his pain, sorrow and doubt are dispelled. Says Nanak, his karma is perfect; his mind is attached to the Guru's feet. || 4 || 10 || 21 || SORAT'H, FIFTH MEHL: Forsaking the jewel, he is attached to the shell; nothing will come of it.

O my mind, meditate forever on the Perfect, Supreme Lord God, the Transcendent Lord. || 1 || Meditate in remembrance on the Name of the Lord, Har, Har, O mortal. Your frail body shall perish, you ignorant fool. || Pause || Illusions and dream-objects possess nothing of greatness. Without meditating on the Lord, nothing succeeds, and nothing will go along with you. || 2 || Acting in egotism and pride, his life passes away, and he does nothing for his soul. Wandering and wandering all around, he is never satisfied; he does not remember the Name of the Lord. || 3 || Intoxicated with the taste of corruption, cruel pleasures and countless sins, he is consigned to the cycle of reincarnation. Nanak offers his prayer to God, to eradicate his demerits. || 4 || 11 || 22 || SORAT'H, FIFTH MEHL: Sing the Glorious Praises of the Perfect, Imperishable Lord, and the poison of sexual desire and anger shall be burnt away. You shall cross over the awesome, arduous ocean of fire, in the Saadh Sangat, the Company of the Holy. || 1 || The Perfect Guru has dispelled the darkness of doubt. Remember God with love and devotion; He is near at hand. || Pause || Drink in the sublime essence, the treasure of the Name of the Lord, Har, Har, and your mind and body shall remain satisfied. The Transcendent Lord is totally permeating and pervading everywhere; where would He come from, and where would He go? || 2 || One whose mind is filled with the Lord, is a person of meditation, penance, self-restraint and spiritual wisdom, and a knower of reality. The Gurmukh obtains the jewel of the Naam; his efforts come to perfect fruition. || 3 || All his struggles, sufferings and pains are dispelled, and the noose of death is cut away from him. Says Nanak, God has extended His Mercy, and so his mind and body blossom forth. || 4 || 12 || 23 || SORAT'H, FIFTH MEHL: God is the Doer, the Cause of causes, the Great Giver; God is the Supreme Lord and Master. The Merciful Lord created all beings; God is the Inner-knower, the Searcher of hearts. || 1 || My Guru is Himself my friend and support. I am in celestial peace, bliss, joy, pleasure and wondrous glory. || Pause || Seeking the Sanctuary of the Guru, my fears have been dispelled, and I am accepted in the Court of the True Lord. Singing His Glorious Praises, and worshipping in adoration the Name of the Lord, I have reached my destination. || 2 || Everyone applauds and congratulates me; the Saadh Sangat, the Company of the Holy, is dear to me. I am forever a sacrifice to my God, who has totally protected and preserved my honor. || 3 || They are saved, who receive the Blessed Vision of His Darshan; they listen to the spiritual dialogue of the Naam. Nanak's God has become Merciful to him; he has arrived home in ecstasy. || 4 || 13 || 24 || SORAT'H, FIFTH MEHL: In God's Sanctuary, all fears depart, suffering disappears, and peace is obtained. When the Supreme Lord God and Master becomes merciful, we meditate on the Perfect True Guru. || 1 || O Dear God, You are my Lord Master and Great Giver. By Your Mercy, O God, Merciful to the meek, imbue me with Your Love, that I might sing Your Glorious Praises. || Pause ||

The True Guru has implanted the treasure of the Naam within me, and all my anxieties have been dispelled. By His Mercy, He has made me His own, and the imperishable Lord has come to dwell within my mind. || 2 || No misfortune afflicts one who is protected by the True Guru. The Lotus Feet of God come to abide within his heart, and he savors the sublime essence of the Lord's Ambrosial Nectar. || 3 || So, as a servant, serve your God, who fulfills your mind's desires. Slave Nanak is a sacrifice to the Perfect Lord, who has protected and preserved his honor. || 4 || 14 || 25 || SORAT'H, FIFTH MEHL: Infatuated with the darkness of emotional attachment to Maya, he does not know the Lord, the Great Giver. The Lord created his body and fashioned his soul, but he claims that his power is his own. || 1 || O foolish mind, God, your Lord and Master is watching over you. Whatever you do, He knows; nothing can remain concealed from Him. || Pause || You are intoxicated with the tastes of the tongue, with greed and pride; countless sins spring from these. You wandered in pain through countless incarnations, weighed down by the chains of egotism. || 2 || Behind closed doors, hidden by many screens, the man takes his pleasure with another man's wife. When Chitr and Gupt, the celestial accountants of the conscious and subconscious, call for your account, who will screen you then? || 3 || O Perfect Lord, Merciful to the meek, Destroyer of pain, without You, I have no shelter at all. Please, lift me up out of the world-ocean; O God, I have come to Your Sanctuary. || 4 || 15 || 26 || SORAT'H, FIFTH MEHL: The Supreme Lord God has become my helper and friend; His sermon and the Kirtan of His Praises have brought me peace. Chant the Word of the Perfect Guru's Bani, and be ever in bliss, O mortal. || 1 || Remember the True Lord in meditation, O Siblings of Destiny. In the Saadh Sangat, the Company of the Holy, eternal peace is obtained, and the Lord is never forgotten. || Pause || Your Name, O Transcendent Lord, is Ambrosial Nectar; whoever meditates on it, lives. One who is blessed with God's Grace — that humble servant becomes immaculate and pure. || 2 || Obstacles are removed, and all pains are eliminated; my mind is attached to the Guru's feet. Singing the Glorious Praises of the immovable and imperishable Lord, one remains awake to the Lord's Love, day and night. || 3 || He obtains the fruits of his mind's desires, listening to the comforting sermon of the Lord. In the beginning, in the middle, and in the end, God is Nanak's best friend. || 4 || 16 || 27 || SORAT'H, FIFTH MEHL, PANCH-PADAS: May my emotional attachment, my sense of mine and yours, and my self-conceit be dispelled. || 1 || O Saints, show me such a way, by which my egotism and pride might be eliminated. || 1 || Pause || I see the Supreme Lord God in all beings, and I am the dust of all. || 2 || I see God always with me, and the wall of doubt has been shattered. || 3 || The medicine of the Naam, and the Immaculate Water of Ambrosial Nectar, are obtained through the Guru's Gate. || 4 || Says Nanak, one who has such pre-ordained destiny inscribed upon his forehead, meets with the Guru, and his diseases are cured. || 5 || 17 || 28 ||

SORAT'H, FIFTH MEHL, SECOND HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Fire is contained in all firewood, and butter is contained in all milk. God's Light is contained in the high and the low; the Lord is in the hearts of all beings. || 1 || O Saints, He is pervading and permeating each and every heart. The Perfect Lord is completely permeating everyone, everywhere; He is diffused in the water and the land. || 1 || Pause || Nanak sings the Praises of the Lord, the treasure of excellence; the True Guru has dispelled his doubt. The Lord is pervading everywhere, permeating all, and yet, He is unattached from all. || 2 || 1 || 29 || SORAT'H, FIFTH MEHL: Meditating on Him, one is in ecstasy; the pains of birth and death and fear are removed. The four cardinal blessings, and the nine treasures are received; you shall never feel hunger or thirst again. || 1 || Chanting His Name, you shall be at peace. With each and every breath, meditate on the Lord and Master, O my soul, with mind, body and mouth. || 1 || Pause || You shall find peace, and your mind shall be soothed and cooled; the fire of desire shall not burn within you. The Guru has revealed God to Nanak, in the three worlds, in the water, the earth and the woods. || 2 || 2 || 30 || SORAT'H, FIFTH MEHL: Sexual desire, anger, greed, falsehood and slander — please, save me from these, O Lord. Please eradicate these from within me, and call me to come close to You. || 1 || You alone teach me Your Ways. With the Lord's humble servants, I sing His Praises. || 1 || Pause || May I never forget the Lord within my heart; please, instill such understanding within my mind. By great good fortune, servant Nanak has met with the Perfect Guru, and now, he will not go anywhere else. || 2 || 3 || 31 || SORAT'H, FIFTH MEHL: Meditating in remembrance on Him, all things are obtained, and one's efforts shall not be in vain. Forsaking God, why do you attach yourself to another? He is contained in everything. || 1 || O Saints, meditate in remembrance on the World-Lord, Har, Har. Joining the Saadh Sangat, the Company of the Holy, meditate on the Naam, the Name of the Lord; your efforts shall be rewarded. || 1 || Pause || He ever preserves and cherishes His servant; with Love, He hugs him close. Says Nanak, forgetting You, O God, how can the world find life? || 2 || 4 || 32 || SORAT'H, FIFTH MEHL: He is imperishable, the Giver of all beings; meditating on Him, all filth is removed. He is the treasure of excellence, the object of His devotees, but rare are those who find Him. || 1 || O my mind, meditate on the Guru, and God, the Cherisher of the world. Seeking His Sanctuary, one finds peace, and he shall not suffer in pain again. || 1 || Pause || By great good fortune, one obtains the Saadh Sangat, the Company of the Holy.

Meeting them, evil-mindedness is eliminated. Slave Nanak yearns for the dust of the feet of those, who have woven the Lord's Name into their hearts. || 2 || 5 || 33 || SORAT'H, FIFTH MEHL: He dispels the pains of countless incarnations, and lends support to the dry and shrivelled mind. Beholding the Blessed Vision of His Darshan, one is enraptured, contemplating the Name of the Lord. || 1 || My physician is the Guru, the Lord of the Universe. He places the medicine of the Naam into my mouth, and cuts away the noose of Death. || 1 || Pause || He is the all-powerful, Perfect Lord, the Architect of Destiny; He Himself is the Doer of deeds. The Lord Himself saves His slave; Nanak takes the Support of the Naam. || 2 || 6 || 34 || SORAT'H, FIFTH MEHL: Only You know the state of my innermost self; You alone can judge me. Please forgive me, O Lord God Master; I have committed thousands of sins and mistakes. || 1 || O my Dear Lord God Master, You are always near me. O Lord, please bless Your disciple with the shelter of Your feet. || 1 || Pause || Infinite and endless is my Lord and Master; He is lofty, virtuous and profoundly deep. Cutting away the noose of death, the Lord has made Nanak His slave, and now, what does he owe to anyone else? || 2 || 7 || 35 || SORAT'H, FIFTH MEHL: The Guru, the Lord of the Universe, became merciful to me, and I obtained all of my mind's desires. I have become stable and steady, touching the Lord's Feet, and singing the Glorious Praises of the Lord of the Universe. || 1 || It is a good time, a perfectly auspicious time. I am in celestial peace, tranquility and ecstasy, chanting the Naam, the Name of the Lord; the unstruck melody of the sound current vibrates and resounds. || 1 || Pause || Meeting with my Beloved Lord and Master, my home has become a mansion filled with happiness. Servant Nanak has attained the treasure of the Lord's Name; all his desires have been fulfilled. || 2 || 8 || 36 || SORAT'H, FIFTH MEHL: The Guru's feet abide within my heart; God has blessed me with good fortune. The Perfect Transcendent Lord became merciful to me, and I found the treasure of the Naam within my mind. || 1 || My Guru is my Saving Grace, my only best friend. Over and over again, He blesses me with double, even four-fold, greatness. || 1 || Pause || God saves all beings and creatures, giving them the Blessed Vision of His Darshan. Wondrous is the glorious greatness of the Perfect Guru; Nanak is forever a sacrifice to Him. || 2 || 9 || 37 || SORAT'H, FIFTH MEHL: I gather in and collect the immaculate wealth of the Naam; this commodity is inaccessible and incomparable. Revel in it, delight in it, be happy and enjoy peace, and live long, O Sikhs and brethren. || 1 || I have the support of the Lotus Feet of the Lord. By the Grace of the Saints, I have found the boat of Truth; embarking on it, I sail across the ocean of poison. || 1 || Pause || The perfect, imperishable Lord has become merciful; He Himself has taken care of me. Beholding, beholding His Vision, Nanak has blossomed forth in ecstasy. O Nanak, He is beyond estimation. || 2 || 10 || 38 || SORAT'H, FIFTH MEHL: The Perfect Guru has revealed His power, and compassion has welled up in every heart. Blending me with Himself, He has blessed me with glorious greatness, and I have found pleasure and happiness. || 1 || The Perfect True Guru is always with me.

Meditating on the Supreme Lord God, I am forever in ecstasy. || Pause || Inwardly and outwardly, in all places and interspaces, wherever I look, He is there. Nanak has found the Guru, by great good fortune; no one else is as great as He. || 2 || 11 || 39 || SORAT'H, FIFTH MEHL: I have been blessed with peace, pleasure, bliss, and the celestial sound current, gazing upon the feet of God. The Savior has saved His child, and the True Guru has cured his fever. || 1 || I have been saved, in the True Guru's Sanctuary; service to Him does not go in vain. || 1 || Pause || There is peace within the home of one's heart, and there is peace outside as well, when God becomes kind and compassionate. O Nanak, no obstacles block my way; my God has become gracious and merciful to me. || 2 || 12 || 40 || SORAT'H, FIFTH MEHL: In the Saadh Sangat, the Company of the Holy, my mind became excited, and I sang the Praises of the jewel of the Naam. My anxiety was dispelled, meditating in remembrance on the Infinite Lord; I have crossed over the world ocean, O Siblings of Destiny. || 1 || I enshrine the Lord's Feet within my heart. I have found peace, and the celestial sound current resounds within me; countless diseases have been eradicated. || Pause || Which of Your Glorious Virtues can I speak and describe? Your worth cannot be estimated. O Nanak, the Lord's devotees become imperishable and immortal; their God becomes their friend and support. || 2 || 13 || 41 || SORAT'H, FIFTH MEHL: My sufferings have come to an end, and all diseases have been eradicated. God has showered me with His Grace. Twenty-four hours a day, I worship and adore my Lord and Master; my efforts have come to fruition. || 1 || O Dear Lord, You are my peace, wealth and capital. Please, save me, O my Beloved! I offer this prayer to my God. || Pause || Whatever I ask for, I receive; I have total faith in my Master. Says Nanak, I have met with the Perfect Guru, and all my fears have been dispelled. || 2 || 14 || 42 || SORAT'H, FIFTH MEHL: Meditating, meditating in remembrance on my Guru, the True Guru, all pains have been eradicated. The fever and the disease are gone, through the Word of the Guru's Teachings, and I have obtained the fruits of my mind's desires. || 1 || My Perfect Guru is the Giver of peace. He is the Doer, the Cause of causes, the Almighty Lord and Master, the Perfect Primal Lord, the Architect of Destiny. || Pause || Sing the Glorious Praises of the Lord in bliss, joy and ecstasy; Guru Nanak has become kind and compassionate. Shouts of cheers and congratulations ring out all over the world; the Supreme Lord God has become my Savior and Protector. || 2 || 15 || 43 || SORAT'H, FIFTH MEHL: He did not take my accounts into account; such is His forgiving nature. He gave me His hand, and saved me and made me His own; forever and ever, I enjoy His Love. || 1 || The True Lord and Master is forever merciful and forgiving. My Perfect Guru has bound me to Him, and now, I am in absolute ecstasy. || Pause || The One who fashioned the body and placed the soul within, who gives you clothing and nourishment — He Himself preserves the honor of His slaves.

Nanak is forever a sacrifice to Him. || 2 || 16 || 44 || SORAT'H, FIFTH MEHL: The Lord God Himself has rid the whole world of its sins, and saved it. The Supreme Lord God extended His mercy, and confirmed His innate nature. || 1 || I have attained the Protective Sanctuary of the Lord, my King. In celestial peace and ecstasy, I sing the Glorious Praises of the Lord, and my mind, body and being are at peace. || Pause || My True Guru is the Savior of sinners; I have placed my trust and faith in Him. The True Lord has heard Nanak's prayer, and He has forgiven everything. || 2 || 17 || 45 || SORAT'H, FIFTH MEHL: The Supreme Lord God, the Transcendent Lord, has forgiven me, and all diseases have been cured. Those who come to the Sanctuary of the True Guru are saved, and all their affairs are resolved. || 1 || The Lord's humble servant meditates in remembrance on the Naam, the Name of the Lord; this is his only support. The Perfect True Guru extended His Mercy, and the fever has been dispelled. || Pause || So celebrate and be happy, my beloveds — the Guru has saved Hargobind. Great is the glorious greatness of the Creator, O Nanak; True is the Word of His Shabad, and True is the sermon of His Teachings. || 2 || 18 || 46 || SORAT'H, FIFTH MEHL: My Lord and Master has become Merciful, in His True Court. The True Guru has taken away the fever, and the whole world is at peace, O Siblings of Destiny. The Lord Himself protects His beings and creatures, and the Messenger of Death is out of work. || 1 || Enshrine the Lord's feet within your heart. Forever and ever, meditate in remembrance on God, O Siblings of Destiny. He is the Eradicator of suffering and sins. || 1 || Pause || He fashioned all beings, O Siblings of Destiny, and His Sanctuary saves them. He is the Almighty Creator, the Cause of causes, O Siblings of Destiny; He, the True Lord, is True. Nanak: meditate on God, O Siblings of Destiny, and your mind and body shall be cool and calm. || 2 || 19 || 47 || SORAT'H, FIFTH MEHL: O Saints, meditate on the Name of the Lord, Har, Har. Never forget God, the ocean of peace; thus you shall obtain the fruits of your mind's desires. || 1 || Pause || Extending His Mercy, the Perfect True Guru has dispelled the fever. The Supreme Lord God has become kind and compassionate, and my whole family is now free of pain and suffering. || 1 || The Treasure of absolute joy, sublime elixir and beauty, the Name of the Lord is my only Support. O Nanak, the Transcendent Lord has preserved my honor, and saved the whole world. || 2 || 20 || 48 || SORAT'H, FIFTH MEHL: My True Guru is my Savior and Protector. Showering us with His Mercy and Grace, God extended His Hand, and saved Hargobind, who is now safe and secure. || 1 || Pause || The fever is gone — God Himself eradicated it, and preserved the honor of His servant. I have obtained all blessings from the Saadh Sangat, the Company of the Holy; I am a sacrifice to the True Guru. || 1 || God has saved me, both here and hereafter.

He has not taken my merits and demerits into account. Your Word is eternal, O Guru Nanak; You placed Your Hand of blessing upon my forehead. || 2 || 21 || 49 || SORAT'H, FIFTH MEHL: All beings and creatures were created by Him; He alone is the support and friend of the Saints. He Himself preserves the honor of His servants; their glorious greatness becomes perfect. || 1 || The Perfect Supreme Lord God is always with me. The Perfect Guru has perfectly and totally protected me, and now everyone is kind and compassionate to me. || 1 || Pause || Night and day, Nanak meditates on the Naam, the Name of the Lord; He is the Giver of the soul, and the breath of life itself. He hugs His slave close in His loving embrace, like the mother and father hug their child. || 2 || 22 || 50 ||

SORAT'H, FIFTH MEHL, THIRD HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meeting with the council, my doubts were not dispelled. The chiefs did not give me satisfaction. I presented my dispute to the noblemen as well. But it was only settled by meeting with the King, my Lord. || 1 || Now, I do not go searching anywhere else, because I have met the Guru, the Lord of the Universe. || Pause || When I came to God's Darbaar, His Holy Court, then all of my cries and complaints were settled. Now that I have attained what I had sought, where should I come and where should I go? || 2 || There, true justice is administered. There, the Lord Master and His disciple are one and the same. The Inner-knower, the Searcher of hearts, knows. Without our speaking, He understands. || 3 || He is the King of all places. There, the unstruck melody of the Shabad resounds. Of what use is cleverness when dealing with Him? Meeting with Him, O Nanak, one loses his self-conceit. || 4 || 1 || 51 || SORAT'H, FIFTH MEHL: Enshrine the Naam, the Name of the Lord, within your heart; sitting within your own home, meditate on the Guru. The Perfect Guru has spoken the Truth; the True Peace is obtained only from the Lord. || 1 || My Guru has become merciful. In bliss, peace, pleasure and joy, I have returned to my own home, after my purifying bath. || Pause || True is the glorious greatness of the Guru; His worth cannot be described. He is the Supreme Overlord of kings. Meeting with the Guru, the mind is enraptured. || 2 || All sins are washed away, meeting with the Saadh Sangat, the Company of the Holy. The Lord's Name is the treasure of excellence; chanting it, one's affairs are perfectly resolved. || 3 || The Guru has opened the door of liberation, and the entire world applauds Him with cheers of victory. O Nanak, God is always with me; my fears of birth and death are gone. || 4 || 2 || 52 || SORAT'H, FIFTH MEHL: The Perfect Guru has granted His Grace, and God has fulfilled my desire. After taking my bath of purification, I returned to my home, and I found bliss, happiness and peace. || 1 || O Saints, salvation comes from the Lord's Name. While standing up and sitting down, meditate on the Lord's Name.

Night and day, do good deeds. || 1 || Pause || The way of the Saints is the ladder of righteous living, found only by great good fortune. The sins of millions of incarnations are washed away, by focusing your consciousness on the Lord's feet. || 2 || So sing the Praises of your God forever; His almighty power is perfect. All beings and creatures are purified, listening to the True Teachings of the True Guru. || 3 || The True Guru has implanted the Naam, the Name of the Lord, within me; it is the Eliminator of obstructions, the Destroyer of all pains. All of my sins were erased, and I have been purified; servant Nanak has returned to his home of peace. || 4 || 3 || 53 || SORAT'H, FIFTH MEHL: O Lord Master, You are the ocean of excellence. My home and all my possessions are Yours. The Guru, the Lord of the world, is my Savior. All beings have become kind and compassionate to me. || 1 || Meditating on the Guru's feet, I am in bliss. There is no fear at all, in God's Sanctuary. || Pause || You dwell in the hearts of Your slaves, Lord. God has laid the eternal foundation. My strength and wealth are Yours, Yours. You are my Almighty Lord and Master. || 2 || Whoever finds the Saadh Sangat, the Company of the Holy, is saved by God Himself. By His Grace, He has blessed me with the sublime essence of the Naam. All joy and pleasure then came to me. || 3 || God became my helper and my best friend; everyone rises up and bows down at my feet. With each and every breath, meditate on God; O Nanak, sing the songs of joy to the Lord. || 4 || 4 || 54 || SORAT'H, FIFTH MEHL: Celestial peace and bliss have come, meeting God, who is so pleasing to my mind. The Perfect Guru showered me with His Mercy, and I attained salvation. || 1 || My mind is absorbed in loving devotional worship of the Lord, and the unstruck melody of the celestial sound current ever resounds within me. || Pause || The Lord's feet are my all-powerful shelter and support; my dependence on other people is totally finished. I have found the Life of the world, the Great Giver; in joyful rapture, I sing the Glorious Praises of the Lord. || 2 || God has cut away the noose of death. My mind's desires have been fulfilled; wherever I look, He is there. Without the Lord God, there is no other at all. || 3 || In His Mercy, God has protected and preserved me. I am rid of all the pains of countless incarnations. I have meditated on the Naam, the Name of the Fearless Lord; O Nanak, I have found eternal peace. || 4 || 5 || 55 || SORAT'H, FIFTH MEHL: The Creator has brought utter peace to my home; the fever has left my family. The Perfect Guru has saved us. I sought the Sanctuary of the True Lord. || 1 || The Transcendent Lord Himself has become my Protector. Tranquility, intuitive peace and poise welled up in an instant, and my mind was comforted forever. || Pause || The Lord, Har, Har, gave me the medicine of His Name, which has cured all disease. He extended His Mercy to me, and resolved all these affairs. || 2 || God confirmed His loving nature; He did not take my merits or demerits into account.

The Word of the Guru's Shabad has become manifest, and through it, my honor was totally preserved. || 3 || I speak as You cause me to speak; O Lord and Master, You are the ocean of excellence. Nanak chants the Naam, the Name of the Lord, according to the Teachings of Truth. God preserves the honor of His slaves. || 4 || 6 || 56 || SORAT'H, FIFTH MEHL: The Creator Lord Himself stood between us, and not a hair upon my head was touched. The Guru made my cleansing bath successful; meditating on the Lord, Har, Har, my sins were erased. || 1 || O Saints, the purifying pool of Ram Das is sublime. Whoever bathes in it, his family and ancestry are saved, and his soul is saved as well. || 1 || Pause || The world sings cheers of victory, and the fruits of his mind's desires are obtained. Whoever comes and bathes here, and meditates on his God, is safe and sound. || 2 || One who bathes in the healing pool of the Saints, that humble being obtains the supreme status. He does not die, or come and go in reincarnation; he meditates on the Name of the Lord, Har, Har. || 3 || He alone knows this about God, whom God blesses with His kindness. Baba Nanak seeks the Sanctuary of God; all his worries and anxieties are dispelled. || 4 || 7 || 57 || SORAT'H, FIFTH MEHL: The Supreme Lord God has stood by me and fulfilled me, and nothing is left unfinished. Attached to the Guru's feet, I am saved; I contemplate and cherish the Name of the Lord, Har, Har. || 1 || He is forever the Savior of His slaves. Bestowing His Mercy, He made me His own and preserved me; like a mother or father, He cherishes me. || 1 || Pause || By great good fortune, I found the True Guru, who obliterated the path of the Messenger of Death. My consciousness is focused on loving, devotional worship of the Lord. One who lives in this meditation is very fortunate indeed. || 2 || He sings the Ambrosial Word of the Guru's Bani, and bathes in the dust of the feet of the Holy. He Himself bestows His Name. God, the Creator, saves us. || 3 || The Blessed Vision of the Lord's Darshan is the support of the breath of life. This is the perfect, pure wisdom. The Inner-knower, the Searcher of hearts, has granted His Mercy; slave Nanak seeks the Sanctuary of his Lord and Master. || 4 || 8 || 58 || SORAT'H, FIFTH MEHL: The Perfect Guru has attached me to His feet. I have obtained the Lord as my companion, my support, my best friend. Wherever I go, I am happy there. By His Kind Mercy, God united me with Himself. || 1 || So sing forever the Glorious Praises of the Lord with loving devotion. You shall obtain all the fruits of your mind's desires, and the Lord shall become the companion and the support of your soul. || 1 || Pause || The Lord is the support of the breath of life. I am the dust of the feet of the Holy people. I am a sinner, but the Lord made me pure. By His Kind Mercy, the Lord blessed me with His Praises. || 2 || The Supreme Lord God cherishes and nurtures me. He is always with me, the Protector of my soul. Singing the Kirtan of the Lord's Praises day and night, I shall not be consigned to reincarnation again. || 3 || One who is blessed by the Primal Lord, the Architect of Destiny, realizes the subtle essence of the Lord. The Messenger of Death does not come near him.

In the Lord's Sanctuary, Nanak has found peace. || 4 || 9 || 59 || SORAT'H, FIFTH MEHL: The Perfect Guru has made me perfect. God is totally pervading and permeating everywhere. With joy and pleasure, I take my purifying bath. I am a sacrifice to the Supreme Lord God. || 1 || I enshrine the lotus feet of the Guru within my heart. Not even the tiniest obstacle blocks my way; all my affairs are resolved. || 1 || Pause || Meeting with the Holy Saints, my evil-mindedness was eradicated. All the sinners are purified. Bathing in the sacred pool of Guru Ram Das, all the sins one has committed are washed away. || 2 || So sing forever the Glorious Praises of the Lord of the Universe; joining the Saadh Sangat, the Company of the Holy, meditate on Him. The fruits of your mind's desires are obtained by meditating on the Perfect Guru within your heart. || 3 || The Guru, the Lord of the World, is blissful; chanting, meditating on the Lord of supreme bliss, He lives. Servant Nanak meditates on the Naam, the Name of the Lord. God has confirmed His innate nature. || 4 || 10 || 60 || SORAT'H, FIFTH MEHL: In the ten directions, the clouds cover the sky like a canopy; through the dark clouds, lightning flashes, and I am terrified. By bed is empty, and my eyes are sleepless; my Husband Lord has gone far away. || 1 || Now, I receive no messages from Him, O mother! When my Beloved used to go even a mile away, He would send me four letters. || Pause || How could I forget this Dear Beloved of mine? He is the Giver of peace, and all virtues. Ascending to His Mansion, I gaze upon His path, and my eyes are filled with tears. || 2 || The wall of egotism and pride separates us, but I can hear Him nearby. There is a veil between us, like the wings of a butterfly; without being able to see Him, He seems so far away. || 3 || The Lord and Master of all has become merciful; He has dispelled all my sufferings. Says Nanak, when the Guru tore down the wall of egotism, then, I found my Merciful Lord and Master. || 4 || All my fears have been dispelled, O mother! Whoever I seek, the Guru leads me to find. The Lord, our King, is the treasure of all virtue. || Second Pause || 11 || 61 || SORAT'H, FIFTH MEHL: The Restorer of what was taken away, the Liberator from captivity; the Formless Lord, the Destroyer of pain. I do not know about karma and good deeds; I do not know about Dharma and righteous living. I am so greedy, chasing after Maya. I go by the name of God's devotee; please, save this honor of Yours. || 1 || O Dear Lord, You are the honor of the dishonored. You make the unworthy ones worthy, O my Lord of the Universe; I am a sacrifice to Your almighty creative power. || Pause || Like the child, innocently making thousands of mistakes — his father teaches him, and scolds him so many times, but still, he hugs him close in his embrace. Please forgive my past actions, God, and place me on Your path for the future. || 2 || The Lord, the Inner-knower, the Searcher of hearts, knows all about my state of mind; so who else should I go to and speak to? The Lord, the Lord of the Universe, is not pleased by mere recitation of words; if it is pleasing to His Will, He preserves our honor.

I have seen all other shelters, but Yours alone remains for me. || 3 || Becoming kind and compassionate, God the Lord and Master Himself listens to my prayer. He unites me in Union with the Perfect True Guru, and all the cares and anxieties of my mind are dispelled. The Lord, Har, Har, has placed the medicine of the Naam into my mouth; servant Nanak abides in peace. || 4 || 12 || 62 || SORAT'H, FIFTH MEHL: Remembering, remembering God in meditation, bliss ensues, and one is rid of all suffering and pain. Singing the Glorious Praises of God, and meditating on Him, all my affairs are brought into harmony. || 1 || Your Name is the Life of the world. The Perfect Guru has taught me, that by meditating, I cross over the terrifying world-ocean. || Pause || You are Your own advisor; You hear everything, God, and You do everything. You Yourself are the Giver, and You Yourself are the Enjoyer. What can this poor creature do? || 2 || Which of Your Glorious Virtues should I describe and speak of? Your value cannot be described. I live by beholding, beholding You, O God. Your glorious greatness is wonderful and amazing! || 3 || Granting His Grace, God my Lord and Master Himself saved my honor, and my intellect has been made perfect. Forever and ever, Nanak is a sacrifice, longing for the dust of the feet of the Saints. || 4 || 13 || 63 || SORAT'H, FIFTH MEHL: I bow in reverence to the Perfect Guru. God has resolved all my affairs. The Lord has showered me with His Mercy. God has perfectly preserved my honor. || 1 || He has become the help and support of His slave. The Creator has achieved all my goals, and now, nothing is lacking. || Pause || The Creator Lord has caused the pool of nectar to be constructed. The wealth of Maya follows in my footsteps, and now, nothing is lacking at all. This is pleasing to my Perfect True Guru. || 2 || Remembering, remembering the Merciful Lord in meditation, all beings have become kind and compassionate to me. Hail! Hail to the Lord of the world, who created the perfect creation. || 3 || You are my Great Lord and Master. These blessings and wealth are Yours. Servant Nanak has meditated on the One Lord; he has obtained the fruitful rewards for all good deeds. || 4 || 14 || 64 ||

SORAT'H, FIFTH MEHL, THIRD HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Bathing in the nectar tank of Ram Das, the residues of all sins are erased. One becomes immaculately pure, taking this cleansing bath. The Perfect Guru has bestowed this gift. || 1 || God has blessed all with peace and pleasure. Everything is safe and sound, as we contemplate the Word of the Guru's Shabad. || Pause || In the Saadh Sangat, the Company of the Holy, filth is washed off. The Supreme Lord God has become our friend and helper. Nanak meditates on the Naam, the Name of the Lord. He has found God, the Primal Being. || 2 || 1 || 65 || SORAT'H, FIFTH MEHL: The Supreme Lord God has established that home, in which He comes to mind.

I found the Guru, the ocean of peace, and all my doubts were dispelled. || 1 || This is the glorious greatness of the Naam. Twenty-four hours a day, I sing His Glorious Praises. I obtained this from the Perfect Guru. || Pause || God's sermon is inexpressible. His humble servants speak words of Ambrosial Nectar. Slave Nanak has spoken. Through the Perfect Guru, it is known. || 2 || 2 || 66 || SORAT'H, FIFTH MEHL: The Guru has blessed me with peace here, and the Guru has arranged peace and pleasure for me hereafter. I have all treasures and comforts, meditating on the Guru in my heart. || 1 || This is the glorious greatness of my True Guru; I have obtained the fruits of my mind's desires. O Saints, His Glory increases day by day. || Pause || All beings and creatures have become kind and compassionate to me; my God has made them so. Nanak has met with the Lord of the world with intuitive ease, and with Truth, he is pleased. || 2 || 3 || 67 || SORAT'H, FIFTH MEHL: The Word of the Guru's Shabad is my Saving Grace. It is a guardian posted on all four sides around me. My mind is attached to the Lord's Name. The Messenger of Death has run away in shame. || 1 || O Dear Lord, You are my Giver of peace. The Perfect Lord, the Architect of Destiny, has shattered my bonds, and made my mind immaculately pure. || Pause || O Nanak, God is eternal and imperishable. Service to Him shall never go unrewarded. Your slaves are in bliss; chanting and meditating, their desires are fulfilled. || 2 || 4 || 68 || SORAT'H, FIFTH MEHL: I am a sacrifice to my Guru. He has totally preserved my honor. I have obtained the fruits of my mind's desires. I meditate forever on my God. || 1 || O Saints, without Him, there is no other at all. He is God, the Cause of causes. || Pause || My God has given me His Blessing. He has made all creatures subject to me. Servant Nanak meditates on the Naam, the Name of the Lord, and all his sorrows depart. || 2 || 5 || 69 || SORAT'H, FIFTH MEHL: The Perfect Guru has dispelled the fever. The unstruck melody of the sound current resounds. God has bestowed all comforts. In His Mercy, He Himself has given them. || 1 || The True Guru Himself has eradicated the disease. All the Sikhs and Saints are filled with joy, meditating on the Name of the Lord, Har, Har. || Pause || They obtain that which they ask for. God gives to His Saints. God saved Hargobind. Servant Nanak speaks the Truth. || 2 || 6 || 70 || SORAT'H, FIFTH MEHL: You make me do what pleases You. I have no cleverness at all. I am just a child — I seek Your Protection. God Himself preserves my honor. || 1 || The Lord is my King; He is my mother and father. In Your Mercy, You cherish me; I do whatever You make me do. || Pause || The beings and creatures are Your creation. O God, their reins are in Your hands.

Whatever You cause us to do, we do. Nanak, Your slave, seeks Your Protection. || 2 || 7 || 71 || SORAT'H, FIFTH MEHL: I have woven the Lord's Name into the fabric of my heart. All my affairs are resolved. His mind is attached to God's feet, whose destiny is perfect. || 1 || Joining the Saadh Sangat, the Company of the Holy, I meditate on the Lord. Twenty-four hours a day, I worship and adore the Lord, Har, Har; I have obtained the fruits of my mind's desires. || Pause || The seeds of my past actions have sprouted. My mind is attached to the Lord's Name. My mind and body are absorbed into the Blessed Vision of the Lord's Darshan. Slave Nanak sings the Glorious Praises of the True Lord. || 2 || 8 || 72 || SORAT'H, FIFTH MEHL: Meeting with the Guru, I contemplate God. All of my affairs have been resolved. No one speaks ill of me. Everyone congratulates me on my victory. || 1 || O Saints, I seek the True Sanctuary of the Lord and Master. All beings and creatures are in His hands; He is God, the Inner-knower, the Searcher of hearts. || Pause || He has resolved all of my affairs. God has confirmed His innate nature. God's Name is the Purifier of sinners. Servant Nanak is forever a sacrifice to Him. || 2 || 9 || 73 || SORAT'H, FIFTH MEHL: The Supreme Lord God created and embellished him. The Guru has saved this small child. So celebrate and be happy, father and mother. The Transcendent Lord is the Giver of souls. || 1 || Your slaves, O Lord, focus on pure thoughts. You preserve the honor of Your slaves, and You Yourself arrange their affairs. || Pause || My God is so benevolent. His Almighty Power is manifest. Nanak has come to His Sanctuary. He has obtained the fruits of his mind's desires. || 2 || 10 || 74 || SORAT'H, FIFTH MEHL: Forever and ever, I chant the Lord's Name. God Himself has saved my child. He healed him from the smallpox. My troubles have been removed through the Lord's Name. || 1 || My God is forever Merciful. He heard the prayer of His devotee, and now all beings are kind and compassionate to him. || Pause || God is Almighty, the Cause of causes. Remembering the Lord in meditation, all pains and sorrows vanish. He has heard the prayer of His slave. O Nanak, now everyone sleeps in peace. || 2 || 11 || 75 || SORAT'H, FIFTH MEHL: I meditated on my Guru. I met with Him, and returned home in joy. This is the glorious greatness of the Naam. Its value cannot be estimated. || 1 || O Saints, worship and adore the Lord, Har, Har, Har. Worship the Lord in adoration, and you shall obtain everything; your affairs shall all be resolved. || Pause || He alone is attached in loving devotion to God, who realizes his great destiny. Servant Nanak meditates on the Naam, the Name of the Lord. He obtains the rewards of all joys and peace. || 2 || 12 || 76 || SORAT'H, FIFTH MEHL: The Transcendent Lord has given me His support. The house of pain and disease has been demolished. The men and women celebrate.

The Lord God, Har, Har, has extended His Mercy. || 1 || O Saints, there is peace everywhere. The Supreme Lord God, the Perfect Transcendent Lord, is pervading everywhere. || Pause || The Bani of His Word emanated from the Primal Lord. It eradicates all anxiety. The Lord is merciful, kind and compassionate. Nanak chants the Naam, the Name of the True Lord. || 2 || 13 || 77 || SORAT'H, FIFTH MEHL: Here and hereafter, He is our Savior. God, the True Guru, is Merciful to the meek. He Himself protects His slaves. In each and every heart, the Beautiful Word of His Shabad resounds. || 1 || I am a sacrifice to the Guru's Feet. Day and night, with each and every breath, I remember Him; He is totally pervading and permeating all places. || Pause || He Himself has become my help and support. True is the support of the True Lord. Glorious and great is devotional worship to You. Nanak has found God's Sanctuary. || 2 || 14 || 78 || SORAT'H, FIFTH MEHL: When it was pleasing to the Perfect True Guru, then I chanted the Naam, the Name of the Pervading Lord. The Lord of the Universe extended His Mercy to me, and God saved my honor. || 1 || The Lord's feet are forever peace-giving. Whatever fruit one desires, he receives; his hopes shall not go in vain. || 1 || Pause || That Saint, unto whom the Lord of Life, the Great Giver, extends His Mercy — he alone sings the Glorious Praises of the Lord. His soul is absorbed in loving devotional worship; his mind is pleasing to the Supreme Lord God. || 2 || Twenty-four hours a day, he chants the Praises of the Lord, and the bitter poison does not affect him. My Creator Lord has united me with Himself, and the Holy Saints have become my companions. || 3 || Taking me by the hand, He has given me everything, and blended me with Himself. Says Nanak, everything has been perfectly resolved; I have found the Perfect True Guru. || 4 || 15 || 79 || SORAT'H, FIFTH MEHL: Humility is my spiked club. My dagger is to be the dust of all men's feet. No evil-doer can withstand these weapons. The Perfect Guru has given me this understanding. || 1 || The Name of the Lord, Har, Har, is the support and shelter of the Saints. One who remembers the Lord in meditation, is emancipated; millions have been saved in this way. || 1 || Pause || In the Society of the Saints, I sing His Praises. I have found this, the perfect wealth of the Lord. Says Nanak, I have eradicated my self-conceit. I see the Supreme Lord God everywhere. || 2 || 16 || 80 || SORAT'H, FIFTH MEHL: The Perfect Guru has done it perfectly. He blessed me with forgiveness. I have found lasting peace and bliss. Everywhere, the people dwell in peace. || 1 || Devotional worship to the Lord is what gives rewards. The Perfect Guru, by His Grace, gave it to me; how rare are those who know this. || Pause || Sing the Word of the Guru's Bani, O Siblings of Destiny. That is always rewarding and peace-giving. Nanak has meditated on the Naam, the Name of the Lord. He has realized his pre-ordained destiny. || 2 || 17 || 81 || SORAT'H, FIFTH MEHL:

I worship and adore the Perfect Guru. All my affairs have been resolved. All desires have been fulfilled. The unstruck melody of the sound current resounds. || 1 || O Saints, meditating on the Lord, we obtain peace. In the home of the Saints, celestial peace is pervading; all pain and suffering is dispelled. || 1 || Pause || The Word of the Perfect Guru's Bani is pleasing to the Mind of the Supreme Lord God. Slave Nanak speaks the Unspoken, immaculate sermon of the Lord. || 2 || 18 || 82 || SORAT'H, FIFTH MEHL: The hungry man is not ashamed to eat. Just so, the humble servant of the Lord sings the Glorious Praises of the Lord. || 1 || Why are you so lazy in your own affairs? Remembering Him in meditation, your face shall be radiant in the Court of the Lord; you shall find peace, forever and ever. || 1 || Pause || Just as the lustful man is enticed by lust, so is the Lord's slave pleased with the Lord's Praise. || 2 || Just as the mother holds her baby close, so does the spiritual person cherish the Naam, the Name of the Lord. || 3 || This is obtained from the Perfect Guru. Servant Nanak meditates on the Naam, the Name of the Lord. || 4 || 19 || 83 || SORAT'H, FIFTH MEHL: Safe and sound, I have returned home. The slanderer's face is blackened with ashes. The Perfect Guru has dressed in robes of honor. All my pains and sufferings are over. || 1 || O Saints, this is the glorious greatness of the True Lord. He has created such wonder and glory! || 1 || Pause || I speak according to the Will of my Lord and Master. God's slave chants the Word of His Bani. O Nanak, God is the Giver of peace. He has created the perfect creation. || 2 || 20 || 84 || SORAT'H, FIFTH MEHL: Within my heart, I meditate on God. I have returned home safe and sound. The world has become contented. The Perfect Guru has saved me. || 1 || O Saints, my God is forever merciful. The Lord of the world does not call His devotee to account; He protects His children. || 1 || Pause || I have enshrined the Lord's Name within my heart. He has resolved all my affairs. The Perfect Guru was pleased, and blessed me, and now, Nanak shall never again suffer pain. || 2 || 21 || 85 || SORAT'H, FIFTH MEHL: The Lord abides in my mind and body. Everyone congratulates me on my victory. This is the glorious greatness of the Perfect Guru. His value cannot be described. || 1 || I am a sacrifice to Your Name. He alone, whom You have forgiven, O my Beloved, sings Your Praises. || 1 || Pause || You are my Great Lord and Master. You are the support of the Saints. Nanak has entered God's Sanctuary. The faces of the slanderers are blackened with ashes. || 2 || 22 || 86 || SORAT'H, FIFTH MEHL: Peace in this world, O my friends, and bliss in the world hereafter — God has given me this. The Transcendent Lord has arranged these arrangements; I shall never waver again. || 1 || My mind is pleased with the True Lord Master. I know the Lord to be pervading all. || 1 || Pause ||

All beings are Yours, O Merciful Lord. You cherish Your devotees. Your glorious greatness is wonderful and marvellous. Nanak ever meditates on the Naam, the Name of the Lord. || 2 || 23 || 87 || SORAT'H, FIFTH MEHL: The Lord is always with me. The Messenger of Death does not approach me. God holds me close in His embrace, and protects me. True are the Teachings of the True Guru. || 1 || The Perfect Guru has done it perfectly. He has beaten and driven off my enemies, and given me, His slave, the sublime understanding of the neutral mind. || 1 || Pause || God has blessed all places with prosperity. I have returned again safe and sound. Nanak has entered God's Sanctuary. It has eradicated all disease. || 2 || 24 || 88 || SORAT'H, FIFTH MEHL: The True Guru is the Giver of all peace and comfort — seek His Sanctuary. Beholding the Blessed Vision of His Darshan, bliss ensues, pain is dispelled, and one sings the Lord's Praises. || 1 || Drink in the sublime essence of the Lord, O Siblings of Destiny. Chant the Naam, the Name of the Lord; worship the Naam in adoration, and enter the Sanctuary of the Perfect Guru. || Pause || Only one who has such pre-ordained destiny receives it; he alone becomes perfect, O Siblings of Destiny. Nanak's prayer, O Dear God, is to remain lovingly absorbed in the Naam. || 2 || 25 || 89 || SORAT'H, FIFTH MEHL: The Lord is the Cause of Causes, the Inner-knower, the Searcher of hearts; He preserves the honor of His servant. He is hailed and congratulated throughout the world, and he tastes the sublime essence of the Word of the Guru's Shabad. || 1 || Dear God, Lord of the world, You are my only support. You are all-powerful, the Giver of Sanctuary; twenty-four hours a day, I meditate on You. || Pause || That humble being, who vibrates upon You, O God, is not afflicted by anxiety. Attached to the Feet of the True Guru, his fear is dispelled, and within his mind, he sings the Glorious Praises of the Lord. || 2 || He abides in celestial peace and utter ecstasy; the True Guru has comforted him. He has returned home victorious, with honor, and his hopes have been fulfilled. || 3 || Perfect are the Teachings of the Perfect Guru; Perfect are the actions of God. Grasping hold of the Guru's feet, Nanak has crossed over the terrifying world-ocean, chanting the Name of the Lord, Har, Har. || 4 || 26 || 90 || SORAT'H, FIFTH MEHL: Becoming merciful, the Destroyer of the pains of the poor has Himself devised all devices. In an instant, He has saved His humble servant; the Perfect Guru has cut away his bonds. || 1 || O my mind, meditate forever on the Guru, the Lord of the Universe. All illness shall depart from this body, and you shall obtain the fruits of your mind's desires. || Pause || God created all beings and creatures; He is lofty, inaccessible and infinite. In the Saadh Sangat, the Company of the Holy, Nanak meditates on the Naam, the Name of the Lord; his face is radiant in the Court of the Lord. || 2 || 27 || 91 || SORAT'H, FIFTH MEHL: I meditate in remembrance on my Lord. Day and night, I ever meditate on Him. He gave me His hand, and protected me. I drink in the most sublime essence of the Lord's Name. || 1 ||

I am a sacrifice to my Guru. God, the Great Giver, the Perfect One, has become merciful to me, and now, all are kind to me. || Pause || Servant Nanak has entered His Sanctuary. He has perfectly preserved his honor. All suffering has been dispelled. So enjoy peace, O my Siblings of Destiny! || 2 || 28 || 92 || SORAT'H, FIFTH MEHL: Hear my prayer, O my Lord and Master; all beings and creatures were created by You. You preserve the honor of Your Name, O Lord, Cause of causes. || 1 || O Dear God, Beloved, please, make me Your own. Whether good or bad, I am Yours. || Pause || The Almighty Lord and Master heard my prayer; cutting away my bonds, He has adorned me. He dressed me in robes of honor, and blended His servant with Himself; Nanak is revealed in glory throughout the world. || 2 || 29 || 93 || SORAT'H, FIFTH MEHL: All beings and creatures are subservient to all those who serve in the Lord's Court. Their God made them His own, and carried them across the terrifying world-ocean. || 1 || He resolves all the affairs of His Saints. He is merciful to the meek, kind and compassionate, the ocean of kindness, my Perfect Lord and Master. || Pause || I am asked to come and be seated, everywhere I go, and I lack nothing. The Lord blesses His humble devotee with robes of honor; O Nanak, the Glory of God is manifest. || 2 || 30 || 94 ||

SORAT'H, NINTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mind, love the Lord. With your ears, hear the Glorious Praises of the Lord of the Universe, and with your tongue, sing His song. || 1 || Pause || Join the Saadh Sangat, the Company of the Holy, and meditate in remembrance on the Lord; even a sinner like yourself will become pure. Death is on the prowl, with its mouth wide open, friend. || 1 || Today or tomorrow, eventually it will seize you; understand this in your consciousness. Says Nanak, meditate, and vibrate upon the Lord; this opportunity is slipping away! || 2 || 1 || SORAT'H, NINTH MEHL: The mind remains in the mind. He does not meditate on the Lord, nor does he perform service at sacred shrines, and so death seizes him by the hair. || 1 || Pause || Wife, friends, children, carriages, property, total wealth, the entire world — know that all of these things are false. The Lord's meditation alone is true. || 1 || Wandering, wandering around for so many ages, he has grown weary, and finally, he obtained this human body. Says Nanak, this is the opportunity to meet the Lord; why don't you remember Him in meditation? || 2 || 2 || SORAT'H, NINTH MEHL: O mind, what evil-mindedness have you developed? You are engrossed in the pleasures of other men's wives, and slander; you have not worshipped the Lord at all. || 1 || Pause || You do not know the way to liberation, but you run all around chasing wealth.

In the end, nothing shall go along with you; you have entrapped yourself in vain. || 1 || You have not meditated or vibrated upon the Lord; you have not served the Guru, or His humble servants; spiritual wisdom has not welled up within you. The Immaculate Lord is within your heart, and yet you search for Him in the wilderness. || 2 || Now that you have obtained this human body, meditate on the Lord's Feet; Nanak advises with this advice. || 3 || 3 || SORAT'H, NINTH MEHL: O mind, contemplate the Sanctuary of God. Meditating on Him in remembrance, Ganika the prostitute was saved; enshrine His Praises within your heart. || 1 || Pause || Meditating on Him in remembrance, Dhroo became immortal, and obtained the state of fearlessness. The Lord and Master removes suffering in this way — why have you forgotten Him? || 1 || As soon as the elephant took to the protective Sanctuary of the Lord, the ocean of mercy, he escaped from the crocodile. How much can I describe the Glorious Praises of the Naam? Whoever chants the Lord's Name, his bonds are broken. || 2 || Ajaamal, known throughout the world as a sinner, was redeemed in an instant. Says Nanak, remember the Chintaamani, the jewel which fulfills all desires, and you too shall be carried across and saved. || 3 || 4 || SORAT'H, NINTH MEHL: What efforts should the mortal make, to attain devotional worship of the Lord, and eradicate the fear of death? || 1 || Pause || Which actions, what sort of knowledge, and what religion — what Dharma should one practice? What Name of the Guru should one remember in meditation, to cross over the terrifying world-ocean? || 1 || In this Dark Age of Kali Yuga, the Name of the One Lord is the treasure of mercy; chanting it, one obtains salvation. No other religion is comparable to this; so speak the Vedas. || 2 || He is beyond pain and pleasure, forever unattached; He is called the Lord of the world. He dwells deep within your inner self, O Nanak, like the image in a mirror. || 3 || 5 || SORAT'H, NINTH MEHL: O mother, how can I see the Lord of the world? In the utter darkness of emotional attachment and spiritual ignorance, my mind remains entangled. || 1 || Pause || Deluded by doubt, I have wasted my whole life; I have not obtained a stable intellect. I remain under the influence of corrupting sins, night and day, and I have not renounced wickedness. || 1 || I never joined the Saadh Sangat, the Company of the Holy, and I did not sing the Kirtan of God's Praises. O servant Nanak, I have no virtues at all; keep me in Your Sanctuary, Lord. || 2 || 6 || SORAT'H, NINTH MEHL: O mother, my mind is out of control. Night and day, it runs after sin and corruption. How can I restrain it? || 1 || Pause || He listens to the teachings of the Vedas, the Puraanas and the Simritees, but he does not enshrine them in his heart, even for an instant. Engrossed in the wealth and women of others, his life passes away uselessly. || 1 || He has gone insane with the wine of Maya, and does not understand even a bit of spiritual wisdom.

Deep within his heart, the Immaculate Lord dwells, but he does not know this secret. || 2 || When I came to the Sanctuary of the Holy Saints, all my evil-mindedness was dispelled. Then, O Nanak, I remembered the Chintaamani, the jewel which fulfills all desires, and the noose of Death was snapped. || 3 || 7 || SORAT'H, NINTH MEHL: O man, grasp this Truth firmly in your soul. The whole world is just like a dream; it will pass away in an instant. || 1 || Pause || Like a wall of sand, built up and plastered with great care, which does not last even a few days, just so are the pleasures of Maya. Why are you entangled in them, you ignorant fool? || 1 || Understand this today — it is not yet too late! Chant and vibrate the Name of the Lord. Says Nanak, this is the subtle wisdom of the Holy Saints, which I proclaim out loud to you. || 2 || 8 || SORAT'H, NINTH MEHL: In this world, I have not found any true friend. The whole world is attached to its own pleasures, and when trouble comes, no one is with you. || 1 || Pause || Wives, friends, children and relatives — all are attached to wealth. When they see a poor man, they all forsake his company and run away. || 1 || So what should I say to this crazy mind, which is affectionately attached to them? The Lord is the Master of the meek, the Destroyer of all fears, and I have forgotten to praise Him. || 2 || Like a dog's tail, which will never straighten out, the mind will not change, no matter how many things are tried. Says Nanak, please, Lord, uphold the honor of Your innate nature; I chant Your Name. || 3 || 9 || SORAT'H, NINTH MEHL: O mind, you have not accepted the Guru's Teachings. What is the use of shaving your head, and wearing saffron robes? || 1 || Pause || Abandoning Truth, you cling to falsehood; your life is uselessly wasting away. Practicing hypocrisy, you fill your belly, and then sleep like an animal. || 1 || You do not know the Way of the Lord's meditation; you have sold yourself into Maya's hands. The madman remains entangled in vice and corruption; he has forgotten the jewel of the Naam. || 2 || He remains thoughtless, not thinking of the Lord of the Universe; his life is uselessly passing away. Says Nanak, O Lord, please, confirm your innate nature; this mortal is continually making mistakes. || 3 || 10 || SORAT'H, NINTH MEHL: That man, who in the midst of pain, does not feel pain, who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust; || 1 || Pause || Who is not swayed by either slander or praise, nor affected by greed, attachment or pride; who remains unaffected by joy and sorrow, honor and dishonor; || 1 || who renounces all hopes and desires and remains desireless in the world; who is not touched by sexual desire or anger — within his heart, God dwells. || 2 || That man, blessed by Guru's Grace, understands this way.

O Nanak, he merges with the Lord of the Universe, like water with water. || 3 || 11 || SORAT'H, NINTH MEHL: O dear friend, know this in your mind. The world is entangled in its own pleasures; no one is for anyone else. || 1 || Pause || In good times, many come and sit together, surrounding you on all four sides. But when hard times come, they all leave, and no one comes near you. || 1 || Your wife, whom you love so much, and who has remained ever attached to you, runs away crying, "Ghost! Ghost!", as soon as the swan-soul leaves this body. || 2 || This is the way they act — those whom we love so much. At the very last moment, O Nanak, no one is any use at all, except the Dear Lord. || 3 || 12 || 139 ||

SORAT'H, FIRST MEHL, FIRST HOUSE, ASHTAPADEES, CHAU-TUKAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am not torn by duality, because I do not worship any other than the Lord; I do not visit tombs or crematoriums. I do not enter the houses of strangers, engrossed in desire. The Naam, the Name of the Lord, has satisfied my desires. Deep within my heart, the Guru has shown me the home of my being, and my mind is imbued with peace and poise, O Siblings of Destiny. You Yourself are all-knowing, and You Yourself are all-seeing; You alone bestow intelligence, O Lord. || 1 || My mind is detached, imbued with detachment; the Word of the Shabad has pierced my mind, O my mother. God's Light shines continually within the nucleus of my deepest self; I am lovingly attached to the Bani, the Word of the True Lord Master. || Pause || Countless detached renunciates talk of detachment and renunciation, but he alone is a true renunciate, who is pleasing to the Lord Master. The Word of the Shabad is ever in his heart; he is absorbed in the Fear of God, and he works to serve the Guru. He remembers the One Lord, his mind does not waver, and he restrains its wanderings. He is intoxicated with celestial bliss, and is ever imbued with the Lord's Love; he sings the Glorious Praises of the True Lord. || 2 || The mind is like the wind, but if it comes to rest in peace, even for an instant, then he shall abide in the peace of the Name, O Siblings of Destiny. His tongue, eyes and ears are imbued with Truth; O Lord, You quench the fires of desire. In hope, the renunciate remains free of hopes; in the home of his own inner self, he is absorbed in the trance of deep meditation. He remains content, satisfied with the charity of the Naam; he drinks in the Ambrosial Amrit with ease. || 3 || There is no renunciation in duality, as long as there is even a particle of duality. The whole world is Yours, Lord; You alone are the Giver. There is not any other, O Siblings of Destiny. The self-willed manmukh dwells in misery forever, while the Lord bestows greatness upon the Gurmukh. God is infinite, endless, inaccessible and unfathomable; His worth cannot be described. || 4 || The consciousness in deep Samaadhi, the Supreme Being, the Lord of the three worlds — these are Your Names, Lord. The creatures born into this world have their destiny inscribed upon their foreheads; they experience according to their destinies. The Lord Himself causes them to do good and bad deeds; He Himself makes them steadfast in devotional worship. The filth of their mind and mouth is washed off when they live in the Fear of God; the inaccessible Lord Himself blesses them with spiritual wisdom. || 5 ||

Only those who taste it know its sweet taste, like the mute, who eats the candy, and only smiles. How can I describe the indescribable, O Siblings of Destiny? I shall follow His Will forever. If one meets with the Guru, the Generous Giver, then he understands; those who have no Guru cannot understand this. As the Lord causes us to act, so do we act, O Siblings of Destiny. What other clever tricks can anyone try? || 6 || Some are deluded by doubt, while others are imbued with devotional worship; Your play is infinite and endless. As You engage them, they receive the fruits of their rewards; You alone are the One who issues Your Commands. I would serve You, if anything were my own; my soul and body are Yours. One who meets with the True Guru, by His Grace, takes the Support of the Ambrosial Naam. || 7 || He dwells in the heavenly realms, and his virtues radiantly shine forth; meditation and spiritual wisdom are found in virtue. The Naam is pleasing to his mind; he speaks it, and causes others to speak it as well. He speaks the essential essence of wisdom. The Word of the Shabad is his Guru and spiritual teacher, profound and unfathomable; without the Shabad, the world is insane. He is a perfect renunciate, naturally at ease, O Nanak, whose mind is pleased with the True Lord. || 8 || 1 || SORAT'H, FIRST MEHL, TI-TUKAS: Hope and desire are entrapments, O Siblings of Destiny. Religious rituals and ceremonies are traps. Because of good and bad deeds, one is born into the world, O Siblings of Destiny; forgetting the Naam, the Name of the Lord, he is ruined. This Maya is the enticer of the world, O Siblings of Destiny; all such actions are corrupt. || 1 || Listen, O ritualistic Pandit: that religious ritual which produces happiness, O Siblings of Destiny, is contemplation of the essence of the soul. || Pause || You may stand and recite the Shaastras and the Vedas, O Siblings of Destiny, but these are just worldly actions. Filth cannot be washed away by hypocrisy, O Siblings of Destiny; the filth of corruption and sin is within you. This is how the spider is destroyed, O Siblings of Destiny, by falling head-long in its own web. || 2 || So many are destroyed by their own evil-mindedness, O Siblings of Destiny; in the love of duality, they are ruined. Without the True Guru, the Name is not obtained, O Siblings of Destiny; without the Name, doubt does not depart. If one serves the True Guru, then he obtains peace, O Siblings of Destiny; his comings and goings are ended. || 3 || True celestial peace comes from the Guru, O Siblings of Destiny; the immaculate mind is absorbed into the True Lord. One who serves the Guru, understands, O Siblings of Destiny; without the Guru, the way is not found. What can anyone do, with greed within? O Siblings of Destiny, by telling lies, they eat poison. || 4 || O Pandit, by churning cream, butter is produced. By churning water, you shall only see water, O Siblings of Destiny; this world is like that. Without the Guru, he is ruined by doubt, O Siblings of Destiny; the unseen Divine Lord is in each and every heart. || 5 || This world is like a thread of cotton, O Siblings of Destiny, which Maya has tied on all ten sides. Without the Guru, the knots cannot be untied, O Siblings of Destiny; I am so tired of religious rituals. This world is deluded by doubt, O Siblings of Destiny; no one can say anything about it. || 6 || Meeting with the Guru, the Fear of God comes to abide in the mind; to die in the Fear of God is one's true destiny. In the Court of the Lord, the Naam is far superior to ritualistic cleansing baths, charity and good deeds, O Siblings of Destiny.

One who implants the Naam within himself, through the Guru's halter — O Siblings of Destiny, the Lord dwells in his mind, and he is free of hypocrisy. || 7 || This body is the jeweller's shop, O Siblings of Destiny; the incomparable Naam is the merchandise. The merchant secures this merchandise, O Siblings of Destiny, by contemplating the Word of the Guru's Shabad. Blessed is the merchant, O Nanak, who meets the Guru, and engages in this trade. || 8 || 2 || SORAT'H, FIRST MEHL: Those who serve the True Guru, O Beloved, their companions are saved as well. No one blocks their way, O Beloved, and the Lord's Ambrosial Nectar is on their tongue. Without the Fear of God, they are so heavy that they sink and drown, O Beloved; but the Lord, casting His Glance of Grace, carries them across. || 1 || I ever praise You, O Beloved, I ever sing Your Praises. Without the boat, one is drowned in the sea of fear, O Beloved; how can I reach the distant shore? || 1 || Pause || I praise the Praiseworthy Lord, O Beloved; there is no other one to praise. Those who praise my God are good, O Beloved; they are imbued with the Word of the Shabad, and His Love. If I join them, O Beloved, I can churn the essence and so find joy. || 2 || The gateway to honor is Truth, O Beloved; it bears the Insignia of the True Name of the Lord. We come into the world, and we depart, with our destiny written and pre-ordained, O Beloved; realize the Command of the Commander. Without the Guru, this Command is not understood, O Beloved; True is the Power of the True Lord. || 3 || By His Command, we are conceived, O Beloved, and by His Command, we grow in the womb. By His Command, we are born, O Beloved, head-first, and upside-down. The Gurmukh is honored in the Court of the Lord, O Beloved; he departs after resolving his affairs. || 4 || By His Command, one comes into the world, O Beloved, and by His Will, he goes. By His Will, some are bound and gagged and driven away, O Beloved; the self-willed manmukhs suffer their punishment. By His Command, the Word of the Shabad, is realized, O Beloved, and one goes to the Court of the Lord robed in honor. || 5 || By His Command, some accounts are accounted for, O Beloved; by His Command, some suffer in egotism and duality. By His Command, one wanders in reincarnation, O Beloved; deceived by sins and demerits, he cries out in his suffering. If he comes to realize the Command of the Lord's Will, O Beloved, then he is blessed with Truth and Honor. || 6 || It is so difficult to speak it, O Beloved; how can we speak, and hear, the True Name? I am a sacrifice to those who praise the Lord, O Beloved. I have obtained the Name, and I am satisfied, O Beloved; by His Grace, I am united in His Union. || 7 || If my body were to become the paper, O Beloved, and my mind the inkpot; and if my tongue became the pen, O Beloved, I would write, and contemplate, the Glorious Praises of the True Lord. Blessed is that scribe, O Nanak, who writes the True Name, and enshrines it within his heart. || 8 || 3 || SORAT'H, FIRST MEHL, DU-TUKAS: You are the Giver of virtue, O Immaculate Lord, but my mind is not immaculate, O Siblings of Destiny. I am a worthless sinner, O Siblings of Destiny; virtue is obtained from You alone, Lord. || 1 || O my Beloved Creator Lord, You create, and You behold. I am a hypocritical sinner, O Siblings of Destiny.

Bless my mind and body with Your Name, O Lord. || Pause || The poisonous Maya has enticed the consciousness, O Siblings of Destiny; through clever tricks, one loses his honor. The True Lord and Master abides in the consciousness, O Siblings of Destiny, if the Guru's spiritual wisdom permeates it. || 2 || Beautiful, beautiful, the Lord is called, O Siblings of Destiny; beautiful, like the deep crimson color of the poppy. If man loves the Lord with detachment, O Siblings of Destiny, he is judged to be true and infallible in the Lord's court and home. || 3 || You are pervading the realms of the underworld and the heavenly skies; Your wisdom and glories are in each and every heart. Meeting with the Guru, one finds peace, O Siblings of Destiny, and pride is dispelled from the mind. || 4 || Scrubbing with water, the body can be cleaned, O Siblings of Destiny, but the body becomes dirty again. Bathing in the supreme essence of spiritual wisdom, O Siblings of Destiny, the mind and body become pure. || 5 || Why worship gods and goddesses, O Siblings of Destiny? What can we ask of them? What can they give us? The stone gods are washed with water, O Siblings of Destiny, but they just sink in the water. || 6 || Without the Guru, the unseen Lord cannot be seen, O Siblings of Destiny; the world is drowning, having lost its honor. Greatness is in the hands of my Lord and Master, O Siblings of Destiny; as He is pleased, He gives. || 7 || That soul-bride, who talks sweetly and speaks the Truth, O Siblings of Destiny, becomes pleasing to her Husband Lord. Pierced by His Love, she abides in Truth, O Siblings of Destiny, deeply imbued with the Lord's Name. || 8 || Everyone calls God his own, O Siblings of Destiny, but the all-knowing Lord is known only through the Guru. Those who are pierced by His Love are saved, O Siblings of Destiny; they bear the Insignia of the True Word of the Shabad. || 9 || A large pile of firewood, O Siblings of Destiny, will burn if a small fire is applied. In the same way, if the Naam, the Name of the Lord, dwells in the heart for a moment, even for an instant, O Siblings of Destiny, then one meets the Lord with ease, O Nanak. || 10 || 4 ||

SORAT'H, THIRD MEHL, FIRST HOUSE, TI-TUKAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You always preserve the honor of Your devotees, O Dear Lord; You have protected them from the very beginning of time. You protected Your servant Prahlaad, O Dear Lord, and annihilated Harnaakhash. The Gurmukhs place their faith in the Dear Lord, but the self-willed manmukhs are deluded by doubt. || 1 || O Dear Lord, this is Your Glory. You preserve the honor of Your devotees, O Lord Master; Your devotees seek Your Sanctuary. || Pause || The Messenger of Death cannot touch Your devotees; death cannot even approach them. The Name of the Lord alone abides in their minds; through the Naam, the Name of the Lord, they find liberation. Wealth and all the spiritual powers of the Siddhis fall at the feet of the Lord's devotees; they obtain peace and poise from the Guru. || 2 || The self-willed manmukhs have no faith; they are filled with greed and self-interest. They are not Gurmukh — they do not understand the Word of the Shabad in their hearts; they do not love the Naam, the Name of the Lord. Their masks of falsehood and hypocrisy shall fall off; the self-willed manmukhs speak with insipid words. || 3 || You are pervading through Your devotees, O Dear God; through Your devotees, You are known.

All the people are enticed by Maya; they are Yours, Lord — You alone are the Architect of Destiny. Overcoming my egotism and quieting the desires within my mind, I have come to realize the Word of the Guru's Shabad. || 4 || God automatically does the work of those who love the Name of the Lord. By Guru's Grace, he ever dwells in their minds, and He resolves all their affairs. Whoever challenges them is destroyed; they have the Lord God as their Savior. || 5 || Without serving the True Guru, no one finds the Lord; the self-willed manmukhs die crying out in pain. They come and go, and find no place of rest; in pain and suffering, they perish. But one who becomes Gurmukh drinks in the Ambrosial Nectar, and is easily absorbed in the True Name. || 6 || Without serving the True Guru, one cannot escape reincarnation, even by performing numerous rituals. Those who read the Vedas, and argue and debate without the Lord, lose their honor. True is the True Guru, and True is the Word of His Bani; in the Guru's Sanctuary, one is saved. || 7 || Those whose minds are filled with the Lord are judged as true in the Court of the Lord; they are hailed as true in the True Court. Their praises echo throughout the ages, and no one can erase them. Nanak is forever a sacrifice to those who enshrine the Lord within their hearts. || 8 || 1 || SORAT'H, THIRD MEHL, DU-TUKAS: He Himself forgives the worthless, O Siblings of Destiny; He commits them to the service of the True Guru. Service to the True Guru is sublime, O Siblings of Destiny; through it, one's consciousness is attached to the Lord's Name. || 1 || The Dear Lord forgives, and unites with Himself. I am a sinner, totally without virtue, O Siblings of Destiny; the Perfect True Guru has blended me. || Pause || So many, so many sinners have been forgiven, O beloved one, by contemplating the True Word of the Shabad. They got on board the boat of the True Guru, who carried them across the terrifying world-ocean, O Siblings of Destiny. || 2 || I have been transformed from rusty iron into gold, O Siblings of Destiny, united in Union with the Guru, the Philosopher's Stone. Eliminating my self-conceit, the Name has come to dwell within my mind, O Siblings of Destiny; my light has merged in the Light. || 3 || I am a sacrifice, I am a sacrifice, O Siblings of Destiny, I am forever a sacrifice to my True Guru. He has given me the treasure of the Naam; O Siblings of Destiny, through the Guru's Teachings, I am absorbed in celestial bliss. || 4 || Without the Guru, celestial peace is not produced, O Siblings of Destiny; go and ask the spiritual teachers about this. Serve the True Guru forever, O Siblings of Destiny, and eradicate self-conceit from within. || 5 || Under Guru's Instruction, the Fear of God is produced, O Siblings of Destiny; true and excellent are the deeds done in the Fear of God. Then, one is blessed with the treasure of the Lord's Love, O Siblings of Destiny, and the Support of the True Name. || 6 || I fall at the feet of those who serve their True Guru, O Siblings of Destiny. I have fulfilled my life, O Siblings of Destiny, and my family has been saved as well. || 7 || The True Word of the Guru's Bani, and the True Word of the Shabad, O Siblings of Destiny, are obtained only by Guru's Grace.

O Nanak, with the Name of the Lord abiding in one's mind, no obstacles stand in one's way, O Siblings of Destiny. || 8 || 2 ||
SORAT'H, THIRD MEHL: The Dear Lord is realized through the Word of His Shabad, O Siblings of Destiny, which is found only by perfect destiny. The happy soul-brides are forever in peace, O Siblings of Destiny; night and day, they are attuned to the Lord's Love. || 1 || O Dear Lord, You Yourself color us in Your Love. Sing, continually sing His Praises, imbued with His Love, O Siblings of Destiny; be in love with the Lord. || Pause || Work to serve the Guru, O Siblings of Destiny; abandon self-conceit, and and focus your consciousness. You shall be in peace forever, and you shall not suffer in pain any longer, O Siblings of Destiny; the Lord Himself shall come and abide in your mind. || 2 || She who does not know the Will of her Husband Lord, O Siblings of Destiny, is an ill-mannered and bitter bride. She does things with a stubborn mind, O Siblings of Destiny; without the Name, she is false. || 3 || They alone sing the Lord's Praises, who have such pre-ordained destiny written upon their foreheads, O Siblings of Destiny; through the Love of the True Lord, they find detachment. Night and day, they are imbued with His Love; they utter His Glorious Praises, O Siblings of Destiny, and they lovingly focus their consciousness on the Fearless Guru. || 4 || He kills and revives all, O Siblings of Destiny; serve Him, day and night. How can we forget Him from our minds, O Siblings of Destiny? His gifts are glorious and great. || 5 || The self-willed manmukh is filthy and double-minded, O Siblings of Destiny; the finds no place of rest in the Court of the Lord. But if she becomes Gurmukh, then she chants the Glorious Praises of the Lord, O Siblings of Destiny; the meets her True Beloved, and merges in Him. || 6 || In this life, she has not focused her consciousness on the Lord, O Siblings of Destiny; how can she show her face when she leaves? In spite of the warning calls which were sounded, she has been plundered, O Siblings of Destiny; she yearned only for corruption. || 7 || Those who dwell upon the Naam, O Siblings of Destiny, their bodies are ever peaceful and tranquil. O Nanak, dwell upon the Naam; the Lord is infinite, virtuous and unfathomable, O Siblings of Destiny. || 8 || 3 ||

SORAT'H, FIFTH MEHL, FIRST HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The One who created the whole world, O Siblings of Destiny, is the Almighty Lord, the Cause of causes. He fashioned the soul and the body, O Siblings of Destiny, by His own power. How can He be described? How can He be seen, O Siblings of Destiny? The Creator is One; He is indescribable. Praise the Guru, the Lord of the Universe, O Siblings of Destiny; through Him, the essence is known. || 1 || O my mind, meditate on the Lord, the Lord God. He blesses His servant with the gift of the Naam; He is the Destroyer of pain and suffering. || Pause || Everything is in His home, O Siblings of Destiny; His warehouse is overflowing with the nine treasures. His worth cannot be estimated, O Siblings of Destiny; He is lofty, inaccessible and infinite. He cherishes all beings and creatures, O Siblings of Destiny; he continually takes care of them. So meet with the Perfect True Guru, O Siblings of Destiny, and merge in the Word of the Shabad. || 2 || Adoring the feet of the True Guru, O Siblings of Destiny, doubt and fear are dispelled. Joining the Society of the Saints, cleanse your mind, O Siblings of Destiny, and dwell in the Name of the Lord. The darkness of ignorance shall be dispelled, O Siblings of Destiny, and the lotus of your heart shall blossom forth.

By the Guru's Word, peace wells up, O Siblings of Destiny; all fruits are with the True Guru. || 3 || Give up your sense of mine and yours, O Siblings of Destiny, and become the dust of the feet of all. In each and every heart, God is contained, O Siblings of Destiny; He sees, and hears, and is ever-present with us. On that day when one forgets the Supreme Lord God, O Siblings of Destiny, on that day, one ought to die crying out in pain. He is the all-powerful Cause of Causes, O Siblings of Destiny; he is totally filled with all powers. || 4 || The Love of the Name is the greatest treasure, O Siblings of Destiny; through it, emotional attachment to Maya is dispelled. If it is pleasing to His Will, then He unites us in His Union, O Siblings of Destiny; the Naam, the Name of the Lord, comes to abide in the mind. The heart-lotus of the Gurmukh blossoms forth, O Siblings of Destiny, and the heart is illumined. The Glory of God has been revealed, O Siblings of Destiny, and the earth and sky have blossomed forth. || 5 || The Perfect Guru has blessed me with contentment, O Siblings of Destiny; day and night, I remain attached to the Lord's Love. My tongue continually chants the Lord's Name, O Siblings of Destiny; this is the true taste, and the object of human life. Listening with my ears, I hear and so I live, O Siblings of Destiny; I have obtained the unchanging, unmoving state. That soul,which does not place its faith in the Lord shall burn, O Siblings of Destiny. || 6 || My Lord and Master has so many virtues, O Siblings of Destiny; I am a sacrifice to Him. He nurtures even the most worthless, O Siblings of Destiny, and gives home to the homeless. He gives us nourishment with each and every breath, O Siblings of Destiny; His Name is everlasting. One who meets with the True Guru, O Siblings of Destiny, does so only by perfect destiny. || 7 || Without Him, I cannot live, even for an instant, O Siblings of Destiny; He is totally filled with all powers. With every breath and morsel of food, I will not forget Him, O Siblings of Destiny; I behold Him ever-present. In the Saadh Sangat, the Company of the Holy, I meet Him, O Siblings of Destiny; He is totally pervading and permeating everywhere. Those who do not embrace love for the Lord, O Siblings of Destiny, always die crying out in pain. || 8 || Grasping hold of the hem of His robe, O Siblings of Destiny, we are carried across the world-ocean of fear and pain. By His Glance of Grace, He has blessed us, O Siblings of Destiny; He shall be with us until the very end. My mind and body are soothed and calmed, O Siblings of Destiny, nourished by the food of the Naam. Nanak has entered His Sanctuary, O Siblings of Destiny; the Lord is the Destroyer of sins. || 9 || 1 || SORAT'H, FIFTH MEHL: The womb of the mother is an ocean of pain, O Beloved; even there, the Lord causes His Name to be chanted. When he emerges, he finds corruption pervading everywhere, O Beloved, and he becomes increasingly attached to Maya. One whom the Lord blesses with His kind favor, O Beloved, meets the Perfect Guru. He worships the Lord in adoration with each and every breath, O Beloved; he is lovingly attached to the Lord's Name. || 1 || You are the support of my mind and body, O Beloved; You are the support of my mind and body. There is no other Creator except for You, O Beloved; You alone are the Inner-knower, the Searcher of hearts. || Pause || After wandering in doubt for millions of incarnations, he comes into the world, O Beloved; for uncounted lifetimes, he has suffered in pain. He has forgotten his True Lord and Master, O Beloved, and so he suffers terrible punishment. Those who meet with the Perfect True Guru, O Beloved, are attached to the True Name.

We are saved by following those, O Beloved, who seek the Sanctuary of the True Lord. || 2 || He thinks that his food is so sweet, O Beloved, but it makes his body ill. It turns out to be bitter, O Beloved, and it produces only sadness. The Lord leads him astray in the enjoyment of pleasures, O Beloved, and so his sense of separation does not depart. Those who meet the Guru are saved, O Beloved; this is their pre-ordained destiny. || 3 || He is filled with longing for Maya, O Beloved, and so the Lord does not ever come into his mind. Those who forget You, O Supreme Lord Master, their bodies turn to dust. They cry out and scream horribly, O Beloved, but their torment does not end. Those who meet the Guru, and reform themselves, O Beloved, their capital remains intact. || 4 || As far as possible, do not associate with the faithless cynics, O Beloved. Meeting with them, the Lord is forgotten, O Beloved, and you rise and depart with a blackened face. The self-willed manmukh finds no rest or shelter, O Beloved; in the Court of the Lord, they are punished. Those who meet with the Guru, and reform themselves, O Beloved, their affairs are resolved. || 5 || One may have thousands of clever tricks and techniques of austere self-discipline, O Beloved, but not even one of them will go with him. Those who turn their backs on the Lord of the Universe, O Beloved, their families are stained with disgrace. He does not know that thing which is, O Beloved; falsehood will not help him. Those who meet with the True Guru, O Beloved, dwell upon the True Name. || 6 || When the Lord casts His Glance of Grace, O Beloved, one is blessed with Truth, contentment, wisdom and meditation. Night and day, he sings the Kirtan of the Lord's Praises, O Beloved, totally filled with Ambrosial Nectar. He crosses over the sea of pain, O Beloved, and swims across the terrifying world-ocean. One who is pleasing to His Will, He unites with Himself, O Beloved; he is forever true. || 7 || The all-powerful Divine Lord is compassionate, O Beloved; He is the Support of His devotees. I seek His Sanctuary, O Beloved; He is the Inner-knower, the Searcher of hearts. He has adorned me in this world and the next, O Beloved; He has placed the Emblem of Truth upon my forehead. I shall never forget that God, O Beloved; Nanak is forever a sacrifice to Him. || 8 || 2 ||

SORAT'H, FIFTH MEHL, SECOND HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism. || 1 || O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times. I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect. || Pause || One may remain silent and use his hands as begging bowls, and wander naked in the forest.

He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him. || 2 || His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off; but this will not cause the filth of his mind to depart, even though he may make thousands of efforts. || 3 || He may give gifts of all sorts — gold, women, horses and elephants. He may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door. || 4 || He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals. He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices. || 5 || He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these. He lives a long life, but is reincarnated again and again; he has not met with the Lord. || 6 || He may enjoy princely pleasures, and regal pomp and ceremony, and issue unchallenged commands. He may lie on beautiful beds, perfumed with sandalwood oil, but this will led him only to the gates of the most horrible hell. || 7 || Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions. Says Nanak, he alone obtains it, who is pre-destined to receive it. || 8 || Your slave is intoxicated with this Love of Yours. The Destroyer of the pains of the poor has become merciful to me, and this mind is imbued with the Praises of the Lord, Har, Har. || Second Pause || 1 || 3 ||

VAAR OF RAAG SORAT'H, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, FIRST MEHL: Sorat'h is always beautiful, if it brings the True Lord to dwell in the mind of the soul-bride. Her teeth are clean and her mind is not split by duality; the Name of the True Lord is on her tongue. Here and hereafter, she abides in the Fear of God, and serves the True Guru without hesitation. Discarding worldly adornments, she meets her Husband Lord, and she celebrates joyfully with Him. She is adorned forever with the Name in her mind, and she does not have even an iota of filth. Her husband's younger and elder brothers, the corrupt desires, have died, suffering in pain; and now, who fears Maya, the mother-in-law? If she becomes pleasing to her Husband Lord, O Nanak, she bears the jewel of good karma upon her forehead, and everything is Truth to her. || 1 || FOURTH MEHL: Sorat'h is beautiful only when it leads the soul-bride to seek the Lord's Name. She pleases her Guru and God; under Guru's Instruction, she speaks the Name of the Lord, Har, Har. She is attracted to the Lord's Name, day and night, and her body is drenched in the color of the Love of the Lord, Har, Har. No other being like the Lord God can be found; I have looked and searched over the whole world. The Guru, the True Guru, has implanted the Naam within me; my mind does not waver any more. Servant Nanak is the Lord's slave, the slave of the slaves of the Guru, the True Guru. || 2 || PAUREE: You Yourself are the Creator, the Fashioner of the world. You Yourself have arranged the play, and You Yourself arrange it. You Yourself are the Giver and the Creator; You Yourself are the Enjoyer. The Word of Your Shabad is pervading everywhere, O Creator Lord. As Gurmukh, I ever praise the Lord; I am a sacrifice to the Guru. || 1 ||

SHALOK, THIRD MEHL: In the flames of egotism, he is burnt to death; he wanders in doubt and the love of duality. The Perfect True Guru saves him, making him His own. This world is burning; through the Sublime Word of the Guru's Shabad, this comes to be seen. Those who are attuned to the Shabad are cooled and soothed; O Nanak, they practice Truth. || 1 || THIRD MEHL: Service to the True Guru is fruitful and rewarding; blessed and acceptable is such a life. Those who do not forget the True Guru, in life and in death, are truly wise people. Their families are saved, and they are approved by the Lord. The Gurmukhs are approved in death as in life, while the self-willed manmukhs continue the cycle of birth and death. O Nanak, they are not described as dead, who are absorbed in the Word of the Guru's Shabad. || 2 || PAUREE: Serve the Immaculate Lord God, and meditate on the Lord's Name. Join the Society of the Holy Saints, and be absorbed in the Lord's Name. O Lord, glorious and great is service to You; I am so foolish — please, commit me to it. I am Your servant and slave; command me, according to Your Will. As Gurmukh, I shall serve You, as Guru has instructed me. || 2 || SHALOK, THIRD MEHL: He acts according to pre-ordained destiny, written by the Creator Himself. Emotional attachment has drugged him, and he has forgotten the Lord, the treasure of virtue. Don't think that he is alive in the world — he is dead, through the love of duality. Those who do not meditate on the Lord, as Gurmukh, are not permitted to sit near the Lord. They suffer the most horrible pain and suffering, and neither their sons nor their wives go along with them. Their faces are blackened among men, and they sigh in deep regret. No one places any reliance in the self-willed manmukhs; trust in them is lost. O Nanak, the Gurmukhs live in absolute peace; the Naam, the Name of the Lord, abides within them. || 1 || THIRD MEHL: They alone are relatives, and they alone are friends, who, as Gurmukh, join together in love. Night and day, they act according to the True Guru's Will; they remain absorbed in the True Name. Those who are attached to the love of duality are not called friends; they practice egotism and corruption. The self-willed manmukhs are selfish; they cannot resolve anyone's affairs. O Nanak, they act according to their pre-ordained destiny; no one can erase it. || 2 || PAUREE: You Yourself created the world, and You Yourself arranged the play of it. You Yourself created the three qualities, and fostered emotional attachment to Maya. He is called to account for his deeds done in egotism; he continues coming and going in reincarnation. The Guru instructs those whom the Lord Himself blesses with Grace. I am a sacrifice to my Guru; forever and ever, I am a sacrifice to Him. || 3 || SHALOK, THIRD MEHL: The love of Maya is enticing; without teeth, it has eaten up the world. The self-willed manmukhs are eaten away, while the Gurmukhs are saved; they focus their consciousness on the True Name. Without the Name, the world wanders around insane; the Gurmukhs come to see this.

Involved in worldly affairs, he wastes his life in vain; the peace-giving Lord does not come to abide in his mind. O Nanak, they alone obtain the Name, who have such pre-ordained destiny. || 1 || THIRD MEHL: The home within is filled with Ambrosial Nectar, but the self-willed manmukh does not get to taste it. He is like the deer, who does not recognize its own musk-scent; it wanders around, deluded by doubt. The manmukh forsakes the Ambrosial Nectar, and instead gathers poison; the Creator Himself has fooled him. How rare are the Gurmukhs, who obtain this understanding; they behold the Lord God within themselves. Their minds and bodies are cooled and soothed, and their tongues enjoy the sublime taste of the Lord. Through the Word of the Shabad, the Name wells up; through the Shabad, we are united in the Lord's Union. Without the Shabad, the whole world is insane, and it loses its life in vain. The Shabad alone is Ambrosial Nectar; O Nanak, the Gurmukhs obtain it. || 2 || PAUREE: The Lord God is inaccessible; tell me, how can we find Him? He has no form or feature, and He cannot be seen; tell me, how can we meditate on Him? The Lord is formless, immaculate and inaccessible; which of His Virtues should we speak of and sing? They alone walk on the Lord's Path, whom the Lord Himself instructs. The Perfect Guru has revealed Him to me; serving the Guru, He is found. || 4 || SHALOK, THIRD MEHL: It is as if my body has been crushed in the oil-press, without yielding even a drop of blood; it is as if my soul has been cut apart into pieces for the sake of the Love of the True Lord; O Nanak, still, night and day, my Union with the Lord is not broken. || 1 || THIRD MEHL: My Friend is so full of joy and love; He colors my mind with the color of His Love, like the fabric which is treated to retain the color of the dye. O Nanak, this color does not depart, and no other color can be imparted to this fabric. || 2 || PAUREE: The Lord Himself is pervading everywhere; the Lord Himself causes us to chant His Name. The Lord Himself created the creation; He commits all to their tasks. He engages some in devotional worship, and others, He causes to stray. He places some on the Path, while He leads others into the wilderness. Servant Nanak meditates on the Naam, the Name of the Lord; as Gurmukh, he sings the Glorious Praises of the Lord. || 5 || SHALOK, THIRD MEHL: Service to the True Guru is fruitful and rewarding, if one performs it with his mind focused on it. The fruits of the mind's desires are obtained, and egotism departs from within. His bonds are broken, and he is liberated; he remains absorbed in the True Lord. It is so difficult to obtain the Naam in this world; it comes to dwell in the mind of the Gurmukh. O Nanak, I am a sacrifice to one who serves his True Guru. || 1 || THIRD MEHL: The mind of the self-willed manmukh is so very stubborn; it is stuck in the love of duality. He does not find peace, even in dreams; he passes his life in misery and suffering. The Pandits have grown weary of going door to door, reading and reciting their scriptures; the Siddhas have gone into their trances of Samaadhi. This mind cannot be controlled; they are tired of performing religious rituals. The impersonators have grown weary of wearing false costumes, and bathing at the sixty-eight sacred shrines.

They do not know the state of their own minds; they are deluded by doubt and egotism. By Guru's Grace, the Fear of God is obtained; by great good fortune, the Lord comes to abide in the mind. When the Fear of God comes, the mind is restrained, and through the Word of the Shabad, the ego is burnt away. Those who are imbued with Truth are immaculate; their light merges in the Light. Meeting the True Guru, one obtains the Name; O Nanak, he is absorbed in peace. || 2 || PAUREE: The pleasures of kings and emperors are pleasing, but they last for only a few days. These pleasures of Maya are like the color of the safflower, which wears off in a moment. They do not go with him when he departs; instead, he carries the load of sins upon his head. When death seizes him, and marches him away, then he looks absolutely hideous. That lost opportunity will not come into his hands again, and in the end, he regrets and repents. || 6 || SHALOK, THIRD MEHL: Those who turn their faces away from the True Guru, suffer in sorrow and bondage. Again and again, they are born only to die; they cannot meet their Lord. The disease of doubt does not depart, and they find only pain and more pain. O Nanak, if the Gracious Lord forgives, then one is united in Union with the Word of the Shabad. || 1 || THIRD MEHL: Those who turn their faces away from the True Guru, shall find no place of rest or shelter. They wander around from door to door, like a woman forsaken, with a bad character and a bad reputation. O Nanak, the Gurmukhs are forgiven, and united in Union with the True Guru. || 2 || PAUREE: Those who serve the True Lord, the Destroyer of ego, cross over the terrifying world-ocean. Those who chant the Name of the Lord, Har, Har, are passed over by the Messenger of Death. Those who meditate on the Lord, go to His Court in robes of honor. They alone serve You, O Lord, whom You bless with Grace. I sing continually Your Glorious Praises, O Beloved; as Gurmukh, my doubts and fears have been dispelled. || 7 || SHALOK, THIRD MEHL: Upon the plate, three things have been placed; this is the sublime, ambrosial food of the Lord. Eating this, the mind is satisfied, and the Door of Salvation is found. It is so difficult to obtain this food, O Saints; it is obtained only by contemplating the Guru. Why should we cast this riddle out of our minds? We should keep it ever enshrined in our hearts. The True Guru has posed this riddle. The Guru's Sikhs have found its solution. O Nanak, he alone understands this, whom the Lord inspires to understand. The Gurmukhs work hard, and find the Lord. || 1 || THIRD MEHL: Those whom the Primal Lord unites, remain in Union with Him; they focus their consciousness on the True Guru. Those whom the Lord Himself separates, remain separated; in the love of duality, they are ruined. O Nanak, without good karma, what can anyone obtain? He earns what he is pre-destined to receive. || 2 || PAUREE: Sitting together, the companions sing the Songs of the Lord's Praises. They praise the Lord's Name continually; they are a sacrifice to the Lord. Those who hear, and believe in the Lord's Name, to them I am a sacrifice. O Lord, let me unite with the Gurmukhs, who are united with You. I am a sacrifice to those who, day and night, behold their Guru. || 8 || SHALOK,

THIRD MEHL: Without the Name of the Lord, everyone wanders around the world, losing. The self-willed manmukhs do their deeds in the pitch black darkness of egotism. The Gurmukhs drink in the Ambrosial Nectar, O Nanak, contemplating the Word of the Shabad. || 1 || THIRD MEHL: He wakes in peace, and he sleeps in peace. The Gurmukh praises the Lord night and day. The self-willed manmukh remains deluded by his doubts. He is filled with anxiety, and he cannot even sleep. The spiritually wise wake and sleep in peace. Nanak is a sacrifice to those who are imbued with the Naam, the Name of the Lord. || 2 || PAUREE: They alone meditate on the Lord's Name, who are imbued with the Lord. They meditate on the One Lord; the One and Only Lord is True. The One Lord is pervading everywhere; the One Lord created the Universe. Those who meditate on the Lord's Name, cast out their fears. The Lord Himself blesses them with Guru's Instruction; the Gurmukh meditates on the Lord. || 9 || SHALOK, THIRD MEHL: Spiritual wisdom, which would bring understanding, does not enter into his mind. Without seeing, how can he praise the Lord? The blind act in blindness. O Nanak, when one realizes the Word of the Shabad, then the Naam comes to abide in the mind. || 1 || THIRD MEHL: There is One Bani; there is One Guru; there is one Shabad to contemplate. True is the merchandise, and true is the shop; the warehouses are overflowing with jewels. By Guru's Grace, they are obtained, if the Great Giver gives them. Dealing in this true merchandise, one earns the profit of the incomparable Naam. In the midst of poison, the Ambrosial Nectar is revealed; by His Mercy, one drinks it in. O Nanak, praise the True Lord; blessed is the Creator, the Embellisher. || 2 || PAUREE: Those who are permeated by falsehood, do not love the Truth. If someone speaks the Truth, falsehood is burnt away. The false are satisfied by falsehood, like the crows who eat manure. When the Lord grants His Grace, then one meditates on the Naam, the Name of the Lord. As Gurmukh, worship the Lord's Name in adoration; fraud and sin shall disappear. || 10 || SHALOK, THIRD MEHL: O Shaykh, you wander in the four directions, blown by the four winds; bring your mind back to the home of the One Lord. Renounce your petty arguments, and realize the Word of the Guru's Shabad. Bow in humble respect before the True Guru; He is the Knower who knows everything. Burn away your hopes and desires, and live like a guest in this world. If you walk in harmony with the True Guru's Will, then you shall be honored in the Court of the Lord. O Nanak, those who do not contemplate the Naam, the Name of the Lord — cursed are their clothes, and cursed is their food. || 1 || THIRD MEHL: There is no end to the Lord's Glorious Praises; His worth cannot be described. O Nanak, the Gurmukhs chant the Glorious Praises of the Lord; they are absorbed in His Glorious Virtues. || 2 || PAUREE: The Lord has adorned the coat of the body; He has embroidered it with devotional worship. The Lord has woven His silk into it, in so many ways and fashions. How rare is that man of understanding, who understands, and deliberates within. He alone understands these deliberations, whom the Lord Himself inspires to understand.

Poor servant Nanak speaks: the Gurmukhs know the Lord, the Lord is True. || 11 || SHALOK, THIRD MEHL: Great men speak the teachings by relating them to individual situations, but the whole world shares in them. One who becomes Gurmukh knows the Fear of God, and realizes his own self. If, by Guru's Grace, one remains dead while yet alive, the mind becomes content in itself. Those who have no faith in their own minds, O Nanak — how can they speak of spiritual wisdom? || 1 || THIRD MEHL: Those who do not focus their consciousness on the Lord, as Gurmukh, suffer pain and grief in the end. They are blind, inwardly and outwardly, and they do not understand anything. O Pandit, O religious scholar, the whole world is fed for the sake of those who are attuned to the Lord's Name. Those who praise the Word of the Guru's Shabad, remain blended with the Lord. O Pandit, O religious scholar, no one is satisfied, and no one finds true wealth through the love of duality. They have grown weary of reading scriptures, but still, they do not find contentment, and they pass their lives burning, night and day. Their cries and complaints never end, and doubt does not depart from within them. O Nanak, without the Naam, the Name of the Lord, they rise up and depart with blackened faces. || 2 || PAUREE: O Beloved, lead me to meet my True Friend; meeting with Him, I shall ask Him to show me the Path. I am a sacrifice to that Friend, who shows it to me. I share His Virtues with Him, and meditate on the Lord's Name. I serve my Beloved Lord forever; serving the Lord, I have found peace. I am a sacrifice to the True Guru, who has imparted this understanding to me. || 12 || SHALOK, THIRD MEHL: O Pandit, O religious scholar, your filth shall not be erased, even if you read the Vedas for four ages. The three qualities are the roots of Maya; in egotism, one forgets the Naam, the Name of the Lord. The Pandits are deluded, attached to duality, and they deal only in Maya. They are filled with thirst and hunger; the ignorant fools starve to death. Serving the True Guru, peace is obtained, contemplating the True Word of the Shabad. Hunger and thirst have departed from within me; I am in love with the True Name. O Nanak, those who are imbued with the Naam, who keep the Lord clasped tightly to their hearts, are automatically satisfied. || 1 || THIRD MEHL: The self-willed manmukh does not serve the Lord's Name, and so he suffers in horrible pain. He is filled with the darkness of ignorance, and he does not understand anything. Because of his stubborn mind, he does not plant the seeds of intuitive peace; what will he eat in the world hereafter, to satisfy his hunger? He has forgotten the treasure of the Naam; he is caught in the love of duality. O Nanak, the Gurmukhs are honored with glory, when the Lord Himself unites them in His Union. || 2 || PAUREE: The tongue which sings the Lord's Praises, is so very beautiful. One who speaks the Lord's Name, with mind, body and mouth, is pleasing to the Lord. That Gurmukh tastes the the sublime taste of the Lord, and is satisfied. She sings continually the Glorious Praises of her Beloved; singing His Glorious Praises, she is uplifted. She is blessed with the Lord's Mercy, and she chants the Words of the Guru, the True Guru. || 13 || SHALOK, THIRD MEHL: The elephant offers its head to the reins, and the anvil offers itself to the hammer; just so, we offer our minds and bodies to our Guru; we stand before Him, and serve Him.

This is how the Gurmukhs eliminate their self-conceit, and come to rule the whole world. O Nanak, the Gurmukh understands, when the Lord casts His Glance of Grace. || 1 || THIRD MEHL: Blessed and approved is the coming into the world, of those Gurmukhs who meditate on the Naam, the Name of the Lord. O Nanak, they save their families, and they are honored in the Court of the Lord. || 2 || PAUREE: The Guru unites His Sikhs, the Gurmukhs, with the Lord. The Guru keeps some of them with Himself, and engages others in His Service. Those who cherish their Beloved in their conscious minds, the Guru blesses them with His Love. The Guru loves all of His Gursikhs equally well, like friends, children and siblings. So chant the Name of the Guru, the True Guru, everyone! Chanting the Name of the Guru, Guru, you shall be rejuvenated. || 14 || SHALOK, THIRD MEHL: O Nanak, the blind, ignorant fools do not remember the Naam, the Name of the Lord; they involve themselves in other activities. They are bound and gagged at the door of the Messenger of Death; they are punished, and in the end, they rot away in manure. || 1 || THIRD MEHL: O Nanak, those humble beings are true and approved, who serve their True Guru. They remain absorbed in the Name of the Lord, and their comings and goings cease. || 2 || PAUREE: Gathering the wealth and property of Maya, brings only pain in the end. Homes, mansions and adorned palaces will not go with anyone. He may breed horses of various colors, but these will not be of any use to him. O human, link your consciousness to the Lord's Name, and in the end, it shall be your companion and helper. Servant Nanak meditates on the Naam, the Name of the Lord; the Gurmukh is blessed with peace. || 15 || SHALOK, THIRD MEHL: Without the karma of good actions, the Name is not obtained; it can be obtained only by perfect good karma. O Nanak, if the Lord casts His Glance of Grace, then under Guru's Instruction, one is united in His Union. || 1 || FIRST MEHL: Some are cremated, and some are buried; some are eaten by dogs. Some are thrown into water, while others are thrown into wells. O Nanak, it is not known, where they go and into what they merge. || 2 || PAUREE: The food and clothes, and all the worldly possessions of those who are attuned to the Lord's Name are sacred. All the homes, temples, palaces and way-stations are sacred, where the Gurmukhs, the selfless servants, the Sikhs and the renouncers of the world, go and take their rest. All the horses, saddles and horse blankets are sacred, upon which the Gurmukhs, the Sikhs, the Holy and the Saints, mount and ride. All the rituals and Dharmic practices and deeds are sacred, for those who utter the Name of the Lord, Har, Har, the True Name of the Lord. Those Gurmukhs, those Sikhs, who have purity as their treasure, go to their Guru. || 16 || SHALOK, THIRD MEHL: O Nanak, forsaking the Name, he loses everything, in this world and the next. Chanting, deep meditation and austere self-disciplined practices are all wasted; he is deceived by the love of duality. He is bound and gagged at the door of the Messenger of Death.

He is beaten, and receives terrible punishment. || 1 || THIRD MEHL: They inflict their hatred upon the Saints, and they love the wicked sinners. They find no peace in either this world or the next; they are born only to die, again and again. Their hunger is never satisfied, and they are ruined by duality. The faces of these slanderers are blackened in the Court of the True Lord. O Nanak, without the Naam, they find no shelter on either this shore, or the one beyond. || 2 || PAUREE: Those who meditate on the Lord's Name, are imbued with the Name of the Lord, Har, Har, in their minds. For those who worship the One Lord in their conscious minds, there is no other than the One Lord. They alone serve the Lord, upon whose foreheads such pre-ordained destiny is written. They continually sing the Glorious Praises of the Lord, and singing the Glories of the Glorious Lord, they are uplifted. Great is the greatness of the Gurmukhs, who, through the Perfect Guru, remain absorbed in the Lord's Name. || 17 || SHALOK, THIRD MEHL: It is very difficult to serve the True Guru; offer your head, and eradicate self-conceit. One who dies in the Word of the Shabad shall never have to die again; his service is totally approved. Touching the philosopher's stone, one becomes the philosopher's stone, which transforms lead into gold; remain lovingly attached to the True Lord. One who has such pre-ordained destiny, comes to meet the True Guru and God. O Nanak, the Lord's servant does not meet Him because of his own account; he alone is acceptable, whom the Lord forgives. || 1 || THIRD MEHL: The fools do not know the difference between good and bad; they are deceived by their self-interests. But if they contemplate the Word of the Shabad, they obtain the Mansion of the Lord's Presence, and their light merges in the Light. The Fear of God is always on their minds, and so they come to understand everything. The True Guru is pervading the homes within; He Himself blends them with the Lord. O Nanak, they meet the True Guru, and all their desires are fulfilled, if the Lord grants His Grace and so wills. || 2 || PAUREE: Blessed, blessed is the good fortune of those devotees, who, with their mouths, utter the Name of the Lord. Blessed, blessed is the good fortune of those Saints, who, with their ears, listen to the Lord's Praises. Blessed, blessed is the good fortune of those holy people, who sing the Kirtan of the Lord's Praises, and so become virtuous. Blessed, blessed is the good fortune of those Gurmukhs, who live as Gursikhs, and conquer their minds. But the greatest good fortune of all, is that of the Guru's Sikhs, who fall at the Guru's feet. || 18 || SHALOK, THIRD MEHL: One who knows God, and who lovingly focuses his attention on the One Word of the Shabad, keeps his spirituality intact. The nine treasures and the eighteen spiritual powers of the Siddhas follow him, who keeps the Lord enshrined in his heart. Without the True Guru, the Name is not found; understand this, and reflect upon it. O Nanak, through perfect good destiny, one meets the True Guru, and finds peace, throughout the four ages. || 1 || THIRD MEHL: Whether he is young or old, the self-willed manmukh cannot escape hunger and thirst. The Gurmukhs are imbued with the Word of the Shabad; they are at peace, having lost their self-conceit. They are satisfied and satiated within; they never feel hungry again.

O Nanak, whatever the Gurmukhs do is acceptable; they remain lovingly absorbed in the Naam, the Name of the Lord. || 2 || PAUREE: I am a sacrifice to those Sikhs who are Gurmukhs. I behold the Blessed Vision, the Darshan of those who meditate on the Lord's Name. Listening to the Kirtan of the Lord's Praises, I contemplate His virtues; I write His Praises on the fabric of my mind. I praise the Lord's Name with love, and eradicate all my sins. Blessed, blessed and beauteous is that body and place, where my Guru places His feet. || 19 || SHALOK, THIRD MEHL: Without the Guru, spiritual wisdom is not obtained, and peace does not come to abide in the mind. O Nanak, without the Naam, the Name of the Lord, the self-willed manmukhs depart, after having wasted their lives. || 1 || THIRD MEHL: All the Siddhas, spiritual masters and seekers search for the Name; they have grown weary of concentrating and focusing their attention. Without the True Guru, no one finds the Name; the Gurmukhs unite in Union with the Lord. Without the Name, all food and clothes are worthless; cursed is such spirituality, and cursed are such miraculous powers. That alone is spirituality, and that alone is miraculous power, which the Carefree Lord spontaneously bestows. O Nanak, the Lord's Name abides in the mind of the Gurmukh; this is spirituality, and this is miraculous power. || 2 || PAUREE: I am a minstrel of God, my Lord and Master; every day, I sing the songs of the Lord's Glorious Praises. I sing the Kirtan of the Lord's Praises, and I listen to the Praises of the Lord, the Master of wealth and Maya. The Lord is the Great Giver; all the world is begging; all beings and creatures are beggars. O Lord, You are kind and compassionate; You give Your gifts to even worms and insects among the rocks. Servant Nanak meditates on the Naam, the Name of the Lord; as Gurmukh, he has become truly wealthy. || 20 || SHALOK, THIRD MEHL: Reading and studying are just worldly pursuits, if there is thirst and corruption within. Reading in egotism, all have grown weary; through the love of duality, they are ruined. He alone is educated, and he alone is a wise Pandit, who contemplates the Word of the Guru's Shabad. He searches within himself, and finds the true essence; he finds the Door of Salvation. He finds the Lord, the treasure of excellence, and peacefully contemplates Him. Blessed is the trader, O Nanak, who, as Gurmukh, takes the Name as his only Support. || 1 || THIRD MEHL: Without conquering his mind, no one can be successful. See this, and concentrate on it. The wandering holy men are tired of of making pilgrimages to sacred shrines; they have not been able to conquer their minds. The Gurmukh has conquered his mind, and he remains lovingly absorbed in the True Lord. O Nanak, this is how the filth of the mind is removed; the Word of the Shabad burns away the ego. || 2 || PAUREE: O Saints of the Lord, O my Siblings of Destiny, please meet with me, and implant the Name of the One Lord within me. O humble servants of the Lord, adorn me with the decorations of the Lord, Har, Har; let me wear the robes of the Lord's forgiveness. Such decorations are pleasing to my God; such love is dear to the Lord. I chant the Name of the Lord, Har, Har, day and night; in an instant, all sins are eradicated.

That Gurmukh, unto whom the Lord becomes merciful, chants the Lord's Name, and wins the game of life. || 21 || SHALOK, THIRD MEHL: The filth of countless incarnations sticks to this mind; it has become pitch black. The oily rag cannot be cleaned by merely washing it, even if it is washed a hundred times. By Guru's Grace, one remains dead while yet alive; his intellect is transformed, and he becomes detached from the world. O Nanak, no filth sticks to him, and he does not fall into the womb again. || 1 || THIRD MEHL: Kali Yuga is called the Dark Age, but the most sublime state is attained in this age. The Gurmukh obtains the fruit, the Kirtan of the Lord's Praises; this is his destiny, ordained by the Lord. O Nanak, by Guru's Gracæ, he worships the Lord night and day; he chants the Lord's Name, and remains absorbed in the Lord's devotional worship. || 2 || PAUREE: O Lord, unite me with the Saadh Sangat, the Company of the Holy, so that with my mouth, I may speak the sublime Word of the Guru's Bani. I sing the Glorious Praises of the Lord, and constantly chant the Lord's Name; through the Guru's Teachings, I enjoy the Lord's Love constantly. I take the medicine of meditation on the Lord's Name, which has cured all diseases and multitudes of sufferings. Those who do not forget the Lord, while breathing or eating — know them to be the perfect servants of the Lord. Those Gurmukhs who worship the Lord in adoration end their subservience to the Messenger of Death, and to the world. || 22 || SHALOK, THIRD MEHL: O man, you have been tormented by a nightmare, and you have passed your life in sleep. You did not wake to hear the Word of the True Guru's Shabad; you have no inspiration within yourself. That body burns, which has no virtue, and which does not serve the Guru. I have seen that the world is burning, in egotism and the love of duality. O Nanak, those who seek the Guru's Sanctuary are saved; within their minds, they meditate on the True Word of the Shabad. || 1 || THIRD MEHL: Attuned to the Word of the Shabad, the soul-bride is rid of egotism, and she is glorified. If she walks steadily in the way of His Will, then she is adorned with decorations. Her couch becomes beautiful, and she constantly enjoys her Husband Lord; she obtains the Lord as her Husband. The Lord does not die, and she never suffers pain; she is a happy soul-bride forever. O Nanak, the Lord God unites her with Himself; she enshrines love and affection for the Guru. || 2 || PAUREE: Those who conceal and deny their Guru, are the most evil people. O Dear Lord, let me not even see them; they are the worst sinners and murderers. They wander from house to house, with impure minds, like wicked, forsaken women. But by great good fortune, they may meet the Company of the Holy; as Gurmukhs, they are reformed. O Lord, please be kind and let me meet the True Guru; I am a sacrifice to the Guru. || 23 || SHALOK, THIRD MEHL: Serving the Guru, peace is produced, and then, one does not suffer in pain. The cycle of birth and death is brought to an end, and death has no power over at all. His mind is imbued with the Lord, and he remains merged in the True Lord. O Nanak, I am a sacrifice to those who walk in the Way of the True Guru's Will. || 1 || THIRD MEHL: Without the Word of the Shabad, purity is not obtained, even though the soul-bride may adorn herself with all sorts of decorations.

She does not know the value of her Husband Lord; she is attached to the love of duality. She is impure, and ill-mannered, O Nanak; among women, she is the most evil woman. || 2 || PAUREE: Be kind to me, Lord, that I might chant the Word of Your Bani. May I meditate on the Lord's Name, chant the Lord's Name, and obtain the profit of the Lord's Name. I am a sacrifice to those who chant the Name of the Lord, Har, Har, day and night. May I behold with my eyes those who worship and adore my Beloved True Guru. I am a sacrifice to my Guru, who has united me with my Lord, my friend, my very best friend. || 24 || SHALOK, FOURTH MEHL: The Lord loves His slaves; the Lord is the friend of His slaves. The Lord is under the control of His slaves, like the musical instrument under the control of the musician. The Lord's slaves meditate on the Lord; they love their Beloved. Please, hear me, O God — let Your Grace rain over the whole world. The praise of the Lord's slaves is the Glory of the Lord. The Lord loves His Own Glory, and so His humble servant is celebrated and hailed. That humble servant of the Lord meditates on the Naam, the Name of the Lord; the Lord, and the Lord's humble servant, are one and the same. Servant Nanak is the slave of the Lord; O Lord, O God, please, preserve his honor. || 1 || FOURTH MEHL: Nanak loves the True Lord; without Him, he cannot even survive. Meeting the True Guru, one finds the Perfect Lord, and the tongue enjoys the sublime essence of the Lord. || 2 || PAUREE: Night and day, morning and night, I sing to You, Lord. All beings and creatures meditate on Your Name. You are the Giver, the Great Giver; we eat whatever You give us. In the congregation of the devotees, sins are eradicated. Servant Nanak is forever a sacrifice, a sacrifice, a sacrifice, O Lord. || 25 || SHALOK, FOURTH MEHL: He has spiritual ignorance within, and his intellect is dull and dim; he does not place his faith in the True Guru. He has deceit within himself, and so he sees deception in all others; through his deceptions, he is totally ruined. The True Guru's Will does not enter into his consciousness, and so he wanders around, pursuing his own interests. If He grants His Grace, then Nanak is absorbed into the Word of the Shabad. || 1 || FOURTH MEHL: The self-willed manmukhs are engrossed in emotional attachment to Maya; in the love of duality, their minds are unsteady. Night and day, they are burning; day and night, they are totally ruined by their egotism. Within them, is the total pitch darkness of greed, and no one even approaches them. They themselves are miserable, and they never find peace; they are born, only to die, and die again. O Nanak, the True Lord God forgives those, who focus their consciousness on the Guru's feet. || 2 || PAUREE: That Saint, that devotee, is acceptable, who is loved by God. Those beings are wise, who meditate on the Lord. They eat the food, the treasure of the Ambrosial Naam, the Name of the Lord. They apply the dust of the feet of the Saints to their foreheads.

O Nanak, they are purified, bathing in the sacred shrine of the Lord. || 26 || SHALOK, FOURTH MEHL: Within the Gurmukh is peace and tranquility; his mind and body are absorbed in the Naam, the Name of the Lord. He contemplates the Naam, he studies the Naam, and he remains lovingly absorbed in the Naam. He obtains the treasure of the Naam, and his anxiety is dispelled. Meeting with the Guru, the Naam wells up, and his thirst and hunger are completely relieved. O Nanak, imbued with the Naam, he gathers in the Naam. || 1 || FOURTH MEHL: One who is cursed by the True Guru, abandons his home, and wanders around aimlessly. He is jeered at, and his face is blackened in the world hereafter. He babbles incoherently, and foaming at the mouth, he dies. What can anyone do? Such is his destiny, according to his past deeds. Wherever he goes, he is a liar, and by telling lies, he not liked by anyone. O Siblings of Destiny, behold this, the glorious greatness of our Lord and Master, O Saints; as one behaves, so does he receive. This shall be God's determination in His True Court; servant Nanak predicts and proclaims this. || 2 || PAUREE: The True Guru has established the village; the Guru has appointed its guards and protectors. My hopes are fulfilled, and my mind is imbued with the love of the Guru's Feet. The Guru is infinitely merciful; He has erased all my sins. The Guru has showered me with His Mercy, and He has made me His own. Nanak is forever a sacrifice to the Guru, who has countless virtues. || 27 || SHALOK, FIRST MEHL: By His Command, we receive our pre-ordained rewards; so what can we do now, O Pandit? When His Command is received, then it is decided; all beings move and act accordingly. || 1 || SECOND MEHL: The string through the nose is in the hands of the Lord Master; one's own actions drive him on. Wherever his food is, there he eats it; O Nanak, this is the Truth. || 2 || PAUREE: The Lord Himself puts everything in its proper place. He Himself created the creation, and He Himself destroys it. He Himself fashions His creatures, and He Himself nourishes them. He hugs His slaves close in His embrace, and blesses them with His Glance of Grace. O Nanak, His devotees are forever in bliss; they have burnt away the love of duality. || 28 || SHALOK, THIRD MEHL: O mind, meditate on the Dear Lord, with single-minded conscious concentration. The glorious greatness of the Lord shall last forever and ever; He never regrets what He gives. I am forever a sacrifice to the Lord; serving Him, peace is obtained. O Nanak, the Gurmukh remains merged with the Lord; he burns away his ego through the Word of the Shabad. || 1 || THIRD MEHL: He Himself enjoins us to serve Him, and He Himself blesses us with forgiveness. He Himself is the father and mother of all; He Himself cares for us. O Nanak, those who meditate on the Naam, the Name of the Lord, abide in the home of their inner being; they are honored throughout the ages. || 2 || PAUREE: You are the Creator, all-powerful, able to do anything.

Without You, there is no other at all. You Yourself created the world, and You Yourself shall destroy it in the end. The Word of Your Shabad alone is pervading everywhere; whatever You do, comes to pass. God blesses the Gurmukh with glorious greatness, and then, he finds the Lord. As Gurmukh, Nanak worships and adores the Lord; let everyone proclaim, "Blessed, blessed, blessed is He, the Guru!" || 29 || 1 || SUDH ||

RAAG SORAT'H, THE WORD OF DEVOTEE KABEER JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Worshipping their idols, the Hindus die; the Muslims die bowing their heads. The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord. || 1 || O mind, the world is a deep, dark pit. On all four sides, Death has spread his net. || 1 || Pause || Reciting their poems, the poets die; the mystical ascetics die while journeying to Kaydaar Naat'h. The Yogis die, with their matted hair, but even they do not find Your state, Lord. || 2 || The kings die, gathering and hoarding their money, burying great quantities of gold. The Pandits die, reading and reciting the Vedas; women die, gazing at their own beauty. || 3 || Without the Lord's Name, all come to ruin; behold, and know this, O body. Without the Name of the Lord, who can find salvation? Kabeer speaks the Teachings. || 4 || 1 || When the body is burnt, it turns to ashes; if it is not cremated, then it is eaten by armies of worms. The unbaked clay pitcher dissolves, when water is poured into it; this is also the nature of the body. || 1 || Why, O Siblings of Destiny, do you strut around, all puffed up with pride? Have you forgotten those days, when you were hanging, face down, for ten months? || 1 || Pause || Like the bee which collects honey, the fool eagerly gathers and collects wealth. At the time of death, they shout, "Take him away, take him away! Why leave a ghost lying around?" || 2 || His wife accompanies his to the threshold, and his friends and companions beyond. All the people and relatives go as far as the cremation grounds, and then, the soul-swan goes on alone. || 3 || Says Kabeer, listen, O mortal being: you have been seized by Death, and you have fallen into the deep, dark pit. You have entangled yourself in the false wealth of Maya, like the parrot caught in the trap. || 4 || 2 || Listening to all the teachings of the Vedas and the Puraanas, I wanted to perform the religious rituals. But seeing all the wise men caught by Death, I arose and left the Pandits; now I am free of this desire. || 1 || O mind, you have not completed the only task you were given; you have not meditated on the Lord, your King. || 1 || Pause || Going to the forests, they practice Yoga and deep, austere meditation; they live on roots and the fruits they gather. The musicians, the Vedic scholars, the chanters of one word and the men of silence, all are listed on the Register of Death. || 2 || Loving devotional worship does not enter into your heart; pampering and adorning your body, you must still give it up. You sit and play music, but you are still a hypocrite; what do you expect to receive from the Lord? || 3 ||

Death has fallen on the whole world; the doubting religious scholars are also listed on the Register of Death. Says Kabeer, those humble people become pure — they become Khalsa — who know the Lord's loving devotional worship. || 4 || 3 || SECOND HOUSE || With both of my eyes, I look around; I don't see anything except the Lord. My eyes gaze lovingly upon Him, and now, I cannot speak of anything else. || 1 || My doubts were removed, and my fear ran away, when my consciousness became attached to the Lord's Name. || 1 || Pause || When the magician beats his tambourine, everyone comes to see the show. When the magician winds up his show, then he enjoys its play all alone. || 2 || By preaching sermons, one's doubt is not dispelled. Everyone is tired of preaching and teaching. The Lord causes the Gurmukh to understand; his heart remains permeated with the Lord. || 3 || When the Guru grants even a bit of His Grace, one's body, mind and entire being are absorbed into the Lord. Says Kabeer, I am imbued with the Lord's Love; I have met with the Life of the world, the Great Giver. || 4 || 4 || Let the sacred scriptures be your milk and cream, and the ocean of the mind the churning vat. Be the butter-churner of the Lord, and your buttermilk shall not be wasted. || 1 || O soul-bride slave, why don't you take the Lord as your Husband? He is the Life of the world, the Support of the breath of life. || 1 || Pause || The chain is around your neck, and the cuffs are on your feet. The Lord has sent you wandering around from house to house. And still, you do not meditate on the Lord, O soul-bride, slave. Death is watching you, O wretched woman. || 2 || The Lord God is the Cause of causes. What is in the hands of the poor soul-bride, the slave? She awakens from her slumber, and she becomes attached to whatever the Lord attaches her. || 3 || O soul-bride, slave, where did you obtain that wisdom, by which you erased your inscription of doubt? Kabeer has tasted that subtle essence; by Guru's Grace, his mind is reconciled with the Lord. || 4 || 5 || Without Him, we cannot even live; when we meet Him, then our task is completed. People say it is good to live forever, but without dying, there is no life. || 1 || So now, what sort wisdom should I contemplate and preach? As I watch, worldly things dissipate. || 1 || Pause || Saffron is ground up, and mixed with sandalwood; without eyes, the world is seen. The son has given birth to his father; without a place, the city has been established. || 2 || The humble beggar has found the Great Giver, but he is unable to eat what he has been given. He cannot leave it alone, but it is never exhausted. He shall not go to beg from others any longer. || 3 || Those select few, who know how to die while yet alive, enjoy great peace. Kabeer has found that wealth; meeting with the Lord, he has erased his self-conceit. || 4 || 6 || What use is it to read, and what use is it to study? What use is it to listen to the Vedas and the Puraanas? What use is reading and listening, if celestial peace is not attained? || 1 || The fool does not chant the Name of the Lord. So what does he think of, over and over again? || 1 || Pause || In the darkness, we need a lamp to find the incomprehensible thing.

I have found this incomprehensible thing; my mind is illuminated and enlightened. || 2 || Says Kabeer, now I know Him; since I know Him, my mind is pleased and appeased. My mind is pleased and appeased, and yet, people do not believe it. They do not believe it, so what can I do? || 3 || 7 || In his heart there is deception, and yet in his mouth are words of wisdom. You are false — why are you churning water? || 1 || Why do you bother to wash your body? Your heart is still full of filth. || 1 || Pause || The gourd may be washed at the sixty-eight sacred shrines, but even then, its bitterness is not removed. || 2 || Says Kabeer after deep contemplation, please help me cross over the terrifying world-ocean, O Lord, O Destroyer of ego. || 3 || 8 ||

SORAT'H:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Practicing great hypocrisy, he acquires the wealth of others. Returning home, he squanders it on his wife and children. || 1 || O my mind, do not practice deception, even inadvertently. In the end, your own soul shall have to answer for its account. || 1 || Pause || Moment by moment, the body is wearing away, and old age is asserting itself. And then, when you are old, no one shall pour water into your cup. || 2 || Says Kabeer, no one belongs to you. Why not chant the Lord's Name in your heart, when you are still young? || 3 || 9 || O Saints, my windy mind has now become peaceful and still. It seems that I have learned something of the science of Yoga. || Pause || The Guru has shown me the hole, through which the deer carefully enters. I have now closed off the doors, and the unstruck celestial sound current resounds. || 1 || The pitcher of my heart-lotus is filled with water; I have spilled out the water, and set it upright. Says Kabeer, the Lord's humble servant, this I know. Now that I know this, my mind is pleased and appeased. || 2 || 10 || RAAG SORAT'H: I am so hungry, I cannot perform devotional worship service. Here, Lord, take back Your mala. I beg for the dust of the feet of the Saints. I do not owe anyone anything. || 1 || O Lord, how can I be with You? If You do not give me Yourself, then I shall beg until I get You. || Pause || I ask for two kilos of flour, and half a pound of ghee, and salt. I ask for a pound of beans, which I shall eat twice a day. || 2 || I ask for a cot, with four legs, and a pillow and mattress. I ask for a quit to cover myself. Your humble servant shall perform Your devotional worship service with love. || 3 || I have no greed; Your Name is the only ornament I wish for. Says Kabeer, my mind is pleased and appeased; now that my mind is pleased and appeased, I have come to know the Lord. || 4 || 11 ||

RAAG SORAT'H, THE WORD OF DEVOTEE NAAM DAYV JEE, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When I see Him, I sing His Praises.

Then I, his humble servant, become patient. || 1 || Meeting the Divine True Guru, I merge into the sound current of the Naad. || 1 || Pause || Where the dazzling white light is seen, there the unstruck sound current of the Shabad resounds. One's light merges in the Light; by Guru's Grace, I know this. || 2 || The jewels are in the treasure chamber of the heart-lotus. They sparkle and glitter like lightning. The Lord is near at hand, not far away. He is totally permeating and pervading in my soul. || 3 || Where the light of the undying sun shines, the light of burning lamps seems insignificant. By Guru's Grace, I know this. Servant Naam Dayv is absorbed in the Celestial Lord. || 4 || 1 || FOURTH HOUSE, SORAT'H: The woman next door asked Naam Dayv, "Who built your house? I shall pay him double wages. Tell me, who is your carpenter?" || 1 || O sister, I cannot give this carpenter to you. Behold, my carpenter is pervading everywhere. My carpenter is the Support of the breath of life. || 1 || Pause || This carpenter demands the wages of love, if someone wants Him to build their house. When one breaks his ties with all the people and relatives, then the carpenter comes of His own accord. || 2 || I cannot describe such a carpenter, who is contained in everything, everywhere. The mute tastes the most sublime ambrosial nectar, but if you ask him to describe it, he cannot. || 3 || Listen to the virtues of this carpenter, O sister; He stopped the oceans, and established Dhroo as the pole star. Naam Dayv's Lord Master brought Sita back, and gave Sri Lanka to Bhabheekhan. || 4 || 2 || SORAT'H, THIRD HOUSE: The skinless drum plays. Without the rainy season, the clouds shake with thunder. Without clouds, the rain falls, if one contemplates the essence of reality. || 1 || I have met my Beloved Lord. Meeting with Him, my body is made beauteous and sublime. || 1 || Pause || Touching the philosopher's stone, I have been transformed into gold. I have threaded the jewels into my mouth and mind. I love Him as my own, and my doubt has been dispelled. Seeking the Guru's guidance, my mind is content. || 2 || The water is contained within the pitcher; I know that the One Lord is contained in all. The mind of the disciple has faith in the Guru. Servant Naam Dayv understands the essence of reality. || 3 || 3 ||

RAAG SORAT'H, THE WORD OF DEVOTEE RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When I am in my ego, then You are not with me. Now that You are with me, there is no egotism within me. The wind may raise up huge waves in the vast ocean, but they are just water in water. || 1 || O Lord, what can I say about such an illusion? Things are not as they seem. || 1 || Pause || It is like the king, who falls asleep upon his throne, and dreams that he is a beggar.

His kingdom is intact, but separated from it, he suffers in sorrow. Such is my own condition. || 2 || Like the story of the rope mistaken for a snake, the mystery has now been explained to me. Like the many bracelets, which I mistakenly thought were gold; now, I do not say what I said then. || 3 || The One Lord is pervading the many forms; He enjoys Himself in all hearts. Says Ravi Daas, the Lord is nearer than our own hands and feet. Whatever will be, will be. || 4 || 1 || If I am bound by the noose of emotional attachment, then I shall bind You, Lord, with the bonds of love. Go ahead and try to escape, Lord; I have escaped by worshipping and adoring You. || 1 || O Lord, You know my love for You. Now, what will You do? || 1 || Pause || A fish is caught, cut up, and cooked it in many different ways. Bit by bit, it is eaten, but still, it does not forget the water. || 2 || The Lord, our King, is father to no one, except those who love Him. The veil of emotional attachment has been cast over the entire world, but it does not bother the Lord's devotee. || 3 || Says Ravi Daas, my devotion to the One Lord is increasing; now, who can I tell this to? That which brought me to worship and adore You — I am still suffering that pain. || 4 || 2 || I obtained this precious human life as a reward for my past actions, but without discriminating wisdom, it is wasted in vain. Tell me, without devotional worship of the Lord, of what use are mansions and thrones like those of King Indra? || 1 || You have not considered the sublime essence of the Name of the Lord, our King; this sublime essence shall cause you to forget all other essences. || 1 || Pause || We do not know what we need to know, and we have become insane. We do not consider what we should consider; our days are passing away. Our passions are strong, and our discriminating intellect is weak; we have no access to the supreme objective. || 2 || We say one thing, and do something else; entangled in endless Maya, we do not understand anything. Says Ravi Daas, Your slave, O Lord, I am disillusioned and detached; please, spare me Your anger, and have mercy on my soul. || 3 || 3 || He is the ocean of peace; the miraculous tree of life, the wish-fulfilling jewel, and the Kaamadhayna, the cow which fulfills all desires, all are in His power. The four great blessings, the eighteen supernatural spiritual powers of the Siddhas, and the nine treasures, are all in the palm of His hand. || 1 || You do not chant with your tongue the Name of the Lord, Har, Har, Har. Abandon your involvement in all other words. || 1 || Pause || The various Shaastras, Puranaas, and the Vedas of Brahma, are made up of thirty-four letters. After deep contemplation, Vyaas spoke of the supreme objective; there is nothing equal to the Lord's Name. || 2 || Very fortunate are those who are absorbed in celestial bliss, and released from their entanglements; they are lovingly attached to the Lord. Says Ravi Daas, enshrine the Lord's Light within your heart, and your fear of birth and death shall run away from you. || 3 || 4 || If You are the mountain, Lord, then I am the peacock. If You are the moon, then I am the partridge in love with it. || 1 || O Lord, if You will not break with me, then I will not break with You. For, if I were to break with You, with whom would I then join? || 1 || Pause || If You are the lamp, then I am the wick.

If You are the sacred place of pilgrimage, then I am the pilgrim. || 2 || I am joined in true love with You, Lord. I am joined with You, and I have broken with all others. || 3 || Wherever I go, there I serve You. There is no other Lord Master than You, O Divine Lord. || 4 || Meditating, vibrating upon You, the noose of death is cut away. To attain devotional worship, Ravi Daas sings to You, Lord. || 5 || 5 || The body is a wall of water, supported by the pillars of air; the egg and sperm are the mortar. The framework is made up of bones, flesh and veins; the poor soul-bird dwells within it. || 1 || O mortal, what is mine, and what is yours? The soul is like a bird perched upon a tree. || 1 || Pause || You lay the foundation and build the walls. But in the end, three and a half cubits will be your measured space. || 2 || You make your hair beautiful, and wear a stylish turban on your head. But in the end, this body shall be reduced to a pile of ashes. || 3 || Your palaces are lofty, and your brides are beautiful. But without the Lord's Name, you shall lose the game entirely. || 4 || My social status is low, my ancestry is low, and my life is wretched. I have come to Your Sanctuary, O Luminous Lord, my King; so says Ravi Daas, the shoemaker. || 5 || 6 || I am a shoemaker, but I do not know how to mend shoes. People come to me to mend their shoes. || 1 || Pause || I have no awl to stitch them; I have no knife to patch them. || 1 || Mending, mending, people waste their lives and ruin themselves. Without wasting my time mending, I have found the Lord. || 2 || Ravi Daas chants the Lord's Name; he is not concerned with the Messenger of Death. || 3 || 7 ||

RAAG SORAT'H, THE WORD OF DEVOTEE BHEEKHAN JEE, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Tears well up in my eyes, my body has become weak, and my har has become milky-white. My throat is tight, and I cannot utter even one word; what can I do now? I am a mere mortal. || 1 || O Lord, my King, Gardener of the world-garden, be my Physician, and save me, Your Saint. || 1 || Pause || My head aches, my body is burning, and my heart is filled with anguish. Such is the disease that has struck me; there is no medicine to cure it. || 2 || The Name of the Lord, the ambrosial, immaculate water, is the best medicine in the world. By Guru's Grace, says servant Bheekhan, I have found the Door of Salvation. || 3 || 1 || Such is the Naam, the Name of the Lord, the invaluable jewel, the most sublime wealth, which I have found through good deeds. By various efforts, I have enshrined it within my heart; this jewel cannot be hidden by hiding it. || 1 || The Glorious Praises of the Lord cannot be spoken by speaking. They are like the sweet candies given to a mute. || 1 || Pause || The tongue speaks, the ears listen, and the mind contemplates the Lord; they find peace and comfort. Says Bheekhan, my eyes are content; wherever I look, there I see the Lord. || 2 || 2 ||

DHANAASAREE, FIRST MEHL, FIRST HOUSE, CHAU-PADAS:

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

My soul is afraid; to whom should I complain? I serve Him, who makes me forget my pains; He is the Giver, forever and ever. || 1 || My Lord and Master is forever new; He is the Giver, forever and ever. || 1 || Pause || Night and day, I serve my Lord and Master; He shall save me in the end. Hearing and listening, O my dear sister, I have crossed over. || 2 || O Merciful Lord, Your Name carries me across. I am forever a sacrifice to You. || 1 || Pause || In all the world, there is only the One True Lord; there is no other at all. He alone serves the Lord, upon whom the Lord casts His Glance of Grace. || 3 || Without You, O Beloved, how could I even live? Bless me with such greatness, that I may remain attached to Your Name. There is no other, O Beloved, to whom I can go and speak. || 1 || Pause || I serve my Lord and Master; I ask for no other. Nanak is His slave; moment by moment, bit by bit, he is a sacrifice to Him. || 4 || O Lord Master, I am a sacrifice to Your Name, moment by moment, bit by bit. || 1 || Pause || 4 || 1 || DHANAASAREE, FIRST MEHL: We are human beings of the briefest moment; we do not know the appointed time of our departure. Prays Nanak, serve the One, to whom our soul and breath of life belong. || 1 || You are blind — see and consider, how many days your life shall last. || 1 || Pause || My breath, my flesh and my soul are all Yours, Lord; You are so very dear to me. Nanak, the poet, says this, O True Lord Cherisher. || 2 || If you gave nothing, O my Lord and Master, what could anyone pledge to You? Nanak prays, we receive that which we are pre-destined to receive. || 3 || The deceitful person does not remember the Lord's Name; he practices only deceit.

When he is marched in chains to Death's door, then, he regrets his actions. || 4 || As long as we are in this world, O Nanak, we should listen, and speak of the Lord. I have searched, but I have found no way to remain here; so, remain dead while yet alive. || 5 || 2 ||

DHANAASAREE, FIRST MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

How can I remember the Lord in meditation? I cannot meditate on Him in remembrance. My heart is burning, and my soul is crying out in pain. The True Lord creates and adorns. Forgetting Him, how can one be good? || 1 || By clever tricks and commands, He cannot be found. How am I to meet my True Lord, O my mother? || 1 || Pause || How rare is the one who goes out, and searches for the merchandise of the Naam. No one tastes it, and no one eats it. Honor is not obtained by trying to please other people. One's honor is preserved, only if the Lord preserves it. || 2 || Wherever I look, there I see Him, pervading and permeating. Without You, I have no other place of rest. He may try, but what can anyone do by his own doing? He alone is blessed, whom the True Lord forgives. || 3 || Now, I shall have to get up and depart, in an instant, in the clapping of hands. What face will I show the Lord? I have no virtue at all. As is the Lord's Glance of Grace, so it is. Without His Glance of Grace, O Nanak, no one is blessed. || 4 || 1 || 3 || DHANAASAREE, FIRST MEHL: If the Lord bestows His Glance of Grace, then one remembers Him in meditation. The soul is softened, and he remains absorbed in the Lord's Love. His soul and the Supreme Soul become one. The duality of the inner mind is overcome. || 1 || By Guru's Grace, God is found. One's consciousness is attached to the Lord, and so Death does not devour him. || 1 || Pause || Remembering the True Lord in meditation, one is enlightened. Then, in the midst of Maya, he remains detached. Such is the Glory of the True Guru; in the midst of children and spouses, they attain emancipation. || 2 || Such is the service which the Lord's servant performs, that he dedicates his soul to the Lord, to whom it belongs. One who is pleasing to the Lord and Master is acceptable. Such a servant obtains honor in the Court of the Lord. || 3 || He enshrines the image of the True Guru in his heart. He obtains the rewards which he desires. The True Lord and Master grants His Grace; how can such a servant be afraid of death? || 4 || Prays Nanak, practice contemplation, and enshrine love for the True Word of His Bani. Then, you shall find the Gate of Salvation. This Shabad is the most excellent of all chanting and austere meditations. || 5 || 2 || 4 || DHANAASAREE, FIRST MEHL: My soul burns, over and over again. Burning and burning, it is ruined, and it falls into evil. That body, which forgets the Word of the Guru's Bani, cries out in pain, like a chronic patient. || 1 || To speak too much and babble is useless. Even without our speaking, He knows everything. || 1 || Pause || He created our ears, eyes and nose.

He gave us our tongue to speak so fluently. He preserved the mind in the fire of the womb; at His Command, the wind blows everywhere. || 2 || These worldly attachments, loves and pleasurable tastes, all are just black stains. One who departs, with these black stains of sin on his face shall find no place to sit in the Court of the Lord. || 3 || By Your Grace, we chant Your Name. Becoming attached to it, one is saved; there is no other way. Even if one is drowning, still, he may be saved. O Nanak, the True Lord is the Giver of all. || 4 || 3 || 5 || DHANAASAREE, FIRST MEHL: If a thief praises someone, his mind is not pleased. If a thief curses him, no damage is done. No one will take responsibility for a thief. How can a thief's actions be good? || 1 || Listen, O mind, you blind, false dog! Even without your speaking, the Lord knows and understands. || 1 || Pause || A thief may be handsome, and a thief may be wise, but he is still just a counterfeit coin, worth only a shell. If it is kept and mixed with other coins, it will be found to be false, when the coins are inspected. || 2 || As one acts, so does he receive. As he plants, so does he eat. He may praise himself gloriously, but still, according to his understanding, so is the path he must follow. || 3 || He may tell hundreds of lies to conceal his falsehood, and all the world may call him good. If it pleases You, Lord, even the foolish are approved. O Nanak, the Lord is wise, knowing, all-knowing. || 4 || 4 || 6 || DHANAASAREE, FIRST MEHL: The body is the paper, and the mind is the inscription written upon it. The ignorant fool does not read what is written on his forehead. In the Court of the Lord, three inscriptions are recorded. Behold, the counterfeit coin is worthless there. || 1 || O Nanak, if there is silver in it, then everyone proclaims, "It is genuine, it is genuine." || 1 || Pause || The Qazi tells lies and eats filth; the Brahmin kills and then takes cleansing baths. The Yogi is blind, and does not know the Way. The three of them devise their own destruction. || 2 || He alone is a Yogi, who understands the Way. By Guru's Grace, he knows the One Lord. He alone is a Qazi, who turns away from the world, and who, by Guru's Grace, remains dead while yet alive. He alone is a Brahmin, who contemplates God. He saves himself, and saves all his generations as well. || 3 || One who cleanses his own mind is wise. One who cleanses himself of impurity is a Muslim. One who reads and understands is acceptable. Upon his forehead is the Insignia of the Court of the Lord. || 4 || 5 || 7 ||

DHANAASAREE, FIRST MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

No, no, this is not the time, when people know the way to Yoga and Truth. The holy places of worship in the world are polluted, and so the world is drowning. || 1 || In this Dark Age of Kali Yuga, the Lord's Name is the most sublime. Some people try to deceive the world by closing their eyes and holding their nostrils closed. || 1 || Pause ||

They close off their nostrils with their fingers, and claim to see the three worlds. But they cannot even see what is behind them. What a strange lotus pose this is! || 2 || The K'shatriyas have abandoned their religion, and have adopted a foreign language. The whole world has been reduced to the same social status; the state of righteousness and Dharma has been lost. || 3 || They study and analyze the Puraanas and the Vedas, but without the Lord's Name, no one is liberated; so says Nanak, the Lord's slave. || 4 || 1 || 6 || 8 ||

DHANAASAREE, FIRST MEHL, AARTEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

In the bowl of the sky, the sun and moon are the lamps; the stars in the constellations are the pearls. The fragrance of sandalwood is the incense, the wind is the fan, and all the vegetation are flowers in offering to You, O Luminous Lord. || 1 || What a beautiful lamp-lit worship service this is! O Destroyer of fear, this is Your Aartee, Your worship service. The sound current of the Shabad is the sounding of the temple drums. || 1 || Pause || Thousands are Your eyes, and yet You have no eyes. Thousands are Your forms, and yet You have not even one form. Thousands are Your lotus feet, and yet You have no feet. Without a nose, thousands are Your noses. I am enchanted with Your play! || 2 || The Divine Light is within everyone; You are that Light. Yours is that Light which shines within everyone. By the Guru's Teachings, this Divine Light is revealed. That which pleases the Lord is the true worship service. || 3 || My soul is enticed by the honey-sweet lotus feet of the Lord; night and day, I thirst for them. Bless Nanak, the thirsty song-bird, with the water of Your Mercy, that he may come to dwell in Your Name. || 4 || 1 || 7 || 9 ||

DHANAASAREE, THIRD MEHL, SECOND HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

This wealth is inexhaustible. It shall never be exhausted, and it shall never be lost. The Perfect True Guru has revealed it to me. I am forever a sacrifice to my True Guru. By Guru's Grace, I have enshrined the Lord within my mind. || 1 || They alone are wealthy, who lovingly attune themselves to the Lord's Name. The Perfect Guru has revealed to me the Lord's treasure; by the Lord's Grace, it has come to abide in my mind. || Pause || He is rid of his demerits, and his heart is permeated with merit and virtue. By Guru's Grace, he naturally dwells in celestial peace. True is the Word of the Perfect Guru's Bani. They bring peace to the mind, and celestial peace is absorbed within. || 2 || O my humble Siblings of Destiny, behold this strange and wonderful thing: duality is overcome, and the Lord dwells within his mind. The Naam, the Name of the Lord, is priceless; it cannot be taken. By Guru's Grace, it comes to abide in the mind. || 3 || He is the One God, abiding within all. Through the Guru's Teachings, He is revealed in the heart.

One who intuitively knows and realizes God, O Nanak, obtains the Naam; his mind is pleased and appeased. || 4 || 1 || DHANAASAREE, THIRD MEHL: The wealth of the Lord's Name is immaculate, and absolutely infinite. The Word of the Guru's Shabad is over-flowing with treasure. Know that, except for the wealth of the Name, all other wealth is poison. The egotistical people are burning in their attachment to Maya. || 1 || How rare is that Gurmukh who tastes the sublime essence of the Lord. He is always in bliss, day and night; through perfect good destiny, he obtains the Name. || Pause || The Word of the Shabad is a lamp, illuminating the three worlds. One who tastes it, becomes immaculate. The immaculate Naam, the Name of the Lord, washes off the filth of ego. True devotional worship brings lasting peace. || 2 || One who tastes the sublime essence of the Lord is the Lord's humble servant. He is forever happy; he is never sad. He himself is liberated, and he liberates others as well. He chants the Lord's Name, and through the Lord, he finds peace. || 3 || Without the True Guru, everyone dies, crying out in pain. Night and day, they burn, and find no peace. But meeting the True Guru, all thirst is quenched. O Nanak, through the Naam, one finds peace and tranquility. || 4 || 2 || DHANAASAREE, THIRD MEHL: Gather in and cherish forever the wealth of the Lord's Name, deep within; He cherishes and nurtures all beings and creatures. They alone obtain the treasure of Liberation, who are lovingly imbued with, and focused on the Lord's Name. || 1 || Serving the Guru, one obtains the wealth of the Lord's Name. He is illumined and enlightened within, and he meditates on the Lord's Name. || Pause || This love for the Lord is like the love of the bride for her husband. God ravishes and enjoys the soul-bride who is adorned with peace and tranquility. No one finds God through egotism. Wandering away from the Primal Lord, the root of all, one wastes his life in vain. || 2 || Tranquility, celestial peace, pleasure and the Word of His Bani come from the Guru. True is that service, which leads one to merge in the Naam. Blessed with the Word of the Shabad, he meditates forever on the Lord, the Beloved. Through the True Name, glorious greatness is obtained. || 3 || The Creator Himself abides throughout the ages. If He casts His Glance of Grace, then we meet Him. Through the Word of Gurbani, the Lord comes to dwell in the mind. O Nanak, God unites with Himself those who are imbued with Truth. || 4 || 3 || DHANAASAREE, THIRD MEHL: The world is polluted, and those in the world become polluted as well. In attachment to duality, it comes and goes. This love of duality has ruined the entire world. The self-willed manmukh suffers punishment, and forfeits his honor. || 1 || Serving the Guru, one becomes immaculate. He enshrines the Naam, the Name of the Lord, within, and his state becomes exalted. || Pause || The Gurmukhs are saved, taking to the Lord's Sanctuary. Attuned to the Lord's Name, they commit themselves to devotional worship. The Lord's humble servant performs devotional worship, and is blessed with greatness. Attuned to Truth, he is absorbed in celestial peace. || 2 || Know that one who purchases the True Name is very rare. Through the Word of the Guru's Shabad, he comes to understand himself. True is his capital, and true is his trade. Blessed is that person, who loves the Naam. || 3 || God, the True Lord, has attached some to His True Name.

They listen to the most sublime Word of His Bani, and the Word of His Shabad. True is service to the True Lord God. O Nanak, the Naam is the Embellisher. || 4 || 4 || DHANAASAREE, THIRD MEHL: I am a sacrifice to those who serve the Lord. The Truth is in their hearts, and the True Name is on their lips. Dwelling upon the Truest of the True, their pains are dispelled. Through the True Word of the Shabad, the Lord comes to dwell in their minds. || 1 || Listening to the Word of Gurbani, filth is washed off, and they naturally enshrine the Lord's Name in their minds. || 1 || Pause || One who conquers fraud, deceit and the fire of desire finds tranquility, peace and pleasure within. If one walks in harmony with the Guru's Will, he eliminates his self-conceit. He finds the True Mansion of the Lord's Presence, singing the Glorious Praises of the Lord. || 2 || The blind, self-willed manmukh does not understand the Shabad; he does not know the Word of the Guru's Bani, and so he passes his life in misery. But if he meets the True Guru, then he finds peace, and the ego within is silenced. || 3 || Who else should I speak to? The One Lord is the Giver of all. When He grants His Grace, then we obtain the Word of the Shabad. Meeting with my Beloved, I sing the Glorious Praises of the True Lord. O Nanak, becoming truthful, I have become pleasing to the True Lord. || 4 || 5 || DHANAASAREE, THIRD MEHL: When the mind is conquered, its turbulent wanderings are stopped. Without conquering the mind, how can the Lord be found? Rare is the one who knows the medicine to conquer the mind. The mind is conquered through the Word of the Shabad; this is known to the Lord's humble servant. || 1 || The Lord forgives him, and blesses him with glory. By Guru's Grace, the Lord comes to dwell in the mind. || Pause || The Gurmukh does good deeds, and so, he comes to understand this mind. The mind is intoxicated, like the elephant with wine. The Guru places the harness upon it, and rejuvenates it. || 2 || The mind is undisciplined; only a rare few can discipline it. If someone eats the uneatable, then he becomes immaculate. As Gurmukh, his mind is embellished. Egotism and corruption are eradicated from within. || 3 || Those whom the Primal Lord keeps united in His Union, shall never be separated from Him; they are merged in the Word of the Shabad. Only God Himself knows His own power. O Nanak, the Gurmukh realizes the Naam, the Name of the Lord. || 4 || 6 || DHANAASAREE, THIRD MEHL: The ignorant fools amass false wealth. The blind, foolish, self-willed manmukhs have gone astray. Poisonous wealth brings constant pain. It will not go with you, and it will not yield any profit. || 1 || True wealth is obtained through the Guru's Teachings. False wealth continues coming and going. || Pause || The foolish self-willed manmukhs all go astray and die. They drown in the terrifying world-ocean, and they cannot reach either this shore, or the one beyond. But by perfect destiny, they meet the True Guru; imbued with the True Name, day and night, they remain detached from the world. || 2 || Throughout the four ages, the True Bani of His Word is Ambrosial Nectar. By perfect destiny, one is absorbed in the True Name. The Siddhas, the seekers and all men long for the Name. It is obtained only by perfect destiny. || 3 || The True Lord is everything; He is True. Only a few realize the exalted Lord God. He is the Truest of the True; He Himself implants the True Name within.

O Nanak, the Lord Himself sees all; He Himself links us to the Truth. || 4 || 7 || DHANAASAREE, THIRD MEHL: The value and worth of the Lord's Name cannot be described. Blessed are those humble beings, who lovingly focus their minds on the Naam, the Name of the Lord. True are the Guru's Teachings, and True is contemplative meditation. God Himself forgives, and bestows contemplative meditation. || 1 || The Lord's Name is wonderful! God Himself imparts it. In the Dark Age of Kali Yuga, the Gurmukhs obtain it. || 1 || Pause || We are ignorant; ignorance fills our minds. We do all our deeds in ego. By Guru's Grace, egotism is eradicated. Forgiving us, the Lord blends us with Himself. || 2 || Poisonous wealth gives rise to great arrogance. Drowning in egotism, no one is honored. Forsaking self-conceit, one finds lasting peace. Under Guru's Instruction, he praises the True Lord. || 3 || The Creator Lord Himself fashions all. Without Him, there is no other at all. He alone is attached to Truth, whom the Lord Himself so attaches. O Nanak, through the Naam, lasting peace is attained in the hereafter. || 4 || 8 ||

RAAG DHANAASAREE, THIRD MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am just a poor beggar of Yours; You are Your Own Lord Master, You are the Great Giver. Be Merciful, and bless me, a humble beggar, with Your Name, so that I may forever remain imbued with Your Love. || 1 || I am a sacrifice to Your Name, O True Lord. The One Lord is the Cause of causes; there is no other at all. || 1 || Pause || I was wretched; I wandered through so many cycles of reincarnation. Now, Lord, please bless me with Your Grace. Be merciful, and grant me the Blessed Vision of Your Darshan; please grant me such a gift. || 2 || Prays Nanak, the shutters of doubt have been opened wide; by Guru's Grace, I have come to know the Lord. I am filled to overflowing with true love; my mind is pleased and appeased by the True Guru. || 3 || 1 || 9 ||

DHANAASAREE, FOURTH MEHL, FIRST HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Those Saints and devotees who serve the Lord have all their sins washed away. Have Mercy on me, O Lord and Master, and keep me in the Sangat, the Congregation that You love. || 1 || I cannot even speak the Praises of the Lord, the Gardener of the world. We are sinners, sinking like stones in water; grant Your Grace, and carry us stones across. || Pause || The rust of poison and corruption from countless incarnations sticks to us; joining the Saadh Sangat, the Company of the Holy, it is cleaned away. It is just like gold, which is heated in the fire, to remove the impurities from it. || 2 || I chant the chant of the Name of the Lord, day and night; I chant the Name of the Lord, Har, Har, Har, and enshrine it within my heart. The Name of the Lord, Har, Har, Har, is the most perfect medicine in this world; chanting the Name of the Lord, Har, Har, I have conquered my ego. || 3 ||

The Lord, Har, Har, is unapproachable, of unfathomable wisdom, unlimited, all-powerful and infinite. Show Mercy to Your humble servant, O Life of the world, and save the honor of servant Nanak. || 4 || 1 || DHANAASAREE, FOURTH MEHL: The humble Saints of the Lord meditate on the Lord; their pain, doubt and fear have run away. The Lord Himself inspires them to serve Him; they are awakened within to the Guru's Teachings. || 1 || Imbued with the Lord's Name, they are unattached to the world. Listening to the sermon of the Lord, Har, Har, their minds are pleased; through Guru's Instruction, they enshrine love for the Lord. || 1 || Pause || God, the Lord and Master, is the caste and social status of His humble Saints. You are the Lord and Master; I am just Your puppet. As is the understanding You bless us with, so are the words we speak. || 2 || What are we? Tiny worms, and microscopic germs. You are our great and glorious Lord and Master. I cannot describe Your state and extent. O God, how can we unfortunate ones meet with You? || 3 || O God, my Lord and Master, shower me with Your Mercy, and commit me to Your service. Make Nanak the slave of Your slaves, God; I speak the speech of the Lord's sermon. || 4 || 2 || DHANAASAREE, FOURTH MEHL: The True Guru is the Lord's Saint, the True Being, who chants the Bani of the Lord, Har, Har. Whoever chants it, and listens to it, is liberated; I am forever a sacrifice to him. || 1 || O Saints of the Lord, listen to the Lord's Praises with your ears. Listen to the sermon of the Lord, Har, Har, for a moment, for even an instant, and all your sins and mistakes shall be erased. || 1 || Pause || Those who find such humble, Holy Saints, are the greatest of the great persons. I beg for the dust of their feet; I long for the longing for God, my Lord and Master. || 2 || The Name of God, the Lord and Master, Har, Har, is the fruit-bearing tree; those who meditate on it are satisfied. Drinking in the ambrosia of the Name of the Lord, Har, Har, I am satisfied; all my hunger and thirst is quenched. || 3 || Those who are blessed with the highest, loftiest destiny, chant and meditate on the Lord. Let me join their congregation, O God, my Lord and Master; Nanak is the slave of their slaves. || 4 || 3 || DHANAASAREE, FOURTH MEHL: I am blind, totally blind, entangled in corruption and poison. How can I walk on the Guru's Path? If the True Guru, the Giver of peace, shows His kindness, He attaches us to the hem of His robe. || 1 || O Sikhs of the Guru, O friends, walk on the Guru's Path. Whatever the Guru says, accept that as good; the sermon of the Lord, Har, Har, is unique and wonderful. || 1 || Pause || O Saints of the Lord, O Siblings of Destiny, listen: serve the Guru, quickly now! Let your service to the True Guru be your supplies on the Lord's Path; pack them up, and don't think of today or tomorrow. || 2 || O Saints of the Lord, chant the chant of the Lord's Name; the Lord's Saints walk with the Lord. Those who meditate on the Lord, become the Lord; the playful, wondrous Lord meets them. || 3 || To chant the chant of the Lord's Name, Har, Har, is the longing I long for; have Mercy upon me, O Lord of the world-forest.

O Lord, unite servant Nanak with the Saadh Sangat, the Company of the Holy; make me the dust of the feet of the Holy. || 4 || 4 || DHANAASAREE, FOURTH MEHL: The Lord, Har, Har, is the rain-drop; I am the song-bird, crying, crying out for it. O Lord God, please bless me with Your Mercy, and pour Your Name into my mouth, even if for only an instant. || 1 || Without the Lord, I cannot live for even a second. Like the addict who dies without his drug, I die without the Lord. || Pause || You, Lord, are the deepest, most unfathomable ocean; I cannot find even a trace of Your limits. You are the most remote of the remote, limitless and transcendent; O Lord Master, You alone know Your state and extent. || 2 || The Lord's humble Saints meditate on the Lord; they are imbued with the deep crimson color of the Guru's Love. Meditating on the Lord, they attain great glory, and the most sublime honor. || 3 || He Himself is the Lord and Master, and He Himself is the servant; He Himself creates His environments. Servant Nanak has come to Your Sanctuary, O Lord; protect and preserve the honor of Your devotee. || 4 || 5 || DHANAASAREE, FOURTH MEHL: Tell me, O Siblings of Destiny, the religion for this Dark Age of Kali Yuga. I seek emancipation — how can I be emancipated? Meditation on the Lord, Har, Har, is the boat, the raft; meditating on the Lord, the swimmer swims across. || 1 || O Dear Lord, protect and preserve the honor of Your humble servant. O Lord, Har, Har, please make me chant the chant of Your Name; I beg only for Your devotional worship. || Pause || The Lord's servants are very dear to the Lord; they chant the Word of the Lord's Bani. The account of the recording angels, Chitr and Gupt, and the account with the Messenger of Death is totally erased. || 2 || The Saints of the Lord meditate on the Lord in their minds; they join the Saadh Sangat, the Company of the Holy. The piercing sun of desires has set, and the cool moon has risen. || 3 || You are the Greatest Being, absolutely unapproachable and unfathomable; You created the Universe from Your Own Being. O God, take pity on servant Nanak, and make him the slave of the slave of Your slaves. || 4 || 6 ||

DHANAASAREE, FOURTH MEHL, FIFTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Enshrine the Lord within your heart, and contemplate Him. Dwell upon Him, reflect upon Him, and chant the Name of the Lord, the Enticer of hearts. The Lord Master is unseen, unfathomable and unreachable; through the Perfect Guru, He is revealed. || 1 || The Lord is the philosopher's stone, which transforms lead into gold, and sandalwood, while I am just dry wood and stone. Associating with the Lord, and the Sat Sangat, the Lord's True Congregation, the Lord has transformed me into gold and sandalwood. || 1 || Pause || One may repeat, verbatim, the nine grammars and the six Shaastras, but my Lord God is not pleased by this. O servant Nanak, meditate forever on the Lord in your heart; this is what pleases my Lord God. || 2 || 1 || 7 || DHANAASAREE, FOURTH MEHL:

Chant His Praises, learn of the Lord, and serve the True Guru; in this way, meditate on the Name of the Lord, Har, Har. In the Court of the Lord, He shall be pleased with you, and you shall not have to enter the cycle of reincarnation again; you shall merge in the Divine Light of the Lord, Har, Har, Har. || 1 || Chant the Name of the Lord, O my mind, and you shall be totally at peace. The Lord's Praises are the most sublime, the most exalted; serving the Lord, Har, Har, Har, you shall be emancipated. || Pause || The Lord, the treasure of mercy, blessed me, and so the Guru blessed me with the Lord's devotional worship; I have come to be in love with the Lord. I have forgotten my cares and anxieties, and enshrined the Lord's Name in my heart; O Nanak, the Lord has become my friend and companion. || 2 || 2 || 8 || DHANAASAREE, FOURTH MEHL: Read about the Lord, write about the Lord, chant the Lord's Name, and sing the Lord's Praises; the Lord will carry you across the terrifying world-ocean. In your mind, by your words, and within your heart, meditate on the Lord, and He will be pleased. In this way, repeat the Name of the Lord. || 1 || O mind, meditate on the Lord, the Lord of the World. Join the Saadh Sangat, the Company of the Holy, O friend. You shall be happy forever, day and night; sing the Praises of the Lord, the Lord of the world-forest. || Pause || When the Lord, Har, Har, casts His Glance of Grace, then I made the effort in my mind; meditating on the Name of the Lord, Har, Har, I have been emancipated. Preserve the honor of servant Nanak, O my Lord and Master; I have come seeking Your Sanctuary. || 2 || 3 || 9 || DHANAASAREE, FOURTH MEHL: The eighty-four Siddhas, the spiritual masters, the Buddhas, the thirty-three million gods and the silent sages, all long for Your Name, O Dear Lord. By Guru's Grace, a rare few obtain it; upon their foreheads, the pre-ordained destiny of loving devotion is written. || 1 || O mind, chant the Name of the Lord; singing the Lord's Praises is the most exalted activity. I am forever a sacrifice to those who sing, and hear Your Praises, O Lord and Master. || Pause || I seek Your Sanctuary, O Cherisher God, my Lord and Master; whatever You give me, I accept. O Lord, Merciful to the meek, give me this blessing; Nanak longs for the Lord's meditative remembrance. || 2 || 4 || 10 || DHANAASAREE, FOURTH MEHL: All the Sikhs and servants come to worship and adore You; they sing the sublime Bani of the Lord, Har, Har. Their singing and listening is approved by the Lord; they accept the Order of the True Guru as True, totally True. || 1 || Chant the Lord's Praises, O Siblings of Destiny; the Lord is the sacred shrine of pilgrimage in the terrifying world-ocean. They alone are praised in the Court of the Lord, O Saints, who know and understand the Lord's sermon. || Pause || He Himself is the Guru, and He Himself is the disciple; the Lord God Himself plays His wondrous games. O servant Nanak, he alone merges with the Lord, whom the Lord Himself merges; all the others are forsaken, but the Lord loves him. || 2 || 5 || 11 || DHANAASAREE, FOURTH MEHL: The Lord is the Fulfiller of desires, the Giver of total peace; the Kaamadhaynaa, the wish-fulfilling cow, is in His power. So meditate on such a Lord, O my soul.

Then, you shall obtain total peace, O my mind. || 1 || Chant, O my mind, the True Name, Sat Naam, the True Name. In this world, and in the world beyond, your face shall be radiant, by meditating continually on the immaculate Lord God. || Pause || Wherever anyone remembers the Lord in meditation, disaster runs away from that place. By great good fortune, we meditate on the Lord. The Guru has blessed servant Nanak with this understanding, that by meditating on the Lord, we cross over the terrifying world-ocean. || 2 || 6 || 12 || DHANAASAREE, FOURTH MEHL: O my King, beholding the Blessed Vision of the Lord's Darshan, I am at peace. You alone know my inner pain, O King; what can anyone else know? || Pause || O True Lord and Master, You are truly my King; whatever You do, all that is True. Who should I call a liar? There is no other than You, O King. || 1 || You are pervading and permeating in all; O King, everyone meditates on You, day and night. Everyone begs of You, O my King; You alone give gifts to all. || 2 || All are under Your Power, O my King; none at all are beyond You. All beings are Yours—You belong to all, O my King. All shall merge and be absorbed in You. || 3 || You are the hope of all, O my Beloved; all meditate on You, O my King. As it pleases You, protect and preserve me, O my Beloved; You are the True King of Nanak. || 4 || 7 || 13 ||

DHANAASAREE, FIFTH MEHL, FIRST HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Destroyer of fear, Remover of suffering, Lord and Master, Lover of Your devotees, Formless Lord. Millions of sins are eradicated in an instant when, as Gurmukh, one contemplates the Naam, the Name of the Lord. || 1 || My mind is attached to my Beloved Lord. God, Merciful to the meek, granted His Grace, and placed the five enemies under my control. || 1 || Pause || Your place is so beautiful; Your form is so beautiful; Your devotees look so beautiful in Your Court. O Lord and Master, Giver of all beings, please, grant Your Grace, and save me. || 2 || Your color is not known, and Your form is not seen; who can contemplate Your Almighty Creative Power? You are contained in the water, the land and the sky, everywhere, O Lord of unfathomable form, Holder of the mountain. || 3 || All beings sing Your Praises; You are the imperishable Primal Being, the Destroyer of ego. As it pleases You, please protect and preserve me; servant Nanak seeks Sanctuary at Your Door. || 4 || 1 || DHANAASAREE, FIFTH MEHL: The fish out of water loses its life; it is deeply in love with the water. The bumble bee, totally in love with the lotus flower, is lost in it; it cannot find the way to escape from it. || 1 || Now, my mind has nurtured love for the One Lord. He does not die, and is not born; He is always with me.

Through the Word of the True Guru's Shabad, I know Him. || 1 || Pause || Lured by sexual desire, the elephant is trapped; the poor beast falls into the power of another. Lured by the sound of the hunter's bell, the deer offers its head; because of this enticement, it is killed. || 2 || Gazing upon his family, the mortal is enticed by greed; he clings in attachment to Maya. Totally engrossed in worldly things, he considers them to be his own; but in the end, he shall surely have to leave them behind. || 3 || Know it well, that anyone who loves any other than God, shall be miserable forever. Says Nanak, the Guru has explained this to me, that love for God brings lasting bliss. || 4 || 2 || DHANAASAREE, FIFTH MEHL: Granting His Grace, God has blessed me with His Name, and released me of my bonds. I have forgotten all worldly entanglements, and I am attached to the Guru's feet. || 1 || In the Saadh Sangat, the Company of the Holy, I have renounced my other cares and anxieties. I dug a deep pit, and buried my egotistical pride, emotional attachment and the desires of my mind. || 1 || Pause || No one is my enemy, and I am no one's enemy. God, who expanded His expanse, is within all; I learned this from the True Guru. || 2 || I am a friend to all; I am everyone's friend. When the sense of separation was removed from my mind, then I was united with the Lord, my King. || 3 || My stubbornness is gone, Ambrosial Nectar rains down, and the Word of the Guru's Shabad seems so sweet to me. He is pervading everywhere, in the water, on the land and in the sky; Nanak beholds the all-pervading Lord. || 4 || 3 || DHANAASAREE, FIFTH MEHL: Ever since I obtained the Blessed Vision of the Darshan of the Holy, my days have been blessed and prosperous. I have found lasting bliss, singing the Kirtan of the Praises of the Primal Lord, the Architect of destiny. || 1 || Now, I sing the Praises of the Lord within my mind. My mind has been illumined and enlightened, and it is always at peace; I have found the Perfect True Guru. || 1 || Pause || The Lord, the treasure of virtue, abides deep within the heart, and so pain, doubt and fear have been dispelled. I have obtained the most incomprehensible thing, enshrining love for the Name of the Lord. || 2 || I was anxious, and now I am free of anxiety; I was worried, and now I am free of worry; my grief, greed and emotional attachments are gone. By His Grace, I am cured of the disease of egotism, and the Messenger of Death no longer terrifies me. || 3 || Working for the Guru, serving the Guru and the Guru's Command, all are pleasing to me. Says Nanak, He has released me from the clutches of Death; I am a sacrifice to that Guru. || 4 || 4 || DHANAASAREE, FIFTH MEHL: Body, mind, wealth and everything belong to Him; He alone is all-wise and all-knowing. He listens to my pains and pleasures, and then my condition improves. || 1 || My soul is satisfied with the One Lord alone. People make all sorts of other efforts, but they have no value at all. || Pause || The Ambrosial Naam, the Name of the Lord, is a priceless jewel. The Guru has given me this advice. It cannot be lost, and it cannot be shaken off; it remains steady, and I am perfectly satisfied with it. || 2 || Those things which tore me away from You, Lord, are now gone.

When golden ornaments are melted down into a lump, they are still said to be gold. || 3 || The Divine Light has illuminated me, and I am filled with celestial peace and glory; the unstruck melody of the Lord's Bani resounds within me. Says Nanak, I have built my eternal home; the Guru has constructed it for me. || 4 || 5 || DHANAASAREE, FIFTH MEHL: The desires of the greatest of the great kings and landlords cannot be satisfied. They remain engrossed in Maya, intoxicated with the pleasures of their wealth; their eyes see nothing else at all. || 1 || No one has ever found satisfaction in sin and corruption. The flame is not satisfied by more fuel; how can one be satisfied without the Lord? || Pause || Day after day, he eats his meals with many different foods, but his hunger is not eradicated. He runs around like a dog, searching in the four directions. || 2 || The lustful, lecherous man desires many women, and he never stops peeking into the homes of others. Day after day, he commits adultery again and again, and then he regrets his actions; he wastes away in misery and greed. || 3 || The Name of the Lord, Har, Har, is incomparable and priceless; it is the treasure of Ambrosial Nectar. The Saints abide in peace, poise and bliss; O Nanak, through the Guru, this is known. || 4 || 6 || DHANAASAREE, FIFTH MEHL: Nothing which this mortal being runs after, can compare to it. He alone comes to have it, whom the Guru blesses with this Ambrosial Nectar. || 1 || The desire to eat, to wear new clothes, and all other desires, do not abide in the mind of one who comes to know the subtle essence of the One Lord. || Pause || The mind and body blossom forth in abundance, when one receives even a drop of this Nectar. I cannot express His glory; I cannot describe His worth. || 2 || We cannot meet the Lord by our own efforts, nor can we meet Him through service; He comes and meets us spontaneously. One who is blessed by my Lord Master's Grace, practices the Teachings of the Guru's Mantra. || 3 || He is merciful to the meek, always kind and compassionate; He cherishes and nurtures all beings. The Lord is mingled with Nanak, through and through; He cherishes him, like the mother her child. || 4 || 7 || DHANAASAREE, FIFTH MEHL: I am a sacrifice to my Guru, who has implanted the Name of the Lord, Har, Har, within me. In the utter darkness of the wilderness, He showed me the straight path. || 1 || The Lord of the universe, the Cherisher of the world, He is my breath of life. Here and hereafter, he takes care of everything for me. || 1 || Pause || Meditating on Him in remembrance, I have found all treasures, respect, greatness and perfect honor. Remembering His Name, millions of sins are erased; all His devotees long for the dust of His feet. || 2 || If someone wishes for the fulfillment of all his hopes and desires, he should serve the one supreme treasure. He is the Supreme Lord God, infinite Lord and Master; meditating on Him in remembrance, one is carried across. || 3 || I have found total peace and tranquility in the Society of the Saints; my honor has been preserved. To gather in the Lord's wealth, and to taste the food of the Lord's Name —

Nanak has made this his feast. || 4 || 8 || DHANAASAREE, FIFTH MEHL: You have made it your habit to practice those deeds which will bring you shame. You slander the Saints, and you worship the faithless cynics; such are the corrupt ways you have adopted. || 1 || Deluded by your emotional attachment to Maya, you love other things, like the enchanted city of Hari-chandauree, or the green leaves of the forest — such is your way of life. || 1 || Pause || Its body may be anointed with sandalwood oil, but the donkey still loves to roll in the mud. He is not fond of the Ambrosial Nectar; instead, he loves the poisonous drug of corruption. || 2 || The Saints are noble and sublime; they are blessed with good fortune. They alone are pure and holy in this world. The jewel of this human life is passing away uselessly, lost in exchange for mere glass. || 3 || The sins and sorrows of uncounted incarnations run away, when the Guru applies the healing ointment of spiritual wisdom to the eyes. In the Saadh Sangat, the Company of the Holy, I have escaped from these troubles; Nanak loves the One Lord. || 4 || 9 || DHANAASAREE, FIFTH MEHL: I carry the water, wave the fan, and grind the corn for the Saints; I sing the Glorious Praises of the Lord of the Universe. With each and every breath, my mind remembers the Naam, the Name of the Lord; in this way, it finds the treasure of peace. || 1 || Have pity on me, O my Lord and Master. Bless me with such understanding, O my Lord and Master, that I may forever and ever meditate on You. || 1 || Pause || By Your Grace, emotional attachment and egotism are eradicated, and doubt is dispelled. The Lord, the embodiment of bliss, is pervading and permeating in all; wherever I go, there I see Him. || 2 || You are kind and compassionate, the treasure of mercy, the Purifier of sinners, Lord of the world. I obtain millions of joys, comforts and kingdoms, if You inspire me to chant Your Name with my mouth, even for an instant. || 3 || That alone is perfect chanting, meditation, penance and devotional worship service, which is pleasing to God's Mind. Chanting the Naam, all thirst and desire is satisfied; Nanak is satisfied and fulfilled. || 4 || 10 || DHANAASAREE, FIFTH MEHL: She controls the three qualities and the four directions of the world. She destroys sacrificial feasts, cleansing baths, penances and sacred places of pilgrimage; what is this poor person to do? || 1 || I grasped God's Support and Protection, and then I was emancipated. By the Grace of the Holy Saints, I sang the Praises of the Lord, Har, Har, Har, and my sins and afflictions were taken away. || 1 || Pause || She is not heard — she does not speak with a mouth; she is not seen enticing mortals. She administers her intoxicating drug, and so confuses them; thus she seems sweet to everyone's mind. || 2 || In each and every home, she has implanted the sense of duality in mother, father, children, friends and siblings. Some have more, and some have less; they fight and fight, to the death. || 3 || I am a sacrifice to my True Guru, who has shown me this wondrous play. The world is being consumed by this hidden fire, but Maya does not cling to the Lord's devotees. || 4 || By the Grace of the Saints, I have obtained supreme bliss, and all my bonds have been broken. Nanak has obtained the wealth of the Name of the Lord, Har, Har; having earned his profits, he has now returned home. || 5 || 11 || DHANAASAREE, FIFTH MEHL: You are the Giver, O Lord, O Cherisher, my Master, my Husband Lord.

Each and every moment, You cherish and nurture me; I am Your child, and I rely upon You alone. || 1 || I have only one tongue — which of Your Glorious Virtues can I describe? Unlimited, infinite Lord and Master — no one knows Your limits. || 1 || Pause || You destroy millions of my sins, and teach me in so many ways. I am so ignorant — I understand nothing at all. Please honor Your innate nature, and save me! || 2 || I seek Your Sanctuary — You are my only hope. You are my companion, and my best friend. Save me, O Merciful Saviour Lord; Nanak is the slave of Your home. || 3 || 12 || DHANAASAREE, FIFTH MEHL: Worship, fasting, ceremonial marks on one's forehead, cleansing baths, generous donations to charities and self-mortification — the Lord Master is not pleased with any of these rituals, no matter how sweetly one may speak. || 1 || Chanting the Name of God, the mind is soothed and pacified. Everyone searches for Him in different ways, but the search is so difficult, and He cannot be found. || 1 || Pause || Chanting, deep meditation and penance, wandering over the face of the earth, the performance of austerities with the arms stretched up to the sky — the Lord is not pleased by any of these means, though one may follow the path of Yogis and Jains. || 2 || The Ambrosial Naam, the Name of the Lord, and the Praises of the Lord are priceless; he alone obtains them, whom the Lord blesses with His Mercy. Joining the Saadh Sangat, the Company of the Holy, Nanak lives in the Love of God; his life-night passes in peace. || 3 || 13 || DHANAASAREE, FIFTH MEHL: Is there anyone who can release me from my bondage, unite me with God, recite the Name of the Lord, Har, Har, and make this mind steady and stable, so that it no longer wanders around? || 1 || Do I have any such friend? I would give him all my property, my soul and my heart; I would devote my consciousness to him. || 1 || Pause || Others' wealth, others' bodies, and the slander of others — do not attach your love to them. Associate with the Saints, speak with the Saints, and keep your mind awake to the Kirtan of the Lord's Praises. || 2 || God is the treasure of virtue, kind and compassionate, the source of all comfort. Nanak begs for the gift of Your Name; O Lord of the world, love him, like the mother loves her child. || 3 || 14 || DHANAASAREE, FIFTH MEHL: The Lord saves His Saints. One who wishes misfortune upon the Lord's slaves, shall be destroyed by the Lord eventually. || 1 || Pause || He Himself is the help and support of His humble servants; He defeats the slanderers, and chases them away. Wandering around aimlessly, they die out there; they never return to their homes again. || 1 || Nanak seeks the Sanctuary of the Destroyer of pain; he sings the Glorious Praises of the infinite Lord forever. The faces of the slanderers are blackened in the courts of this world, and the world beyond. || 2 || 15 || DHANAASAREE, FIFTH MEHL: Now, I contemplate and meditate on the Lord, the Saviour Lord. He purifies sinners in an instant, and cures all diseases. || 1 || Pause || Talking with the Holy Saints, my sexual desire, anger and greed have been eradicated.

Remembering, remembering the Perfect Lord in meditation, I have saved all my companions. || 1 || The Mul Mantra, the Root Mantra, is the only cure for the mind; I have installed faith in God in my mind. Nanak ever longs for the dust of the Lord's feet; again and again, he is a sacrifice to the Lord. || 2 || 16 || DHANAASAREE, FIFTH MEHL: I have fallen in love with the Lord. My True Guru is always my help and support; He has torn down the banner of pain. || 1 || Pause || Giving me His hand, He has protected me as His own, and removed all my troubles. He has blackened the faces of the slanderers, and He Himself has become the help and support of His humble servant. || 1 || The True Lord and Master has become my Saviour; hugging me close in His embrace, He has saved me. Nanak has become fearless, and he enjoys eternal peace, singing the Glorious Praises of the Lord. || 2 || 17 || DHANAASAREE, FIFTH MEHL: Your Name is the medicine, O Merciful Lord. I am so miserable, I do not know Your state; You Yourself cherish me, Lord. || 1 || Pause || Take pity on me, O my Lord and Master, and remove the love of duality from within me. Break my bonds, and take me as Your own, so that I may never come to lose. || 1 || Seeking Your Sanctuary, I live, almighty and merciful Lord and Master. Twenty-four hours a day, I worship God; Nanak is forever a sacrifice to Him. || 2 || 18 ||

RAAG DHANAASAREE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O God, please save me! By myself, I cannot do anything, O my Lord and Master; by Your Grace, please bless me with Your Name. || 1 || Pause || Family and worldly affairs are an ocean of fire. Through doubt, emotional attachment and ignorance, we are enveloped in darkness. || 1 || High and low, pleasure and pain. Hunger and thirst are not satisfied. || 2 || The mind is engrossed in passion, and the disease of corruption. The five thieves, the companions, are totally incorrigible. || 3 || The beings and souls and wealth of the world are all Yours. O Nanak, know that the Lord is always near at hand. || 4 || 1 || 19 || DHANAASAREE, FIFTH MEHL: The Lord and Master destroys the pain of the poor; He preserves and protects the honor of His servants. The Lord is the ship to carry us across; He is the treasure of virtue — pain cannot touch Him. || 1 || In the Saadh Sangat, the Company of the Holy, meditate, vibrate upon the Lord of the world. I cannot think of any other way; make this effort, and make it in this Dark Age of Kali Yuga. || Pause || In the beginning, and in the end, there is none other than the perfect, merciful Lord. The cycle of birth and death is ended, chanting the Lord's Name, and remembering the Lord Master in meditation. || 2 || The Vedas, the Simritees, the Shaastras and the Lord's devotees contemplate Him; liberation is attained in the Saadh Sangat, the Company of the Holy, and the darkness of ignorance is dispelled. || 3 || The lotus feet of the Lord are the support of His humble servants.

They are his only capital and investment. The True Lord is Nanak's strength, honor and support; He alone is his protection. || 4 || 2 || 20 || DHANAASAREE, FIFTH MEHL: Wandering and roaming around, I met the Holy Perfect Guru, who has taught me. All other devices did not work, so I meditate on the Name of the Lord, Har, Har. || 1 || For this reason, I sought the Protection and Support of my Lord, the Cherisher of the Universe. I sought the Sanctuary of the Perfect Transcendent Lord, and all my entanglements were dissolved. || Pause || Paradise, the earth, the nether regions of the underworld, and the globe of the world — all are engrossed in Maya. To save your soul, and liberate all your ancestors, meditate on the Name of the Lord, Har, Har. || 2 || O Nanak, singing the Naam, the Name of the Immaculate Lord, all treasures are obtained. Only that rare person, whom the Lord and Master blesses with His Grace, comes to know this. || 3 || 3 || 21 ||

DHANAASAREE, FIFTH MEHL, SECOND HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You shall have to abandon the straw which you have collected. These entanglements shall be of no use to you. You are in love with those things that will not go with you. You think that your enemies are friends. || 1 || In such confusion, the world has gone astray. The foolish mortal wastes this precious human life. || Pause || He does not like to see Truth and righteousness. He is attached to falsehood and deception; they seem sweet to him. He loves gifts, but he forgets the Giver. The wretched creature does not even think of death. || 2 || He cries for the possessions of others. He forfeits all the merits of his good deeds and religion. He does not understand the Hukam of the Lord's Command, and so he continues coming and going in reincarnation. He sins, and then regrets and repents. || 3 || Whatever pleases You, Lord, that alone is acceptable. I am a sacrifice to Your Will. Poor Nanak is Your slave, Your humble servant. Save me, O my Lord God Master! || 4 || 1 || 22 || DHANAASAREE, FIFTH MEHL: I am meek and poor; the Name of God is my only Support. The Name of the Lord, Har, Har, is my occupation and earnings. I gather only the Lord's Name. It is useful in both this world and the next. || 1 || Imbued with the Love of the Lord God's Infinite Name, the Holy Saints sing the Glorious Praises of the One Lord, the Formless Lord. || Pause || The Glory of the Holy Saints comes from their total humility. The Saints realize that their greatness rests in the Praises of the Lord. Meditating on the Lord of the Universe, the Saints are in bliss. The Saints find peace, and their anxieties are dispelled. || 2 || Wherever the Holy Saints gather, there they sing the Praises of the Lord, in music and poetry. In the Society of the Saints, there is bliss and peace. They alone obtain this Society, upon whose foreheads such destiny is written. || 3 || With my palms pressed together, I offer my prayer. I wash their feet, and chant the Praises of the Lord, the treasure of virtue. O God, merciful and compassionate, let me remain in Your Presence. Nanak lives, in the dust of the Saints. ||

4 || 2 || 23 || DHANAASAREE, FIFTH MEHL: One who contemplates his Lord and Master — why should he be afraid? The wretched self-willed manmukhs are ruined through fear and dread. || 1 || Pause || The Divine Guru, my mother and father, is over my head. His image brings prosperity; serving Him, we become pure. The One Lord, the Immaculate Lord, is our capital. Joining the Saadh Sangat, the Company of the Holy, we are illumined and enlightened. || 1 || The Giver of all beings is totally pervading everywhere. Millions of pains are removed by the Lord's Name. All the pains of birth and death are taken away from the Gurmukh, within whose mind and body the Lord dwells. || 2 || He alone, whom the Lord has attached to the hem of His robe, obtains a place in the Court of the Lord. They alone are devotees, who are pleasing to the True Lord. They are freed from the Messenger of Death. || 3 || True is the Lord, and True is His Court. Who can contemplate and describe His value? He is within each and every heart, the Support of all. Nanak begs for the dust of the Saints. || 4 || 3 || 24 ||

DHANAASAREE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

At home, and outside, I place my trust in You; You are always with Your humble servant. Bestow Your Mercy, O my Beloved God, that I may chant the Lord's Name with love. || 1 || God is the strength of His humble servants. Whatever You do, or cause to be done, O Lord and Master, that outcome is acceptable to me. || Pause || The Transcendent Lord is my honor; the Lord is my emancipation; the glorious sermon of the Lord is my wealth. Slave Nanak seeks the Sanctuary of the Lord's feet; from the Saints, he has learned this way of life. || 2 || 1 || 25 || DHANAASAREE, FIFTH MEHL: God has fulfilled all my desires. Holding me close in His embrace, the Guru has saved me. He has saved me from burning in the ocean of fire, and now, no one calls it impassible. || 1 || Those who have true faith in their minds, continually behold the Glory of the Lord; they are forever happy and blissful. || Pause || I seek the Sanctuary of the feet of the Perfect Transcendent Lord, the Searcher of hearts; I behold Him ever-present. In His wisdom, the Lord has made Nanak His own; He has preserved the roots of His devotees. || 2 || 2 || 26 || DHANAASAREE, FIFTH MEHL: Wherever I look, there I see Him present; He is never far away. He is all-pervading, everywhere; O my mind, meditate on Him forever. || 1 || He alone is called your companion, who will not be separated from you, here or hereafter. That pleasure, which passes away in an instant, is trivial. || Pause || He cherishes us, and gives us sustenance; He does not lack anything. With each and every breath, my God takes care of His creatures. || 2 || God is undeceiveable, impenetrable and infinite; His form is lofty and exalted. Chanting and meditating on the embodiment of wonder and beauty, His humble servants are in bliss. || 3 ||

Bless me with such understanding, O Merciful Lord God, that I might remember You. Nanak begs God for the gift of the dust of the feet of the Saints. || 4 || 3 || 27 || DHANAASAREE, FIFTH MEHL: The One who sent you, has now recalled you; return to your home now in peace and pleasure. In bliss and ecstasy, sing His Glorious Praises; by this celestial tune, you shall acquire your everlasting kingdom. || 1 || Come back to your home, O my friend. The Lord Himself has eliminated your enemies, and your misfortunes are past. || Pause || God, the Creator Lord, has glorified you, and your running and rushing around has ended. In your home, there is rejoicing; the musical instruments continually play, and your Husband Lord has exalted you. || 2 || Remain firm and steady, and do not ever waver; take the Guru's Word as your Support. You shall be applauded and congratulated all over the world, and your face shall be radiant in the Court of the Lord. || 3 || All beings belong to Him; He Himself transforms them, and He Himself becomes their help and support. The Creator Lord has worked a wondrous miracle; O Nanak, His glorious greatness is true. || 4 || 4 || 28 ||

DHANAASAREE, FIFTH MEHL, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Listen, O Dear Beloved Saints, to my prayer. Without the Lord, no one is liberated. || Pause || O mind, do only deeds of purity; the Lord is the only boat to carry you across. Other entanglements shall be of no use to you. True living is serving the Divine, Supreme Lord God; the Guru has imparted this teaching to me. || 1 || Do not fall in love with trivial things; in the end, they shall not go along with you. Worship and adore the Lord with your mind and body, O Beloved Saint of the Lord; in the Saadh Sangat, the Company of the Holy, you shall be released from bondage. || 2 || In your heart, hold fast to the Sanctuary of the lotus feet of the Supreme Lord God; do not place your hopes in any other support. He alone is a devotee, spiritually wise, a meditator, and a penitent, O Nanak, who is blessed by the Lord's Mercy. || 3 || 1 || 29 || DHANAASAREE, FIFTH MEHL: O my dear beloved, it is good, it is better, it is best, to ask for the Lord's Name. Behold, with your eyes wide-open, and listen to the Words of the Holy Saints; enshrine in your consciousness the Lord of Life — remember that all must die. || Pause || The application of sandalwood oil, the enjoyment of pleasures and the practice of many corrupt sins — look upon all of these as insipid and worthless. The Name of the Lord of the Universe alone is sublime; so say the Holy Saints. You claim that your body and wealth are your own; you do not chant the Lord's Name even for an instant. Look and see, that none of your possessions or riches shall go along with you. || 1 || One who has good karma, grasps the Protection of the hem of the Saint's robe; in the Saadh Sangat, the Company of the Holy, the Messenger of Death cannot threaten him. I have obtained the supreme treasure, and my egotism has been eradicated; Nanak's mind is attached to the One Formless Lord. || 2 || 2 || 30 ||

DHANAASAREE, FIFTH MEHL, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate in remembrance on the One Lord; meditate in remembrance on the One Lord; meditate in remembrance on the One Lord, O my Beloved. He shall save you from strife, suffering, greed, attachment, and the most terrifying world-ocean. || Pause || With each and every breath, each and every instant, day and night, dwell upon Him. In the Saadh Sangat, the Company of the Holy, meditate on Him fearlessly, and enshrine the treasure of His Name in your mind. || 1 || Worship His lotus feet, and contemplate the glorious virtues of the Lord of the Universe. O Nanak, the dust of the feet of the Holy shall bless you with pleasure and peace. || 2 || 1 || 31 ||

DHANAASAREE, FIFTH MEHL, EIGHTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Remembering, remembering, remembering Him in meditation, I find peace; with each and every breath, I dwell upon Him. In this world, and in the world beyond, He is with me, as my help and support; wherever I go, He protects me. || 1 || The Guru's Word abides with my soul. It does not sink in water; thieves cannot steal it, and fire cannot burn it. || 1 || Pause || It is like wealth to the poor, a cane for the blind, and mother's milk for the infant. In the ocean of the world, I have found the boat of the Lord; the Merciful Lord has bestowed His Mercy upon Nanak. || 2 || 1 || 32 || DHANAASAREE, FIFTH MEHL: The Lord of the Universe has become kind and merciful; His Ambrosial Nectar permeates my heart. The nine treasures, riches and the miraculous spiritual powers of the Siddhas cling to the feet of the Lord's humble servant. || 1 || The Saints are in ecstasy everywhere. Within the home, and outside as well, the Lord and Master of His devotees is totally pervading and permeating everywhere. || 1 || Pause || No one can equal one who has the Lord of the Universe on his side. The fear of the Messenger of Death is eradicated, remembering Him in meditation; Nanak meditates on the Naam, the Name of the Lord. || 2 || 2 || 33 || DHANAASAREE, FIFTH MEHL: The rich man gazes upon his riches, and is proud of himself; the landlord takes pride in his lands. The king believes that the whole kingdom belongs to him; in the same way, the humble servant of the Lord looks upon the support of his Lord and Master. || 1 || When one considers the Lord to be his only support, then the Lord uses His power to help him; this power cannot be defeated. || 1 || Pause || Renouncing all others, I have sought the Support of the One Lord; I have come to Him, pleading, "Save me, save me!" By the kindness and the Grace of the Saints, my mind has been purified; Nanak sings the Glorious Praises of the Lord. || 2 || 3 || 34 || DHANAASAREE, FIFTH MEHL: He alone is called a warrior, who is attached to the Lord's Love in this age.

Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control. || 1 || Sing the Praises of the Lord and Master, with the love of your soul. Those who seek His Sanctuary, and meditate on the Naam, the Name of the Lord, are blended with the Lord in celestial peace. || 1 || Pause || The feet of the Lord's humble servant abide in my heart; with them, my body is made pure. O treasure of mercy, please bless Nanak with the dust of the feet of Your humble servants; this alone brings peace. || 2 || 4 || 35 || DHANAASAREE, FIFTH MEHL: People try to deceive others, but the Inner-knower, the Searcher of hearts, knows everything. They commit sins, and then deny them, while they pretend to be in Nirvaanaa. || 1 || They believe that You are far away, but You, O God, are near at hand. Looking around, this way and that, the greedy people come and go. || Pause || As long as the doubts of the mind are not removed, liberation is not found. Says Nanak, he alone is a Saint, a devotee, and a humble servant of the Lord, to whom the Lord and Master is merciful. || 2 || 5 || 36 || DHANAASAREE, FIFTH MEHL: My Guru gives the Naam, the Name of the Lord, to those who have such karma written on their foreheads. He implants the Naam, and inspires us to chant the Naam; this is Dharma, true religion, in this world. || 1 || The Naam is the glory and greatness of the Lord's humble servant. The Naam is his salvation, and the Naam is his honor; he accepts whatever comes to pass. || 1 || Pause || That humble servant, who has the Naam as his wealth, is the perfect banker. The Naam is his occupation, O Nanak, and his only support; the Naam is the profit he earns. || 2 || 6 || 37 || DHANAASAREE, FIFTH MEHL: My eyes have been purified, gazing upon the Blessed Vision of the Lord's Darshan, and touching my forehead to the dust of His feet. With joy and happiness, I sing the Glorious Praises of my Lord and Master; the Lord of the World abides within my heart. || 1 || You are my Merciful Protector, Lord. O beautiful, wise, infinite Father God, be Merciful to me, God. || 1 || Pause || O Lord of supreme ecstasy and blissful form, Your Word is so beautiful, so drenched with Nectar. With the Lord's lotus feet enshrined in his heart, Nanak has tied the Shabad, the Word of the True Guru, to the hem of his robe. || 2 || 7 || 38 || DHANAASAREE, FIFTH MEHL: In His own way, He provides us with our food; in His own way, He plays with us. He blesses us with all comforts, enjoyments and delicacies, and he permeates our minds. || 1 || Our Father is the Lord of the World, the Merciful Lord. Just as the mother protects her children, God nurtures and cares for us. || 1 || Pause || You are my friend and companion, the Master of all excellences, O eternal and permanent Divine Lord. Here, there and everywhere, You are pervading; please, bless Nanak to serve the Saints. || 2 || 8 || 39 || DHANAASAREE, FIFTH MEHL: The Saints are kind and compassionate; they burn away their sexual desire, anger and corruption. My power, wealth, youth, body and soul are a sacrifice to them. || 1 || With my mind and body, I love the Lord's Name. With peace, poise, pleasure and joy, He has carried me across the terrifying world-ocean. || Pause ||

Blessed is that place, and blessed is that house, in which the Saints dwell. Fulfill this desire of servant Nanak, O Lord Master, that he may bow in reverence to Your devotees. || 2 || 9 || 40 || DHANAASAREE, FIFTH MEHL: He has saved me from the awful power of Maya, by attaching me to His feet. He gave my mind the Mantra of the Naam, the Name of the One Lord, which shall never perish or leave me. || 1 || The Perfect True Guru has given this gift. He has blessed me with the Kirtan of the Praises of the Name of the Lord, Har, Har, and I am emancipated. || Pause || My God has made me His own, and saved the honor of His devotee. Nanak has grasped the feet of his God, and has found peace, day and night. || 2 || 10 || 41 || DHANAASAREE, FIFTH MEHL: Stealing the property of others, acting in greed, lying and slandering — in these ways, he passes his life. He places his hopes in false mirages, believing them to be sweet; this is the support he installs in his mind. || 1 || The faithless cynic passes his life uselessly. He is like the mouse, gnawing away at the pile of paper, making it useless to the poor wretch. || Pause || Have mercy on me, O Supreme Lord God, and release me from these bonds. The blind are sinking, O Nanak; God saves them, uniting them with the Saadh Sangat, the Company of the Holy. || 2 || 11 || 42 || DHANAASAREE, FIFTH MEHL: Remembering, remembering God, the Lord Master in meditation, my body, mind and heart are cooled and soothed. The Supreme Lord God is my beauty, pleasure, peace, wealth, soul and social status. || 1 || My tongue is intoxicated with the Lord, the source of nectar. I am in love, in love with the Lord's lotus feet, the treasure of riches. || Pause || I am His — He has saved me; this is God's perfect way. The Giver of peace has blended Nanak with Himself; the Lord has preserved his honor. || 2 || 12 || 43 || DHANAASAREE, FIFTH MEHL: All demons and enemies are eradicated by You, Lord; Your glory is manifest and radiant. Whoever harms Your devotees, You destroy in an instant. || 1 || I look to You continually, Lord. O Lord, Destroyer of ego, please, be the helper and companion of Your slaves; take my hand, and save me, O my Friend! || Pause || My Lord and Master has heard my prayer, and given me His protection. Nanak is in ecstasy, and his pains are gone; he meditates on the Lord, forever and ever. || 2 || 13 || 44 || DHANAASAREE, FIFTH MEHL: He has extended His power in all four directions, and placed His hand upon my head. Gazing upon me with his Eye of Mercy, He has dispelled the pains of His slave. || 1 || The Guru, the Lord of the Universe, has saved the Lord's humble servant. Hugging me close in His embrace, the merciful, forgiving Lord has erased all my sins. || Pause || Whatever I ask for from my Lord and Master, he gives that to me. Whatever the Lord's slave Nanak utters with his mouth, proves to be true, here and hereafter. || 2 || 14 || 45 ||

DHANAASAREE, FIFTH MEHL: He does not let His devotees see the difficult times; this is His innate nature. Giving His hand, He protects His devotee; with each and every breath, He cherishes him. || 1 || My consciousness remains attached to God. In the beginning, and in the end, God is always my helper and companion; blessed is my friend. || Pause || My mind is delighted, gazing upon the marvellous, glorious greatness of the Lord and Master. Remembering, remembering the Lord in meditation, Nanak is in ecstasy; God, in His perfection, has protected and preserved his honor. || 2 || 15 || 46 || DHANAASAREE, FIFTH MEHL: One who forgets the Lord of life, the Great Giver — know that he is most unfortunate. One whose mind is in love with the Lord's lotus feet, obtains the pool of ambrosial nectar. || 1 || Your humble servant awakes in the Love of the Lord's Name. All laziness has departed from his body, and his mind is attached to the Beloved Lord. || Pause || Wherever I look, the Lord is there; He is the string, upon which all hearts are strung. Drinking in the water of the Naam, servant Nanak has renounced all other loves. || 2 || 16 || 47 || DHANAASAREE, FIFTH MEHL: All the affairs of the Lord's humble servant are perfectly resolved. In the utterly poisonous Dark Age of Kali Yuga, the Lord preserves and protects his honor. || 1 || Pause || Remembering, remembering God, his Lord and Master in meditation, the Messenger of Death does not approach him. Liberation and heaven are found in the Saadh Sangat, the Company of the Holy; his humble servant finds the home of the Lord. || 1 || The Lord's lotus feet are the treasure of His humble servant; in them, he finds millions of pleasures and comforts. He remembers the Lord God in meditation, day and night; Nanak is forever a sacrifice to him. || 2 || 17 || 48 || DHANAASAREE, FIFTH MEHL: I beg for one gift only from the Lord. May all my desires be fulfilled, meditating on, and remembering Your Name, O Lord. || 1 || Pause || May Your feet abide within my heart, and may I find the Society of the Saints. May my mind not be afflicted by the fire of sorrow; may I sing Your Glorious Praises, twenty-four hours a day. || 1 || May I serve the Lord in my childhood and youth, and meditate on God in my middle and old age. O Nanak, one who is imbued with the Love of the Transcendent Lord, is not reincarnated again to die. || 2 || 18 || 49 || DHANAASAREE, FIFTH MEHL: I beg only from the Lord for all things. I would hesitate to beg from other people. Remembering God in meditation, liberation is obtained. || 1 || Pause || I have studied with the silent sages, and carefully read the Simritees, the Puraanas and the Vedas; they all proclaim that, by serving the Lord, the ocean of mercy, Truth is obtained, and both this world and the next are embellished. || 1 || All other rituals and customs are useless, without remembering the Lord in meditation. O Nanak, the fear of birth and death has been removed; meeting the Holy Saint, sorrow is dispelled. || 2 || 19 || 50 || DHANAASAREE, FIFTH MEHL: Desire is quenched, through the Lord's Name.

Great peace and contentment come through the Guru's Word, and one's meditation is perfectly focused upon God. || 1 || Pause || Please shower Your Mercy upon me, and permit me to ignore the great enticements of Maya, O Lord, Merciful to the meek. Give me Your Name — chanting it, I live; please bring the efforts of Your slave to fruition. || 1 || All desires, power, pleasure, joy and lasting bliss, are found by chanting the Naam, the Name of the Lord, and singing the Kirtan of His Praises. That humble servant of the Lord, who has such karma pre-ordained by the Creator Lord, O Nanak — his efforts are brought to perfect fruition. || 2 || 20 || 51 || DHANAASAREE, FIFTH MEHL: The Supreme Lord God takes care of His humble servant. The slanderers are not allowed to stay; they are pulled out by their roots, like useless weeds. || 1 || Pause || Wherever I look, there I see my Lord and Master; no one can harm me. Whoever shows disrespect to the Lord's humble servant, is instantly reduced to ashes. || 1 || The Creator Lord has become my protector; He has no end or limitation. O Nanak, God has protected and saved His slaves; He has driven out and destroyed the slanderers. || 2 || 21 || 52 ||

DHANAASAREE, FIFTH MEHL, NINTH HOUSE, PARTAAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Lord, I seek the Sanctuary of Your feet; Lord of the Universe, Destroyer of pain, please bless Your slave with Your Name. Be Merciful, God, and bless me with Your Glance of Grace; take my arm and save me — pull me up out of this pit! || Pause || He is blinded by sexual desire and anger, bound by Maya; his body and clothes are filled with countless sins. Without God, there is no other protector; help me to chant Your Name, Almighty Warrior, Sheltering Lord. || 1 || Redeemer of sinners, Saving Grace of all beings and creatures, even those who recite the Vedas have not found Your limit. God is the ocean of virtue and peace, the source of jewels; Nanak sings the Praises of the Lover of His devotees. || 2 || 1 || 53 || DHANAASAREE, FIFTH MEHL: Peace in this world, peace in the next world and peace forever, remembering Him in meditation. Chant forever the Name of the Lord of the Universe. The sins of past lives are erased, by joining the Saadh Sangat, the Company of the Holy; new life is infused into the dead. || 1 || Pause || In power, youth and Maya, the Lord is forgotten; this is the greatest tragedy — so say the spiritual sages. Hope and desire to sing the Kirtan of the Lord's Praises — this is the treasure of the most fortunate devotees. || 1 || O Lord of Sanctuary, all-powerful, imperceptible and unfathomable — Your Name is the Purifier of sinners. The Inner-knower, the Lord and Master of Nanak is totally pervading and permeating everywhere; He is my Lord and Master. || 2 || 2 || 54 ||

DHANAASAREE, FIFTH MEHL, TWELFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I bow in reverence to the Lord, I bow in reverence. I sing the Glorious Praises of the Lord, my King. || Pause || By great good fortune, one meets the Divine Guru.

Millions of sins are erased by serving the Lord. || 1 || One whose mind is imbued with the Lord's lotus feet is not afflicted by the fire of sorrow. || 2 || He crosses over the world-ocean in the Saadh Sangat, the Company of the Holy. He chants the Name of the Fearless Lord, and is imbued with the Lord's Love. || 3 || One who does not steal the wealth of others, who does not commit evil deeds or sinful acts — the Messenger of Death does not even approach him. || 4 || God Himself quenches the fires of desire. O Nanak, in God's Sanctuary, one is saved. || 5 || 1 || 55 || DHANAASAREE, FIFTH MEHL: I am satisfied and satiated, eating the food of Truth. With my mind, body and tongue, I meditate on the Naam, the Name of the Lord. || 1 || Life, spiritual life, is in the Lord. Spiritual life consists of chanting the Lord's Name in the Saadh Sangat, the Company of the Holy. || 1 || Pause || He is dressed in robes of all sorts, if he sings the Kirtan of the Lord's Glorious Praises, day and night. || 2 || He rides upon elephants, chariots and horses, if he sees the Lord's Path within his own heart. || 3 || Meditating on the Lord's Feet, deep within his mind and body, slave Nanak has found the Lord, the treasure of peace. || 4 || 2 || 56 || DHANAASAREE, FIFTH MEHL: The Guru's feet emancipate the soul. They carry it across the world-ocean in an instant. || 1 || Pause || Some love rituals, and some bathe at sacred shrines of pilgrimage. The Lord's slaves meditate on His Name. || 1 || The Lord Master is the Breaker of bonds. Servant Nanak meditates in remembrance on the Lord, the Inner-knower, the Searcher of hearts. || 2 || 3 || 57 || DHANAASAREE, FIFTH MEHL: The lifestyle of Your slave is so pure, that nothing can break his love for You. || 1 || Pause || He is more dear to me than my soul, my breath of life, my mind and my wealth. The Lord is the Giver, the Restrainer of the ego. || 1 || I am in love with the Lord's lotus feet. This alone is Nanak's prayer. || 2 || 4 || 58 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

DHANAASAREE, NINTH MEHL:

Why do you go looking for Him in the forest? Although he is unattached, he dwells everywhere. He is always with you as your companion. || 1 || Pause || Like the fragrance which remains in the flower, and like the reflection in the mirror, the Lord dwells deep within; search for Him within your own heart, O Siblings of Destiny. || 1 || Outside and inside, know that there is only the One Lord; the Guru has imparted this wisdom to me. O servant Nanak, without knowing one's own self, the moss of doubt is not removed. || 2 || 1 || DHANAASAREE, NINTH MEHL: O Holy people, this world is deluded by doubt. It has forsaken the meditative remembrance of the Lord's Name, and sold itself out to Maya. || 1 || Pause ||

Mother, father, siblings, children and spouse — he is entangled in their love. In the pride of youth, wealth and glory, day and night, he remains intoxicated. || 1 || God is merciful to the meek, and forever the Destroyer of pain, but the mortal does not center his mind on Him. O servant Nanak, among millions, only a rare few, as Gurmukh, realize God. || 2 || 2 || DHANAASAREE, NINTH MEHL: That Yogi does not know the way. Understand that his heart is filled with greed, emotional attachment, Maya and egotism. || 1 || Pause || One who does not slander or praise others, who looks upon gold and iron alike, who is free from pleasure and pain — he alone is called a true Yogi. || 1 || The restless mind wanders in the ten directions — it needs to be pacified and restrained. Says Nanak, whoever knows this technique is judged to be liberated. || 2 || 3 || DHANAASAREE, NINTH MEHL: Now, what efforts should I make? How can I dispel the anxieties of my mind? How can I cross over the terrifying world-ocean? || 1 || Pause || Obtaining this human incarnation, I have done no good deeds; this makes me very afraid! In thought, word and deed, I have not sung the Lord's Praises; this thought worries my mind. || 1 || I listened to the Guru's Teachings, but spiritual wisdom did not well up within me; like a beast, I fill my belly. Says Nanak, O God, please confirm Your Law of Grace; for only then can I, the sinner, be saved. || 2 || 4 || 9 || 9 || 13 || 58 || 4 || 93 ||

DHANAASAREE, FIRST MEHL, SECOND HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Guru is the ocean, filled with pearls. The Saints gather in the Ambrosial Nectar; they do not go far away from there. They taste the subtle essence of the Lord; they are loved by God. Within this pool, the swans find their Lord, the Lord of their souls. || 1 || What can the poor crane accomplish by bathing in the mud puddle? It sinks into the mire, and its filth is not washed away. || 1 || Pause || After careful deliberation, the thoughtful person takes a step. Forsaking duality, he becomes a devotee of the Formless Lord. He obtains the treasure of liberation, and enjoys the sublime essence of the Lord. His comings and goings end, and the Guru protects him. || 2 || The swan do not leave this pool. In loving devotional worship, they merge in the Celestial Lord. The swans are in the pool, and the pool is in the swans. They speak the Unspoken Speech, and they honor and revere the Guru's Word. || 3 || The Yogi, the Primal Lord, sits within the celestial sphere of deepest Samaadhi. He is not male, and He is not female; how can anyone describe Him? The three worlds continue to center their attention on His Light. The silent sages and the Yogic masters seek the Sanctuary of the True Lord. || 4 || The Lord is the source of bliss, the support of the helpless. The Gurmukhs worship and contemplate the Celestial Lord. God is the Lover of His devotees, the Destroyer of fear. Subduing ego, one meets the Lord, and places his feet on the Path. || 5 || He makes many efforts, but still, the Messenger of Death tortures him. Destined only to die, he comes into the world.

He wastes this precious human life through duality. He does not know his own self, and trapped by doubts, he cries out in pain. || 6 || Speak, read and hear of the One Lord. The Support of the earth shall bless you with courage, righteousness and protection. Chastity, purity and self-restraint are infused into the heart, when one centers his mind in the fourth state. || 7 || They are immaculate and true, and filth does not stick to them. Through the Word of the Guru's Shabad, their doubt and fear depart. The form and personality of the Primal Lord are incomparably beautiful. Nanak begs for the Lord, the Embodiment of Truth. || 8 || 1 || DHANAASAREE, FIRST MEHL: That union with the Lord is acceptable, which is united in intuitive poise. Thereafter, one does not die, and does not come and go in reincarnation. The Lord's slave is in the Lord, and the Lord is in His slave. Wherever I look, I see none other than the Lord. || 1 || The Gurmukhs worship the Lord, and find His celestial home. Without meeting the Guru, they die, and come and go in reincarnation. || 1 || Pause || So make Him your Guru, who implants the Truth within you, who leads you to speak the Unspoken Speech, and who merges you in the Word of the Shabad. God's people have no other work to do; they love the True Lord and Master, and they love the Truth. || 2 || The mind is in the body, and the True Lord is in the mind. Merging into the True Lord, one is absorbed into Truth. God's servant bows at His feet. Meeting the True Guru, one meets with the Lord. || 3 || He Himself watches over us, and He Himself makes us see. He is not pleased by stubborn-mindedness, nor by various religious robes. He fashioned the body-vessels, and infused the Ambrosial Nectar into them; God's Mind is pleased only by loving devotional worship. || 4 || Reading and studying, one becomes confused, and suffers punishment. By great cleverness, one is consigned to coming and going in reincarnation. One who chants the Naam, the Name of the Lord, and eats the food of the Fear of God becomes Gurmukh, the Lord's servant, and remains absorbed in the Lord. || 5 || He worships stones, dwells at sacred shrines of pilgrimage and in the jungles, wanders, roams around and becomes a renunciate. But his mind is still filthy — how can he become pure? One who meets the True Lord obtains honor. || 6 || One who embodies good conduct and contemplative meditation, his mind abides in intuitive poise and contentment, since the beginning of time, and throughout the ages. In the twinkling of an eye, he saves millions. Have mercy on me, O my Beloved, and let me meet the Guru. || 7 || Unto whom, O God, should I praise You? Without You, there is no other at all. As it pleases You, keep me under Your Will. Nanak, with intuitive poise and natural love, sings Your Glorious Praises. || 8 || 2 ||

DHANAASAREE, FIFTH MEHL, SIXTH HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Whoever is born into the world, is entangled in it; human birth is obtained only by good destiny. I look to Your support, O Holy Saint; give me Your hand, and protect me. By Your Grace, let me meet the Lord, my King. || 1 || I wandered through countless incarnations, but I did not find stability anywhere. I serve the Guru, and I fall at His feet, praying, "O Dear Lord of the Universe, please, show me the way." || 1 || Pause || I have tried so many things to acquire the wealth of Maya, and to cherish it in my mind;

I have passed my life constantly crying out, “Mine, mine!” Is there any such Saint, who would meet with me, take away my anxiety, and lead me to enshrine love for my Lord and Master. || 2 || I have read all the Vedas, and yet the sense of separation in my mind still has not been removed; the five thieves of my house are not quieted, even for an instant. Is there any devotee, who is unattached to Maya, who may irrigate my mind with the Ambrosial Naam, the Name of the One Lord? || 3 || In spite of the many places of pilgrimage for people to bathe in, their minds are still stained by their stubborn ego; the Lord Master is not pleased by this at all. When will I find the Saadh Sangat, the Company of the Holy? There, I shall be always in the ecstasy of the Lord, Har, Har, and my mind shall take its cleansing bath in the healing ointment of spiritual wisdom. || 4 || I have followed the four stages of life, but my mind is not satisfied; I wash my body, but it is totally lacking in understanding. If only I could meet some devotee of the Supreme Lord God, imbued with the Lord’s Love, who could eradicate the filthy evil-mindedness from my mind. || 5 || One who is attached to religious rituals, does not love the Lord, even for an instant; he is filled with pride, and he is of no account. One who meets with the rewarding personality of the Guru, continually sings the Kirtan of the Lord’s Praises. By Guru’s Grace, such a rare one beholds the Lord with his eyes. || 6 || One who acts through stubbornness is of no account at all; like a crane, he pretends to meditate, but he is still stuck in Maya. Is there any such Giver of peace, who can recite to me the sermon of God? Meeting him, I would be emancipated. || 7 || When the Lord, my King, is totally pleased with me, He will break the bonds of Maya for me; my mind is imbued with the Word of the Guru’s Shabad. I am in ecstasy, forever and ever, meeting the Fearless Lord, the Lord of the Universe. Falling at the Lord’s Feet, Nanak has found peace. || 8 || My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful. My comings and goings have ended, since I met the Holy Saint. || 1 || Second Pause || 1 || 3 ||

DHANAASAREE, FIRST MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Why should I bathe at sacred shrines of pilgrimage? The Naam, the Name of the Lord, is the sacred shrine of pilgrimage. My sacred shrine of pilgrimage is spiritual wisdom within, and contemplation on the Word of the Shabad. The spiritual wisdom given by the Guru is the True sacred shrine of pilgrimage, where the ten festivals are always observed. I constantly beg for the Name of the Lord; grant it to me, O God, Sustainer of the world. The world is sick, and the Naam is the medicine to cure it; without the True Lord, filth sticks to it. The Guru’s Word is immaculate and pure; it radiates a steady Light. Constantly bathe in such a true shrine of pilgrimage. || 1 || Filth does not stick to the true ones; what filth do they have to wash off? If one strings a garland of virtues for oneself, what is there to cry for? One who conquers his own self through contemplation is saved, and saves others as well; he does not come to be born again. The supreme meditator is Himself the philosopher’s stone, which transforms lead into gold. The true man is pleasing to the True Lord. He is in ecstasy, truly happy, night and day; his sorrows and sins are taken away. He finds the True Name, and beholds the Guru; with the True Name in his mind, no filth sticks to him. || 2 ||

O friend, association with the Holy is the perfect cleansing bath. The singer who sings the Lord's Praises is adorned with the Word of the Shabad. Worship the True Lord, and believe in the True Guru; this brings the merit of making donations to charity, kindness and compassion. The soul-bride who loves to be with her Husband Lord bathes at the Triveni, the sacred place where the Ganges, Jamuna and Saraswaati Rivers converge, the Truest of the True. Worship and adore the One Creator, the True Lord, who constantly gives, whose gifts continually increase. Salvation is attained by associating with the Society of the Saints, O friend; granting His Grace, God unites us in His Union. || 3 || Everyone speaks and talks; how great should I say He is? I am foolish, lowly and ignorant; it is only through the Guru's Teachings that I understand. True are the Teachings of the Guru. His Words are Ambrosial Nectar; my mind is pleased and appeased by them. Loaded down with corruption and sin, people depart, and then come back again; the True Shabad is found through my Guru. There is no end to the treasure of devotion; the Lord is pervading everywhere. Nanak utters this true prayer; one who purifies his mind is True. || 4 || 1 || DHANAASAREE, FIRST MEHL: I live by Your Name; my mind is in ecstasy, Lord. True is the Name of the True Lord. Glorious are the Praises of the Lord of the Universe. Infinite is the spiritual wisdom imparted by the Guru. The Creator Lord who created, shall also destroy. The call of death is sent out by the Lord's Command; no one can challenge it. He Himself creates, and watches; His written command is above each and every head. He Himself imparts understanding and awareness. O Nanak, the Lord Master is inaccessible and unfathomable; I live by His True Name. || 1 || No one can compare to You, Lord; all come and go. By Your Command, the account is settled, and doubt is dispelled. The Guru dispels doubt, and makes us speak the Unspoken Speech; the true ones are absorbed into Truth. He Himself creates, and He Himself destroys; I accept the Command of the Commander Lord. True greatness comes from the Guru; You alone are the mind's companion in the end. O Nanak, there is no other than the Lord and Master; greatness comes from Your Name. || 2 || You are the True Creator Lord, the unknowable Maker. There is only the One Lord and Master, but there are two paths, by which conflict increases. All follow these two paths, by the Hukam of the Lord's Command; the world is born, only to die. Without the Naam, the Name of the Lord, the mortal has no friend at all; he carries loads of sin on his head. By the Hukam of the Lord's Command, he comes, but he does not understand this Hukam; the Lord's Hukam is the Embellisher. O Nanak, through the Shabad, the Word of the Lord and Master, the True Creator Lord is realized. || 3 || Your devotees look beautiful in Your Court, embellished with the Shabad. They chant the Ambrosial Word of His Bani, savoring it with their tongues. Savoring it with their tongues, they thirst for the Naam; they are a sacrifice to the Word of the Guru's Shabad. Touching the philosopher's stone, they become the philosopher's stone, which transforms lead into gold; O Lord, they become pleasing to your mind. They attain the immortal status and eradicate their self-conceit; how rare is that person, who contemplates spiritual wisdom. O Nanak, the devotees look beautiful in the Court of the True Lord; they are dealers in the Truth. || 4 || I am hungry and thirsty for wealth; how will I be able to go to the Lord's Court?

I shall go and ask the True Guru, and meditate on the Naam, the Name of the Lord. I meditate on the True Name, chant the True Name, and as Gurmukh, I realize the True Name. Night and day, I chant the Name of the merciful, immaculate Lord, the Master of the poor. The Primal Lord has ordained the tasks to be done; self-conceit is overcome, and the mind is subdued. O Nanak, the Naam is the sweetest essence; through the Naam, thirst and desire are stilled. || 5 || 2 || DHANAASAREE, CHHANT, FIRST MEHL: Your Husband Lord is with you, O deluded soul-bride, but you do are not aware of Him. Your destiny is written on your forehead, according to your past actions. This inscription of past deeds cannot be erased; what do I know about what will happen? You have not adopted a virtuous lifestyle, and you are not attuned to the Lord's Love; you sit there, crying over your past misdeeds.Wealth and youth are like the shade of the bitter swallow-wort plant; you are growing old, and your days are coming to their end. O Nanak, without the Naam, the Name of the Lord, you shall end up as a discarded, divorced bride; your own falsehood shall separate you from the Lord. || 1 || You have drowned, and your house is ruined; walk in the Way of the Guru's Will. Meditate on the True Name, and you shall find peace in the Mansion of the Lord's Presence. Meditate on the Lord's Name, and you shall find peace; your stay in this world shall last only four days. Sit in the home of your own being, and you shall find Truth; night and day, be with your Beloved. Without loving devotion, you cannot dwell in your own home — listen, everyone! O Nanak, she is happy, and she obtains her Husband Lord, if she is attuned to the True Name. || 2 || If the soul-bride is pleasing to her Husband Lord, then the Husband Lord will love His bride. Imbued with the love of her Beloved, she contemplates the Word of the Guru's Shabad. She contemplates the Guru's Shabads, and her Husband Lord loves her; in deep humility, she worships Him in loving devotion. She burns away her emotional attachment to Maya, and in love, she loves her Beloved. She is imbued and drenched with the Love of the True Lord; she has become beautiful, by conquering her mind. O Nanak, the happy soul-bride abides in Truth; she loves to love her Husband Lord. || 3 || The soul-bride looks so beautiful in the home of her Husband Lord, if she is pleasing to Him. It is of no use at all to speak false words. If she speaks false, it is of no use to her, and she does not see her Husband Lord with her eyes. Worthless, forgotten and abandoned by her Husband Lord, she passes her life-night without her Lord and Master. Such a wife does not believe in the Word of the Guru's Shabad; she is caught in the net of the world, and does not obtain the Mansion of the Lord's Presence. O Nanak, if she understands her own self, then, as Gurmukh, she merges in celestial peace. || 4 || Blessed is that soul-bride, who knows her Husband Lord. Without the Naam, she is false, and her actions are false as well. Devotional worship of the Lord is beautiful; the True Lord loves it. So immerse yourself in loving devotional worship of God. My Husband Lord is playful and innocent; imbued with His Love, I enjoy Him. She blossoms forth through the Word of the Guru's Shabad; she ravishes her Husband Lord, and obtains the most noble reward. O Nanak, in Truth, she obtains glory; in her Husband's home, the soul-bride looks beautiful. || 5 || 3 ||

DHANAASAREE, CHHANT, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When the Dear Lord grants His Grace, one meditates on the Naam, the Name of the Lord. Meeting the True Guru, through loving faith and devotion, one intuitively sings the Glorious Praises of the Lord. Singing His Glorious Praises continually, night and day, one blossoms forth, when it is pleasing to the True Lord. Egotism, self-conceit and Maya are forsaken, and he is intuitively absorbed into the Naam. The Creator Himself acts; when He gives, then we receive. When the Dear Lord grants His Grace, we meditate on the Naam. || 1 || Deep within, I feel true love for the Perfect True Guru. I serve Him day and night; I never forget Him. I never forget Him; I remember Him night and day. When I chant the Naam, then I live. With my ears, I hear about Him, and my mind is satisfied. As Gurmukh, I drink in the Ambrosial Nectar. If He bestows His Glance of Grace, then I shall meet the True Guru; my discriminating intellect would contemplate Him, night and day. Deep within, I feel true love for the Perfect True Guru. || 2 || By great good fortune, one joins the Sat Sangat, the True Congregation; then, one comes to savor the subtle essence of the Lord. Night and day, he remains lovingly focused on the Lord; he merges in celestial peace. Merging in celestial peace, he becomes pleasing to the Lord's Mind; he remains forever unattached and untouched. He receives honor in this world and the next, lovingly focused on the Lord's Name. He is liberated from both pleasure and pain; he is pleased by whatever God does. By great good fortune, one joins the Sat Sangat, the True Congregation, and then, one comes to savor the subtle essence of the Lord. || 3 || In the love of duality, there is pain and suffering; the Messenger of Death eyes the self-willed manmukhs. They cry and howl, day and night, caught by the pain of Maya. Caught by the pain of Maya, provoked by his ego, he passes his life crying out, "Mine, mine!". He does not remember God, the Giver, and in the end, he departs regretting and repenting. Without the Name, nothing shall go along with him; not his children, spouse or the enticements of Maya. In the love of duality, there is pain and suffering; the Messenger of Death eyes the self-willed manmukhs. || 4 || Granting His Grace, the Lord has merged me with Himself; I have found the Mansion of the Lord's Presence. I remain standing with my palms pressed together; I have become pleasing to God's Mind. When one is pleasing to God's Mind, then he merges in the Hukam of the Lord's Command; surrendering to His Hukam, he finds peace. Night and day, he chants the Lord's Name, day and night; intuitively, naturally, he meditates on the Naam, the Name of the Lord. Through the Naam, the glorious greatness of the Naam is obtained; the Naam is pleasing to Nanak's mind. Granting His Grace, the Lord has merged me with Himself; I have found the Mansion of the Lord's Presence. || 5 || 1 ||

DHANAASAREE, FIFTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The True Guru is merciful to the meek; in His Presence, the Lord's Praises are sung. The Ambrosial Name of the Lord is chanted in the Saadh Sangat, the Company of the Holy. Vibrating, and worshipping the One Lord in the Company of the Holy, the pains of birth and death are removed. Those who have such karma pre-ordained, study and learn the Truth; the noose of Death is removed from their necks. Their fears and doubts are dispelled, the knot of death is untied, and they never have to walk on Death's path. Prays Nanak, shower me with Your Mercy, Lord; let me sing Your Glorious Praises forever. || 1 || The Name of the One, Immaculate Lord is the Support of the unsupported. You are the Giver, the Great Giver, the Dispeller of all sorrow. O Destroyer of pain, Creator Lord, Master of peace and bliss, I have come seeking the Sanctuary of the Holy; please, help me to cross over the terrifying and difficult world-ocean in an instant. I saw the Lord pervading and permeating everywhere, when the healing ointment of the Guru's wisdom was applied to my eyes. Prays Nanak, remember Him forever in meditation, the Destroyer of all sorrow and fear. || 2 || He Himself has attached me to the hem of His robe; He has showered me with His Mercy. I am worthless, lowly and helpless; God is unfathomable and infinite. My Lord and Master is always merciful, kind and compassionate; He uplifts and establishes the lowly. All beings and creatures are under Your power; You take care of all. He Himself is the Creator, and He Himself is the Enjoyer; He Himself is the Contemplator of all. Prays Nanak, singing Your Glorious Praises, I live, chanting the Chant of the Lord, the Lord of the world-forest. || 3 || The Blessed Vision of Your Darshan is incomparable; Your Name is utterly priceless. You dwell on the tongues of the Saints, by Your own pleasure; they are intoxicated with Your sublime essence, O Lord. Those who are attached to Your feet are very blessed; night and day, they remain always awake and aware. Forever and ever, meditate in remembrance on the Lord and Master; with each and every breath, speak His Glorious Praises. Prays Nanak, let me become the dust of the feet of the Saints. God's Name is invaluable. || 4 || 1 ||

RAAG DHANAASAREE, THE WORD OF DEVOTEE KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Beings like Sanak, Sanand, Shiva and Shaysh-naaga — none of them know Your mystery, Lord. || 1 || In the Society of the Saints, the Lord dwells within the heart. || 1 || Pause || Beings like Hanumaan, Garura, Indra the King of the gods and the rulers of humans — none of them know Your Glories, Lord. || 2 || The four Vedas, the Simritees and the Puraanas, Vishnu the Lord of Lakshmi and Lakshmi herself — none of them know the Lord. || 3 ||

Says Kabeer, one who falls at the Lord's feet, and remains in His Sanctuary, does not wander around lost. || 4 || 1 || Day by day, hour by hour, life runs its course, and the body withers away. Death, like a hunter, a butcher, is on the prowl; tell me, what can we do? || 1 || That day is rapidly approaching. Mother, father, siblings, children and spouse — tell me, who belongs to whom? || 1 || Pause || As long as the light remains in the body, the beast does not understand himself. He acts in greed to maintain his life and status, and sees nothing with his eyes. || 2 || Says Kabeer, listen, O mortal: Renounce the doubts of your mind. Chant only the One Naam, the Name of the Lord, O mortal, and seek the Sanctuary of the One Lord. || 3 || 2 || That humble being, who knows even a little about loving devotional worship — what surprises are there for him? Like water, dripping into water, which cannot be separated out again, so is the weaver Kabeer, with softened heart, merged into the Lord. || 1 || O people of the Lord, I am just a simple-minded fool. If Kabeer were to leave his body at Benares, and so liberate himself, what obligation would he have to the Lord? || 1 || Pause || Says Kabeer, listen, O people — do not be deluded by doubt. What is the difference between Benares and the barren land of Maghar, if the Lord is within one's heart? || 2 || 3 || Mortals may go to the Realm of Indra, or the Realm of Shiva, but because of their hypocrisy and false prayers, they must leave again. || 1 || What should I ask for? Nothing lasts forever. Enshrine the Lord's Name within your mind. || 1 || Pause || Fame and glory, power, wealth and glorious greatness — none of these will go with you or help you in the end. || 2 || Children, spouse, wealth and Maya — who has ever obtained peace from these? || 3 || Says Kabeer, nothing else is of any use. Within my mind is the wealth of the Lord's Name. || 4 || 4 || Remember the Lord, remember the Lord, remember the Lord in meditation, O Siblings of Destiny. Without remembering the Lord's Name in meditation, a great many are drowned. || 1 || Pause || Your spouse, children, body, house and possessions — you think these will give you peace. But none of these shall be yours, when the time of death comes. || 1 || Ajaamal, the elephant, and the prostitute committed many sins, but still, they crossed over the world-ocean, by chanting the Lord's Name. || 2 || You have wandered in reincarnation, as pigs and dogs — did you feel no shame? Forsaking the Ambrosial Name of the Lord, why do you eat poison? || 3 || Abandon your doubts about do's and dont's, and take to the Lord's Name. By Guru's Grace, O servant Kabeer, love the Lord. || 4 || 5 ||

DHANAASAREE, THE WORD OF DEVOTEE NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They dig deep foundations, and build lofty palaces. Can anyone live longer than Markanda, who passed his days with only a handful of straw upon his head? || 1 || The Creator Lord is our only friend. O man, why are you so proud? This body is only temporary — it shall pass away. || 1 || Pause ||

The Kaurvas, who had brothers like Duryodhan, used to proclaim, “This is ours! This is ours!” Their royal procession extended over sixty miles, and yet their bodies were eaten by vultures. || 2 || Sri Lanka was totally rich with gold; was anyone greater than its ruler Raavan? What happened to the elephants, tethered at his gate? In an instant, it all belonged to someone else. || 3 || The Yaadvas deceived Durbaasaa, and received their rewards. The Lord has shown mercy to His humble servant, and now Naam Dayv sings the Glorious Praises of the Lord. || 4 || 1 || I have brought the ten sensory organs under my control, and erased every trace of the five thieves. I have filled the seventy-two thousand nerve channels with Ambrosial Nectar, and drained out the poison. || 1 || I shall not come into the world again. I chant the Ambrosial Bani of the Word from the depths of my heart, and I have instructed my soul. || 1 || Pause || I fell at the Guru’s feet and begged of Him; with the mighty axe, I have chopped off emotional attachment. Turning away from the world, I have become the servant of the Saints; I fear no one except the Lord’s devotees. || 2 || I shall be released from this world, when I stop clinging to Maya. Maya is the name of the power which causes us to be born; renouncing it, we obtain the Blessed Vision of the Lord’s Darshan. || 3 || That humble being, who performs devotional worship in this way, is rid of all fear. Says Naam Dayv, why are you wandering around out there? This is the way to find the Lord. || 4 || 2 || As water is very precious in the desert, and the creeper weeds are dear to the camel, and the tune of the hunter’s bell at night is enticing to the deer, so is the Lord to my mind. || 1 || Your Name is so beautiful! Your form is so beautiful! Your Love is so very beautiful, O my Lord. || 1 || Pause || As rain is dear to the earth, and the flower’s fragrance is dear to the bumble bee, and the mango is dear to the cuckoo, so is the Lord to my mind. || 2 || As the sun is dear to the chakvi duck, and the lake of Man Sarovar is dear to the swan, and the husband is dear to his wife, so is the Lord to my mind. || 3 || As milk is dear to the baby, and the raindrop is dear to the mouth of the sparrow-hawk, as as water is dear to the fish, so is the Lord to my mind. || 4 || All the seekers, Siddhas and silent sages seek Him, but only a rare few behold Him. Just as Your Name is dear to all the Universe, so is the Lord dear to Naam Dayv’s mind. || 5 || 3 || First of all, the lotuses bloomed in the woods; from them, all the swan-souls came into being. Know that, through Krishna, the Lord, Har, Har, the dance of creation dances. || 1 || First of all, there was only the Primal Being. From that Primal Being, Maya was produced. All that is, is His. In this Garden of the Lord, we all dance, like water in the pots of the Persian wheel. || 1 || Pause || Women and men both dance. There is no other than the Lord. Don’t dispute this, and don’t doubt this.

The Lord says, “This creation and I are one and the same.” || 2 || Like the pots on the Persian wheel, sometimes the world is high, and sometimes it is low. Wandering and roaming around, I have come at last to Your Door. “Who are you?” “I am Naam Dayv, Sir.” O Lord, please save me from Maya, the cause of death. || 3 || 4 || O Lord, You are the Purifier of sinners — this is Your innate nature. Blessed are those silent sages and humble beings, who meditate on my Lord God. || 1 || I have applied to my forehead the dust of the feet of the Lord of the Universe. This is something which is far away from the gods, mortal men and silent sages. || 1 || Pause || O Lord, Merciful to the meek, Destroyer of pride — Naam Dayv seeks the Sanctuary of Your feet; he is a sacrifice to You. || 2 || 5 ||

DHANAASAREE, DEVOTEE RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

There is none as forlorn as I am, and none as Compassionate as You; what need is there to test us now? May my mind surrender to Your Word; please, bless Your humble servant with this perfection. || 1 || I am a sacrifice, a sacrifice to the Lord. O Lord, why are You silent? || Pause || For so many incarnations, I have been separated from You, Lord; I dedicate this life to You. Says Ravi Daas: placing my hopes in You, I live; it is so long since I have gazed upon the Blessed Vision of Your Darshan. || 2 || 1 || In my consciousness, I remember You in meditation; with my eyes, I behold You; I fill my ears with the Word of Your Bani, and Your Sublime Praise. My mind is the bumble bee; I enshrine Your feet within my heart, and with my tongue, I chant the Ambrosial Name of the Lord. || 1 || My love for the Lord of the Universe does not decrease. I paid for it dearly, in exchange for my soul. || 1 || Pause || Without the Saadh Sangat, the Company of the Holy, love for the Lord does not well up; without this love, Your devotional worship cannot be performed. Ravi Daas offers this one prayer unto the Lord: please preserve and protect my honor, O Lord, my King. || 2 || 2 || Your Name, Lord, is my adoration and cleansing bath. Without the Name of the Lord, all ostentatious displays are useless. || 1 || Pause || Your Name is my prayer mat, and Your Name is the stone to grind the sandalwood. Your Name is the saffron which I take and sprinkle in offering to You. Your Name is the water, and Your Name is the sandalwood. The chanting of Your Name is the grinding of the sandalwood. I take it and offer all this to You. || 1 || Your Name is the lamp, and Your Name is the wick. Your Name is the oil I pour into it. Your Name is the light applied to this lamp, which enlightens and illuminates the entire world. || 2 || Your Name is the thread, and Your Name is the garland of flowers. The eighteen loads of vegetation are all too impure to offer to You. Why should I offer to You, that which You Yourself created? Your Name is the fan, which I wave over You. || 3 || The whole world is engrossed in the eighteen Puraanas, the sixty-eight sacred shrines of pilgrimage, and the four sources of creation. Says Ravi Daas, Your Name is my Aartee, my lamp-lit worship-service. The True Name, Sat Naam, is the food which I offer to You. || 4 || 3 ||

DHANAASAREE, THE WORD OF DEVOTEE TRILOCHAN JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Why do you slander the Lord? You are ignorant and deluded. Pain and pleasure are the result of your own actions. || 1 || Pause || The moon dwells in Shiva's forehead; it takes its cleansing bath in the Ganges. Among the men of the moon's family, Krishna was born; even so, the stains from its past actions remain on the moon's face. || 1 || Aruna was a charioteer; his master was the sun, the lamp of the world. His brother was Garuda, the king of birds; and yet, Aruna was made a cripple, because of the karma of his past actions. || 2 || Shiva, the destroyer of countless sins, the Lord and Master of the three worlds, wandered from sacred shrine to sacred shrine; he never found an end to them. And yet, he could not erase the karma of cutting off Brahma's head. || 3 || Through the nectar, the moon, the wish-fulfilling cow, Lakshmi, the miraculous tree of life, Sikhar the sun's horse, and Dhanavantar the wise physician — all arose from the ocean, the lord of rivers; and yet, because of its karma, its saltiness has not left it. || 4 || Hanuman burnt the fortress of Sri Lanka, uprooted the garden of Raawan, and brought healing herbs for the wounds of Lachhman, pleasing Lord Raamaa; and yet, because of his karma, he could not be rid of his loin cloth. || 5 || The karma of past actions cannot be erased, O wife of my house; this is why I chant the Name of the Lord. So prays Trilochan, Dear Lord. || 6 || 1 || SRI SAIN: With incense, lamps and ghee, I offer this lamp-lit worship service. I am a sacrifice to the Lord of Lakshmi. || 1 || Hail to You, Lord, hail to You! Again and again, hail to You, Lord King, Ruler of all! || 1 || Pause || Sublime is the lamp, and pure is the wick. You are immaculate and pure, O Brilliant Lord of Wealth! || 2 || Raamaanand knows the devotional worship of the Lord. He says that the Lord is all-pervading, the embodiment of supreme joy. || 3 || The Lord of the world, of wondrous form, has carried me across the terrifying world-ocean. Says Sain, remember the Lord, the embodiment of supreme joy! || 4 || 2 || PEEPAA: Within the body, the Divine Lord is embodied. The body is the temple, the place of pilgrimage, and the pilgrim. Within the body are incense, lamps and offerings. Within the body are the flower offerings. || 1 || I searched throughout many realms, but I found the nine treasures within the body. Nothing comes, and nothing goes; I pray to the Lord for Mercy. || 1 || Pause || The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there. Peepaa prays, the Lord is the supreme essence; He reveals Himself through the True Guru. || 2 || 3 || DHANNAA: O Lord of the world, this is Your lamp-lit worship service. You are the Arranger of the affairs of those humble beings who perform Your devotional worship service. || 1 || Pause || Lentils, flour and ghee — these things, I beg of You. My mind shall ever be pleased. Shoes, fine clothes, and grain of seven kinds — I beg of You. || 1 || A milk cow, and a water buffalo, I beg of You, and a fine Turkestani horse. A good wife to care for my home — Your humble servant Dhanna begs for these things, Lord. || 2 || 4 ||

JAITSREE, FOURTH MEHL, FIRST HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Jewel of the Lord's Name abides within my heart; the Guru has placed His hand on my forehead. The sins and pains of countless incarnations have been cast out. The Guru has blessed me with the Naam, the Name of the Lord, and my debt has been paid off. || 1 || O my mind, vibrate the Lord's Name, and all your affairs shall be resolved. The Perfect Guru has implanted the Lord's Name within me; without the Name, life is useless. || Pause || Without the Guru, the self-willed manmukhs are foolish and ignorant; they are forever entangled in emotional attachment to Maya. They never serve the feet of the Holy; their lives are totally useless. || 2 || Those who serve at the feet of the Holy, the feet of the Holy, their lives are made fruitful, and they belong to the Lord. Make me the slave of the slave of the slaves of the Lord; bless me with Your Mercy, O Lord of the Universe. || 3 || I am blind, ignorant and totally without wisdom; how can I walk on the Path? I am blind — O Guru, please let me grasp the hem of Your robe, so that servant Nanak may walk in harmony with You. || 4 || 1 || JAITSREE, FOURTH MEHL: A jewel or a diamond may be very valuable and heavy, but without a purchaser, it is worth only straw. When the Holy Guru, the Purchaser, saw this jewel, He purchased it for hundreds of thousands of dollars. || 1 || The Lord has kept this jewel hidden within my mind. The Lord, merciful to the meek, led me to meet the Holy Guru; meeting the Guru, I came to appreciate this jewel. || Pause || The rooms of the self-willed manmukhs are dark with ignorance; in their homes, the jewel is not visible. Those fools die, wandering in the wilderness, eating the poison of the snake, Maya. || 2 || O Lord, Har, Har, let me meet the humble, holy beings; O Lord, keep me in the Sanctuary of the Holy. O Lord, make me Your own; O God, Lord and Master, I have hurried to Your side. || 3 || What Glorious Virtues of Yours can I speak and describe? You are great and unfathomable, the Greatest Being. The Lord has bestowed His Mercy on servant Nanak;

He has saved the sinking stone. || 4 || 2 || JAITSREE, FOURTH MEHL: I am Your child; I know nothing about Your state and extent; I am foolish, idiotic and ignorant. O Lord, shower me with Your Mercy; bless me with an enlightened intellect; I am foolish — make me clever. || 1 || My mind is lazy and sleepy. The Lord, Har, Har, has led me to meet the Holy Guru; meeting the Holy, the shutters have been opened wide. || Pause || O Guru, each and every instant, fill my heart with love; the Name of my Beloved is my breath of life. Without the Name, I would die; the Name of my Lord and Master is to me like the drug to the addict. || 2 || Those who enshrine love for the Lord within their minds fulfill their pre-ordained destiny. I worship their feet, each and every instant; the Lord seems very sweet to them. || 3 || My Lord and Master, Har, Har, has showered His Mercy upon His humble servant; separated for so long, he is now re-united with the Lord. Blessed, blessed is the True Guru, who has implanted the Naam, the Name of the Lord within me; servant Nanak is a sacrifice to Him. || 4 || 3 || JAITSREE, FOURTH MEHL: I have found the True Guru, my Friend, the Greatest Being. Love and affection for the Lord has blossomed forth. Maya, the snake, has seized the mortal; through the Word of the Guru, the Lord neutralizes the venom. || 1 || My mind is attached to the sublime essence of the Lord's Name. The Lord has purified the sinners, uniting them with the Holy Guru; now, they taste the Lord's Name, and the sublime essence of the Lord. || Pause || Blessed, blessed is the good fortune of those who meet the Holy Guru; meeting with the Holy, they lovingly center themselves in the state of absolute absorption. The fire of desire within them is quenched, and they find peace; they sing the Glorious Praises of the Immaculate Lord. || 2 || Those who do not obtain the Blessed Vision of the True Guru's Darshan, have misfortune pre-ordained for them. In the love of duality, they are consigned to reincarnation through the womb, and they pass their lives totally uselessly. || 3 || O Lord, please, bless me with pure understanding, that I may serve the Feet of the Holy Guru; the Lord seems sweet to me. Servant Nanak begs for the dust of the feet of the Holy; O Lord, be Merciful, and bless me with it. || 4 || 4 || JAITSREE, FOURTH MEHL: The Lord's Name does not abide within their hearts — their mothers should have been sterile. These bodies wander around, forlorn and abandoned, without the Name; their lives waste away, and they die, crying out in pain. || 1 || O my mind, chant the Name of the Lord, the Lord within you. The Merciful Lord God, Har, Har, has showered me with His Mercy; the Guru has imparted spiritual wisdom to me, and my mind has been instructed. || Pause || In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praise brings the most noble and exalted status; the Lord is found through the True Guru. I am a sacrifice to my True Guru, who has revealed the Lord's hidden Name to me. || 2 || By great good fortune, I obtained the Blessed Vision of the Darshan of the Holy; it removes all stains of sin.

I have found the True Guru, the great, all-knowing King; He has shared with me the many Glorious Virtues of the Lord. || 3 || Those, unto whom the Lord, the Life of the world, has shown Mercy, enshrine Him within their hearts, and cherish Him in their minds. The Righteous Judge of Dharma, in the Court of the Lord, has torn up my papers; servant Nanak's account has been settled. || 4 || 5 || JAITSREE, FOURTH MEHL: In the Sat Sangat, the True Congregation, I found the Holy, by great good fortune; my restless mind has been quieted. The unstruck melody ever vibrates and resounds; I have taken in the sublime essence of the Lord's Ambrosial Nectar, showering down. || 1 || O my mind, chant the Name of the Lord, the beauteous Lord. The True Guru has drenched my mind and body with the Love of the Lord, who has met me and lovingly embraced me. || Pause || The faithless cynics are bound and gagged in the chains of Maya; they are actively engaged, gathering in the poisonous wealth. They cannot spend this in harmony with the Lord, and so they must endure the pain which the Messenger of Death inflicts upon their heads. || 2 || The Holy Guru has dedicated His Being to the Lord's service; with great devotion, apply the dust of His feet to your face. In this world and the next, you shall receive the Lord's honor, and your mind shall be imbued with the permanent color of the Lord's Love. || 3 || O Lord, Har, Har, please unite me with the Holy; compared to these Holy people, I am just a worm. Servant Nanak has enshrined love for the feet of the Holy Guru; meeting with this Holy One, my foolish, stone-like mind has blossomed forth in lush profusion. || 4 || 6 ||

JAITSREE, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Remember in meditation the Lord, Har, Har, the unfathomable, infinite Lord. Remembering Him in meditation, pains are dispelled. O Lord, Har, Har, lead me to meet the True Guru; meeting the Guru, I am at peace. || 1 || Sing the Glorious Praises of the Lord, O my friend. Cherish the Name of the Lord, Har, Har, in your heart. Read the Ambrosial Words of the Lord, Har, Har; meeting with the Guru, the Lord is revealed. || 2 || The Lord, the Slayer of demons, is my breath of life. His Ambrosial Amrit is so sweet to my mind and body. O Lord, Har, Har, have mercy upon me, and lead me to meet the Guru, the immaculate Primal Being. || 3 || The Name of the Lord, Har, Har, is forever the Giver of peace. My mind is imbued with the Lord's Love. O Lord Har, Har, lead me to meet the Guru, the Greatest Being; through the Name of Guru Nanak, I have found peace. || 4 || 1 || 7 || JAITSREE, FOURTH MEHL: Chant the Name of the Lord, Har, Har, Har, Har. As Gurmukh, ever earn the profit of the Naam. Implant within yourself devotion to the Lord, Har, Har, Har, Har; sincerely dedicate yourself to the Name of the Lord, Har, Har. || 1 || Meditate on the Name of the Merciful Lord, Har, Har. WIth love, forever sing the Glorious Praises of the Lord. Dance to the Praises of the Lord, Har, Har, Har; meet with the Sat Sangat, the True Congregation, with sincerity. || 2 || Come, O companions — let us unite in the Lord's Union. Listening to the sermon of the Lord, earn the profit of the Naam.

O Lord, Har, Har, be merciful to me, and lead me to meet the Guru; meeting the Guru, a sincere yearning for the Lord wells up in me. || 3 || Praise Him, the unfathomable and inaccessible Lord. Each and every moment, sing the Lord's Name. Be merciful, and meet me, O Guru, Great Giver; Nanak yearns for the Lord's devotional worship. || 4 || 2 || 8 || JAITSREE, FOURTH MEHL: With love and energetic affection, praise the Lord, the storehouse of Nectar. My mind is drenched with the Lord's Name, and so it earns this profit. Each and every moment, worship Him in devotion, day and night; through the Guru's Teachings, sincere love and devotion well up. || 1 || Chant the Glorious Praises of the Lord of the Universe, Har, Har. Conquering mind and body, I have earned the profit of the Shabad. Through the Guru's Teachings, the five demons are over-powered, and the mind and body are filled with a sincere yearning for the Lord. || 2 || The Name is a jewel — chant the Lord's Name. Sing the Glorious Praises of the Lord, and forever earn this profit. O Lord, merciful to the meek, be kind to me, and bless me with sincere longing for the Name of the Lord, Har, Har. || 3 || Meditate on the Lord of the world — meditate within your mind. The Lord of the Universe, Har, Har, is the only real profit in this world. Blessed, blessed, is my Great Lord and Master God; O Nanak, meditate on Him, worship Him with sincere love and devotion. || 4 || 3 || 9 || JAITSREE, FOURTH MEHL: He Himself is the Yogi, and the way throughout the ages. The Fearless Lord Himself is absorbed in Samaadhi. He Himself, all by Himself, is all-pervading; He Himself blesses us with sincere love for the Naam, the Name of the Lord. || 1 || He Himself is the lamp, and the Light pervading all the worlds. He Himself is the True Guru; He Himself churns the ocean. He Himself churns it, churning up the essence; meditating on the jewel of the Naam, sincere love comes to the surface. || 2 || O my companions, let us meet and join together, and sing His Glorious Praises. As Gurmukh, chant the Naam, and earn the profit of the Lord's Name. Devotional worship of the Lord, Har, Har, has been implanted within me; it is pleasing to my mind. The Name of the Lord, Har, Har, brings a sincere love. || 3 || He Himself is supremely wise, the greatest King. As Gurmukh, purchase the merchandise of the Naam. O Lord God, Har, Har, bless me with such a gift, that Your Glorious Virtues seem pleasing to me; Nanak is filled with sincere love and yearning for the Lord. || 4 || 4 || 10 || JAITSREE, FOURTH MEHL: Joining the Sat Sangat, the True Congregation, and associating with the Guru, the Gurmukh gathers in the merchandise of the Naam. O Lord, Har, Har, Destroyer of demons, have mercy upon me; bless me with a sincere yearning to join the Sat Sangat. || 1 || Let me hear with my ears the Banis, the Hymns, in praise of the Lord; be merciful, and let me meet the True Guru. I sing His Glorious Praises, I speak the Bani of His Word; chanting His Glorious Praises, a sincere yearning for the Lord wells up. || 2 || I have tried visiting all the sacred shrines of pilgrimage, fasting, ceremonial feasts and giving to charities. They do not measure up to the Name of the Lord, Har, Har. The Lord's Name is unweighable, utterly heavy in weight; through the Guru's Teachings, a sincere yearning to chant the Name has welled up in me. || 3 || All good karma and righteous living are found in meditation on the Lord's Name. It washes away the stains of sins and mistakes. Be merciful to meek, humble Nanak; bless him with sincere love and yearning for the Lord. || 4 || 5 || 11 ||

JAITSREE, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Does anyone know, who is our friend in this world? He alone understands this, whom the Lord blesses with His Mercy. Immaculate and unstained is his way of life. || 1 || Pause || Mother, father, spouse, children, relatives, lovers, friends and siblings meet, having been associated in previous lives; but none of them will be your companion and support in the end. || 1 || Pearl necklaces, gold, rubies and diamonds please the mind, but they are only Maya. Possessing them, one passes his life in agony; he obtains no contentment from them. || 2 || Elephants, chariots, horses as fast as the wind, wealth, land, and armies of four kinds — none of these will go with him; he must get up and depart, naked. || 3 || The Lord's Saints are the beloved lovers of God; sing of the Lord, Har, Har, with them. O Nanak, in the Society of the Saints, you shall obtain peace in this world, and in the next world, your face shall be radiant and bright. || 4 || 1 ||

JAITSREE, FIFTH MEHL, THIRD HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Give me a message from my Beloved — tell me, tell me! I am wonder-struck, hearing the many reports of Him; tell them to me, O my happy sister soul-brides. || 1 || Pause || Some say that He is beyond the world — totally beyond it, while others say that He is totally within it. His color cannot be seen, and His pattern cannot be discerned. O happy soul-brides, tell me the truth! || 1 || He is pervading everywhere, and He dwells in each and every heart; He is not stained — He is unstained. Says Nanak, listen, O people: He dwells upon the tongues of the Saints. || 2 || 1 || 2 || JAITSREE, FIFTH MEHL: I am calmed, calmed and soothed, hearing of God. || 1 || Pause || I dedicate my soul, my breath of life, my mind, body and everything to Him: I behold God near, very near. || 1 || Beholding God, the inestimable, infinite and Great Giver, I cherish Him in my mind. || 2 || Whatever I wish for, I receive; my hopes and desires are fulfilled, meditating on God. || 3 || By Guru's Grace, God dwells in Nanak's mind; he never suffers or grieves, having realized God. || 4 || 2 || 3 || JAITSREE, FIFTH MEHL: I seek my Friend the Lord. In each and every home, sing the sublime songs of rejoicing; He abides in each and every heart. || 1 || Pause || In good times, worship and adore Him; in bad times, worship and adore Him; do not ever forget Him. Chanting the Naam, the Name of the Lord, the light of millions of suns shines forth, and the darkness of doubt is dispelled. || 1 || In all the spaces and interspaces, everywhere, whatever we see is Yours. One who finds the Society of the Saints, O Nanak, is not consigned to reincarnation again. || 2 || 3 || 4 ||

JAITSREE, FIFTH MEHL, FOURTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Now, I have found peace, bowing before the Guru. I have abandoned cleverness, quieted my anxiety, and renounced my egotism. || 1 || Pause || When I looked, I saw that everyone was enticed by emotional attachment; then, I hurried to the Guru's Sanctuary. In His Grace, the Guru engaged me in the Lord's service, and then, the Messenger of Death gave up pursuing me. || 1 || I swam across the ocean of fire, when I met the Saints, through great good fortune. O servant Nanak, I have found total peace; my consciousness is attached to the Lord's feet. || 2 || 1 || 5 || JAITSREE, FIFTH MEHL: Within my mind, I cherish and meditate on the True Guru. He has implanted within me spiritual wisdom and the Mantra of the Lord's Name; Dear God has shown mercy to me. || 1 || Pause || Death's noose and its mighty entanglements have vanished, along with the fear of death. I have come to the Sanctuary of the Merciful Lord, the Destroyer of pain; I am holding tight to the Support of His feet. || 1 || The Saadh Sangat, the Company of the Holy, has assumed the form of a boat, to cross over the terrifying world-ocean. I drink in the Ambrosial Nectar, and my doubts are shattered; says Nanak, I can bear the unbearable. || 2 || 2 || 6 || JAITSREE, FIFTH MEHL: One who has the Lord of the Universe as his help and support is blessed with all peace, poise and bliss; no afflictions cling to him. || 1 || Pause || He appears to keep company with everyone, but he remains detached, and Maya does not cling to him. He is absorbed in love of the One Lord; he understands the essence of reality, and he is blessed with wisdom by the True Guru. || 1 || Those whom the Lord and Master blesses with His kindness, compassion and mercy are the sublime and sanctified Saints. Associating with them, Nanak is saved; with love and exuberant joy, they sing the Glorious Praises of the Lord. || 2 || 3 || 7 || JAITSREE, FIFTH MEHL: The Lord of the Universe is my existence, my breath of life, wealth and beauty. The ignorant are totally intoxicated with emotional attachment; in this darkness, the Lord is the only lamp. || 1 || Pause || Fruitful is the Blessed Vision of Your Darshan, O Beloved God; Your lotus feet are incomparably beautiful! So many times, I bow in reverence to Him, offering my mind as incense to Him. || 1 || Exhausted, I have fallen at Your Door, O God; I am holding tight to Your Support. Please, lift Your humble servant Nanak up, out of the pit of fire of the world. || 2 || 4 || 8 || JAITSREE, FIFTH MEHL: If only someone would unite me with the Lord! I hold tight to His feet, and utter sweet words with my tongue; I make my breath of life an offering to Him. || 1 || Pause || I make my mind and body into pure little gardens, and irrigate them with the sublime essence of the Lord. I am drenched with this sublime essence by His Grace, and the powerful hold of Maya's corruption has been broken. || 1 ||

I have come to Your Sanctuary, O Destroyer of the suffering of the innocent; I keep my consciousness focused on You. Bless me with the gifts of the state of fearlessness, and meditative remembrance, Lord and Master; O Nanak, God is the Breaker of bonds. || 2 || 5 || 9 || JAITSREE, FIFTH MEHL: The sparrow-hawk longs for the rain to fall. O God, ocean of mercy, shower Your mercy on me, that I may yearn for loving devotional worship of the Lord. || 1 || Pause || The chakvi duck does not desire many comforts, but it is filled with bliss upon seeing the dawn. The fish cannot survive any other way — without water, it dies. || 1 || I am a helpless orphan — I seek Your Sanctuary, O My Lord and Master; please bless me with Your mercy. Nanak worships and adores the Lord's lotus feet; without Him, there is no other at all. || 2 || 6 || 10 || JAITSREE, FIFTH MEHL: The Lord, my very breath of life, abides in my mind and body. Bless me with Your mercy, and unite me with the Saadh Sangat, the Company of the Holy, O perfect, all-knowing Lord God. || 1 || Pause || Those, unto whom You give the intoxicating herb of Your Love, drink in the supreme sublime essence. I cannot describe their value; what power do I have? || 1 || The Lord attaches His humble servants to the hem of His robe, and they swim across the world-ocean. Meditating, meditating, meditating in remembrance on God, peace is obtained; Nanak seeks the Sanctuary of Your Door. || 2 || 7 || 11 || JAITSREE, FIFTH MEHL: After wandering through so many incarnations, I have come to Your Sanctuary. Save me — lift my body up out of the deep, dark pit of the world, and attach me to Your feet. || 1 || Pause || I do not know anything about spiritual wisdom, meditation or karma, and my way of life is not clean and pure. Please attach me to the hem of the robe of the Saadh Sangat, the Company of the Holy; help me to cross over the terrible river. || 1 || Comforts, riches and the sweet pleasures of Maya — do not implant these within your mind. Slave Nanak is satisfied and satiated by the Blessed Vision of the Lord's Darshan; his only ornamentation is the love of the Lord's Name. || 2 || 8 || 12 || JAITSREE, FIFTH MEHL: O humble servants of the Lord, remember the Lord in meditation within your heart. Misfortune does not even approach the Lord's humble servant; the works of His slave are perfectly fulfilled. || 1 || Pause || Millions of obstacles are removed, by serving the Lord, and one enters into the eternal dwelling of the Lord of the Universe. The Lord's devotee is very fortunate; he has absolutely no fear. Even the Messenger of Death pays homage to him. || 1 || Forsaking the Lord of the world, he does other deeds, but these are temporary and transitory. Grasp the Lord's lotus feet, and hold them in your heart, O Nanak; you shall obtain absolute peace and bliss. || 2 || 9 || 13 ||

JAITSREE, NINTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My mind is deluded, entangled in Maya. Whatever I do, while engaged in greed, only serves to bind me down. || 1 || Pause || I have no understanding at all; I am engrossed in the pleasures of corruption, and I have forgotten the Praises of the Lord. The Lord and Master is with me, but I do not know Him.

Instead, I run into the forest, looking for Him. || 1 || The Jewel of the Lord is deep within my heart, but I do not have any knowledge of Him. O servant Nanak, without vibrating, meditating on the Lord God, human life is uselessly wasted and lost. || 2 || 1 || JAITSREE, NINTH MEHL: O Dear Lord, please, save my honor! The fear of death has entered my heart; I cling to the Protection of Your Sanctuary, O Lord, ocean of mercy. || 1 || Pause || I am a great sinner, foolish and greedy; but now, at last, I have grown weary of committing sins. I cannot forget the fear of dying; this anxiety is consuming my body. || 1 || I have been trying to liberate myself, running around in the ten directions. The pure, immaculate Lord abides deep within my heart, but I do not understand the secret of His mystery. || 2 || I have no merit, and I know nothing about meditation or austerities; what should I do now? O Nanak, I am exhausted; I seek the shelter of Your Sanctuary; O God, please bless me with the gift of fearlessness. || 3 || 2 || JAITSREE, NINTH MEHL: O mind, embrace true contemplation. Without the Lord's Name, know that this whole world is false. || 1 || Pause || The Yogis are tired of searching for Him, but they have not found His limit. You must understand that the Lord and Master is near at hand, but He has no form or feature. || 1 || The Naam, the Name of the Lord is purifying in the world, and yet you never remember it. Nanak has entered the Sanctuary of the One, before whom the whole world bows down; please, preserve and protect me, by Your innate nature. || 2 || 3 ||

JAITSREE, FIFTH MEHL, CHHANT, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK: I am thirsty for the Blessed Vision of the Lord's Darshan, day and night; I yearn for Him constantly, night and day. Opening the door, O Nanak, the Guru has led me to meet with the Lord, my Friend. || 1 || CHHANT: Listen, O my intimate friend — I have just one prayer to make. I have been wandering around, searching for that enticing, sweet Beloved. Whoever leads me to my Beloved — I would cut off my head and offer it to him, even if I were granted the Blessed Vision of His Darshan for just an instant. My eyes are drenched with the Love of my Beloved; without Him, I do not have even a moment's peace. My mind is attached to the Lord, like the fish to the water, and the sparrow-hawk, thirsty for the raindrops. Servant Nanak has found the Perfect Guru; his thirst is totally quenched. || 1 || O intimate friend, my Beloved has all these loving companions; I cannot compare to any of them. O intimate friend, each of them is more beautiful than the others; who could consider me? Each of them is more beautiful than the others; countless are His lovers, constantly enjoying bliss with Him. Beholding them, desire wells up in my mind; when will I obtain the Lord, the treasure of virtue? I dedicate my mind to those who please and attract my Beloved. Says Nanak, hear my prayer, O happy soul-brides; tell me, what does my Husband Lord look like? || 2 ||

O intimate friend, my Husband Lord does whatever He pleases; He is not dependent on anyone. O intimate friend, you have enjoyed your Beloved; please, tell me about Him. They alone find their Beloved, who eradicate self-conceit; such is the good destiny written on their foreheads. Taking me by the arm, the Lord and Master has made me His own; He has not considered my merits or demerits. She, whom You have adorned with the necklace of virtue, and dyed in the deep crimson color of His Love — everything looks beautiful on her. O servant Nanak, blessed is that happy soul-bride, who dwells with her Husband Lord. || 3 || O intimate friend, I have found that peace which I sought. My sought-after Husband Lord has come home, and now, congratulations are pouring in. Great joy and happiness welled up, when my Husband Lord, of ever-fresh beauty, showed mercy to me. By great good fortune, I have found Him; the Guru has united me with Him, through the Saadh Sangat, the True Congregation of the Holy. My hopes and desires have all been fulfilled; my Beloved Husband Lord has hugged me close in His embrace. Prays Nanak, I have found that peace which I sought, meeting with the Guru. || 4 || 1 ||

JAITSREE, FIFTH MEHL, SECOND HOUSE, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK: God is lofty, unapproachable and infinite. He is indescribable — He cannot be described. Nanak seeks the Sanctuary of God, who is all-powerful to save us. || 1 || CHHANT: Save me, any way You can; O Lord God, I am Yours. My demerits are uncountable; how many of them should I count? The sins and crimes I committed are countless; day by day, I continually make mistakes. I am intoxicated by emotional attachment to Maya, the treacherous one; by Your Grace alone can I be saved. Secretly, I commit hideous sins of corruption, even though God is the nearest of the near. Prays Nanak, shower me with Your Mercy, Lord, and lift me up, out of the whirlpool of the terrifying world-ocean. || 1 || SHALOK: Countless are His virtues; they cannot be enumerated. God's Name is lofty and exalted. This is Nanak's humble prayer, to bless the homeless with a home. || 2 || CHHANT: There is no other place at all — where else should I go? Twenty-four hours a day, with my palms pressed together, I meditate on God. Meditating forever on my God, I receive the fruits of my mind's desires. Renouncing pride, attachment, corruption and duality, I lovingly center my attention on the One Lord. Dedicate your mind and body to God; eradicate all your self-conceit. Prays Nanak, shower me with Your mercy, Lord, that I may be absorbed in Your True Name. || 2 || SHALOK: O mind, meditate on the One, who holds everything in His hands. Gather the wealth of the Lord's Name; O Nanak, it shall always be with You. || 3 || CHHANT: God is our only True Friend; there is not any other. In the places and interspaces, in the water and on the land, He Himself is pervading everywhere. He is totally permeating the water, the land and the sky; God is the Great Giver, the Lord and Master of all. The Lord of the world, the Lord of the universe has no limit; His Glorious Virtues are unlimited — how can I count them? I have hurried to the Sanctuary of the Lord Master, the Bringer of peace; without Him, there is no other at all.

Prays Nanak, that being, unto whom the Lord shows mercy — he alone obtains the Naam. || 3 || SHALOK: Whatever I wish for, that I receive. Meditating on the Naam, the Name of the Lord, Nanak has found total peace. || 4 || CHHANT: My mind is now emancipated; I have joined the Saadh Sangat, the Company of the Holy. As Gurmukh, I chant the Naam, and my light has merged into the Light. Remembering the Lord's Name in meditation, my sins have been erased; the fire has been extinguished, and I am satisfied. He has taken me by the arm, and blessed me with His kind mercy; He has accepted me His own. The Lord has hugged me in His embrace, and merged me with Himself; the pains of birth and death have been burnt away. Prays Nanak, He has blessed me with His kind mercy; in an instant, He unites me with Himself. || 4 || 2 || JAITSREE, CHHANT, FIFTH MEHL: The world is like a temporary way-station, but it is filled with pride. People commit countless sins; they are dyed in the color of the love of Maya. In greed, emotional attachment and egotism, they are drowning; they do not even think of dying. Children, friends, worldly occupations and spouses — they talk of these things, while their lives are passing away. When their pre-ordained days have run their course, O mother, they behold the Messengers of the Righteous Judge of Dharma, and they suffer. The karma of their past deeds cannot be erased, O Nanak, if they have not earned the wealth of the Lord's Name. || 1 || He makes all sorts of efforts, but he does not sing the Lord's Name. He wanders around in countless incarnations; he dies, only to be born again. As beasts, birds, stones and trees — their number cannot be known. As are the seeds he plants, so are the pleasures he enjoys; he receives the consequences of his own actions. He loses the jewel of this human life in the gamble, and God is not pleased with him at all. Prays Nanak, wandering in doubt, he does not find any rest, even for an instant. || 2 || Youth has passed, and old age has taken its place. The hands tremble, the head shakes, and the eyes do not see. The eyes do not see, without vibrating and meditating on the Lord; he must leave behind the attractions of Maya, and depart. He burnt his mind and body for his relatives, but now, they do not listen to him, and they throw dust on his head. Love for the infinite, Perfect Lord does not abide in his mind, even for an instant. Prays Nanak, the fort of paper is false — it is destroyed in an instant. || 3 || Nanak has come to the Sanctuary of the Lord's lotus feet. God Himself has carried Him across the impassable, terrifying world-ocean. Joining the Saadh Sangat, the Company of the Holy, I vibrate and meditate on the Lord; God has made me His own, and saved me. The Lord has approved of me, and blessed me with His Name; He did not take anything else into consideration. I have found the infinite Lord and Master, the treasure of virtue, which my mind had yearned for. Prays Nanak, I am satisfied forever; I have eaten the food of the Lord's Name. || 4 || 2 || 3 ||

JAITSREE, FIFTH MEHL, VAAR WITH SHALOKS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK: In the beginning, He was pervading; in the middle, He is pervading; in the end, He will be pervading. He is the Transcendent Lord. The Saints remember in meditation the all-pervading Lord God.

O Nanak, He is the Destroyer of sins, the Lord of the universe. || 1 || See, hear, speak and implant the True Lord within your mind. He is all-pervading, permeating everywhere; O Nanak, be absorbed in the Lord's Love. || 2 || PAUREE: Sing the Praise of the One, the Immaculate Lord; He is contained within all. The Cause of causes, the Almighty Lord God; whatever He wills, comes to pass. In an instant, He establishes and disestablishes; without Him, there is no other. He pervades the continents, solar systems, nether worlds, islands and all worlds. He alone understands, whom the Lord Himself instructs; he alone is a pure and unstained being. || 1 || SHALOK: Creating the soul, the Lord places this creation in the womb of the mother. With each and every breath, it meditates in remembrance on the Lord, O Nanak; it is not consumed by the great fire. || 1 || With its head down, and feet up, it dwells in that slimy place. O Nanak, how could we forget the Master? Through His Name, we are saved. || 2 || PAUREE: From egg and sperm, you were conceived, and placed in the fire of the womb. Head downwards, you abided restlessly in that dark, dismal, terrible hell. Remembering the Lord in meditation, you were not burnt; enshrine Him in your heart, mind and body. In that treacherous place, He protected and preserved you; do not forget Him, even for an instant. Forgetting God, you shall never find peace; you shall forfeit your life, and depart. || 2 || SHALOK: He grants our hearts' desires, and fulfills all our hopes. He destroys pain and suffering; remember God in meditation, O Nanak — He is not far away. || 1 || Love Him, with whom you enjoy all pleasures. Do not forget that Lord, even for an instant; O Nanak, He fashioned this beautiful body. || 2 || PAUREE: He gave you your soul, breath of life, body and wealth; He gave you pleasures to enjoy. He gave you households, mansions, chariots and horses; He ordained your good destiny. He gave you your children, spouse, friends and servants; God is the all-powerful Great Giver. Meditating in remembrance on the Lord, the body and mind are rejuvenated, and sorrow departs. In the Saadh Sangat, the Company of the Holy, chant the Praises of the Lord, and all your sickness shall vanish. || 3 || SHALOK: For his family, he works very hard; for the sake of Maya, he makes countless efforts. But without loving devotional worship of the Lord, O Nanak, he forgets God, and then, he is a mere ghost. || 1 || That love shall break, which is established with any other than the Lord. O Nanak, that way of life is true, which inspires love of the Lord. || 2 || PAUREE: Forgetting Him, one's body turns to dust, and everyone calls him a ghost. And those, with whom he was so much in love — they do not let him stay in their home, even for an instant. Practicing exploitation, he gathers wealth, but what use will it be in the end? As one plants, so does he harvest; the body is the field of actions. The ungrateful wretches forget the Lord, and wander in reincarnation. || 4 || SHALOK: The benefits of millions of charitable donations and cleansing baths, and countless ceremonies of purification and piety, O Nanak, are obtained by chanting the Name of the Lord, Har, Har with one's tongue; all sins are washed away. || 1 || I gathered together a great stack of firewood, and applied a tiny flame to light it.

When the True Lord and Master abides in one's mind, O Nanak, all sins are dispelled. || 2 || PAUREE: Millions of sins are totally erased, by meditating on the Lord's Name. The fruits of one's heart's desires are obtained, by singing the Glorious Praises of the Lord. The fear of birth and death is eradicated, and one's eternal, unchanging true home is obtained. If it is so pre-ordained, one is absorbed in the Lord's lotus feet. Bless me with Your mercy, God — please preserve and save me! Nanak is a sacrifice to You. || 5 || SHALOK: They are involved in their beautiful houses, and the pleasures of the mind's desires. They never remember the Lord in meditation; O Nanak, they are like maggots in manure. || 1 || They are engrossed in ostentatious displays, lovingly attached to all their possessions. That body which forgets the Lord, O Nanak, shall be reduced to ashes. || 2 || PAUREE: He may enjoy a beautiful bed, countless pleasures and all sorts of enjoyments. He may possess mansions of gold, studded with pearls and rubies, plastered with fragrant sandalwood oil. He may relish in the pleasures of his mind's desires, and have no anxiety at all. But if he does not remember God, he is like a maggot in manure. Without the Lord's Name, there is no peace at all. How can the mind be comforted? || 6 || SHALOK: One who loves the Lord's lotus feet searches for Him in the ten directions. He renounces the deceptive illusion of Maya, and joins the blissful form of the Saadh Sangat, the Company of the Holy. || 1 || The Lord is in my mind, and with my mouth I chant His Name; I seek Him in all the lands of the world. O Nanak, all ostentatious displays are false; hearing the Praises of the True Lord, I live. || 2 || PAUREE: He dwells in a broken-down shack, in tattered clothes, with no social status, no honor and no respect; he wanders in the wilderness, with no friend or lover, without wealth, beauty, relatives or relations. Even so, he is the king of the whole world, if his mind is imbued with the Lord's Name. With the dust of his feet, men are redeemed, because God is very pleased with him. || 7 || SHALOK: The various sorts of pleasures, powers, joys, beauty, canopies, cooling fans and thrones to sit on — the foolish, ignorant and blind are engrossed in these things. O Nanak, desire for Maya is just a dream. || 1 || In a dream, he enjoys all sorts of pleasures, and emotional attachment seems so sweet. O Nanak, without the Naam, the Name of the Lord, the beauty of Maya's illusion is fake. || 2 || PAUREE: The fool attaches his consciousness to the dream. When he awakes, he forgets the power, pleasures and enjoyments, and he is sad. He passes his life chasing after worldly affairs. His works are not completed, because he is enticed by Maya. What can the poor helpless creature do? The Lord Himself has deluded him. || 8 || SHALOK: They may live in heavenly realms, and conquer the nine regions of the world, but if they forget the Lord of the world, O Nanak, they are just wanderers in the wilderness. || 1 || In the midst of millions of games and entertainments, the Lord's Name does not come to their minds. O Nanak, their home is like a wilderness, in the depths of hell. || 2 || PAUREE: He sees the terrible, awful wilderness as a city.

Gazing upon the false objects, he believes them to be real. Engrossed in sexual desire, anger and egotism, he wanders around insane. When the Messenger of Death hits him on the head with his club, then he regrets and repents. Without the Perfect, Divine Guru, he roams around like Satan. || 9 || SHALOK: Power is fraudulent, beauty is fraudulent, and wealth is fraudulent, as is pride of ancestry. One may gather poison through deception and fraud, O Nanak, but without the Lord, nothing shall go along with him in the end. || 1 || Beholding the bitter melon, he is deceived, since it appears so pretty. But it is not worth even a shell, O Nanak; the riches of Maya will not go along with anyone. || 2 || PAUREE: It shall not go along with you when you depart — why do you bother to collect it? Tell me, why do you try so hard to acquire that which you must leave behind in the end? Forgetting the Lord, how can you be satisfied? Your mind cannot be pleased. One who forsakes God, and attaches himself to another, shall be immersed in hell. Be kind and compassionate to Nanak, O Lord, and dispel his fear. || 10 || SHALOK: Princely pleasures are not sweet; sensual enjoyments are not sweet; the pleasures of Maya are not sweet. The Saadh Sangat, the Company of the Holy, is sweet, O slave Nanak; the Blessed Vision of God's Darshan is sweet. || 1 || I have enshrined that love which drenches my soul. I have been pierced by the Truth, O Nanak; the Master seems so sweet to me. || 2 || PAUREE: Nothing seems sweet to His devotees, except the Lord. All other tastes are bland and insipid; I have tested them and seen them. Ignorance, doubt and suffering are dispelled, when the Guru becomes one's advocate. The Lord's lotus feet have pierced my mind, and I am dyed in the deep crimson color of His Love. My soul, breath of life, body and mind belong to God; all falsehood has left me. || 11 || SHALOK: Leaving the water, the fish cannot live; the sparrow-hawk cannot live without the raindrops from the clouds. The deer is enticed by the sound of the hunter's bell, and shot through with the arrow; the bumble bee is entangled in the fragrance of the flowers. The Saints are entranced by the Lord's lotus feet; O Nanak, they desire nothing else. || 1 || Show me Your face, for even an instant, Lord, and I will not give my consciousness to any other. My life is with the Lord Master, O Nanak, the Friend of the Saints. || 2 || PAUREE: How can the fish live without water? Without the raindrops, how can the sparrow-hawk be satisfied? The deer, entranced by the sound of the hunter's bell, runs straight to him; the bumble bee is greedy for the flower's fragrance; finding it, he traps himself in it. Just so, the humble Saints love the Lord; beholding the Blessed Vision of His Darshan, they are satisfied and satiated. || 12 || SHALOK: They contemplate the Lord's lotus feet; they worship and adore Him with each and every breath. They do not forget the Name of the imperishable Lord; O Nanak, the Transcendent Lord fulfills their hopes. || 1 || He is woven into the fabric of my mind; He is not outside of it, even for an instant. O Nanak, the True Lord and Master fulfills my hopes, and always watches over me. || 2 || PAUREE: My hopes rest in You, O Lord of the universe; please, fulfill them. Meeting with the Lord of the world, the Lord of the universe, I shall never grieve. Grant me the Blessed Vision of Your Darshan, the desire of my mind, and my worries shall be over.

By body is sanctified, by the dust of Your feet. O Supreme Lord God, Divine Guru, You are always with me, ever-present. || 13 || SHALOK: With my tongue, I chant the Lord's Name; with my ears, I listen to the Ambrosial Word of His Shabad. Nanak is forever a sacrifice to those who meditate on the Supreme Lord God. || 1 || All concerns are false, except those of the One Lord. O Nanak, blessed are those, who are in love with their True Lord. || 2 || PAUREE: I am forever a sacrifice to those who listen to the sermon of the Lord. Those who bow their heads before God are perfect and distinguished. Those hands, which write the Praises of the infinite Lord are beautiful. Those feet which walk on God's Path are pure and holy. In the Society of the Saints, they are emancipated; all their sorrows depart. || 14 || SHALOK: One's destiny is activated, when one chants the Lord's Name, through perfect good fortune. Fruitful is that moment, O Nanak, when one obtains the Blessed Vision of the Darshan of the Lord of the Universe. || 1 || Its value cannot be estimated; it brings peace beyond measure. O Nanak, that time alone is approved, when my Beloved meets with me. || 2 || PAUREE: Tell me, what is that time, when I shall find God? Blessed and auspicious is that moment, and that destiny, when I shall find the Lord of the Universe. Meditating on the Lord, twenty-four hours a day, my mind's desires are fulfilled. By great good fortune, I have found the Society of the Saints; I bow and touch their feet. My mind thirsts for the Blessed Vision of the Lord's Darshan; Nanak is a sacrifice to Him. || 15 || SHALOK: The Lord of the Universe is the Purifier of sinners; He is the Dispeller of all distress. The Lord God is Mighty, giving His Protective Sanctuary; Nanak chants the Name of the Lord, Har, Har. || 1 || Renouncing all self-conceit, I hold tight to the Lord's Feet. My sorrows and troubles have departed, O Nanak, beholding God. || 2 || PAUREE: Unite with me, O Merciful Lord; I have fallen at Your Door. It is Your very nature to love Your devotees, and save sinners. Without You, there is no other at all; I offer this prayer to You. Take me by the hand, O Merciful Lord, and carry me across the world-ocean. || 16 || SHALOK: The Merciful Lord is the Savior of the Saints; their only support is to sing the Kirtan of the Lord's Praises. One becomes immaculate and pure, by associating with the Saints, O Nanak, and taking the Protection of the Transcendent Lord. || 1 || The burning of the heart is not dispelled at all, by sandalwood paste, the moon, or the cold season. It only becomes cool, O Nanak, by chanting the Name of the Lord. || 2 || PAUREE: Through the Protection and Support of the Lord's lotus feet, all beings are saved. Hearing of the Glory of the Lord of the Universe, the mind becomes fearless. Nothing at all is lacking, when one gathers the wealth of the Naam. The Society of the Saints is obtained, by very good deeds. Twenty-four hours a day, meditate on the Lord, and listen continually to the Lord's Praises. || 17 || SHALOK: The Lord grants His Grace, and dispels the pains of those who sing the Kirtan of the Praises of His Name.

When the Lord God shows His Kindness, O Nanak, one is no longer engrossed in Maya. || 1 || The burning fire has been put out; God Himself has saved me. Meditate on that God, O Nanak, who created the universe. || 2 || PAUREE: When God becomes merciful, Maya does not cling. Millions of sins are eliminated, by meditating on the Naam, the Name of the One Lord. The body is made immaculate and pure, bathing in the dust of the feet of the Lord's humble servants. The mind and body become contented, finding the Perfect Lord God. One is saved, along with his family, and all his ancestors. || 18 || SHALOK: The Guru is the Lord of the Universe; the Guru is the Lord of the world; the Guru is the Perfect Pervading Lord God. The Guru is compassionate; the Guru is all-powerful; the Guru, O Nanak, is the Saving Grace of sinners. || 1 || The Guru is the boat, to cross over the dangerous, treacherous, unfathomable world-ocean. O Nanak, by perfect good karma, one is attached to the feet of the True Guru. || 2 || PAUREE: Blessed, blessed is the Divine Guru; associating with Him, one meditates on the Lord. When the Guru becomes merciful, then all one's demerits are dispelled. The Supreme Lord God, the Divine Guru, uplifts and exalts the lowly. Cutting away the painful noose of Maya, He makes us His own slaves. With my tongue, I sing the Glorious Praises of the infinite Lord God. || 19 || SHALOK: I see only the One Lord; I hear only the One Lord; the One Lord is all-pervading. Nanak begs for the gift of the Naam; O Merciful Lord God, please grant Your Grace. || 1 || I serve the One Lord, I contemplate the One Lord, and to the One Lord, I offer my prayer. Nanak has gathered in the wealth, the merchandise of the Naam; this is the true capital. || 2 || PAUREE: God is merciful and infinite. The One and Only is all-pervading. He Himself is all-in-all. Who else can we speak of? God Himself grants His gifts, and He Himself receives them. Coming and going are all by the Hukam of Your Will; Your place is steady and unchanging. Nanak begs for this gift; by Your Grace, Lord, please grant me Your Name. || 20 || 1 ||

JAITSREE, THE WORD OF THE DEVOTEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my Lord and Master, I know nothing. My mind has sold out, and is in Maya's hands. || 1 || Pause || You are called the Lord and Master, the Guru of the World. I am called a lustful being of the Dark Age of Kali Yuga. || 1 || The five vices have corrupted my mind. Moment by moment, they lead me further away from the Lord. || 2 || Wherever I look, I see loads of pain and suffering. I do not have faith, even though the Vedas bear witness to the Lord. || 3 || Shiva cut off Brahma's head, and Gautam's wife and the Lord Indra mated; Brahma's head got stuck to Shiva's hand, and Indra came to bear the marks of a thousand female organs. || 4 || These demons have fooled, bound and destroyed me. I am very shameless — even now, I am not tired of them. || 5 || Says Ravi Daas, what am I to do now? Without the Sanctuary of the Lord's Protection, who else's should I seek? || 6 || 1 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG TODEE, CHAU-PADAS, FOURTH MEHL, FIRST HOUSE:

Without the Lord, my mind cannot survive. If the Guru unites me with my Beloved Lord God, my breath of life, then I shall not have to face the wheel of reincarnation again in the terrifying world-ocean. || 1 || Pause || My heart is gripped by a yearning for my Lord God, and with my eyes, I behold my Lord God. The merciful True Guru has implanted the Name of the Lord within me; this is the Path leading to my Lord God. || 1 || Through the Lord's Love, I have found the Naam, the Name of my Lord God, the Lord of the Universe, the Lord my God. The Lord seems so very sweet to my heart, mind and body; upon my face, upon my forehead, my good destiny is inscribed. || 2 || Those whose minds are attached to greed and corruption forget the Lord, the good Lord God. Those self-willed manmukhs are called foolish and ignorant; misfortune and bad destiny are written on their foreheads. || 3 || From the True Guru, I have obtained a discriminating intellect; the Guru has revealed the spiritual wisdom of God. Servant Nanak has obtained the Naam from the Guru; such is the destiny inscribed upon his forehead. || 4 || 1 ||

TODEE, FIFTH MEHL, FIRST HOUSE, DU-PADAS:

One Universal Creator God. By the Grace of the True Guru:

The Saints do not know any other. They are carefree, ever in the Lord's Love; the Lord and Master is on their side. || Pause || Your canopy is so high, O Lord and Master; no one else has any power. Such is the immortal Lord and Master the devotees have found; the spiritually wise remain absorbed in His Love. || 1 || Disease, sorrow, pain, old age and death do not even approach the humble servant of the Lord. They remain fearless, in the Love of the One Lord; O Nanak, they have surrendered their minds to the Lord. || 2 || 1 || TODEE, FIFTH MEHL: Forgetting the Lord, one is ruined forever.

How can anyone be deceived, who has Your Support, O Lord? || Pause || Without meditating in remembrance on the Lord, life is like a burning fire, even if one lives long, like a snake. One may rule over the nine regions of the earth, but in the end, he shall have to depart, losing the game of life. || 1 || He alone sings the Glorious Praises of the Lord, the treasure of virtue, upon whom the Lord showers His Grace. He is at peace, and his birth is blessed; Nanak is a sacrifice to him. || 2 || 2 ||

TODEE, FIFTH MEHL, SECOND HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The mind wanders, wandering in the ten directions. It is intoxicated by Maya, enticed by the taste of greed. God Himself has deluded it. || Pause || He does not focus his mind, even for a moment, on the Lord's sermon, or the Lord's Praises, or the Saadh Sangat, the Company of the Holy. He is excited, gazing on the transitory color of the safflower, and looking at other men's wives. || 1 || He does not love the Lord's lotus feet, and he does not please the True Lord. He runs around chasing the fleeting objects of the world, in all directions, like the ox around the oil press. || 2 || He does not practice the Naam, the Name of the Lord; nor does he practice charity or inner cleansing. He does not sing the Kirtan of the Lord's Praises, even for an instant. Clinging to his many falsehoods, he does not please his own mind, and he does not understand his own self. || 3 || He never does good deeds for others; he does not serve or meditate on the True Guru. He is entangled in the company and the advice of the five demons, intoxicated by the wine of Maya. || 4 || I offer my prayer in the Saadh Sangat; hearing that the Lord is the Lover of His devotees, I have come. Nanak runs after the Lord, and pleads, "Protect my honor, Lord, and make me Your own." || 5 || 1 || 3 || TODEE, FIFTH MEHL: Without understanding, his coming into the world is useless. He puts on various ornaments and many decorations, but it is like dressing a corpse. || Pause || With great effort and exertion, the miser works to gather in the riches of Maya. He does not give anything in charity or generosity, and he does not serve the Saints; his wealth does not do him any good at all. || 1 || The soul-bride puts on her ornaments, embellishes her bed, and fashions decorations. But if she does not obtain the company of her Husband Lord, the sight of these decorations only brings her pain. || 2 || The man works all day long, threshing the husks with the pestle. He is depressed, like a forced laborer, and so he is of no use to his own home. || 3 || But when God shows His Mercy and Grace, He implants the Naam, the Name of the Lord, within the heart. Search the Saadh Sangat, the Company of the Holy, O Nanak, and find the sublime essence of the Lord. || 4 || 2 || 4 || TODEE, FIFTH MEHL: O Lord, ocean of mercy, please abide forever in my heart. Please awaken such understanding within me, that I may be in love with You, God. || Pause || Please, bless me with the dust of the feet of Your slaves; I touch it to my forehead.

I was a great sinner, but I have been made pure, singing the Kirtan of the Lord's Glorious Praises. || 1 || Your Will seems so sweet to me; whatever You do, is pleasing to me. Whatever You give me, with that I am satisfied; I shall chase after no one else. || 2 || I know that my Lord and Master God is always with me; I am the dust of all men's feet. If I find the Saadh Sangat, the Company of the Holy, I shall obtain God. || 3 || Forever and ever, I am Your child; You are my God, my King. Nanak is Your child; You are my mother and father; please, give me Your Name, like milk in my mouth. || 4 || 3 || 5 ||

TODEE, FIFTH MEHL, SECOND HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I beg for the Gift of Your Name, O my Lord and Master. Nothing else shall go along with me in the end; by Your Grace, please allow me to sing Your Glorious Praises. || 1 || Pause || Power, wealth, various pleasures and enjoyments, all are just like the shadow of a tree. He runs, runs, runs around in many directions, but all of his pursuits are useless. || 1 || Except for the Lord of the Universe, everything he desires appears transitory. Says Nanak, I beg for the dust of the feet of the Saints, so that my mind may find peace and tranquility. || 2 || 1 || 6 || TODEE, FIFTH MEHL: The Naam, the Name of the Dear Lord, is the Support of my mind. It is my life, my breath of life, my peace of mind; for me, it is an article of daily use. || 1 || Pause || The Naam is my social status, the Naam is my honor; the Naam is my family. The Naam is my companion; it is always with me. The Lord's Name is my emancipation. || 1 || Sensual pleasures are talked about a lot, but none of them goes along with anyone in the end. The Naam is Nanak's dearest friend; the Lord's Name is my treasure. || 2 || 2 || 7 || TODEE, FIFTH MEHL: Sing the sublime Praises of the Lord, and your disease shall be eradicated. Your face shall become radiant and bright, and your mind shall be immaculately pure. You shall be saved here and hereafter. || 1 || Pause || I wash the Guru's feet and serve Him; I dedicate my mind as an offering to Him. Renounce self-conceit, negativity and egotism, and accept what comes to pass. || 1 || He alone commits himself to the service of the Saints, upon whose forehead such destiny is inscribed. Says Nanak, other than the One Lord, there is not any other able to act. || 2 || 3 || 8 || TODEE, FIFTH MEHL: O True Guru, I have come to Your Sanctuary. Grant me the peace and glory of the Lord's Name, and remove my anxiety. || 1 || Pause || I cannot see any other place of shelter; I have grown weary, and collapsed at Your door. Please ignore my account; only then may I be saved. I am worthless — please, save me! || 1 || You are always forgiving, and always merciful; You give support to all. Slave Nanak follows the Path of the Saints; save him, O Lord, this time. || 2 || 4 || 9 || TODEE, FIFTH MEHL: My tongue sings the Praises of the Lord of the world, the ocean of virtue.

Peace, tranquility, poise and delight well up in my mind, and all sorrows run away. || 1 || Pause || Whatever I ask for, I receive; I serve at the Lord's feet, the source of nectar. I am released from the bondage of birth and death, and so I cross over the terrifying world-ocean. || 1 || Searching and seeking, I have come to understand the essence of reality; the slave of the Lord of the Universe is dedicated to Him. If you desire eternal bliss, O Nanak, ever remember the Lord in meditation. || 2 || 5 || 10 || TODEE, FIFTH MEHL: The slanderer, by Guru's Grace, has been turned away. The Supreme Lord God has become merciful; with Shiva's arrow, He shot his head off. || 1 || Pause || Death, and the noose of death, cannot see me; I have adopted the Path of Truth. I have earned the wealth, the jewel of the Lord's Name; eating and spending, it is never used up. || 1 || In an instant, the slanderer was reduced to ashes; he received the rewards of his own actions. Servant Nanak speaks the truth of the scriptures; the whole world is witness to it. || 2 || 6 || 11 || TODEE, FIFTH MEHL: O miser, your body and mind are full of sin. In the Saadh Sangat, the Company of the Holy, vibrate, meditate on the Lord and Master; He alone can cover your sins. || 1 || Pause || When many holes appear in your boat, you cannot plug them with your hands. Worship and adore the One, to whom your boat belongs; He saves the counterfeit along with the genuine. || 1 || People want to lift up the mountain with mere words, but it just stays there. Nanak has no strength or power at all; O God, please protect me — I seek Your Sanctuary. || 2 || 7 || 12 || TODEE, FIFTH MEHL: Meditate on the lotus feet of the Lord within your mind. The Name of the Lord is the medicine; it is like an axe, which destroys the diseases caused by anger and egotism. || 1 || Pause || The Lord is the One who removes the three fevers; He is the Destroyer of pain, the warehouse of peace. No obstacles block the path of one who prays before God. || 1 || By the Grace of the Saints, the Lord has become my physician; God alone is the Doer, the Cause of causes. He is the Giver of perfect peace to the innocent-minded people; O Nanak, the Lord, Har, Har, is my support. || 2 || 8 || 13 || TODEE, FIFTH MEHL: Chant the Name of the Lord, Har, Har, forever and ever. Showering His Kind Mercy, the Supreme Lord God Himself has blessed the town. || 1 || Pause || The One who owns me, has again taken care of me; my sorrow and suffering is past. He gave me His hand, and saved me, His humble servant; the Lord is my mother and father. || 1 || All beings and creatures have become kind to me; my Lord and Master blessed me with His Kind Mercy. Nanak seeks the Sanctuary of the Lord, the Destroyer of pain; His glory is so great! || 2 || 9 || 14 || TODEE, FIFTH MEHL: O Lord and Master, I seek the Sanctuary of Your Court. Destroyer of millions of sins, O Great Giver, other than You, who else can save me? || 1 || Pause || Searching, searching in so many ways, I have contemplated all the objects of life. In the Saadh Sangat, the Company of the Holy, the supreme state is attained.

But those who are engrossed in the bondage of Maya, lose the game of life. || 1 || My mind is in love with the Lord's lotus feet; I have met the Beloved Guru, the noble, heroic being. Nanak celebrates in bliss; chanting and meditating on the Lord, all sickness has been cured. || 2 || 10 || 15 ||

TODEE, FIFTH MEHL, THIRD HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Oh! Oh! You cling to Maya, you fool; this is not a trivial matter. That which you consider to be yours, is not yours. || Pause || You do not remember your Lord, even for an instant. That which belongs to others, you believe to be your own. || 1 || The Naam, the Name of the Lord, is always with you, but you do not enshrine it within your mind. You have attached your consciousness to that which you must eventually abandon. || 2 || You collect that which will bring you only hunger and thirst. You have not obtained the supplies of the Ambrosial Naam. || 3 || You have fallen into the pit of sexual desire, anger and emotional attachment. By Guru's Grace, O Nanak, a rare few are saved. || 4 || 1 || 16 || TODEE, FIFTH MEHL: I have only the One Lord, my God. I do not recognize any other. || Pause || By great good fortune, I have found my Guru. The Guru has implanted the Name of the Lord within me. || 1 || The Name of the Lord, Har, Har, is my meditation, austerity, fasting and daily religious practice. Meditating on the Lord, Har, Har, I have found total joy and bliss. || 2 || The Praises of the Lord are my good conduct, occupation and social class. Listening to the Kirtan of the Lord's Praises, I am in absolute ecstasy. || 3 || Says Nanak, everything comes to the homes of those who have found their Lord and Master. || 4 || 2 || 17 ||

TODEE, FIFTH MEHL, FOURTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My beautiful mind longs for the Love of the Lord. By mere words, the Lord's Love does not come. || Pause || I have searched for the Blessed Vision of His Darshan, looking in each and every street. Meeting with the Guru, my doubts have been dispelled. || 1 || I have obtained this wisdom from the Holy Saints, according to the pre-ordained destiny inscribed upon my forehead. In this way, Nanak has seen the Lord with his eyes. || 2 || 1 || 18 || TODEE, FIFTH MEHL: My foolish heart is in the grip of pride. By the Will of my Lord God, Maya, like a witch, has swallowed by soul. || Pause || More and more, he continually yearns for more; but unless he is destined to receive, how can he obtain it? He is entangled in wealth, bestowed by the Lord God; the unfortunate one attaches himself to the fire of desires. || 1 || Listen, O mind, to the Teachings of the Holy Saints, and all your sins shall be totally washed away. One who is destined to receive from the Lord, O servant Nanak, shall not be cast into the womb of reincarnation again. || 2 || 2 || 19 ||

TODEE, FIFTH MEHL, FIFTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Such is the blessing my God has bestowed upon me. He has totally banished the five evils and the illness of egotism from my body. || Pause || Breaking my bonds, and releasing me from vice and corruption, He has enshrined the Word of the Guru's Shabad within my heart. The Lord has not considered my beauty or ugliness; instead, He has held me with love. I am drenched with His Love. || 1 || I behold my Beloved, now that the curtain has been torn away. My mind is happy, pleased and satisfied. My house is His; He is my God. Nanak is obedient to His Lord and Master. || 2 || 1 || 20 || TODEE, FIFTH MEHL: O my mother, my mind is in love. This is my karma and my Dharma; this is my meditation. The Lord's Name is my immaculate, unstained way of life. || Pause || The Support of my breath of life, the wealth of my life, is to gaze upon the Blessed Vision of God's Darshan. On the road, and on the river, these supplies are always with me. I have made my mind the Lord's companion. || 1 || By the Grace of the Saints, my mind has become immaculate and pure. In His mercy, He has made me His own. Remembering, remembering Him in meditation, Nanak has found peace. From the very beginning, and throughout the ages, He is the friend of His devotees. || 2 || 2 || 21 || TODEE, FIFTH MEHL: Dear God, please meet me; You are my breath of life. Do not let me forget You from my heart, even for an instant; please, bless Your devotee with Your gift of perfection. || Pause || Dispel my doubt, and save me, O my Beloved, all-knowing Lord, O Inner-knower, O Searcher of hearts. The wealth of the Naam is worth millions of kingdoms to me; O God, please bless me with Your Ambrosial Glance of Grace. || 1 || Twenty-four hours a day, I sing Your Glorious Praises. They totally satisfy my ears, O my all-powerful Lord. I seek Your Sanctuary, O Lord, O Giver of life to the soul; forever and ever, Nanak is a sacrifice to You. || 2 || 3 || 22 || TODEE, FIFTH MEHL: O God, I am the dust of Your feet. O merciful to the meek, Beloved mind-enticing Lord, by Your Kind Mercy, please fulfill my yearning. || Pause || In the ten directions, Your Praises are permeating and pervading, O Inner-knower, Searcher of hearts, O Lord ever-present. Those who sing Your Praises, O Creator Lord, those humble beings never die or grieve. || 1 || The worldly affairs and entanglements of Maya disappear, in the Saadh Sangat, the Company of the Holy; all sorrows are taken away. The comforts of wealth and the enjoyments of the soul — O Nanak, without the Lord, know them to be false. || 2 || 4 || 23 || TODEE, FIFTH MEHL: O my mother, my mind is so thirsty. I cannot survive, even for an instant, without my Beloved. My mind is filled with the desire to behold the Blessed Vision of His Darshan. || Pause || I meditate in remembrance on the Naam, the Name of the immaculate Creator Lord; all the sins and errors of my mind and body are washed away. The Perfect Supreme Lord God, the eternal, imperishable Giver of peace — spotless and pure are His Praises. || 1 || By the Grace of the Saints, my desires have been fulfilled; in His Mercy, the Lord, the treasure of virtue, has met me.

Peace and tranquility, poise and pleasure, have welled up within my mind; millions of suns, O Nanak, illuminate me. || 2 || 5 || 24 || TODEE, FIFTH MEHL: The Lord, Har, Har, is the Purifier of sinners; He is the soul, the breath of life, the Giver of peace and honor, the Inner-knower, the Searcher of hearts; He is pleasing to my mind. || Pause || He is beautiful and wise, clever and all-knowing. He dwells within the hearts of His slaves; His devotees sing His Glorious Praises. His form is immaculate and pure; He is the incomparable Lord and Master. Upon the field of actions and karma, whatever one plants, one eats. || 1 || I am amazed, and wonder-struck by His wonder. There is none other than Him. Meditating in remembrance on His Praises with my tongue, I live; slave Nanak is forever a sacrifice to Him. || 2 || 6 || 25 || TODEE, FIFTH MEHL: O my mother, Maya is so misleading and deceptive. Without meditating on the Lord of the Universe, it is like straw on fire, or the shadow of a cloud, or the running of the flood-waters. || Pause || Renounce your cleverness and all your mental tricks; with your palms pressed together, walk on the Path of the Holy Saints. Remember the Lord, the Inner-knower, the Searcher of hearts; this is the most sublime reward of this human incarnation. || 1 || The Holy Saints preach the teachings of the Vedas, but the unfortunate fools do not understand them. Servant Nanak is absorbed in loving devotional worship; meditating in remembrance on the Lord, one's dirt is burnt away. || 2 || 7 || 26 || TODEE, FIFTH MEHL: O mother, the Guru's feet are so sweet. By great good fortune, the Transcendent Lord has blessed me with them. Millions of rewards come from the Blessed Vision of the Guru's Darshan. || Pause || Singing the Glorious Praises of the imperishable, indestructible Lord, sexual desire, anger and stubborn pride vanish. Those who are imbued with the Love of the True Lord become permanent and eternal; birth and death do not grind them down any more. || 1 || Without the Lord's meditation, all joys and pleasures are totally false and worthless; by the Kind Mercy of the Saints, I know this. Servant Nanak has found the jewel of the Naam; without the Naam, all must depart, cheated and plundered. || 2 || 8 || 27 || TODEE, FIFTH MEHL: In the Saadh Sangat, the Company of the Holy, I contemplate the Name of the Lord, Har, Har. I am in peaceful poise and bliss, day and night; the seed of my destiny has sprouted. || Pause || I have met the True Guru, by great good fortune; He has no end or limitation. Taking His humble servant by the hand, He pulls him out of the poisonous world-ocean. || 1 || Birth and death are ended for me, by the Word of the Guru's Teachings; I shall no longer pass through the door of pain and suffering. Nanak holds tight to the Sanctuary of his Lord and Master; again and again, he bows in humility and reverence to Him. || 2 || 9 || 28 || TODEE, FIFTH MEHL: O my mother, my mind is at peace. I enjoy the ecstasy of millions of princely pleasures; remembering the Lord in meditation, all pains have been dispelled. || 1 || Pause || The sinful residues of millions of lifetimes are erased, by meditating on the Lord; becoming pure, my mind and body have found peace. Gazing upon the Lord's form of perfect beauty, my hopes have been fulfilled; attaining the Blessed Vision of His Darshan, my hunger has been appeased. || 1 || The four great blessings, the eight supernatural spiritual powers of the Siddhas, the wish-fulfilling Elysian cow, and the wish-fulfilling tree of life — all these come from the Lord, Har, Har. O Nanak, holding tight to the Sanctuary of the Lord, the ocean of peace, you shall not suffer the pains of birth and death, or fall into the womb of reincarnation again.

|| 2 || 10 || 29 || TODEE, FIFTH MEHL: I have enshrined the Lord's Feet within my heart. Contemplating my Lord and Master, my True Guru, all my affairs have been resolved. || 1 || Pause || The merits of giving donations to charity and devotional worship come from the Kirtan of the Praises of the Transcendent Lord; this is the true essence of wisdom. Singing the Praises of the unapproachable, infinite Lord and Master, I have found immeasurable peace. || 1 || The Supreme Lord God does not consider the merits and demerits of those humble beings whom He makes His own. Hearing, chanting and meditating on the jewel of the Naam, I live; Nanak wears the Lord as his necklace. || 2 || 11 || 30 ||

TODEE, NINTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

What can I say about my base nature? I am entangled in the love of gold and women, and I have not sung the Kirtan of God's Praises. || 1 || Pause || I judge the false world to be true, and I have fallen in love with it. I have never contemplated the friend of the poor, who shall be my companion and helper in the end. || 1 || I remain intoxicated by Maya, night and day, and the filth of my mind will not depart. Says Nanak, now, without the Lord's Sanctuary, I cannot find salvation in any other way. || 2 || 1 || 31 ||

TODEE, THE WORD OF THE DEVOTEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Some say that He is near, and others say that He is far away. We might just as well say that the fish climbs out of the water, up the tree. || 1 || Why do you speak such nonsense? One who has found the Lord, keeps quiet about it. || 1 || Pause || Those who become Pandits, religious scholars, recite the Vedas, but foolish Naam Dayv knows only the Lord. || 2 || 1 || Whose blemishes remain, when one chants the Lord's Name? Sinners become pure, chanting the Lord's Name. || 1 || Pause || With the Lord, servant Naam Dayv has come to have faith. I have stopped fasting on the eleventh day of each month; why should I bother to go on pilgrimages to sacred shrines? || 1 || Prays Naam Dayv, I have become a man of good deeds and good thoughts. Chanting the Lord's Name, under Guru's Instructions, who has not gone to heaven? || 2 || 2 || Here is a verse with a three-fold play on words. || 1 || Pause || In the potter's home there are pots, and in the king's home there are camels. In the Brahmin's home there are widows. So here they are: haandee, saandee, raandee. || 1 || In the home of the grocer there is asafoetida; on the forehead of the buffalo there are horns. In the temple of Shiva there are lingams. So here they are: heeng, seeng, leeng. || 2 || In the house of the oil-presser there is oil; in the forest there are vines. In the gardener's home there are bananas. So here they are: tayl, bayl, kayl. || 3 || The Lord of the Universe, Govind, is within His Saints; Krishna, Shyaam, is in Gokal. The Lord, Raam, is in Naam Dayv. So here they are: Raam, Shyaam, Govind. || 4 || 3 ||

RAAG BAIRAAREE, FOURTH MEHL, FIRST HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Listen, O mind, to the Unspoken Speech of the Lord's Name. Riches, wisdom, supernatural spiritual powers and peace are obtained, by vibrating, meditating on the Lord God, under Guru's Instruction. || 1 || Pause || Numerous legends, the Puraanas, and the six Shaastras, sing the sublime Praises of the Lord. Shiva and the thirty-three million gods meditate on the Lord, but they do not know the secret of His mystery. || 1 || The angelic and divine beings, and the celestial singers sing His Praises; all Creation sings of Him. O Nanak, those whom the Lord blesses with His Kind Mercy, become the good Saints of the Lord God. || 2 || 1 || BAIRAAREE, FOURTH MEHL: O mind, those who meet the Lord's humble servants, sing His Praises. They are blessed with the gift of the jewel of the Lord, Har, Har, the sublime jewel of the Lord, by the Guru, the True Guru. || 1 || Pause || I offer my mind, body and everything to that humble being who recites the Name of the Lord, Har, Har. I offer my wealth, the riches of Maya and my property to that one who leads me to meet the Lord, my friend. || 1 || When the Lord of the world bestowed just a tiny bit of His Mercy, for just an instant, then I meditated on the Praise of the Lord, Har, Har, Har. The Lord and Master has met servant Nanak, and the pain of the sickness of egotism has been eliminated. || 2 || 2 || BAIRAAREE, FOURTH MEHL: The Lord's humble servant sings the Glorious Praises of the Lord's Name. Even if someone slanders the Lord's humble servant, he does not give up his own goodness. || 1 || Pause || Whatever the Lord and Master does, He does by Himself; the Lord Himself does the deeds.

The Lord and Master Himself imparts understanding; the Lord Himself inspires us to speak. || 1 || The Lord Himself directs the evolution of the world of the five elements; He Himself infuses the five senses into it. O servant Nanak, the Lord Himself unites us with the True Guru; He Himself resolves the conflicts. || 2 || 3 || BAIRAAREE, FOURTH MEHL: Chant the Name of the Lord, O mind, and you shall be emancipated. The Lord shall destroy all the sins of millions upon millions of incarnations, and carry you across the terrifying world-ocean. || 1 || Pause || In the body-village, the Lord Master abides; the Lord is without fear, without vengeance, and without form. The Lord is dwelling near at hand, but He cannot be seen. By the Guru's Teachings, the Lord is obtained. || 1 || The Lord Himself is the banker, the jeweller, the jewel, the gem; the Lord Himself created the entire expanse of the creation. O Nanak, one who is blessed by the Lord's Kind Mercy, trades in the Lord's Name; He alone is the true banker, the true trader. || 2 || 4 || BAIRAAREE, FOURTH MEHL: Meditate, O mind, on the immaculate, formless Lord. Forever and ever, meditate on the Lord, the Giver of peace; He has no end or limitation. || 1 || Pause || In the fiery pit of the womb, when you were hanging upside-down, the Lord absorbed You in His Love, and preserved You. So serve such a Lord, O my mind; the Lord shall deliver you in the end. || 1 || Bow down in reverence to that humble being, within whose heart the Lord, Har, Har, abides. By the Lord's Kind Mercy, O Nanak, one obtains the Lord's meditation, and the support of the Naam. || 2 || 5 || BAIRAAREE, FOURTH MEHL: O my mind, chant the Name of the Lord, Har, Har; meditate on it continually. You shall obtain the fruits of your heart's desires, and pain shall never touch you again. || 1 || Pause || That is chanting, that is deep meditation and austerity, that is fasting and worship, which inspires love for the Lord. Without the Lord's Love, every other love is false; in an instant, it is all forgotten. || 1 || You are infinite, the Master of all power; Your value cannot be described at all. Nanak has come to Your Sanctuary, O Dear Lord; as it pleases You, save him. || 2 || 6 ||

RAAG BAIRAAREE, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meeting with the humble Saints, sing the Praises of the Lord. The pains of millions of incarnations shall be eradicated. || 1 || Pause || Whatever your mind desires, that you shall obtain. By His Kind Mercy, the Lord blesses us with His Name. || 1 || All happiness and greatness are in the Lord's Name. By Guru's Grace, Nanak has gained this understanding. || 2 || 1 || 7 ||

RAAG TILANG, FIRST MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD.
TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.
IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.
BY GURU'S GRACE:

I offer this one prayer to You; please listen to it, O Creator Lord. You are true, great, merciful and spotless, O Cherisher Lord. || 1 || The world is a transitory place of mortality — know this for certain in your mind. Azraa-eel, the Messenger of Death, has caught me by the hair on my head, and yet, I do not know it at all in my mind. || 1 || Pause || Spouse, children, parents and siblings — none of them will be there to hold your hand. And when at last I fall, and the time of my last prayer has come, there shall be no one to rescue me. || 2 || Night and day, I wandered around in greed, contemplating evil schemes. I never did good deeds; this is my condition. || 3 || I am unfortunate, miserly, negligent, shameless and without the Fear of God. Says Nanak, I am Your humble servant, the dust of the feet of Your slaves. || 4 || 1 ||

TILANG, FIRST MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Fear of You, O Lord God, is my marijuana; my consciousness is the pouch which holds it. I have become an intoxicated hermit. My hands are my begging bowl; I am so hungry for the Blessed Vision of Your Darshan. I beg at Your Door, day after day. || 1 || I long for the Blessed Vision of Your Darshan. I am a beggar at Your Door — please bless me with Your charity. || 1 || Pause || Saffron, flowers, musk oil and gold embellish the bodies of all. The Lord's devotees are like sandalwood, which imparts its fragrance to everyone. || 2 || No one says that ghee or silk are polluted. Such is the Lord's devotee, no matter what his social status is. Those who bow in reverence to the Naam, the Name of the Lord, remain absorbed in Your Love. Nanak begs for charity at their door. || 3 || 1 || 2 ||

TILANG, FIRST MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

This body fabric is conditioned by Maya, O beloved; this cloth is dyed in greed.

My Husband Lord is not pleased by these clothes, O Beloved; how can the soul-bride go to His bed? || 1 || I am a sacrifice, O Dear Merciful Lord; I am a sacrifice to You. I am a sacrifice to those who take to Your Name. Unto those who take to Your Name, I am forever a sacrifice. || 1 || Pause || If the body becomes the dyer's vat, O Beloved, and the Name is placed within it as the dye, and if the Dyer who dyes this cloth is the Lord Master — O, such a color has never been seen before! || 2 || Those whose shawls are so dyed, O Beloved, their Husband Lord is always with them. Bless me with the dust of those humble beings, O Dear Lord. Says Nanak, this is my prayer. || 3 || He Himself creates, and He Himself imbues us. He Himself bestows His Glance of Grace. O Nanak, if the soul-bride becomes pleasing to her Husband Lord, He Himself enjoys her. || 4 || 1 || 3 || TILANG, FIRST MEHL: O foolish and ignorant soul-bride, why are you so proud? Within the home of your own self, why do you not enjoy the Love of your Lord? Your Husband Lord is so very near, O foolish bride; why do you search for Him outside? Apply the Fear of God as the maascara to adorn your eyes, and make the Love of the Lord your ornament. Then, you shall be known as a devoted and committed soul-bride, when you enshrine love for your Husband Lord. || 1 || What can the silly young bride do, if she is not pleasing to her Husband Lord? She may plead and implore so many times, but still, such a bride shall not obtain the Mansion of the Lord's Presence. Without the karma of good deeds, nothing is obtained, although she may run around frantically. She is intoxicated with greed, pride and egotism, and engrossed in Maya. She cannot obtain her Husband Lord in these ways; the young bride is so foolish! || 2 || Go and ask the happy, pure soul-brides, how did they obtain their Husband Lord? Whatever the Lord does, accept that as good; do away with your own cleverness and self-will. By His Love, true wealth is obtained; link your consciousness to His lotus feet. As your Husband Lord directs, so you must act; surrender your body and mind to Him, and apply this perfume to yourself. So speaks the happy soul-bride, O sister; in this way, the Husband Lord is obtained. || 3 || Give up your selfhood, and so obtain your Husband Lord; what other clever tricks are of any use? When the Husband Lord looks upon the soul-bride with His Gracious Glance, that day is historic — the bride obtains the nine treasures. She who is loved by her Husband Lord, is the true soul-bride; O Nanak, she is the queen of all. Thus she is imbued with His Love, intoxicated with delight; day and night, she is absorbed in His Love. She is beautiful, glorious and brilliant; she is known as truly wise. || 4 || 2 || 4 || TILANG, FIRST MEHL: As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo. Bringing the marriage party of sin, Babar has invaded from Kaabul, demanding our land as his wedding gift, O Lalo. Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo. The Qazis and the Brahmins have lost their roles, and Satan now conducts the marriage rites, O Lalo. The Muslim women read the Koran, and in their misery, they call upon God, O Lalo. The Hindu women of high social status, and others of lowly status as well, are put into the same category, O Lalo.

The wedding songs of murder are sung, O Nanak, and blood is sprinkled instead of saffron, O Lalo. || 1 || Nanak sings the Glorious Praises of the Lord and Master in the city of corpses, and voices this account. The One who created, and attached the mortals to pleasures, sits alone, and watches this. The Lord and Master is True, and True is His justice. He issues His Commands according to His judgement. The body-fabric will be torn apart into shreds, and then India will remember these words. Coming in seventy-eight (1521 A.D.), they will depart in ninety-seven (1540 A.D.), and then another disciple of man will rise up. Nanak speaks the Word of Truth; he proclaims the Truth at this, the right time. || 2 || 3 || 5 ||

TILANG, FOURTH MEHL, SECOND HOUSE:

One Universal Creator God. By the Grace of the True Guru:

Everyone comes by Command of the Lord and Master. The Hukam of His Command extends to all. True is the Lord and Master, and True is His play. The Lord is the Master of all. || 1 || So praise the True Lord; the Lord is the Master over all. No one is equal to Him; am I of any account? || Pause || Air, water, earth and sky — the Lord has made these His home and temple. He Himself is pervading everywhere, O Nanak. Tell me: what can be counted as false? || 2 || 1 || TILANG, FOURTH MEHL: The evil-minded person continually does fruitless deeds, all puffed up with pride. When he brings home what he has acquired, by practicing deception and falsehood, he thinks that he has conquered the world. || 1 || Such is the drama of the world, that he does not contemplate the Lord's Name. In an instant, all this false play shall perish; O my mind, meditate on the Lord. || Pause || He does not think of that time, when Death, the Torturer, shall come and seize him. O Nanak, the Lord saves that one, within whose heart the Lord, in His Kind Mercy, dwells. || 2 || 2 || 7 ||

TILANG, FIFTH MEHL, FIRST HOUSE:

One Universal Creator God. By the Grace of the True Guru:

The Lord infused His Light into the dust, and created the world, the universe. The sky, the earth, the trees, and the water — all are the Creation of the Lord. || 1 || O human being, whatever you can see with your eyes, shall perish. The world eats dead carcasses, living by neglect and greed. || Pause || Like a goblin, or a beast, they kill and eat the forbidden carcasses of meat. So control your urges, or else you will be seized by the Lord, and thrown into the tortures of hell. || 2 || Your benefactors, presents, companions, courts, lands and homes — when Azraa-eel, the Messenger of Death seizes you, what good will these be to you then? || 3 || The Pure Lord God knows your condition. O Nanak, recite your prayer to the holy people. || 4 || 1 || TILANG, SECOND HOUSE, FIFTH MEHL: There is no other than You, Lord. You are the Creator; whatever You do, that alone happens. You are the strength, and You are the support of the mind. Forever and ever, meditate, O Nanak, on the One. || 1 || The Great Giver is the Supreme Lord God over all.

You are our support, You are our sustainer. || Pause || You are, You are, and You shall ever be, O inaccessible, unfathomable, lofty and infinite Lord. Those who serve You, are not touched by fear or suffering. By Guru's Grace, O Nanak, sing the Glorious Praises of the Lord. || 2 || Whatever is seen, is Your form, O treasure of virtue, O Lord of the Universe, O Lord of incomparable beauty. Remembering, remembering, remembering the Lord in meditation, His humble servant becomes like Him. O Nanak, by His Grace, we obtain Him. || 3 || I am a sacrifice to those who meditate on the Lord. Associating with them, the whole world is saved. Says Nanak, God fulfills our hopes and aspirations. I long for the dust of the feet of the Saints. || 4 || 2 || TILANG, FIFTH MEHL, THIRD HOUSE: Merciful, the Lord Master is Merciful. My Lord Master is Merciful. He gives His gifts to all beings. || Pause || Why do you waver, O mortal being? The Creator Lord Himself shall protect you. He who created you, will also give you nourishment. || 1 || The One who created the world, takes care of it. In each and every heart and mind, the Lord is the True Cherisher. || 2 || His creative potency and His value cannot be known; He is the Great and carefree Lord. O human being, meditate on the Lord, as long as there is breath in your body. || 3 || O God, You are all-powerful, inexpressible and imperceptible; my soul and body are Your capital. By Your Mercy, may I find peace; this is Nanak's lasting prayer. || 4 || 3 || TILANG, FIFTH MEHL, THIRD HOUSE: O Creator, through Your creative potency, I am in love with You. You alone are my spiritual and temporal Lord; and yet, You are detached from all Your creation. || Pause || In an instant, You establish and disestablish. Wondrous is Your form! Who can know Your play? You are the Light in the darkness. || 1 || You are the Master of Your creation, the Lord of all the world, O Merciful Lord God. One who worships You day and night — why should he have to go to hell? || 2 || Azraa-eel, the Messenger of Death, is the friend of the human being who has Your support, Lord. His sins are all forgiven; Your humble servant gazes upon Your Vision. || 3 || All worldly considerations are for the present only. True peace comes only from Your Name. Meeting the Guru, Nanak understands; He sings only Your Praises forever, O Lord. || 4 || 4 || TILANG, FIFTH MEHL: Think of the Lord in your mind, O wise one. Enshrine love for the True Lord in your mind and body; He is the Liberator from bondage. || 1 || Pause || The value of seeing the Vision of the Lord Master cannot be estimated. You are the Pure Cherisher; You Yourself are the great and immeasurable Lord and Master. || 1 || Give me Your help, O brave and generous Lord; You are the One, You are the Only Lord. O Creator Lord, by Your creative potency, You created the world; Nanak holds tight to Your support. || 2 || 5 ||

TILANG, FIRST MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The One who created the world watches over it; what more can we say, O Siblings of Destiny?

He Himself knows, and He Himself acts; He laid out the garden of the world. || 1 || Savor the story, the story of the Beloved Lord, which brings a lasting peace. || Pause || She who does not enjoy the Love of her Husband Lord, shall come to regret and repent in the end. She wrings her hands, and bangs her head, when the night of her life has passed away. || 2 || Nothing comes from repentance, when the game is already finished. She shall have the opportunity to enjoy her Beloved, only when her turn comes again. || 3 || The happy soul-bride attains her Husband Lord — she is so much better than I am. I have none of her merits or virtues; whom should I blame? || 4 || I shall go and ask those sisters who have enjoyed their Husband Lord. I touch their feet, and ask them to show me the Path. || 5 || She who understands the Hukam of His Command, O Nanak, applies the Fear of God as her sandalwood oil; she charms her Beloved with her virtue, and so obtains Him. || 6 || She who meets her Beloved in her heart, remains united with Him; this is truly called union. As much as she may long for Him, she shall not meet Him through mere words. || 7 || As metal melts into metal again, so does love melt into love. By Guru's Grace, this understanding is obtained, and then, one obtains the Fearless Lord. || 8 || There may be an orchard of betel nut trees in the garden, but the donkey does not appreciate its value. If someone savors a fragrance, then he can truly appreciate its flower. || 9 || One who drinks in the ambrosia, O Nanak, abandons his doubts and wanderings. Easily and intuitively, he remains blended with the Lord, and obtains the immortal status. || 10 || 1 || TILANG, FOURTH MEHL: The Guru, my friend, has told me the stories and the sermon of the Lord. I am a sacrifice to my Guru; to the Guru, I am a sacrifice. || 1 || Come, join with me, O Sikh of the Guru, come and join with me. You are my Guru's Beloved. || Pause || The Glorious Praises of the Lord are pleasing to the Lord; I have obtained them from the Guru. I am a sacrifice, a sacrifice to those who surrender to, and obey the Guru's Will. || 2 || I am dedicated and devoted to those who gaze upon the Beloved True Guru. I am forever a sacrifice to those who perform service for the Guru. || 3 || Your Name, O Lord, Har, Har, is the Destroyer of sorrow. Serving the Guru, it is obtained, and as Gurmukh, one is emancipated. || 4 || Those humble beings who meditate on the Lord's Name, are celebrated and acclaimed. Nanak is a sacrifice to them, forever and ever a devoted sacrifice. || 5 || O Lord, that alone is Praise to You, which is pleasing to Your Will, O Lord God. Those Gurmukhs, who serve their Beloved Lord, obtain Him as their reward. || 6 || Those who cherish love for the Lord, their souls are always with God. Chanting and meditating on their Beloved, they live in, and gather in, the Lord's Name. || 7 || I am a sacrifice to those Gurmukhs who serve their Beloved Lord. They themselves are saved, along with their families, and through them, all the world is saved. || 8 || My Beloved Guru serves the Lord. Blessed is the Guru, Blessed is the Guru. The Guru has shown me the Lord's Path; the Guru has done the greatest good deed. || 9 ||

Those Sikhs of the Guru, who serve the Guru, are the most blessed beings. Servant Nanak is a sacrifice to them; He is forever and ever a sacrifice. || 10 || The Lord Himself is pleased with the Gurmukhs, the fellowship of the companions. In the Lord's Court, they are given robes of honor, and the Lord Himself hugs them close in His embrace. || 11 || Please bless me with the Blessed Vision of the Darshan of those Gurmukhs, who meditate on the Naam, the Name of the Lord. I wash their feet, and drink in the dust of their feet, dissolved in the wash water. || 12 || Those who eat betel nuts and betel leaf and apply lipstick, but do not contemplate the Lord, Har, Har — the Messenger of Death will seize them and take them away. || 13 || The Messenger of Death does not even approach those who contemplate the Name of the Lord, Har, Har, and keep Him enshrined in their hearts. The Guru's Sikhs are the Guru's Beloveds. || 14 || The Name of the Lord is a treasure, known only to the few Gurmukhs. O Nanak, those who meet with the True Guru, enjoy peace and pleasure. || 15 || The True Guru is called the Giver; in His Mercy, He grants His Grace. I am forever a sacrifice to the Guru, who has blessed me with the Lord's Name. || 16 || Blessed, very blessed is the Guru, who brings the Lord's message. I gaze upon the Guru, the Guru, the True Guru embodied, and I blossom forth in bliss. || 17 || The Guru's tongue recites Words of Ambrosial Nectar; He is adorned with the Lord's Name. Those Sikhs who hear and obey the Guru — all their desires depart. || 18 || Some speak of the Lord's Path; tell me, how can I walk on it? O Lord, Har, Har, Your Name is my supplies; I will take it with me and set out. || 19 || Those Gurmukhs who worship and adore the Lord, are wealthy and very wise. I am forever a sacrifice to the True Guru; I am absorbed in the Words of the Guru's Teachings. || 20 || You are the Master, my Lord and Master; You are my Ruler and King. If it is pleasing to Your Will, then I worship and serve You; You are the treasure of virtue. || 21 || The Lord Himself is absolute; He is The One and Only; but He Himself is also manifested in many forms. Whatever pleases Him, O Nanak, that alone is good. || 22 || 2 ||

TILANG, NINTH MEHL, KAAFEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

If you are conscious, then be conscious of Him night and day, O mortal. Each and every moment, your life is passing away, like water from a cracked pitcher. || 1 || Pause || Why do you not sing the Glorious Praises of the Lord, you ignorant fool? You are attached to false greed, and you do not even consider death. || 1 || Even now, no harm has been done, if you will only sing God's Praises. Says Nanak, by meditating and vibrating upon Him, you shall obtain the state of fearlessness. || 2 || 1 || TILANG, NINTH MEHL: Wake up, O mind! Wake up! Why are you sleeping unaware? That body, which you were born with, shall not go along with you in the end. || 1 || Pause ||

Mother, father, children and relatives whom you love, will throw your body into the fire, when your soul departs from it. || 1 || Your worldly affairs exist only as long as you are alive; know this well. O Nanak, sing the Glorious Praises of the Lord; everything is like a dream. || 2 || 2 || TILANG, NINTH MEHL: Sing the Lord's Praises, O mind; He is your only true companion. Your time is passing away; listen carefully to what I say. || 1 || Pause || You are so in love with property, chariots, wealth and power. When the noose of death tightens around your neck, they will all belong to others. || 1 || Know this well, O madman — you have ruined your affairs. You did not restrain yourself from committing sins, and you did not eradicate your ego. || 2 || So listen to the Teachings imparted by the Guru, O Siblings of Destiny. Nanak proclaims: hold tight to the Protection and the Sanctuary of God. || 3 || 3 ||

TILANG, THE WORD OF DEVOTEE KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Vedas and the Scriptures are only make-believe, O Siblings of Destiny; they do not relieve the anxiety of the heart. If you will only center yourself on the Lord, even for just a breath, then you shall see the Lord face-to-face, present before you. || 1 || O human being, search your own heart every day, and do not wander around in confusion. This world is just a magic-show; no one will be holding your hand. || 1 || Pause || Reading and studying falsehood, people are happy; in their ignorance, they speak nonsense. The True Creator Lord is diffused into His creation; He is not just the dark-skinned Krishna of legends. || 2 || Through the Tenth Gate, the stream of nectar flows; take your bath in this. Serve the Lord forever; use your eyes, and see Him ever-present everywhere. || 3 || The Lord is the purest of the pure; only through doubt could there be another. O Kabeer, mercy flows from the Merciful Lord; He alone knows who acts. || 4 || 1 || NAAM DAYV JEE: I am blind; Your Name, O Creator Lord, is my only anchor and support. I am poor, and I am meek. Your Name is my only support. || 1 || Pause || O beautiful Lord, benevolent and merciful Lord, You are so wealthy and generous. You are ever-present in every presence, within and before me. || 1 || You are the river of life, You are the Giver of all; You are so very wealthy. You abne give, and You alone take away; there is no other at all. || 2 || You are wise, You are the supreme seer; how could I make You an object of thought? O Lord and Master of Naam Dayv, You are the merciful Lord of forgiveness. || 3 || 1 || 2 || Hello, my friend, hello my friend. Is there any good news? I am a sacrifice, a devoted sacrifice, a dedicated and devoted sacrifice, to You. Slavery to You is so sublime; Your Name is noble and exalted. || 1 || Pause || Where did you come from? Where have You been? And where are You going? Tell me the truth, in the holy city of Dwaarikaa. || 1 || How handsome is your turban! And how sweet is your speech. Why are there Moghals in the holy city of Dwaarikaa? || 2 || You alone are the Lord of so many thousands of worlds. You are my Lord King, like the dark-skinned Krishna. || 3 || You are the Lord of the sun, Lord Indra and Lord Brahma, the King of men. You are the Lord and Master of Naam Dayv, the King, the Liberator of all. || 4 || 2 || 3 ||

One Universal Creator God.
Truth is the Name.

Creative Being personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG SOOHEE, FIRST MEHL, CHAU-PADAS, FIRST HOUSE:

Wash the vessel, sit down and anoint it with fragrance; then, go out and get the milk. Add the rennet of clear consciousness to the milk of good deeds, and then, free of desire, let it curdle. || 1 || Chant the Name of the One Lord. All other actions are fruitless. || 1 || Pause || Let your mind be the handles, and then churn it, without sleeping. If you chant the Naam, the Name of the Lord ,with your tongue, then the curd will be churned. In this way, the Ambrosial Nectar is obtained. || 2 || Wash your mind in the pool of Truth, and let it be the vessel of the Lord; let this be your offering to please Him. That humble servant who dedicates and offers his life, and who serves in this way, remains absorbed in his Lord and Master. || 3 || The speakers speak and speak and speak, and then they depart. There is no other to compare to You. Servant Nanak, lacking devotion, humbly prays: may I sing the Praises of the True Lord. || 4 || 1 ||

SOOHEE, FIRST MEHL, SECOND HOUSE:

One Universal Creator God. By the Grace of the True Guru:

Deep within the self, the Lord abides; do not go outside looking for Him. You have renounced the Ambrosial Nectar — why are you eating poison? || 1 || Meditate on such spiritual wisdom, O my mind, and become the slave of the True Lord. || 1 || Pause || Everyone speaks of wisdom and meditation; but bound in bondage, the whole world is wandering around in confusion. || 2 || One who serves the Lord is His servant. The Lord is pervading and permeating the water, the land, and the sky. || 3 || I am not good; no one is bad. Prays Nanak, He alone saves us! || 4 || 1 || 2 ||

SOOHEE, FIRST MEHL, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Bronze is bright and shiny, but when it is rubbed, its blackness appears. Washing it, its impurity is not removed, even if it is washed a hundred times. || 1 || They alone are my friends, who travel along with me; and in that place, where the accounts are called for, they appear standing with me. || 1 || Pause || There are houses, mansions and tall buildings, painted on all sides; but they are empty within, and they crumble like useless ruins. || 2 || The herons in their white feathers dwell in the sacred shrines of pilgrimage. They tear apart and eat the living beings, and so they are not called white. || 3 || My body is like the simmal tree; seeing me, other people are fooled. Its fruits are useless — just like the qualities of my body. || 4 || The blind man is carrying such a heavy load, and his journey through the mountains is so long. My eyes can see, but I cannot find the Way. How can I climb up and cross over the mountain? || 5 || What good does it do to serve, and be good, and be clever? O Nanak, contemplate the Naam, the Name of the Lord, and you shall be released from bondage. || 6 || 1 || 3 || SOOHEE, FIRST MEHL: Build the raft of meditation and self-discipline, to carry you across the river. There will be no ocean, and no rising tides to stop you; this is how comfortable your path shall be. || 1 || Your Name alone is the color, in which the robe of my body is dyed. This color is permanent, O my Beloved. || 1 || Pause || My beloved friends have departed; how will they meet the Lord? If they have virtue in their pack, the Lord will unite them with Himself. || 2 || Once united with Him, they will not be separated again, if they are truly united. The True Lord brings their comings and goings to an end. || 3 || One who subdues and eradicates egotism, sews the robe of devotion. Following the Word of the Guru's Teachings, she receives the fruits of her reward, the Ambrosial Words of the Lord. || 4 || Says Nanak, O soul-brides, our Husband Lord is so dear! We are the servants, the hand-maidens of the Lord; He is our True Lord and Master. || 5 || 2 || 4 || SOOHEE, FIRST MEHL: Those whose minds are filled with love of the Lord, are blessed and exalted. They are blessed with peace, and their pains are forgotten. He will undoubtedly, certainly save them. || 1 || The Guru comes to meet those whose destiny is so pre-ordained. He blesses them with the Teachings of the Ambrosial Name of the Lord. Those who walk in the Will of the True Guru, never wander begging. || 2 || And one who lives in the Mansion of the Lord's Presence, why should he bow down to any other? The gate-keeper at the Lord's Gate shall not stop him to ask any questions. And one who is blessed with the Lord's Glance of Grace — by his words, others are emancipated as well. || 3 || The Lord Himself sends out, and recalls the mortal beings; no one else gives Him advice. He Himself demolishes, constructs and creates; He knows everything. O Nanak, the Naam, the Name of the Lord is the blessing, given to those who receive His Mercy, and His Grace. ||

4 || 3 || 5 || SOOHEE, FIRST MEHL: That vessel alone is pure, which is pleasing to Him. The filthiest vessel does not become pure, simply by being washed. Through the Gurdwara, the Guru's Gate, one obtains understanding. By being washed through this Gate, it becomes pure. The Lord Himself sets the standards to differentiate between the dirty and the pure. Do not think that you will automatically find a place of rest hereafter. According to the actions one has committed, so does the mortal become. He Himself bestows the Ambrosial Name of the Lord. Such a mortal departs with honor and renown; his life is embellished and redeemed, and the trumpets resound with his glory. Why speak of poor mortals? His glory shall echo throughout the three worlds. O Nanak, he himself shall be enraptured, and he shall save his entire ancestry. || 1 || 4 || 6 || SOOHEE, FIRST MEHL: The Yogi practices yoga, and the pleasure-seeker practices eating. The austere practice austerities, bathing and rubbing themselves at sacred shrines of pilgrimage. || 1 || Let me hear some news of You, O Beloved; if only someone would come and sit with me, and tell me. || 1 || Pause || As one plants, so does he harvest; whatever he earns, he eats. In the world hereafter, his account is not called for, if he goes with the insignia of the Lord. || 2 || According to the actions the mortal commits, so is he proclaimed. And that breath which is drawn without thinking of the Lord, that breath goes in vain. || 3 || I would sell this body, if someone would only purchase it. O Nanak, that body is of no use at all, if it does not enshrine the Name of the True Lord. || 4 || 5 || 7 ||

SOOHEE, FIRST MEHL, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Yoga is not the patched coat, Yoga is not the walking stick. Yoga is not smearing the body with ashes. Yoga is not the ear-rings, and not the shaven head. Yoga is not the blowing of the horn. Remaining unblemished in the midst of the filth of the world — this is the way to attain Yoga. || 1 || By mere words, Yoga is not attained. One who looks upon all with a single eye, and knows them to be one and the same — he alone is known as a Yogi. || 1 || Pause || Yoga is not wandering to the tombs of the dead; Yoga is not sitting in trances. Yoga is not wandering through foreign lands; Yoga is not bathing at sacred shrines of pilgrimage. Remaining unblemished in the midst of the filth of the world — this is the way to attain Yoga. || 2 || Meeting with the True Guru, doubt is dispelled, and the wandering mind is restrained. Nectar rains down, celestial music resounds, and deep within, wisdom is obtained. Remaining unblemished in the midst of the filth of the world — this is the way to attain Yoga. || 3 || O Nanak, remain dead while yet alive — practice such a Yoga. When the horn is blown without being blown, then you shall attain the state of fearless dignity. Remaining unblemished in the midst of the filth of the world — this is the way to attain Yoga. || 4 || 1 || 8 || SOOHEE, FIRST MEHL: What scale, what weights, and what assayer shall I call for You, Lord? From what guru should I receive instruction? By whom should I have Your value appraised?

|| 1 || O my Dear Beloved Lord, Your limits are not known. You pervade the water, the land, and the sky; You Yourself are All-pervading. || 1 || Pause || Mind is the scale, consciousness the weights, and the performance of Your service is the appraiser. Deep within my heart, I weigh my Husband Lord; in this way I focus my consciousness. || 2 || You Yourself are the balance, the weights and the scale; You Yourself are the weigher. You Yourself see, and You Yourself understand; You Yourself are the trader. || 3 || The blind, low class wandering soul, comes for a moment, and departs in an instant. In its company, Nanak dwells; how can the fool attain the Lord? || 4 || 2 || 9 ||

RAAG SOOHEE, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My mind worships and adores the Lord's Name, through the Guru, and the Word of the Guru's Shabad. All the desires of my mind and body have been fulfilled; all fear of death has been dispelled. || 1 || O my mind, sing the Glorious Praises of the Lord's Name. And when the Guru is pleased and satisfied, the mind is instructed; it then joyfully drinks in the subtle essence of the Lord. || 1 || Pause || The Sat Sangat, the True Congregation of the True Guru, is sublime and exalted. They sing the Glorious Praises of the Lord God. Bless me with Your Mercy, Lord, and unite me with the Sat Sangat; I wash the feet of Your humble servants. || 2 || The Lord's Name is all. The Lord's Name is the essence of the Guru's Teachings, the juice, the sweetness of it. I have found the Ambrosial Nectar, the Divine Water of the Lord's Name, and all my thirst for it is quenched. || 3 || The Guru, the True Guru, is my social status and honor; I have sold my head to the Guru. Servant Nanak is called the chaylaa, the disciple of the Guru; O Guru, save the honor of Your servant. || 4 || 1 || SOOHEE, FOURTH MEHL: I chant and vibrate the Name of the Lord God, the Supreme Being, Har, Har; my poverty and problems have all been eradicated. The fear of birth and death has been erased, through the Word of the Guru's Shabad; serving the Unmoving, Unchanging Lord, I am absorbed in peace. || 1 || O my mind, vibrate the Name of the most Beloved, Darling Lord. I have dedicated my mind and body, and placed them in offering before the Guru; I have sold my head to the Guru, for a very dear price. || 1 || Pause || The kings and the rulers of men enjoy pleasures and delights, but without the Name of the Lord, death seizes and dispatches them all. The Righteous Judge of Dharma strikes them over the heads with his staff, and when the fruits of their actions come into their hands, then they regret and repent. || 2 || Save me, save me, Lord; I am Your humble servant, a mere worm. I seek the Protection of Your Sanctuary, O Primal Lord, Cherisher and Nourisher. Please bless me with the Blessed Vision of the Saint's Darshan, that I may find peace. O God, please fulfill the desires of Your humble servant. || 3 || You are the All-powerful, Great, Primal God, my Lord and Master. O Lord, please bless me with the gift of humility. Servant Nanak has found the Naam, the Name of the Lord, and is at peace; I am forever a sacrifice to the Naam. || 4 || 2 || SOOHEE, FOURTH MEHL: The Lord's Name is the Love of the Lord. The Lord's Love is the permanent color.

When the Guru is totally satisfied and pleased, He colors us with the Lord's Love; this color shall never fade away. || 1 || O my mind, enshrine love for the Name of the Lord. The Guru, satisfied and pleased, taught me about the Lord, and my Sovereign Lord King met with me at once. || 1 || Pause || The self-willed manmukh is like the ignorant bride, who comes and goes again and again in reincarnation. The Lord God does not come into her consciousness, and her mind is stuck in the love of duality. || 2 || I am full of filth, and I practice evil deeds; O Lord, save me, be with me, merge me into Your Being! The Guru has bathed me in the pool of Ambrosial Nectar, and the dirty residues of all my sins and mistakes have been washed away. || 3 || O Lord God, Merciful to the meek and the poor, please unite me with the Sat Sangat, the True Congregation. Joining the Sangat, servant Nanak has obtained the Lord's Love; my mind and body are drenched in it. || 4 || 3 || SOOHEE, FOURTH MEHL: One who chants the Name of the Lord, Har, Har, while constantly practicing deception, shall never become pure of heart. He may perform all sorts of rituals, night and day, but he shall not find peace, even in dreams. || 1 || O wise ones, without the Guru, there is no devotional worship.The untreated cloth does not take up the dye, no matter how much everyone may wish it. || 1 || Pause || The self-willed manmukh may perform chants, meditations, austere self-discipline, fasts and devotional worship, but his sickness does not go away. Deep within him is the sickness of excessive egotism; in the love of duality he is ruined. || 2 || Outwardly, he wears religious robes and he is very clever, but his mind wanders in the ten directions. Engrossed in ego, he does not remember the Word of the Shabad; over and over again, he is reincarnated. || 3 || O Nanak, that mortal who is blessed with the Lord's Glance of Grace, understands Him; that humble servant meditates on the Naam, the Name of the Lord. By Guru's Grace, he understands the One Lord, and is absorbed into the One Lord. || 4 || 4 || 13 ||

RAAG SOOHEE, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Following the Guru's Teachings, I searched and searched the body-village; I found the wealth of the Name of the Lord, Har, Har. || 1 || The Lord, Har, Har, has enshrined peace within my mind. The fire of desire was extinguished in an instant, when I met the Guru; all my hunger has been satisfied. || 1 || Pause || Singing the Glorious Praises of the Lord, I live, O my mother. The Merciful True Guru implanted the Glorious Praises of the Naam within me. || 2 || I search for and seek out my Beloved Lord God, Har, Har. Joining the Sat Sangat, the True Congregation, I have obtained the subtle essence of the Lord. || 3 || By the pre-ordained destiny inscribed upon my forehead, I have found the Lord. Guru Nanak, pleased and satisfied, has united me with the Lord, O Siblings of Destiny. || 4 || 1 || 5 || SOOHEE, FOURTH MEHL: Showering His Mercy, the Lord imbues the mind with His Love. The Gurmukh merges in the Name of the Lord, Har, Har. || 1 || Imbued with the Lord's Love, the mortal enjoys the pleasure of His Love. He remains always blissful, day and night, and he merges into the Shabad, the Word of the Perfect Guru. || 1 || Pause || Everyone longs for the Lord's Love; the Gurmukh is imbued with the deep red color of His Love. || 2 || The foolish, self-willed manmukh is left pale and uncolored.

Even if he wishes it a hundred times, he does not obtain the Lord's Love. || 3 || But if the Lord blesses him with His Glance of Grace, then he meets the True Guru. Nanak is absorbed into the subtle essence of the Lord's Love. || 4 || 2 || 6 || SOOHEE, FOURTH MEHL: My tongue remains satisfied with the subtle essence of the Lord. The Gurmukh drinks it in, and merges in celestial peace. || 1 || If you taste the subtle essence of the Lord, O humble Siblings of Destiny, then how can you be enticed by other flavors? || 1 || Pause || Under Guru's Instructions, keep this subtle essence enshrined in your heart. Those who are imbued with the subtle essence of the Lord, are immersed in celestial bliss. || 2 || The self-willed manmukh cannot even taste the subtle essence of the Lord. He acts out in ego, and suffers terrible punishment. || 3 || But if he is blessed with the Lord's Kind Mercy, then he obtains the subtle essence of the Lord. O Nanak, absorbed in this subtle essence of the Lord, sing the Glorious Praises of the Lord. || 4 || 3 || 7 ||

SOOHEE, FOURTH MEHL, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When someone of low social class chants the Lord's Name, he obtains the state of highest dignity. Go and ask Bidar, the son of a maid; Krishna himself stayed in his house. || 1 || Listen, O humble Siblings of Destiny, to the Unspoken Speech of the Lord; it removes all anxiety, pain and hunger. || 1 || Pause || Ravi Daas, the leather-worker, praised the Lord, and sang the Kirtan of His Praises each and every instant. Although he was of low social status, he was exalted and elevated, and people of all four castes came and bowed at his feet. || 2 || Naam Dayv loved the Lord; the people called him a fabric dyer. The Lord turned His back on the high-class Kh'shaatriyas and Brahmins, and showed His face to Naam Dayv. || 3 || All of the devotees and servants of the Lord have the tilak, the ceremonial mark, applied to their foreheads at the sixty-eight sacred shrines of pilgrimage. Servant Nanak shall touch their feet night and day, if the Lord, the King, grants His Grace. || 4 || 1 || 8 || SOOHEE, FOURTH MEHL: They alone worship and adore the Lord deep within, who are blessed with such pre-ordained destiny from the very beginning of time. What can anyone do to undermine them? My Creator Lord is on their side. || 1 || So meditate on the Lord, Har, Har, O my mind. Meditate on the Lord, O mind; He is the Eliminator of all the pains of reincarnation. || 1 || Pause || In the very beginning, the Lord blessed His devotees with the Ambrosial Nectar, the treasure of devotion. Anyone who tries to compete with them is a fool; his face shall be blackened here and hereafter. || 2 || They alone are devotees, and they alone are selfless servants, who love the Lord's Name. By their selfless service, they find the Lord, while ashes fall on the heads of the slanderers. || 3 || He alone knows this, who experiences it within the home of his own self. Ask Guru Nanak, the Guru of the world, and reflect upon it. Throughout the four generations of the Gurus, from the beginning of time and throughout the ages, no one has ever found the Lord by back-biting and undermining. Only by serving the Lord with love, is one emancipated. || 4 || 2 || 9 || SOOHEE, FOURTH MEHL: Wherever the Lord is worshipped in adoration, there the Lord becomes one's friend and helper.

By Guru's Grace, the Lord comes to dwell in the mind; He cannot be obtained in any other way. || 1 || So gather in the wealth of the Lord, O Siblings of Destiny, so that in this world and the next, the Lord shall be your friend and companion. || 1 || Pause || In the company of the Sat Sangat, the True Congregation, you shall earn the wealth of the Lord; this wealth of the Lord is not obtained anywhere else, by any other means, at all. The dealer in the Lord's Jewels purchases the wealth of the Lord's jewels; the dealer in cheap glass jewels cannot acquire the Lord's wealth by empty words. || 2 || The Lord's wealth is like jewels, gems and rubies. At the appointed time in the Amrit Vaylaa, the ambrosial hours of the morning, the Lord's devotees lovingly center their attention on the Lord, and the wealth of the Lord. The devotees of the Lord plant the seed of the Lord's wealth in the ambrosial hours of the Amrit Vaylaa; they eat it, and spend it, but it is never exhausted. In this world and the next, the devotees are blessed with glorious greatness, the wealth of the Lord. || 3 || The wealth of the Fearless Lord is permanent, forever and ever, and true. This wealth of the Lord cannot be destroyed by fire or water; neither thieves nor the Messenger of Death can take it away. Thieves cannot even approach the Lord's wealth; Death, the tax collector cannot tax it. || 4 || The faithless cynics commit sins and gather in their poisonous wealth, but it shall not go along with them for even a single step. In this world, the faithless cynics become miserable, as it slips away through their hands. In the world hereafter, the faithless cynics find no shelter in the Court of the Lord. || 5 || The Lord Himself is the Banker of this wealth, O Saints; when the Lord gives it, the mortal loads it and takes it away. This wealth of the Lord is never exhausted; the Guru has given this understanding to servant Nanak. || 6 || 3 || 10 || SOOHEE, FOURTH MEHL: That mortal, with whom the Lord is pleased, repeats the Glorious Praises of the Lord; he alone is a devotee, and he alone is approved. How can his glory be described? Within his heart, the Primal Lord, the Lord God, abides. || 1 || Sing the Glorious Praises of the Lord of the Universe; focus your meditation on the True Guru. || 1 || Pause || He is the True Guru — service to the True Guru is fruitful and rewarding. By this service, the greatest treasure is obtained. The faithless cynics in their love of duality and sensual desires, harbor foul-smelling urges. They are totally useless and ignorant. || 2 || One who has faith — his singing is approved. He is honored in the Court of the Lord. Those who lack faith may close their eyes, hypocritically pretending and faking devotion, but their false pretenses shall soon wear off. || 3 || My soul and body are totally Yours, Lord; You are the Inner-knower, the Searcher of hearts, my Primal Lord God. So speaks servant Nanak, the slave of Your slaves; as You make me speak, so do I speak. || 4 || 4 || 11 ||

SOOHEE, FOURTH MEHL, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Which, which of Your Glorious Virtues should I sing and recount, Lord? You are my Lord and Master, the treasure of excellence. I cannot express Your Glorious Praises. You are my Lord and Master, lofty and benevolent. || 1 || The Name of the Lord, Har, Har, is my only support. If it pleases You, please save me, O my Lord and Master; without You, I have no other at all. || 1 || Pause || You alone are my strength, and my Court, O my Lord and Master; unto You alone I pray. There is no other place where I can offer my prayers; I can tell my pains and pleasures only to You. || 2 || Water is locked up in the earth, and fire is locked up in wood. The sheep and the lions are kept in one place; O mortal, meditate on the Lord, and your doubts and fears shall be removed. || 3 || So behold the glorious greatness of the Lord, O Saints; the Lord blesses the dishonored with honor. As dust rises from underfoot, O Nanak, so does the Lord make all people fall at the feet of the Holy. || 4 || 1 || 12 || SOOHEE, FOURTH MEHL: You Yourself, O Creator, know everything; what can I possibly tell You? You know all the bad and the good; as we act, so are we rewarded. || 1 || O my Lord and Master, You alone know the state of my inner being. You know all the bad and the good; as it pleases You, so You make us speak. || 1 || Pause || The Lord has infused the love of Maya into all bodies; through this human body, there comes the opportunity to worship the Lord with devotion. You unite some with the True Guru, and bless them with peace; while others, the self-willed manmukhs, are engrossed in worldly affairs. || 2 || All belong to You, and You belong to all, O my Creator Lord; You wrote the words of destiny on the forehead of everyone. As You bestow Your Glance of Grace, so are mortals made; without Your Gracious Glance, no one assumes any form. || 3 || You alone know Your Glorious Greatness; everyone constantly meditates on You. That being, with whom You are pleased, is united with You; O servant Nanak, only such a mortal is accepted. || 4 || 2 || 13 || SOOHEE, FOURTH MEHL: Those beings, within whose inner selves my Lord, Har, Har, dwells — all their diseases are cured. They alone become liberated, who meditate on the Name of the Lord; they obtain the supreme status. || 1 || O my Lord, the Lord's humble servants become healthy. Those who meditate on my Lord, Har, Har, through the Word of the Guru's Teachings, are rid of the disease of ego. || 1 || Pause || Brahma, Vishnu and Shiva suffer from the disease of the three gunas — the three qualities; they do their deeds in egotism. The poor fools do not remember the One who created them; this understanding of the Lord is only obtained by those who become Gurmukh. || 2 || The entire world is afflicted by the disease of egotism.

They suffer the terrible pains of birth and death. By Guru's Grace, a few rare ones are saved; I am a sacrifice to those humble beings. || 3 || The One who created the Universe, that Lord alone knows. His beauty is incomparable. O Nanak, the Lord Himself gazes upon it, and is pleased. The Gurmukh contemplates God. || 4 || 3 || 14 || SOOHEE, FOURTH MEHL: All that happens, and all that will happen, is by His Will. If we could do something by ourselves, we would. By ourselves, we cannot do anything at all. As it pleases the Lord, He preserves us. || 1 || O my Dear Lord, everything is in Your power. I have no power to do anything at all. As it pleases You, You forgive us. || 1 || Pause || You Yourself bless us with soul, body and everything. You Yourself cause us to act. As You issue Your Commands, so do we act, according to our pre-ordained destiny. || 2 || You created the entire Universe out of the five elements; if anyone can create a sixth, let him. You unite some with the True Guru, and cause them to understand, while others, the self-willed manmukhs, do their deeds and cry out in pain. || 3 || I cannot describe the glorious greatness of the Lord; I am foolish, thoughtless, idiotic and lowly. Please, forgive servant Nanak, O my Lord and Master; I am ignorant, but I have entered Your Sanctuary. || 4 || 4 || 15 || 24 ||

RAAG SOOHEE, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The actor stages the play, playing the many characters in different costumes; but when the play ends, he takes off the costumes, and then he is one, and only one. || 1 || How many forms and images appeared and disappeared? Where have they gone? Where did they come from? || 1 || Pause || Countless waves rise up from the water. Jewels and ornaments of many different forms are fashioned from gold. I have seen seeds of all kinds being planted — when the fruit ripens, the seeds appear in the same form as the original. || 2 || The one sky is reflected in thousands of water jugs, but when the jugs are broken, only the sky remains. Doubt comes from greed, emotional attachment and the corruption of Maya. Freed from doubt, one realizes the One Lord alone. || 3 || He is imperishable; He will never pass away. He does not come, and He does not go. The Perfect Guru has washed away the filth of ego. Says Nanak, I have obtained the supreme status. || 4 || 1 || SOOHEE, FIFTH MEHL: Whatever God wills, that alone happens. Without You, there is no other at all. The humble being serves Him, and so all his works are perfectly successful. O Lord, please preserve the honor of Your slaves. || 1 || I seek Your Sanctuary, O Perfect, Merciful Lord. Without You, who would cherish and love me? || 1 || Pause || He is permeating and pervading the water, the land and the sky. God dwells near at hand; He is not far away. By trying to please other people, nothing is accomplished.

When someone is attached to the True Lord, his ego is taken away. || 2 || He alone is attached, whom the Lord Himself attaches. The jewel of spiritual wisdom is awakened deep within. Evil-mindedness is eradicated, and the supreme status is attained. By Guru's Grace, meditate on the Naam, the Name of the Lord. || 3 || Pressing my palms together, I offer my prayer; if it pleases You, Lord, please bless me and fulfill me. Grant Your Mercy, Lord, and bless me with devotion. Servant Nanak meditates on God forever. || 4 || 2 || SOOHEE, FIFTH MEHL: Blessed is that soul-bride, who realizes God. She obeys the Hukam of His Order, and abandons her self-conceit. Imbued with her Beloved, she celebrates in delight. || 1 || Listen, O my companions — these are the signs on the Path to meet God. Dedicate your mind and body to Him; stop living to please others. || 1 || Pause || One soul-bride counsels another, to do only that which pleases God. Such a soul-bride merges into the Being of God. || 2 || One who is in the grip of pride does not obtain the Mansion of the Lord's Presence. She regrets and repents, when her life-night passes away. The unfortunate self-willed manmukhs suffer in pain. || 3 || I pray to God, but I think that He is far away. God is imperishable and eternal; He is pervading and permeating everywhere. Servant Nanak sings of Him; I see Him Ever-present everywhere. || 4 || 3 || SOOHEE, FIFTH MEHL: The Giver has put this household of my being under my own control. I am now the mistress of the Lord's Home. My Husband Lord has made the ten senses and organs of actions my slaves. I have gathered together all the faculties and facilities of this house. I am thirsty with desire and longing for my Husband Lord. || 1 || What Glorious Virtues of my Beloved Husband Lord should I describe? He is All-knowing, totally beautiful and merciful; He is the Destroyer of ego. || 1 || Pause || I am adorned with Truth, and I have applied the mascara of the Fear of God to my eyes. I have chewed the betel-leaf of the Ambrosial Naam, the Name of the Lord. My bracelets, robes and ornaments beautifully adorn me. The soul-bride becomes totally happy, when her Husband Lord comes to her home. || 2 || By the charms of virtue, I have enticed and fascinated my Husband Lord. He is under my power — the Guru has dispelled my doubts. My mansion is lofty and elevated. Renouncing all other brides, my Beloved has become my lover. || 3 || The sun has risen, and its light shines brightly. I have prepared my bed with infinite care and faith. My Darling Beloved is new and fresh; He has come to my bed to enjoy me. O Servant Nanak, my Husband Lord has come; the soul-bride has found peace. || 4 || 4 || SOOHEE, FIFTH MEHL: An intense yearning to meet God has welled up in my heart. I have gone out searching to find my Beloved Husband Lord. Hearing news of my Beloved, I have laid out my bed in my home.. Wandering, wandering all around, I came, but I did not even see Him. || 1 || How can this poor heart be comforted? Come and meet me, O Friend; I am a sacrifice to You. || 1 || Pause || One bed is spread out for the bride and her Husband Lord. The bride is asleep, while her Husband Lord is always awake. The bride is intoxicated, as if she has drunk wine. The soul-bride only awakens when her Husband Lord calls to her. || 2 || She has lost hope — so many days have passed. I have travelled through all the lands and the countries.

I cannot survive, even for an instant, without the feet of my Beloved. When God becomes Merciful, I become fortunate, and then I meet Him. || 3 || Becoming Merciful, He has united me with the Sat Sangat, the True Congregation. The fire has been quenched, and I have found my Husband Lord within my own home. I am now adorned with all sorts of decorations. Says Nanak, the Guru has dispelled my doubt. || 4 || Wherever I look, I see my Husband Lord there, O Siblings of Destiny. When the door is opened, then the mind is restrained. || 1 || Second Pause || 5 || SOOHEE, FIFTH MEHL: What virtues and excellences of Yours should I cherish and contemplate? I am worthless, while You are the Great Giver. I am Your slave — what clever tricks could I ever try? This soul and body are totally Yours || 1 || O my Darling, Blissful Beloved, who fascinates my mind — I am a sacrifice to the Blessed Vision of Your Darshan. || 1 || Pause || O God, You are the Great Giver, and I am just a poor beggar; You are forever and ever benevolent. I cannot accomplish anything by myself, O my Unapproachable and Infinite Lord and Master. || 2 || What service can I perform? What should I say to please You? How can I gain the Blessed Vision of Your Darshan? Your extent cannot be found — Your limits cannot be found. My mind longs for Your Feet. || 3 || I beg with persistence to receive this gift, that the dust of the Saints might touch my face. The Guru has showered His Mercy upon servant Nanak; reaching out with His Hand, God has delivered him. || 4 || 6 ||

SOOHEE, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

His service is insignificant, but his demands are very great. He does not obtain the Mansion of the Lord's Presence, but he says that he has arrived there || 1 || He competes with those who have been accepted by the Beloved Lord. This is how stubborn the false fool is! || 1 || Pause || He wears religious robes, but he does not practice Truth. He says that he has found the Mansion of the Lord's Presence, but he cannot even get near it. || 2 || He says that he is unattached, but he is intoxicated with Maya. There is no love in his mind, and yet he says that he is imbued with the Lord. || 3 || Says Nanak, hear my prayer, God: I am silly, stubborn and filled with sexual desire — please, liberate me! || 4 || I gaze upon the glorious greatness of the Blessed Vision of Your Darshan. You are the Giver of Peace, the Loving Primal Being. || 1 || Second Pause || 1 || 7 || SOOHEE, FIFTH MEHL: He gets up early, to do his evil deeds, but when it is time to meditate on the Naam, the Name of the Lord, then he sleeps. || 1 || The ignorant person does not take advantage of the opportunity. He is attached to Maya, and engrossed in worldly delights. || 1 || Pause || He rides the waves of greed, puffed up with joy. He does not see the Blessed Vision of the Darshan of the Holy. || 2 || The ignorant clown will never understand. Again and again, he becomes engrossed in entanglements. || 1 || Pause || He listens to the sounds of sin and the music of corruption, and he is pleased. His mind is too lazy to listen to the Praises of the Lord. || 3 || You do not see with your eyes — you are so blind! You shall have to leave all these false affairs. || 1 || Pause || Says Nanak, please forgive me, God.

Have Mercy upon me, and bless me with the Saadh Sangat, the Company of the Holy. || 4 || He alone obtains something, who becomes the dust under the feet of all. And he alone repeats the Naam, whom God causes to understand. || 1 || Pause || 2 || 8 || SOOHEE, FIFTH MEHL: Within the home of his own self, he does not even come to see his Lord and Master. And yet, around his neck, he hangs a stone god. || 1 || The faithless cynic wanders around, deluded by doubt. He churns water, and after wasting his life away, he dies. || 1 || Pause || That stone, which he calls his god, that stone pulls him down and drowns him. || 2 || O sinner, you are untrue to your own self; a boat of stone will not carry you across. || 3 || Meeting the Guru, O Nanak, I know my Lord and Master. The Perfect Architect of Destiny is pervading and permeating the water, the land and the sky. || 4 || 3 || 9 || SOOHEE, FIFTH MEHL: How have you enjoyed your Dear Beloved? O sister, please teach me, please show me. || 1 || Crimson, crimson, crimson — this is the color of the soul-bride who is imbued with the Love of her Beloved. || 1 || Pause || I wash Your Feet with my eye-lashes. Wherever You send me, there I will go. || 2 || I would trade meditation, austerity, self-discipline and celibacy, if I could only meet the Lord of my life, for even an instant. || 3 || She who eradicates her self-conceit, power and arrogant intellect, O Nanak, is the true soul-bride. || 4 || 4 || 10 || SOOHEE, FIFTH MEHL: You are my Life, the very Support of my breath of life. Gazing upon You, beholding You, my mind is soothed and comforted. || 1 || You are my Friend, You are my Beloved. I shall never forget You. || 1 || Pause || I am Your indentured servant; I am Your slave. You are my Great Lord and Master, the treasure of excellence. || 2 || There are millions of servants in Your Court — Your Royal Darbaar. Each and every instant, You dwell with them. || 3 || I am nothing; everything is Yours. Through and through, You abide with Nanak. || 4 || 5 || 11 || SOOHEE, FIFTH MEHL: His Mansions are so comfortable, and His gates are so lofty. Within them, His beloved devotees dwell. || 1 || The Natural Speech of God is so very sweet. How rare is that person, who sees it with his eyes. || 1 || Pause || There, in the arena of the congregation, the divine music of the Naad, the sound current, is sung. There, the Saints celebrate with their Lord. || 2 || Neither birth nor death is there, neither pain nor pleasure. The Ambrosial Nectar of the True Name rains down there. || 3 || From the Guru, I have come to know the mystery of this speech. Nanak speaks the Bani of the Lord, Har, Har. || 4 || 6 || 12 || SOOHEE, FIFTH MEHL: By the Blessed Vision of their Darshan, millions of sins are erased. Meeting with them, this terrifying world-ocean is crossed over || 1 || They are my companions, and they are my dear friends, who inspire me to remember the Lord's Name. || 1 || Pause || Hearing the Word of His Shabad, I am totally at peace. When I serve Him, the Messenger of Death is chased away. || 2 || His comfort and consolation soothes and supports my mind. Remembering Him in meditation, my face is radiant and bright. || 3 || God embellishes and supports His servants.

Nanak seeks the Protection of their Sanctuary; he is forever a sacrifice to them. || 4 || 7 || 13 || SOOHEE, FIFTH MEHL: The angelic beings and demi-gods are not permitted to remain here. The silent sages and humble servants also must arise and depart. || 1 || Only those who meditate on the Lord, Har, Har, are seen to live on. In the Saadh Sangat, the Company of the Holy, they obtain the Blessed Vision of the Lord's Darshan. || 1 || Pause || Kings, emperors and merchants must die. Whoever is seen shall be consumed by death. || 2 || Mortal beings are entangled, clinging to false worldly attachments. And when they must leave them behind, then they regret and grieve. || 3 || O Lord, O treasure of mercy, please bless Nanak with this gift, that he may chant Your Name, day and night. || 4 || 8 || 14 || SOOHEE, FIFTH MEHL: You dwell deep within the heart of each and every being. The entire universe is strung on Your Thread. || 1 || You are my Beloved, the Support of my breath of life. Beholding You, gazing upon You, my mind blossoms forth. || 1 || Pause || Wandering, wandering, wandering through countless incarnations, I have grown so weary. Now, I hold tight to the Saadh Sangat, the Company of the Holy. || 2 || You are inaccessible, incomprehensible, invisible and infinite. Nanak remembers You in meditation, day and night. || 3 || 9 || 15 || SOOHEE, FIFTH MEHL: What is the use of the glory of Maya? It disappears in no time at all. || 1 || This is a dream, but the sleeper does not know it. In his unconscious state, he clings to it. || 1 || Pause || The poor fool is enticed by the great attachments of the world. Gazing upon them, watching them, he must still arise and depart. || 2 || The Royal Court of His Darbaar is the highest of the high. He creates and destroys countless beings. || 3 || There has never been any other, and there shall never be. O Nanak, meditate on the One God. || 4 || 10 || 16 || SOOHEE, FIFTH MEHL: Meditating, meditating in remembrance on Him, I live. I wash Your Lotus Feet, and drink in the wash water. || 1 || He is my Lord, the Inner-knower, the Searcher of hearts. My Lord and Master abides with His humble devotees. || 1 || Pause || Hearing, hearing Your Ambrosial Naam, I meditate on it. Twenty-four hours a day, I sing Your Glorious Praises. || 2 || Beholding, beholding Your divine play, my mind is in bliss. Your Glorious Virtues are infinite, O God, O Lord of supreme bliss. || 3 || Meditating in remembrance on Him, fear cannot touch me. Forever and ever, Nanak meditates on the Lord. || 4 || 11 || 17 || SOOHEE, FIFTH MEHL: Within my heart, I meditate on the Word of the Guru's Teachings. With my tongue, I chant the Chant of the Lord. || 1 || The image of His vision is fruitful; I am a sacrifice to it. His Lotus Feet are the Support of the mind, the Support of the very breath of life. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, the cycle of birth and death is ended. To hear the Ambrosial Sermon is the support of my ears. || 2 || I have renounced sexual desire, anger, greed and emotional attachment. I have enshrined the Naam within myself, with charity, true cleansing and righteous conduct. || 3 || Says Nanak, I have contemplated this essence of reality; chanting the Name of the Lord, I am carried across. || 4 || 12 || 18 || SOOHEE, FIFTH MEHL: The sinner is absorbed in greed and emotional attachment.

He has not performed any service to the Creator Lord. || 1 || O God, Your Name is the Purifier of sinners. I am worthless — please save me! || 1 || Pause || O God, You are the Great Giver, the Inner-knower, the Searcher of hearts. The body of the egotistical human is perishable. || 2 || Tastes and pleasures, conflicts and jealousy, and intoxication with Maya — attached to these, the jewel of human life is wasted. || 3 || The Sovereign Lord King is the Destroyer of pain, the Life of the world. Forsaking everything, Nanak has entered His Sanctuary. || 4 || 13 || 19 || SOOHEE, FIFTH MEHL: He sees with his eyes, but he is called blind; he hears, but he does not hear. And the One who dwells near at hand, he thinks that He is far away; the sinner is committing sins. || 1 || Do only those deeds which will save you, O mortal being. Chant the Name of the Lord, Har, Har, and the Ambrosial Word of His Bani. || 1 || Pause || You are forever imbued with the love of horses and mansions. Nothing shall go along with you. || 2 || You may clean and decorate the vessel of clay, but it is so very filthy; it shall receive its punishment from the Messenger of Death. || 3 || You are bound by sexual desire, anger, greed and emotional attachment. You are sinking down into the great pit. || 4 || Hear this prayer of Nanak, O Lord; I am a stone, sinking down — please, rescue me! || 5 || 14 || 20 || SOOHEE, FIFTH MEHL: One who remains dead while yet alive understands God. He meets that humble being according to the karma of his past actions. || 1 || Listen, O friend — this is how to cross over the terrifying world-ocean. Meet with the Holy, and chant the Lord's Name || 1 || Pause || There is no other to know, except for the One Lord. So realize that the Supreme Lord God is within each and every heart. || 2 || Whatever He does, accept that as good. Know the value of the beginning and the end. || 3 || Says Nanak, I am a sacrifice to that humble being, within whose heart the Lord dwells. || 4 || 15 || 21 || SOOHEE, FIFTH MEHL: The Guru is the Transcendent Lord, the Creator Lord. He gives His Support to the entire Universe. || 1 || Meditate within your mind on the Lotus Feet of the Guru. Pain and suffering shall leave this body. || 1 || Pause || The True Guru saves the drowning being from the terrifying world-ocean. He reunites those who were separated for countless incarnations. || 2 || Serve the Guru, day and night. Your mind shall come to have peace, pleasure and poise. || 3 || By great good fortune, one obtains the dust of the feet of the True Guru. Nanak is forever a sacrifice to the True Guru. || 4 || 16 || 22 || SOOHEE, FIFTH MEHL: I am a sacrifice to my True Guru. Twenty-four hours a day, I sing the Praises of the Lord, Har, Har. || 1 || Meditate in remembrance on God, your Lord and Master. He is the Inner-knower, the Searcher of all hearts. || 1 || Pause || So love the Lord's Lotus Feet, and live a lifestyle which is true, perfect and spotless. || 2 || By the Grace of the Saints, the Lord comes to dwell within the mind, and the sins and residues of countless incarnations are eradicated. || 3 || Please be Merciful, O God, O Merciful to the meek.

Nanak begs for the dust of the Saints. || 4 || 17 || 23 || SOOHEE, FIFTH MEHL: Gazing upon the Blessed Vision of Your Darshan, I live. My karma is perfect, O my God. || 1 || Please, listen to this prayer, O my God. Please bless me with Your Name, and make me Your chaylaa, Your disciple. || 1 || Pause || Please keep me under Your Protection, O God, O Great Giver. By Guru's Grace, a few people understand this. || 2 || Please hear my prayer, O God, my Friend. May Your Lotus Feet abide within my consciousness. || 3 || Nanak makes one prayer: may I never forget You, O perfect treasure of virtue. || 4 || 18 || 24 || SOOHEE, FIFTH MEHL: He is my friend, companion, child, relative and sibling. Wherever I look, I see the Lord as my companion and helper. || 1 || The Lord's Name is my social status, my honor and wealth. He is my pleasure, poise, bliss and peace. || 1 || Pause || I have strapped on the armor of meditation on the Supreme Lord God. It cannot be pierced, even by millions of weapons. || 2 || The Sanctuary of the Lord's Feet is my fortress and battlement. The Messenger of Death, the torturer, cannot demolish it. || 3 || Slave Nanak is forever a sacrifice to the selfless servants and Saints of the Sovereign Lord, the Destroyer of ego. || 4 || 19 || 25 || SOOHEE, FIFTH MEHL: Where the Glorious Praises of God, the Lord of the world are continually sung, there is bliss, joy, happiness and peace. || 1 || Come, O my companions — let us go and enjoy God. Let us fall at the feet of the holy, humble beings. || 1 || Pause || I pray for the dust of the feet of the humble. It shall wash away the sinful residues of countless incarnations. || 2 || I dedicate my mind, body, breath of life and soul to God. Remembering the Lord in meditation, I have eradicated pride and emotional attachment. || 3 || O Lord, O Merciful to the meek, please give me faith and confidence, so that slave Nanak may remain absorbed in Your Sanctuary. || 4 || 20 || 26 || SOOHEE, FIFTH MEHL: The city of heaven is where the Saints dwell. They enshrine the Lotus Feet of God within their hearts. || 1 || Listen, O my mind and body, and let me show you the way to find peace, so that you may eat and enjoy the various delicacies of the Lord || 1 || Pause || Taste the Ambrosial Nectar of the Naam, the Name of the Lord, within your mind. Its taste is wondrous — it cannot be described. || 2 || Your greed shall die, and your thirst shall be quenched. The humble beings seek the Sanctuary of the Supreme Lord God. || 3 || The Lord dispels the fears and attachments of countless incarnations. God has showered His Mercy and Grace upon slave Nanak. || 4 || 21 || 27 || SOOHEE, FIFTH MEHL: God covers the many shortcomings of His slaves. Granting His Mercy, God makes them His own. || 1 || You emancipate Your humble servant, and rescue him from the noose of the world, which is just a dream. || 1 || Pause || Even huge mountains of sin and corruption are removed in an instant by the Merciful Lord. || 2 || Sorrow, disease and the most terrible calamities are removed by meditating on the Naam, the Name of the Lord. || 3 ||

Bestowing His Glance of Grace, He attaches us to the hem of His robe. Grasping the Lord's Feet, O Nanak, we enter His Sanctuary. || 4 || 22 || 28 || SOOHEE, FIFTH MEHL: One who withdraws from God's Path, and attaches himself to the world, is known as a sinner in both worlds. || 1 || He alone is approved, who pleases the Lord. Only He Himself knows His creative omnipotence. || 1 || Pause || One who practices truth, righteous living, charity and good deeds, has the supplies for God's Path. Worldly success shall not fail him. || 2 || Within and among all, the One Lord is awake. As He attaches us, so are we attached. || 3 || You are inaccessible and unfathomable, O my True Lord and Master. Nanak speaks as You inspire him to speak. || 4 || 23 || 29 || SOOHEE, FIFTH MEHL: In the early hours of the morning, I chant the Lord's Name. I have fashioned a shelter for myself, hear and hereafter. || 1 || Forever and ever, I chant the Lord's Name, and the desires of my mind are fulfilled. || 1 || Pause || Sing the Praises of the Eternal, Imperishable Lord God, night and day. In life, and in death, you shall find your eternal, unchanging home. || 2 || So serve the Sovereign Lord, and you shall never lack anything. While eating and consuming, you shall pass your life in peace. || 3 || O Life of the World, O Primal Being, I have found the Saadh Sangat, the Company of the Holy. By Guru's Grace, O Nanak, I meditate on the Naam, the Name of the Lord. || 4 || 24 || 30 || SOOHEE, FIFTH MEHL: When the Perfect Guru becomes merciful, my pains are taken away, and my works are perfectly completed. || 1 || Gazing upon, beholding the Blessed Vision of Your Darshan, I live; I am a sacrifice to Your Lotus Feet. Without You, O my Lord and Master, who belongs to me? || 1 || Pause || I have fallen in love with the Saadh Sangat, the Company of the Holy, by the karma of my past actions and my pre-ordained destiny. || 2 || Chant the Name of the Lord, Har, Har; how wondrous is His glory! The three types of illness cannot consume it. || 3 || May I never forget, even for an instant, the Lord's Feet. Nanak begs for this gift, O my Beloved. || 4 || 25 || 31 || SOOHEE, FIFTH MEHL: May there be such an auspicious time, O my Beloved, when, with my tongue, I may chant the Lord's Name || 1 || Hear my prayer, O God, O Merciful to the meek. The Holy Saints ever sing the Glorious Praises of the Lord, the Source of Nectar. || 1 || Pause || Your meditation and remembrance is life-giving, God. You dwell near those upon whom You show mercy. || 2 || Your Name is the food to satisfy the hunger of Your humble servants. You are the Great Giver, O Lord God. || 3 || The Saints take pleasure in repeating the Lord's Name. O Nanak, the Lord, the Great Giver, is All-knowing. || 4 || 26 || 32 || SOOHEE, FIFTH MEHL: Your life is slipping away, but you never even notice. You are constantly entangled in false attachments and conflicts. || 1 || Meditate, vibrate constantly, day and night, on the Lord. You shall be victorious in this priceless human life, in the Protection of the Lord's Sanctuary. || 1 || Pause || You eagerly commit sins and practice corruption, but you do not enshrine the jewel of the Lord's Name within your heart, even for an instant. || 2 ||

Feeding and pampering your body, your life is passing away, but you do not experience the state of victory of the Lord of the Universe. || 3 || So enter the Sanctuary of the All-powerful, Unfathomable Lord and Master. O God, O Searcher of hearts, please, save Nanak! || 4 || 27 || 33 || SOOHEE, FIFTH MEHL: Cross over the terrifying world-ocean in the Saadh Sangat, the Company of the Holy. Remember in meditation the Name of the Lord, Har, Har, the source of jewels. || 1 || Remembering, remembering the Lord in meditation, I live. All pain, disease and suffering is dispelled, meeting the Perfect Guru; sin has been eradicated. || 1 || Pause || The immortal status is obtained through the Name of the Lord; the mind and body become spotless and pure, which is the true purpose of life. || 2 || Twenty-four hours a day, meditate on the Supreme Lord God. By pre-ordained destiny, the Name is obtained. || 3 || I have entered His Sanctuary, and I meditate on the Lord, Merciful to the meek. Nanak longs for the dust of the Saints. || 4 || 28 || 34 || SOOHEE, FIFTH MEHL: The beautiful one does not know the work of his own home. The fool is engrossed in false attachments. || 1 || As You attach us, so we are attached. When You bless us with Your Name, we chant it. || 1 || Pause || The Lord's slaves are imbued with the Love of the Lord. They are intoxicated with the Lord, night and day. || 2 || Reaching out to grasp hold of our arms, God lifts us up. Separated for countless incarnations, we are united with Him again. || 3 || Save me, O God, O my Lord and Master — shower me with Your Mercy. Slave Nanak seeks Sanctuary at Your Door, O Lord. || 4 || 29 || 35 || SOOHEE, FIFTH MEHL: By the Grace of the Saints, I have found my eternal home. I have found total peace, and I shall not waver again. || 1 || I meditate on the Guru, and the Lord's Feet, within my mind. In this way, the Creator Lord has made me steady and stable. || 1 || Pause || I sing the Glorious Praises of the unchanging, eternal Lord God, and the noose of death is snapped. || 2 || Showering His Mercy, he has attached me to the hem of His robe. In constant bliss, Nanak sings His Glorious Praises. || 3 || 30 || 36 || SOOHEE, FIFTH MEHL: The Words, the Teachings of the Holy Saints, are Ambrosial Nectar. Whoever meditates on the Lord's Name is emancipated; he chants the Name of the Lord, Har, Har, with his tongue. || 1 || Pause || The pains and sufferings of the Dark Age of Kali Yuga are eradicated, when the One Name abides within the mind. || 1 || I apply the dust of the feet of the Holy to my face and forehead. Nanak has been saved, in the Sanctuary of the Guru, the Lord. || 2 || 31 || 37 || SOOHEE, FIFTH MEHL: I sing the Glorious Praises of the Lord of the Universe, the Merciful Lord. Please, bless me with the Blessed Vision of Your Darshan, O Perfect, Compassionate Lord. || 1 || Pause || Please, grant Your Grace, and cherish me. My soul and body are all Your property. || 1 || Only meditation on the Ambrosial Naam, the Name of the Lord, will go along with you. Nanak begs for the dust of the Saints. || 2 || 32 || 38 || SOOHEE, FIFTH MEHL: Without Him, there is no other at all. The True Lord Himself is our anchor. || 1 || The Name of the Lord, Har, Har, is our only support. The Creator, the Cause of causes, is All-powerful and Infinite. || 1 || Pause || He has eradicated all illness, and healed me.

O Nanak, He Himself has become my Savior. || 2 || 33 || 39 || SOOHEE, FIFTH MEHL: Everyone longs for the Blessed Vision of the Lord's Darshan. By perfect destiny, it is obtained. || Pause || Forsaking the Beautiful Lord, how can they go to sleep? The great enticer Maya has led them down the path of sin. || 1 || This butcher has separated them from the Beloved Lord. This merciless one shows no mercy at all to the poor beings. || 2 || Countless lifetimes have passed away, wandering aimlessly. The terrible, treacherous Maya does not even allow them to dwell in their own home. || 3 || Day and night, they receive the rewards of their own actions. Don't blame anyone else; your own actions lead you astray. || 4 || Listen, O Friend, O Saint, O humble Sibling of Destiny: in the Sanctuary of the Lord's Feet, Nanak has found Salvation. || 5 || 34 || 40 ||

RAAG SOOHEE, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Even a crude hut is sublime and beautiful, if the Lord's Praises are sung within it. Those mansions where the Lord is forgotten are useless. || 1 || Pause || Even poverty is bliss, if God comes to mind in the Saadh Sangat, the Company of the Holy. This worldly glory might just as well burn; it only traps the mortals in Maya. || 1 || One may have to grind corn, and wear a coarse blanket, but still, one can find peace of mind and contentment. Even empires are of no use at all, if they do not bring satisfaction. || 2 || Someone may wander around naked, but if he loves the One Lord, he receives honor and respect. Silk and satin clothes are worthless, if they lead to greed. || 3 || Everything is in Your Hands, God. You Yourself are the Doer, the Cause of causes. With each and every breath, may I continue to remember You. Please, bless Nanak with this gift. || 4 || 1 || 41 || SOOHEE, FIFTH MEHL: The Lord's Saint is my life and wealth. I am his water-carrier. He is dearer to me than all my siblings, friends and children. || 1 || Pause || I make my hair into a fan, and wave it over the Saint. I bow my head low, to touch his feet, and apply his dust to my face. || 1 || I offer my prayer with sweet words, in sincere humility. Renouncing egotism, I enter His Sanctuary. I have found the Lord, the treasure of virtue. || 2 || I gaze upon the Blessed Vision of the Lord's humble servant, again and again. I cherish and gather in His Ambrosial Words within my mind; time and time again, I bow to Him. || 3 || In my mind, I wish, hope and beg for the Society of the Lord's humble servants. Be Merciful to Nanak, O God, and lead him to the feet of Your slaves. || 4 || 2 || 42 || SOOHEE, FIFTH MEHL: She has enticed the worlds and solar systems; I have fallen into her clutches. O Lord, please save this corrupt soul of mine; please bless me with Your Name. || 1 || Pause || She has not brought anyone peace, but still, I chase after her. She forsakes everyone, but still, I cling to her, again and again. || 1 || Have Mercy on me, O Lord of Compassion; please let me sing Your Glorious Praises, O Lord.

This is Nanak's prayer, O Lord, that he may join and merge with the Saadh Sangat, the Company of the Holy. || 2 || 3 || 43 ||

RAAG SOOHEE, FIFTH MEHL, FIFTH HOUSE, PARTAAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Love of the enticing Beloved Lord is the most glorious love. Meditate, O mind, on the One Lord of the Universe — nothing else is of any account. Attach your mind to the Saints, and abandon the path of duality. || 1 || Pause || The Lord is absolute and unmanifest; He has assumed the most sublime manifestation. He has fashioned countless body chambers of many, varied, different, myriad forms. Within them, the mind is the policeman; my Beloved lives in the temple of my inner self. He plays there in ecstasy. He does not die, and he never grows old. || 1 || He is engrossed in worldly activities, wandering around in various ways. He steals the property of others, and is surrounded by corruption and sin. But now, he joins the Saadh Sangat, the Company of the Holy, and stands before the Lord's Gate. He obtains the Blessed Vision of the Lord's Darshan. Nanak has met the Guru; he shall not be reincarnated again. || 2 || 1 || 44 || SOOHEE, FIFTH MEHL: The Lord has made this world a stage; He fashioned the expanse of the entire creation. || 1 || Pause || He fashioned it in various ways, with limitless colors and forms. He watches over it with joy, and He never tires of enjoying it. He enjoys all the delights, and yet He remains unattached. || 1 || He has no color, no sign, no mouth and no beard. I cannot describe Your play. Nanak is the dust of the feet of the Saints. || 2 || 2 || 45 || SOOHEE, FIFTH MEHL: I have come to You. I have come to Your Sanctuary. I have come to place my faith in You. I have come seeking Mercy. If it pleases You, save me, O my Lord and Master. The Guru has placed me upon the Path. || 1 || Pause || Maya is very treacherous and difficult to pass through. It is like a violent wind-storm. || 1 || I am so afraid to hear that the Righteous Judge of Dharma is so strict and stern. || 2 || The world is a deep, dark pit; it is all on fire. || 3 || I have grasped the Support of the Holy Saints. Nanak meditates on the Lord. Now, I have found the Perfect Lord. || 4 || 3 || 46 ||

RAAG SOOHEE, FIFTH MEHL, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I offer this prayer to the True Guru, to bless me with the sustenance of the Naam. When the True King is pleased, the world is rid of its diseases. || 1 || You are the Support of Your devotees, and the Shelter of the Saints, O True Creator Lord. || 1 || Pause || True are Your devices, and True is Your Court. True are Your treasures, and True is Your expanse. || 2 || Your Form is inaccessible, and Your Vision is incomparably beautiful.

I am a sacrifice to Your servants; they love Your Name, O Lord. || 3 || All desires are fulfilled, when the Inaccessible and Infinite Lord is obtained. Guru Nanak has met the Supreme Lord God; I am a sacrifice to Your Feet. || 4 || 1 || 47 ||

RAAG SOOHEE, FIFTH MEHL, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He alone obeys Your Will, O Lord, unto whom You are Merciful. That alone is devotional worship, which is pleasing to Your Will. You are the Cherisher of all beings. || 1 || O my Sovereign Lord, You are the Support of the Saints. Whatever pleases You, they accept. You are the sustenance of their minds and bodies. || 1 || Pause || You are kind and compassionate, the treasure of mercy, the fulfiller of our hopes. You are the Beloved Lord of life of all Your devotees; You are the Beloved of Your devotees. || 2 || You are unfathomable, infinite, lofty and exalted. There is no one else like You. This is my prayer, O my Lord and Master; may I never forget You, O Peace-giving Lord. || 3 || Day and night, with each and every breath, I sing Your Glorious Praises, if it is pleasing to Your Will. Nanak begs for the peace of Your Name, O Lord and Master; as it is pleasing to Your Will, I shall attain it. || 4 || 1 || 48 || SOOHEE, FIFTH MEHL: Where is that place, where You are never forgotten, Lord? Twenty-four hours a day, they meditate on You, and their bodies become spotless and pure. || 1 || O my Lord, I have come searching for that place. After seeking and searching, I found Sanctuary in the Saadh Sangat, the Company of the Holy. || 1 || Pause || Reading and reciting the Vedas, Brahma grew weary, but he did not find even a tiny bit of God's worth. The seekers and Siddhas wander around bewailing; they too are enticed by Maya. || 2 || There were ten regal incarnations of Vishnu; and then there was Shiva, the renunciate. He did not find Your limits either, although he grew weary of smearing his body with ashes. || 3 || Peace, poise and bliss are found in the subtle essence of the Naam. The Lord's Saints sing the songs of joy. I have obtained the Fruitful Vision of Guru Nanak's Darshan, and with my mind and body I meditate on the Lord, Har, Har. || 4 || 2 || 49 || SOOHEE, FIFTH MEHL: The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector. In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved. || 1 || O Saints, cross over the world-ocean. One who practices the Teachings of the Saints, by Guru's Grace, is carried across. || 1 || Pause || Millions of cleansing baths at sacred shrines of pilgrimage only fill the mortal with filth in this Dark Age of Kali Yuga. One who sings the Glorious Praises of the Lord in the Saadh Sangat, the Company of the Holy, becomes spotlessly pure. || 2 || One may read all the books of the Vedas, the Bible, the Simritees and the Shaastras, but they will not bring liberation. One who, as Gurmukh, chants the One Word, acquires a spotlessly pure reputation. || 3 ||

The four castes — the Kh'shaatriyas, Brahmins, Soodras and Vaishyas — are equal in respect to the teachings. One who, as Gurmukh, chants the Naam, the Name of the Lord, is saved. In this Dark Age of Kali Yuga, O Nanak, God is permeating the hearts of each and every being. || 4 || 3 || 50 || SOOHEE, FIFTH MEHL: Whatever God causes to happen is accepted, by those who are attuned to the Love of the Lord's Name. Those who fall at the Feet of God are respected everywhere. || 1 || O my Lord, no one is as great as the Lord's Saints. The devotees are in harmony with their God; He is in the water, the land, and the sky. || 1 || Pause || Millions of sinners have been saved in the Saadh Sangat, the Company of the Holy; the Messenger of Death does not even approach them. Those who have been separated from the Lord, for countless incarnations, are reunited with the Lord again. || 2 || Attachment to Maya, doubt and fear are eradicated, when one enters the Sanctuary of the Saints. Whatever wishes one harbors, are obtained from the Saints. || 3 || How can I describe the glory of the Lord's humble servants? They are pleasing to their God. Says Nanak, those who meet the True Guru, become independent of all obligations. || 4 || 4 || 51 || SOOHEE, FIFTH MEHL: Giving me Your Hand, You saved me from the terrible fire, when I sought Your Sanctuary. Deep within my heart, I respect Your strength; I have abandoned all other hopes. || 1 || O my Sovereign Lord, when You enter my consciousness, I am saved. || 1 || Pause || You pulled me up out of the deep, dark pit. You have become merciful to me. You care for me, and bless me with total peace; You Yourself cherish me. || 2 || The Transcendent Lord has blessed me with His Glance of Grace; breaking my bonds, He has delivered me. God Himself inspires me to worship Him; He Himself inspires me to serve Him. || 3 || My doubts have gone, my fears and infatuations have been dispelled, and all my sorrows are gone. O Nanak, the Lord, the Giver of peace has been merciful to me. I have met the Perfect True Guru. || 4 || 5 || 52 || SOOHEE, FIFTH MEHL: When nothing existed, what deeds were being done? And what karma caused anyone to be born at all? The Lord Himself set His play in motion, and He Himself beholds it. He created the Creation. || 1 || O my Sovereign Lord, I cannot do anything at all by myself. He Himself is the Creator, He Himself is the Cause. He is pervading deep within all. || 1 || Pause || If my account were to be judged, I would never be saved. My body is transitory and ignorant. Take pity upon me, O Creator Lord God; Your Forgiving Grace is singular and unique. || 2 || You created all beings and creatures. Each and every heart meditates on You. Your condition and expanse are known only to You; the value of Your creative omnipotence cannot be estimated. || 3 || I am worthless, foolish, thoughtless and ignorant. I know nothing about good actions and righteous living. Take pity on Nanak, that he may sing Your Glorious Praises; and that Your Will may seem sweet to him. || 4 || 6 || 53 || SOOHEE, FIFTH MEHL:

Your Saints are very fortunate; their homes are filled with the wealth of the Lord's Name. Their birth is approved, and their actions are fruitful. || 1 || O my Lord, I am a sacrifice to the humble servants of the Lord. I make my hair into a fan, and wave it over them; I apply the dust of their feet to my face. || 1 || Pause || Those generous, humble beings are above both birth and death. They give the gift of the soul, and practice devotional worship; they inspire others to meet the Lord. || 2 || True are their commands, and true are their empires; they are attuned to the Truth. True is their happiness, and true is their greatness. They know the Lord, to whom they belong. || 3 || I wave the fan over them, carry water for them, and grind corn for the humble servants of the Lord. Nanak offers this prayer to God — please, grant me the sight of Your humble servants. || 4 || 7 || 54 || SOOHEE, FIFTH MEHL: The True Guru is the Transcendent Lord, the Supreme Lord God; He Himself is the Creator Lord. Your servant begs for the dust of Your feet. I am a sacrifice to the Blessed Vision of Your Darshan. || 1 || O my Sovereign Lord, as You keep me, so do I remain. When it pleases You, I chant Your Name. You alone can grant me peace. || 1 || Pause || Liberation, comfort and proper lifestyle come from serving You; You alone cause us to serve You. That place is heaven, where the Kirtan of the Lord's Praises are sung. You Yourself instill faith into us. || 2 || Meditating, meditating, meditating in remembrance on the Naam, I live; my mind and body are enraptured. I wash Your Lotus Feet, and drink in this water, O my True Guru, O Merciful to the meek. || 3 || I am a sacrifice to that most wonderful time when I came to Your Door. God has become compassionate to Nanak; I have found the Perfect True Guru. || 4 || 8 || 55 || SOOHEE, FIFTH MEHL: When You come to mind, I am totally in bliss. One who forgets You might just as well be dead. That being, whom You bless with Your Mercy, O Creator Lord, constantly meditates on You. || 1 || O my Lord and Master, You are the honor of the dishonored such as me. I offer my prayer to You, God; listening, listening to the Word of Your Bani, I live. || 1 || Pause || May I become the dust of the feet of Your humble servants. I am a sacrifice to the Blessed Vision of Your Darshan. I enshrine Your Ambrosial Word within my heart. By Your Grace, I have found the Company of the Holy. || 2 || I place the state of my inner being before You; there is no other as great as You. He alone is attached, whom You attach; he alone is Your devotee. || 3 || With my palms pressed together, I beg for this one gift; O my Lord and Master, if it pleases You, I shall obtain it. With each and every breath, Nanak adores You; twenty-four hours a day, I sing Your Glorious Praises. || 4 || 9 || 56 || SOOHEE, FIFTH MEHL: When You stand over our heads, O Lord and Master, how can we suffer in pain? The mortal being does not know how to chant Your Name — he is intoxicated with the wine of Maya, and the thought of death does not even enter his mind. || 1 || O my Sovereign Lord, You belong to the Saints, and the Saints belong to You.

Your servant is not afraid of anything; the Messenger of Death cannot even approach him. || 1 || Pause || Those who are attuned to Your Love, O my Lord and Master, are released from the pains of birth and death. No one can erase Your Blessings; the True Guru has given me this assurance. || 2 || Those who meditate on the Naam, the Name of the Lord, obtain the fruits of peace. Twenty-four hours a day, they worship and adore You. In Your Sanctuary, with Your Support, they subdue the five villains. || 3 || I know nothing about wisdom, meditation and good deeds; I know nothing about Your excellence. Guru Nanak is the greatest of all; He saved my honor in this Dark Age of Kali Yuga. || 4 || 10 || 57 || SOOHEE, FIFTH MEHL: Renouncing everything, I have come to the Guru's Sanctuary; save me, O my Savior Lord! Whatever You link me to, to that I am linked; what can this poor creature do? || 1 || O my Dear Lord God, You are the Inner-knower, the Searcher of hearts. Be Merciful to me, O Divine, Compassionate Guru, that I may constantly sing the Glorious Praises of my Lord and Master. || 1 || Pause || Twenty-four hours a day, I meditate on my God; by Guru's Grace, I cross over the terrifying world-ocean. Renouncing self-conceit, I have become the dust of all men's feet; in this way, I die, while I am still alive. || 2 || How fruitful is the life of that being in this world, who chants the Name in the Saadh Sangat, the Company of the Holy. All desires are fulfilled, for the one who is blessed with God's Kindness and Mercy. || 3 || O Merciful to the meek, Kind and Compassionate Lord God, I seek Your Sanctuary. Take pity upon me, and bless me with Your Name. Nanak is the dust of the feet of the Holy. || 4 || 11 || 58 ||

RAAG SOOHEE, ASHTAPADEE, FIRST MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am totally without virtue; I have no virtue at all. How can I meet my Husband Lord? || 1 || I have no beauty, no enticing eyes. I do not have a noble family, good manners or a sweet voice. || 1 || Pause || The soul-bride adorns herself with peace and poise. But she is a happy soul-bride, only if her Husband Lord is pleased with her. || 2 || He has no form or feature; at the very last instant, he cannot suddenly be contemplated. || 3 || I have no understanding, intellect or cleverness. Have Mercy upon me, God, and attach me to Your Feet. || 4 || She may be very clever, but this does not please her Husband Lord. Attached to Maya, she is deluded by doubt. || 5 || But if she gets rid of her ego, then she merges in her Husband Lord. Only then can the soul-bride obtain the nine treasures of her Beloved. || 6 || Separated from You for countless incarnations, I have suffered in pain. Please take my hand, O my Beloved Sovereign Lord God. || 7 || Prays Nanak, the Lord is, and shall always be. She alone is ravished and enjoyed, with whom the Beloved Lord is pleased. || 8 || 1 ||

SOOHEE, FIRST MEHL, NINTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The color of safflower is transitory; it lasts for only a few days. Without the Name, the false woman is deluded by doubt and plundered by thieves. But those who are attuned to the True Lord, are not reincarnated again. || 1 || How can one who is already dyed in the color of the Lord's Love, be colored any other color? So serve God the Dyer, and focus your consciousness on the True Lord. || 1 || Pause || You wander around in the four directions, but without the good fortune of destiny, you shall never obtain wealth. If you are plundered by corruption and vice, you shall wander around, but like a fugitive, you shall find no place of rest. Only those who are protected by the Guru are saved; their minds are attuned to the Word of the Shabad. || 2 || Those who wear white clothes, but have filthy and stone-hearted minds, may chant the Lord's Name with their mouths, but they are engrossed in duality; they are thieves. They do not understand their own roots; they are beasts. They are just animals! || 3 || Constantly, continually, the mortal seeks pleasures. Constantly, continually, he begs for peace. But he does not think of the Creator Lord, and so he is overtaken by pain, again and again. But one, within whose mind the Giver of pleasure and pain dwells — how can his body feel any need? || 4 || One who has a karmic debt to pay off is summoned, and the Messenger of Death smashes his head. When his account is called for, it has to be given. After it is reviewed, payment is demanded. Only love for the True One will save you; the Forgiver forgives. || 5 || If you make any friend other than God, you shall die and mingle with the dust. Gazing upon the many games of love, you are beguiled and bewildered; you come and go in reincarnation. Only by God's Grace can you be saved. By His Grace, He unites in His Union. || 6 || O careless one, you are totally lacking any wisdom; do not seek wisdom without the Guru. By indecision and inner conflict, you shall come to ruin. Good and bad both pull at you. Without being attuned to the Word of the Shabad and the Fear of God, all come under the gaze of the Messenger of Death. || 7 || He who created the creation and sustains it, gives sustenance to all. How can you forget Him from your mind? He is the Great Giver, forever and ever. Nanak shall never forget the Naam, the Name of the Lord, the Support of the unsupported. || 8 || 1 || 2 ||

SOOHEE, FIRST MEHL, KAAFEE, TENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

This human birth is so difficult to obtain; the Gurmukh obtains it. The mind and body are dyed in the deep red color of devotional love, if it pleases the True Guru. || 1 || Hel departs with his life embellished and successful, taking the merchandise of the True Name. He is honored in the Darbaar, the Royal Court, of the Lord, through the Shabad, the Word of the True Guru, and the Fear of God. || 1 || Pause ||

One who praises the True Lord with his mind and body, pleases the Mind of the True Lord. Attuned to the Beloved Lord, the mind is appeased, and finds the Perfect Guru. || 2 || I live, by cherishing Your Glorious Virtues; You dwell deep within me. You dwell within my mind, and so it naturally celebrates in joyful delight. || 3 || O my foolish mind, how can I teach and instruct you? As Gurmukh, sing the Glorious Praises of the Lord, and so become attuned to His Love. || 4 || Continually, continuously, remember and cherish your Beloved Lord in your heart. For if you depart with virtue, then pain shall never afflict you. || 5 || The self-willed manmukh wanders around, deluded by doubt; he does not enshrine love for the Lord. He dies as a stranger to his own self, and his mind and body are spoiled. || 6 || Performing service to the Guru, you shall go home with the profit. Through the Word of the Guru's Bani, and the Shabad, the Word of God, the state of Nirvaanaa is attained. || 7 || Nanak makes this one prayer: if it pleases Your Will, bless me with a home in Your Name, Lord, that I may sing Your Glorious Praises. || 8 || 1 || 3 || SOOHEE, FIRST MEHL: As iron is melted in the forge and re-shaped, so is the godless materialist reincarnated, and forced to wander aimlessly. || 1 || Without understanding, everything is suffering, earning only more suffering. In his ego, he comes and goes, wandering in confusion, deluded by doubt. || 1 || Pause || You save those who are Gurmukh, O Lord, through meditation on Your Naam. You blend with Yourself, by Your Will, those who practice the Word of the Shabad. || 2 || You created the Creation, and You Yourself gaze upon it; whatever You give, is received. You watch, establish and disestablish; You keep all in Your vision at Your Door. || 3 || The body shall turn to dust, and the soul shall fly away. So where are their homes and resting places now? They do not find the Mansion of the Lord's Presence, either. || 4 || In the pitch darkness of broad daylight, their wealth is being plundered. Pride is looting their homes like a thief; where can they file their complaint? || 5 || The thief does not break into the home of the Gurmukh; he is awake in the Name of the Lord. The Word of the Shabad puts out the fire of desire; God's Light illuminates and enlightens. || 6 || The Naam, the Name of the Lord, is a jewel, a ruby; the Guru has taught me the Word of the Shabad. One who follows the Guru's Teachings remains forever free of desire. || 7 || Night and day, enshrine the Lord's Name within your mind. Please unite Nanak in Union, O Lord, if it is pleasing to Your Will. || 8 || 2 || 4 || SOOHEE, FIRST MEHL: Never forget the Naam, the Name of the Lord, from your mind; night and day, meditate on it. As You keep me, in Your Merciful Grace, so do I find peace. || 1 || I am blind, and the Lord's Name is my cane. I remain under the Sheltering Support of my Lord and Master; I am not enticed by Maya the enticer. || 1 || Pause || Wherever I look, there the Guru has shown me that God is always with me. Searching inwardly and outwardly as well, I came to see Him, through the Word of the Shabad. || 2 || So serve the True Guru with love, through the Immaculate Naam, the Name of the Lord. As it pleases You, so by Your Will, You destroy my doubts and fears. || 3 || At the very moment of birth, he is afflicted with pain, and in the end, he comes only to die. Birth and death are validated and approved, singing the Glorious Praises of the Lord. || 4 || When there is no ego, there You are; You fashioned all of this.

You Yourself establish and disestablish; through the Word of Your Shabad, You elevate and exalt. || 5 || When the body rolls in the dust, it is not known where the soul has gone. He Himself is permeating and pervading; this is wonderful and amazing! || 6 || You are not far away, God; You know everything. The Gurmukh sees You ever-present; You are deep within the nucleus of our inner self. || 7 || Please, bless me with a home in Your Name; may my inner self be at peace. May slave Nanak sing Your Glorious Praises; O True Guru, please share the Teachings with me. || 8 || 3 || 5 ||

RAAG SOOHEE, THIRD MEHL, FIRST HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Everything comes from the Naam, the Name of the Lord; without the True Guru, the Naam is not experienced. The Word of the Guru's Shabad is the sweetest and most sublime essence, but without tasting it, its flavor cannot be experienced. He wastes this human life in exchange for a mere shell; he does not understand his own self. But, if he becomes Gurmukh, then he comes to know the One Lord, and the disease of egotism does not afflict him. || 1 || I am a sacrifice to my Guru, who has lovingly attached me to the True Lord. Concentrating on the Word of the Shabad, the soul is illumined and enlightened. I remain absorbed in celestial ecstasy. || 1 || Pause || The Gurmukh sings the Praises of the Lord; the Gurmukh understands. The Gurmukh contemplates the Word of the Shabad. Body and soul are totally rejuvenated through the Guru; the Gurmukh's affairs are resolved in his favor. The blind self-willed manmukh acts blindly, and earns only poison in this world. Enticed by Maya, he suffers in constant pain, without the most Beloved Guru. || 2 || He alone is a selfless servant, who serves the True Guru, and walks in harmony with the True Guru's Will. The True Shabad, the Word of God, is the True Praise of God; enshrine the True Lord within your mind. The Gurmukh speaks the True Word of Gurbani, and egotism departs from within. He Himself is the Giver, and True are His actions. He proclaims the True Word of the Shabad. || 3 || The Gurmukh works, and the Gurmukh earns; the Gurmukh inspires others to chant the Naam. He is forever unattached, imbued with the Love of the True Lord, intuitively in harmony with the Guru. The self-willed manmukh always tells lies; he plants the seeds of poison, and eats only poison. He is bound and gagged by the Messenger of Death, and burnt in the fire of desire; who can save him, except the Guru? || 4 || True is that place of pilgrimage, where one bathes in the pool of Truth, and achieves self-realization as Gurmukh. The Gurmukh understands his own self. The Lord has shown that the Word of the Guru's Shabad is the sixty-eight sacred shrines of pilgrimage; bathing in it, filth is washed away. True and Immaculate is the True Word of His Shabad; no filth touches or clings to Him. True Praise, True Devotional Praise, is obtained from the Perfect Guru. || 5 || Body, mind, everything belongs to the Lord; but the evil-minded ones cannot even say this. If such is the Hukam of the Lord's Command, then one becomes pure and spotless, and the ego is taken away from within. I have intuitively tasted the Guru's Teachings, and the fire of my desire has been quenched. Attuned to the Word of the Guru's Shabad, one is naturally intoxicated, merging imperceptibly into the Lord.

|| 6 || The Name of the Lord is known as True, through the Love of the Beloved Guru. True Glorious Greatness is obtained from the Guru, through the Beloved True Name. The One True Lord is permeating and pervading among all; how rare is the one who contemplates this. The Lord Himself unites us in Union, and forgives us; He embellishes us with true devotional worship. || 7 || All is Truth; Truth, and Truth alone is pervading; how rare is the Gurmukh who knows this. Birth and death occur by the Hukam of His Command; the Gurmukh understands his own self. He meditates on the Naam, the Name of the Lord, and so pleases the True Guru. He receives whatever rewards he desires. O Nanak, one who eradicates self-conceit from within, has everything. || 8 || 1 || SOOHEE, THIRD MEHL: The body-bride is very beautiful; she dwells with her Husband Lord. She becomes the happy soul-bride of her True Husband Lord, contemplating the Word of the Guru's Shabad. The Lord's devotee is forever attuned to the Lord's Love; her ego is burnt away from within. || 1 || Waaho! Waaho! Blessed, blessed is the Word of the Perfect Guru's Bani. It wells up and springs forth from the Perfect Guru, and merges into Truth. || 1 || Pause || Everything is within the Lord — the continents, worlds and nether regions. The Life of the World, the Great Giver, dwells within the body; He is the Cherisher of all. The body-bride is eternally beautiful; the Gurmukh contemplates the Naam. || 2 || The Lord Himself dwells within the body; He is invisible and cannot be seen. The foolish self-willed manmukh does not understand; he goes out searching for the Lord externally. One who serves the True Guru is always at peace; the True Guru has shown me the Invisible Lord. || 3 || Within the body there are jewels and precious treasures, the over-flowing treasure of devotion. Within this body are the nine continents of the earth, its markets, cities and streets. Within this body are the nine treasures of the Naam; contemplating the Word of the Guru's Shabad, it is obtained. || 4 || Within the body, the Lord estimates the weight; He Himself is the weigher. This mind is the jewel, the gem, the diamond; it is absolutely priceless. The Naam, the Name of the Lord, cannot be purchased at any price; the Naam is obtained by contemplating the Guru. || 5 || One who becomes Gurmukh searches this body; all others just wander around in confusion. That humble being alone obtains it, unto whom the Lord bestows it. What other clever tricks can anyone try? Within the body, the Fear of God and Love for Him abides; by Guru's Grace, they are obtained. || 6 || Within the body, are Brahma, Vishnu and Shiva, from whom the whole world emanated. The True Lord has staged and contrived His own play; the expanse of the Universe comes and goes. The Perfect True Guru Himself has made it clear, that emancipation comes through the True Name. || 7 || That body, which serves the True Guru, is embellished by the True Lord Himself. Without the Name, the mortal finds no place of rest in the Court of the Lord; he shall be tortured by the Messenger of Death. O Nanak, true glory is bestowed, when the Lord showers His Mercy. || 8 || 2 ||

RAAG SOOHEE, THIRD MEHL, TENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Do not praise the world; it shall simply pass away. Do not praise other people; they shall die and turn to dust. || 1 || Waaho! Waaho! Hail, hail to my Lord and Master. As Gurmukh, forever praise the One who is forever True, Independent and Carefree. || 1 || Pause || Making worldly friendships, the self-willed manmukhs burn and die. In the City of Death, they are bound and gagged and beaten; this opportunity shall never come again. || 2 || The lives of the Gurmukhs are fruitful and blessed; they are committed to the True Word of the Shabad. Their souls are illuminated by the Lord, and they dwell in peace and pleasure. || 3 || Those who forget the Word of the Guru's Shabad are engrossed in the love of duality. Their hunger and thirst never leave them, and night and day, they wander around burning. || 4 || Those who make friendships with the wicked, and harbor animosity to the Saints, shall drown with their families, and their entire lineage shall be obliterated. || 5 || It is not good to slander anyone, but the foolish, self-willed manmukhs still do it. The faces of the slanderers turn black, and they fall into the most horrible hell. || 6 || O mind, as you serve, so do you become, and so are the deeds that you do. Whatever you yourself plant, that is what you shall have to eat; nothing else can be said about this. || 7 || The speech of the great spiritual beings has a higher purpose. They are filled to over-flowing with Ambrosial Nectar, and they have absolutely no greed at all. || 8 || The virtuous accumulate virtue, and teach others. Those who meet with them are so very fortunate; night and day, they chant the Naam, the Name of the Lord. || 9 || He who created the Universe, gives sustenance to it. The One Lord alone is the Great Giver. He Himself is the True Master. || 10 || That True Lord is always with you; the Gurmukh is blessed with His Glance of Grace. He Himself shall forgive you, and merge you into Himself; forever cherish and contemplate God. || 11 || The mind is impure; only the True Lord is pure. So how can it merge into Him? God merges it into Himself, and then it remains merged; through the Word of His Shabad, the ego is burnt away. || 12 || Cursed is the life in this world, of one who forgets her True Husband Lord. The Lord grants His Mercy, and she does not forget Him, if she contemplates the Guru's Teachings. || 13 || The True Guru unites her, and so she remains united with Him, with the True Lord enshrined within her heart. And so united, she will not be separated again; she remains in the love and affection of the Guru. || 14 || I praise my Husband Lord, contemplating the Word of the Guru's Shabad. Meeting with my Beloved, I have found peace; I am His most beautiful and happy soul-bride. || 15 || The mind of the self-willed manmukh is not softened; his consciousness is totally polluted and stone-hearted. Even if the venomous snake is fed on milk, it shall still be filled with poison. || 16 || He Himself does — who else should I ask? He Himself is the Forgiving Lord. Through the Guru's Teachings, filth is washed away, and then, one is embellished with the ornament of Truth.

|| 17 || True is the Banker, and True are His traders. The false ones cannot remain there. They do not love the Truth — they are consumed by their pain. || 18 || The world wanders around in the filth of egotism; it dies, and is re-born, over and again. He acts in accordance with the karma of his past actions, which no one can erase. || 19 || But if he joins the Society of the Saints, then he comes to embrace love for the Truth. Praising the True Lord with a truthful mind, he becomes true in the Court of the True Lord. || 20 || The Teachings of the Perfect Guru are perfect; meditate on the Naam, the Name of the Lord, day and night. Egotism and self-conceit are terrible diseases; tranquility and stillness come from within. || 21 || I praise my Guru; bowing down to Him again and again, I fall at His Feet. I place my body and mind in offering unto Him, eradicating self-conceit from within. || 22 || Indecision leads to ruin; focus your attention on the One Lord. Renounce egotism and self-conceit, and remain merged in Truth. || 23 || Those who meet with the True Guru are my Siblings of Destiny; they are committed to the True Word of the Shabad. Those who merge with the True Lord shall not be separated again; they are judged to be True in the Court of the Lord. || 24 || They are my Siblings of Destiny, and they are my friends, who serve the True Lord. They sell off their sins and demerits like straw, and enter into the partnership of virtue. || 25 || In the partnership of virtue, peace wells up, and they perform true devotional worship service. They deal in Truth, through the Word of the Guru's Shabad, and they earn the profit of the Naam. || 26 || Gold and silver may be earned by committing sins, but they will not go with you when you die. Nothing will go with you in the end, except the Name; all are plundered by the Messenger of Death. || 27 || The Lord's Name is the nourishment of the mind; cherish it, and preserve it carefully within your heart. This nourishment is inexhaustible; it is always with the Gurmukhs. || 28 || O mind, if you forget the Primal Lord, you shall depart, having lost your honor. This world is engrossed in the love of duality; follow the Guru's Teachings, and meditate on the True Lord. || 29 || The Lord's value cannot be estimated; the Lord's Praises cannot be written down. When one's mind and body are attuned to the Word of the Guru's Shabad, one remains merged in the Lord. || 30 || My Husband Lord is playful; He has imbued me with His Love, with natural ease. The soul-bride is imbued with His Love, when her Husband Lord merges her into His Being. || 31 || Even those who have been separated for so very long, are reunited with Him, when they serve the True Guru. The nine treasures of the Naam, the Name of the Lord, are deep within the nucleus of the self; consuming them, they are still never exhausted. Chant the Glorious Praises of the Lord, with natural ease. || 32 || They are not born, and they do not die; they do not suffer in pain. Those who are protected by the Guru are saved. They celebrate with the Lord. || 33 || Those who are united with the Lord, the True Friend, are not separated again; night and day, they remain blended with Him. In this world, only a rare few are known, O Nanak, to have obtained the True Lord. || 34 || 1 || 3 || SOOHEE, THIRD MEHL: The Dear Lord is subtle and inaccessible; how can we ever meet Him? Through the Word of the Guru's Shabad, doubt is dispelled, and the Carefree Lord comes to abide in the mind. || 1 || The Gurmukhs chant the Name of the Lord, Har, Har.

I am a sacrifice to those who chant the Glorious Praises of the Lord in their minds forever. || 1 || Pause || The Guru is like the Mansarovar Lake; only the very fortunate beings find Him. The Gurmukhs, the selfless servants, seek out the Guru; the swan-souls feed there on the Naam, the Name of the Lord. || 2 || The Gurmukhs meditate on the Naam, and remain linked to the Naam. Whatever is pre-ordained, accept it as the Will of the Guru. || 3 || By great good fortune, I searched my home, and found the treasure of the Naam. The Perfect Guru has shown God to me; I have realized the Lord, the Supreme Soul. || 4 || There is One God of all; there is no other at all. By Guru's Grace, the Lord comes to abide in the mind; in the heart of such a one, He is revealed. || 5 || God is the Inner-knower of all hearts; God dwells in every place. So who should we call evil? Behold the Word of the Shabad, and lovingly dwell upon it. || 6 || He calls others bad and good, as long as he is in duality. The Gurmukh understands the One and Only Lord; He is absorbed in the One Lord. || 7 || That is selfless service, which pleases God, and which is approved by God. Servant Nanak worships the Lord in adoration; he focuses his consciousness on the Guru's Feet. || 8 || 2 || 4 || 9 ||

RAAG SOOHEE, ASHTAPADEES, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

If only someone would come, and lead me to meet my Darling Beloved; I would sell myself to him. || 1 || I long for the Blessed Vision of the Lord's Darshan. When the Lord shows Mercy unto me, then I meet the True Guru; I meditate on the Name of the Lord, Har, Har. || 1 || Pause || If You will bless me with happiness, then I will worship and adore You. Even in pain, I will meditate on You. || 2 || Even if You give me hunger, I will still feel satisfied; I am joyful, even in the midst of sorrow. || 3 || I would cut my mind and body apart into pieces, and offer them all to You; I would burn myself in fire. || 4 || I wave the fan over You, and carry water for You; whatever You give me, I take. || 5 || Poor Nanak has fallen at the Lord's Door; please, O Lord, unite me with Yourself, by Your Glorious Greatness. || 6 || Taking out my eyes, I place them at Your Feet; after travelling over the entire earth, I have come to understand this. || 7 || If You seat me near You, then I worship and adore You. Even if You beat me and drive me out, I will still meditate on You. || 8 || If people praise me, the praise is Yours. Even if they slander me, I will not leave You. || 9 || If You are on my side, then anyone can say anything. But if I were to forget You, then I would die. || 10 || I am a sacrifice, a sacrifice to my Guru; falling at His Feet, I surrender to the Saintly Guru. || 11 || Poor Nanak has gone insane, longing for the Blessed Vision of the Lord's Darshan. || 12 || Even in violent storms and torrential rain, I go out to catch a glimpse of my Guru. || 13 || Even though the oceans and the salty seas are very vast, the GurSikh will cross over it to get to his Guru. || 14 ||

Just as the mortal dies without water, so does the Sikh die without the Guru. || 15 || Just as the earth looks beautiful when the rain falls, so does the Sikh blossom forth meeting the Guru. || 16 || I long to be the servant of Your servants; I call upon You reverently in prayer. || 17 || Nanak offers this prayer to the Lord, that he may meet the Guru, and find peace. || 18 || You Yourself are the Guru, and You Yourself are the chaylaa, the disciple; through the Guru, I meditate on You. || 19 || Those who serve You, become You. You preserve the honor of Your servants. || 20 || O Lord, Your devotional worship is a treasure over-flowing. One who loves You, is blessed with it. || 21 || That humble being alone receives it, unto whom You bestow it. All other clever tricks are fruitless. || 22 || Remembering, remembering, remembering my Guru in meditation, my sleeping mind is awakened. || 23 || Poor Nanak begs for this one blessing, that he may become the slave of the slaves of the Lord. || 24 || Even if the Guru rebukes me, He still seems very sweet to me. And if He actually forgives me, that is the Guru's greatness. || 25 || That which Gurmukh speaks is certified and approved. Whatever the self-willed manmukh says is not accepted. || 26 || Even in the cold, the frost and the snow, the GurSikh still goes out to see his Guru. || 27 || All day and night, I gaze upon my Guru; I install the Guru's Feet in my eyes. || 28 || I make so many efforts for the sake of the Guru; only that which pleases the Guru is accepted and approved. || 29 || Night and day, I worship the Guru's Feet in adoration; have Mercy upon me, O my Lord and Master. || 30 || The Guru is Nanak's body and soul; meeting the Guru, he is satisfied and satiated. || 31 || Nanak's God is perfectly permeating and all-pervading. Here and there and everywhere, the Lord of the Universe. || 32 || 1 ||

RAAG SOOHEE, FOURTH MEHL, ASHTAPADEES, TENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Deep within myself, I have enshrined true love for my Beloved. My body and soul are in ecstasy; I see my Guru before me. || 1 || I have purchased the Name of the Lord, Har, Har. I have obtained the Inaccessible and Unfathomable Ambrosial Nectar from the Perfect Guru. || 1 || Pause || Gazing upon the True Guru, I blossom forth in ecstasy; I am in love with the Name of the Lord. Through His Mercy, the Lord has united me with Himself, and I have found the Door of Salvation. || 2 || The True Guru is the Lover of the Naam, the Name of the Lord. Meeting Him, I dedicate my body and mind to Him. And if it is so pre-ordained, then I shall automatically drink in the Ambrosial Nectar. || 3 || Praise the Guru while you are asleep, and call on the Guru while you are up. If only I could meet such a Gurmukh; I would wash His Feet. || 4 || I long for such a Friend, to unite me with my Beloved. Meeting the True Guru, I have found the Lord.

He has met me, easily and effortlessly. || 5 || The True Guru is the Ocean of Virtue of the Naam, the Name of the Lord. I have such a yearning to see Him! Without Him, I cannot live, even for an instant. If I do not see Him, I die. || 6 || As the fish cannot survive at all without water, the Saint cannot live without the Lord. Without the Lord's Name, he dies. || 7 || I am so much in love with my True Guru! How could I even live without the Guru, O my mother? I have the Support of the Word of the Guru's Bani. Attached to Gurbani, I survive. || 8 || The Name of the Lord, Har, Har, is a jewel; by the Pleasure of His Will, the Guru has given it, O my mother. The True Name is my only Support. I remain lovingly absorbed in the Lord's Name. || 9 || The wisdom of the Guru is the treasure of the Naam. The Guru implants and enshrines the Lord's Name. He alone receives it, he alone gets it, who comes and falls at the Guru's Feet. || 10 || If only someone would come and tell me the Unspoken Speech of the Love of my Beloved. I would dedicate my mind to him; I would bow down in humble respect, and fall at his feet. || 11 || You are my only Friend, O my All-knowing, All-powerful Creator Lord. You have brought me to meet with my True Guru. Forever and ever, You are my only strength. || 12 || My True Guru, forever and ever, does not come and go. He is the Imperishable Creator Lord; He is permeating and pervading among all. || 13 || I have gathered in the wealth of the Lord's Name. My facilities and faculties are intact, safe and sound. O Nanak, I am approved and respected in the Court of the Lord; the Perfect Guru has blessed me! || 14 || 1 || 2 || 11 ||

RAAG SOOHEE, ASHTAPADEES, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He is entangled in sinful associations; his mind is troubled by so very many waves. || 1 || O my mind, how can the Unapproachable and Incomprehensible Lord be found? He is the Perfect Transcendent Lord. || 1 || Pause || He remains entangled in the intoxication of worldly love. His excessive thirst is never quenched. || 2 || Anger is the outcaste which hides within his body; he is in the utter darkness of ignorance, and he does not understand. || 3 || Afflicted by doubt, the shutters are shut tight; he cannot go to God's Court. || 4 || The mortal is bound and gagged by hope and fear; he cannot find the Mansion of the Lord's Presence, and so he wanders around like a stranger. || 5 || He falls under the power of all negative influences; he wanders around thirsty like a fish out of water. || 6 || I have no clever tricks or techniques; You are my only hope, O my Lord God Master. || 7 || Nanak offers this prayer to the Saints — please let me merge and blend with You. || 8 || God has shown Mercy, and I have found the Saadh Sangat, the Company of the Holy. Nanak is satisfied, finding the Perfect Lord. || 1 || Second Pause || 1 ||

RAAG SOOHEE, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Attachment to sex is an ocean of fire and pain. By Your Grace, O Sublime Lord, please save me from it. || 1 || I seek the Sanctuary of the Lotus Feet of the Lord. He is the Master of the meek, the Support of His devotees. || 1 || Pause || Master of the masterless, Patron of the forlorn, Eradicator of fear of His devotees. In the Saadh Sangat, the Company of the Holy, the Messenger of Death cannot even touch them. || 2 || The Merciful, Incomparably Beautiful, Embodiment of Life. Vibrating the Glorious Virtues of the Lord, the noose of the Messenger of Death is cut away. || 3 || One who constantly chants the Ambrosial Nectar of the Naam with his tongue, is not touched or affected by Maya, the embodiment of disease. || 4 || Chant and meditate on God, the Lord of the Universe, and all of your companions shall be carried across; the five thieves will not even approach. || 5 || One who meditates on the One God in thought, word and deed — that humble being receives the fruits of all rewards. || 6 || Showering His Mercy, God has made me His own; He has blessed me with the unique and singular Naam, and the sublime essence of devotion. || 7 || In the beginning, in the middle, and in the end, He is God. O Nanak, without Him, there is no other at all. || 8 || 1 || 2 ||

RAAG SOOHEE, FIFTH MEHL, ASHTAPADEES, NINTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Gazing upon them, my mind is enraptured. How can I join them and be with them? They are Saints and friends, good friends of my mind, who inspire me and help me tune in to God's Love. My love for them shall never die; it shall never, ever be broken. || 1 || O Supreme Lord God, please grant me Your Grace, that I might constantly sing Your Glorious Praises. Come, and meet with me, O Saints, and good friends; let us chant and meditate on the Naam, the Name of the Lord, the Best Friend of my mind. || 1 || Pause || He does not see, he does not hear, and he does not understand; he is blind, enticed and bewitched by Maya. His body is false and transitory; it shall perish. And still, he entangles himself in false pursuits. They alone depart victorious, who have meditated on the Naam; they stick with the Perfect Guru. || 2 || By the Hukam of God's Will, they come into this world, and they leave upon receipt of His Hukam. By His Hukam, the Expanse of the Universe is expanded. By His Hukam, they enjoy pleasures. One who forgets the Creator Lord, suffers sorrow and separation. || 3 || One who is pleasing to his God, goes to His Court dressed in robes of honor. One who meditates on the Naam, the One Name, finds peace in this world; his face is radiant and bright. The Supreme Lord confers honor and respect on those who serve the Guru with true love. || 4 || He is pervading and permeating the spaces and interspaces; He loves and cherishes all beings. I have accumulated the true treasure, the wealth and riches of the One Name. I shall never forget Him from my mind, since He has been so merciful to me.

|| 5 || My comings and goings have ended; the Formless Lord now dwells within my mind. His limits cannot be found; He is lofty and exalted, inaccessible and infinite. One who forgets His God, shall die and be reincarnated, hundreds of thousands of times. || 6 || They alone bear true love for their God, within whose minds He Himself dwells. So dwell only with those who share their virtues; chant and meditate on God, twenty-four hours a day. They are attuned to the Love of the Transcendent Lord; all their sorrows and afflictions are dispelled. || 7 || You are the Creator, You are the Cause of causes; You are the One and the many. You are All-powerful, You are present everywhere; You are the subtle intellect, the clear wisdom. Nanak chants and meditates forever on the Naam, the Support of the humble devotees. || 8 || 1 || 3

RAAG SOOHEE, FIFTH MEHL, ASHTAPADEES, TENTH HOUSE, KAAFEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Even though I have made mistakes, and even though I have been wrong, I am still called Yours, O my Lord and Master. Those who enshrine love for another, die regretting and repenting. || 1 || I shall never leave my Husband Lord's side. My Beloved Lover is always and forever beautiful. He is my hope and inspiration. || 1 || Pause || You are my Best Friend; You are my relative. I am so proud of You. And when You dwell within me, I am at peace. I am without honor — You are my honor. || 2 || And when You are pleased with me, O treasure of mercy, then I do not see any other. Please grant me this blessing, that that I may forever dwell upon You and cherish You within my heart. || 3 || Let my feet walk on Your Path, and let my eyes behold the Blessed Vision of Your Darshan. With my ears, I will listen to Your Sermon, if the Guru becomes merciful to me. || 4 || Hundreds of thousands and millions do not equal even one hair of Yours, O my Beloved. You are the King of kings; I cannot even describe Your Glorious Praises. || 5 || Your brides are countless; they are all greater than I am. Please bless me with Your Glance of Grace, even for an instant; please bless me with Your Darshan, that I may revel in Your Love. || 6 || Seeing Him, my mind is comforted and consoled, and my sins and mistakes are far removed. How could I ever forget Him, O my mother? He is permeating and pervading everywhere. || 7 || In humility, I bowed down in surrender to Him, and He naturally met me. I have received what was pre-ordained for me, O Nanak, with the help and assistance of the Saints. || 8 || 1 || 4 || SOOHEE, FIFTH MEHL: The Simritees, the Vedas, the Puraanas and the other holy scriptures proclaim that without the Naam, everything is false and worthless. || 1 || The infinite treasure of the Naam abides within the minds of the devotees. Birth and death, attachment and suffering, are erased in the Saadh Sangat, the Company of the Holy. || 1 || Pause || Those who indulge in attachment, conflict and egotism shall surely weep and cry. Those who are separated from the Naam shall never find any peace. || 2 || Crying out, "Mine! Mine!", he is bound in bondage. Entangled in Maya, he is reincarnated in heaven and hell. || 3 || Searching, searching, searching, I have come to understand the essence of reality. Without the Naam, there is no peace at all, and the mortal will surely fail.

|| 4 || Many come and go; they die, and die again, and are reincarnated. Without understanding, they are totally useless, and they wander in reincarnation. || 5 || They alone join the Saadh Sangat, unto whom the Lord becomes Merciful. They chant and meditate on the Ambrosial Name of the Lord. || 6 || Uncounted millions, so many they are endless, search for Him. But only that one, who understands his own self, sees God near at hand. || 7 || Never forget me, O Great Giver — please bless me with Your Naam.To sing Your Glorious Praises day and night — O Nanak, this is my heart-felt desire. || 8 || 2 || 5 || 16 ||

RAAG SOOHEE, FIRST MEHL, KUCHAJEE ~ THE UNGRACEFUL BRIDE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am ungraceful and ill-mannered, full of endless faults. How can I go to enjoy my Husband Lord? Each of His soul-brides is better than the rest — who even knows my name? Those brides who enjoy their Husband Lord are very blessed, resting in the shade of the mango tree. I do not have their virtue — who can I blame for this? Which of Your Virtues, O Lord, should I speak of? Which of Your Names should I chant? I cannot even reach one of Your Virtues. I am forever a sacrifice to You. Gold, silver, pearls and rubies are pleasing. My Husband Lord has blessed me with these things, and I have focused my thoughts on them. Palaces of brick and mud are built and decorated with stones; I have been fooled by these decorations, and I do not sit near my Husband Lord. The cranes shriek overhead in the sky, and the herons have come to rest. The bride has gone to her father-in-law's house; in the world hereafter, what face will she show? She kept sleeping as the day dawned; she forgot all about her journey. She separated herself from her Husband Lord, and now she suffers in pain. Virtue is in You, O Lord; I am totally without virtue. This is Nanak's only prayer: You give all Your nights to the virtuous soul-brides. I know I am unworthy, but isn't there a night for me as well? || 1 || SOOHEE, FIRST MEHL, SUCHAJEE ~ THE NOBLE AND GRACEFUL BRIDE: When I have You, then I have everything. O my Lord and Master, You are my wealth and capital. Within You, I abide in peace; within You, I am congratulated. By the Pleasure of Your Will, You bestow thrones and greatness. And by the Pleasure of Your Will, You make us beggars and wanderers. By the Pleasure of Your Will, the ocean flows in the desert, and the lotus blossoms in the sky. By the Pleasure of Your Will, one crosses over the terrifying world-ocean; by the Pleasure of Your Will, he sinks down into it. By the Pleasure of His Will, that Lord becomes my Husband, and I am imbued with the Praises of the Lord, the treasure of virtue. By the Pleasure of Your Will, O my Husband Lord, I am afraid of You, and I come and go, and die. You, O my Husband Lord, are inaccessible and immeasurable; talking and speaking of You, I have fallen at Your Feet. What should I beg for? What should I say and hear? I am hungry and thirsty for the Blessed Vision of Your Darshan. Through the Word of the Guru's Teachings, I have found my Husband Lord.

This is Nanak's true prayer. || 2 || SOOHEE, FIFTH MEHL, GUNVANTEE ~ THE WORTHY AND VIRTUOUS BRIDE: When I see a Sikh of the Guru, I humbly bow and fall at his feet. I tell to him the pain of my soul, and beg him to unite me with the Guru, my Best Friend. I ask that he impart to me such an understanding, that my mind will not go out wandering anywhere else. I dedicate this mind to you. Please, show me the Path to God. I have come so far, seeking the Protection of Your Sanctuary. Within my mind, I place my hopes in You; please, take my pain and suffering away! So walk on this Path, O sister soul-brides; do that work which the Guru tells you to do. Abandon the intellectual pursuits of the mind, and forget the love of duality. In this way, you shall obtain the Blessed Vision of the Lord's Darshan; the hot winds shall not even touch you. By myself, I do not even know how to speak; I speak all that the Lord commands. I am blessed with the treasure of the Lord's devotional worship; Guru Nanak has been kind and compassionate to me. I shall never again feel hunger or thirst; I am satisfied, satiated and fulfilled. When I see a Sikh of the Guru, I humbly bow and fall at his feet. || 3 ||

RAAG SOOHEE, CHHANT, FIRST MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Intoxicated with the wine of youth, I did not realize that I was only a guest at my parents' home (in this world). My consciousness is polluted with faults and mistakes; without the Guru, virtue does not even enter into me. I have not known the value of virtue; I have been deluded by doubt. I have wasted away my youth in vain. I have not known my Husband Lord, His celestial home and gate, or the Blessed Vision of His Darshan. I have not had the pleasure of my Husband Lord's celestial peace. After consulting the True Guru, I have not walked on the Path; the night of my life is passing away in sleep. O Nanak, in the prime of my youth, I am a widow; without my Husband Lord, the soul-bride is wasting away. || 1 || O father, give me in marriage to the Lord; I am pleased with Him as my Husband. I belong to Him. He is pervading throughout the four ages, and the Word of His Bani permeates the three worlds. The Husband Lord of the three worlds ravishes and enjoys His virtuous brides, but He keeps the ungraceful and unvirtuous ones far away. As are our hopes, so are our minds' desires, which the All-pervading Lord brings to fulfillment. The bride of the Lord is forever happy and virtuous; she shall never be a widow, and she shall never have to wear dirty clothes. O Nanak, I love my True Husband Lord; my Beloved is the same, age after age. || 2 || O Baba, calculate that auspicious moment, when I too shall be going to my in-laws' house. The moment of that marriage will be set by the Hukam of God's Command; His Will cannot be changed. The karmic record of past deeds, written by the Creator Lord, cannot be erased by anyone. The most respected member of the marriage party, my Husband, is the independent Lord of all beings, pervading and permeating the three worlds. Maya, crying out in pain, leaves, seeing that the bride and the groom are in love.

O Nanak, the peace of the Mansion of God's Presence comes through the True Word of the Shabad; the bride keeps the Guru's Feet enshrined in her mind. || 3 || My father has given me in marriage far away, and I shall not return to my parents' home. I am delighted to see my Husband Lord near at hand; in His Home, I am so beautiful. My True Beloved Husband Lord desires me; He has joined me to Himself, and made my intellect pure and sublime. By good destiny I met Him, and was given a place of rest; through the Guru's Wisdom, I have become virtuous. I gather lasting Truth and contentment in my lap, and my Beloved is pleased with my truthful speech. O Nanak, I shall not suffer the pain of separation; through the Guru's Teachings, I merge into the loving embrace of the Lord's Being. || 4 || 1 ||

RAAG SOOHEE, FIRST MEHL, CHHANT, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My friends have come into my home. The True Lord has united me with them. The Lord automatically united me with them when it pleased Him; uniting with the chosen ones, I have found peace. I have obtained that thing, which my mind desired. Meeting with them, night and day, my mind is pleased; my home and mansion are beautified. The unstruck sound current of the Panch Shabad, the Five Primal Sounds, vibrates and resounds; my friends have come into my home. || 1 || So come, my beloved friends, and sing the songs of joy, O sisters. Sing the true songs of joy and God will be pleased. You shall be celebrated throughout the four ages. My Husband Lord has come into my home, and my place is adorned and decorated. Through the Shabad, my affairs have been resolved. Applying the ointment, the supreme essence, of divine wisdom to my eyes, I see the Lord's form throughout the three worlds. So join with me, my sisters, and sing the songs of joy and delight; my friends have come into my home. || 2 || My mind and body are drenched with Ambrosial Nectar; deep within the nucleus of my self, is the jewel of the Lord's Love. This invaluable jewel is deep within me; I contemplate the supreme essence of reality. Living beings are mere beggars; You are the Giver of rewards; You are the Giver to each and every being. You are Wise and All-knowing, the Inner-knower; You Yourself created the creation. So listen, O my sisters — the Enticer has enticed my mind. My body and mind are drenched with Nectar. || 3 || O Supreme Soul of the World, Your play is true. Your play is true, O Inaccessible and Infinite Lord; without You, who can make me understand? There are millions of Siddhas and enlightened seekers, but without You, who can call himself one? Death and rebirth drive the mind insane; only the Guru can hold it in its place. O Nanak, one who burns away his demerits and faults with the Shabad, accumulates virtue, and finds God. || 4 || 1 || 2 ||

RAAG SOOHEE, FIRST MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Come, my friend, so that I may behold the blessed Vision of Your Darshan. I stand in my doorway, watching for You; my mind is filled with such a great yearning. My mind is filled with such a great yearning; hear me, O God — I place my faith in You. Gazing upon the Blessed Vision of Your Darshan, I have become free of desire; the pains of birth and death are taken away.

Your Light is in everyone; through it, You are known. Through love, You are easily met. O Nanak, I am a sacrifice to my Friend; He has come home to meet with those who are true. || 1 || When her Friend comes to her home, the bride is very pleased. She is fascinated with the True Word of the Lord's Shabad; gazing upon her Lord and Master, she is filled with joy. She is filled with virtuous joy, and is totally pleased, when she is ravished and enjoyed by her Lord, and imbued with His Love. Her faults and demerits are eradicated, and she roofs her home with virtue, through the Perfect Lord, the Architect of Destiny. Conquering the thieves, she dwells as the mistress of her home, and administers justice wisely. O Nanak, through the Lord's Name, she is emancipated; through the Guru's Teachings, she meets her Beloved. || 2 || The young bride has found her Husband Lord; her hopes and desires are fulfilled. She enjoys and ravishes her Husband Lord, and blends into the Word of the Shabad, pervading and permeating everywhere; the Lord is not far away. God is not far away; He is in each and every heart. All are His brides. He Himself is the Enjoyer, He Himself ravishes and enjoys; this is His glorious greatness. He is imperishable, immovable, invaluable and infinite. The True Lord is obtained through the Perfect Guru. O Nanak, He Himself unites in Union; by His Glance of Grace, He lovingly attunes them to Himself. || 3 || My Husband Lord dwells in the loftiest balcony; He is the Supreme Lord of the three worlds. I am amazed, gazing upon His glorious excellence; the unstruck sound current of the Shabad vibrates and resonates. I contemplate the Shabad, and perform sublime deeds; I am blessed with the insignia, the banner of the Lord's Name. Without the Naam, the Name of the Lord, the false find no place of rest; only the jewel of the Naam brings acceptance and renown. Perfect is my honor, perfect is my intellect and password. I shall not have to come or go. O Nanak, the Gurmukh understands her own self; she becomes like her Imperishable Lord God. || 4 || 1 || 3 ||

One Universal Creator God. By the Grace of the True Guru:

RAAG SOOHEE, CHHANT, FIRST MEHL, FOURTH HOUSE:

The One who created the world, watches over it; He enjoins the people of the world to their tasks. Your gifts, O Lord, illuminate the heart, and the moon casts its light on the body. The moon glows, by the Lord's gift, and the darkness of suffering is taken away. The marriage party of virtue looks beautiful with the Groom; He chooses His enticing bride with care. The wedding is performed with glorious splendor; He has arrived, accompanied by the vibrations of the Panch Shabad, the Five Primal Sounds. The One who created the world, watches over it; He enjoins the people of the world to their tasks. || 1 || I am a sacrifice to my pure friends, the immaculate Saints. This body is attached to them, and we have shared our minds. We have shared our minds — how could I forget those friends? Seeing them brings joy to my heart; I keep them clasped to my soul. They have all virtues and merits, forever and ever; they have no demerits or faults at all. I am a sacrifice to my pure friends, the immaculate Saints. || 2 || One who has a basket of fragrant virtues, should enjoy its fragrance.

If my friends have virtues, I will share in them. Let us form a partnership, and share our virtues; let us abandon our faults, and walk on the Path. Let us wear our virtues like silk clothes; let us decorate ourselves, and enter the arena. Let us speak of goodness, wherever we go and sit; let us skim off the Ambrosial Nectar, and drink it in. One who has a basket of fragrant virtues, should enjoy its fragrance. || 3 || He Himself acts; unto whom should we complain? No one else does anything. Go ahead and complain to Him, if He makes a mistake. If He makes a mistake, go ahead and complain to Him; but how can the Creator Himself make a mistake? He sees, He hears, and without our asking, without our begging, He gives His gifts. The Great Giver, the Architect of the Universe, gives His gifts. O Nanak, He is the True Lord. He Himself acts; unto whom should we complain? No one else does anything. || 4 || 1 || 4 || SOOHEE, FIRST MEHL: My mind is imbued with His Glorious Praises; I chant them, and He is pleasing to my mind. Truth is the ladder to the Guru; climbing up to the True Lord, peace is obtained. Celestial peace comes; the Truth pleases me. How could these True Teachings ever be erased? He Himself is Undeceivable; how could He ever be deceived by cleansing baths, charity, spiritual wisdom or ritual bathings? Fraud, attachment and corruption are taken away, as are falsehood, hypocrisy and duality. My mind is imbued with His Glorious Praises; I chant them, and He is pleasing to my mind. || 1 || So praise your Lord and Master, who created the creation. Filth sticks to the polluted mind; how rare are those who drink in the Ambrosial Nectar. Churn this Ambrosial Nectar, and drink it in; dedicate this mind to the Guru, and He will value it highly. I intuitively realized my God, when I linked my mind to the True Lord. I will sing the Lord's Glorious Praises with Him, if it pleases Him; how could I meet Him by being a stranger to Him? So praise your Lord and Master, who created the creation. || 2 || When He comes, what else remains behind? How can there be any coming or going then? When the mind is reconciled with its Beloved Lord, it is blended with Him. True is the speech of one who is imbued with the Love of his Lord and Master, who fashioned the body fortress from a mere bubble. He is the Master of the five elements; He Himself is the Creator Lord. He embellished the body with Truth. I am worthless; please hear me, O my Beloved! Whatever pleases You is True. One who is blessed with true understanding, does not come and go. || 3 || Apply such an ointment to your eyes, which is pleasing to your Beloved. I realize, understand and know Him, only if He Himself causes me to know Him. He Himself shows me the Way, and He Himself leads me to it, attracting my mind. He Himself causes us to do good and bad deeds; who can know the value of the Mysterious Lord? I know nothing of Tantric spells, magical mantras and hypocritical rituals; enshrining the Lord within my heart, my mind is satisfied. The ointment of the Naam, the Name of the Lord, is only understood by one who realizes the Lord, through the Word of the Guru's Shabad. || 4 || I have my own friends; why should I go to the home of a stranger? My friends are imbued with the True Lord; He is with them, in their minds.

In their minds, these friends celebrate in happiness; all good karma, righteousness and Dharma, the sixty-eight holy places of pilgrimage, charity and worship, are found in the love of the True Name. He Himself creates, establishes and beholds all, by the Pleasure of His Will. My friends are happy in the Love of the Lord; they nurture love for their Beloved. || 5 || If a blind man is made the leader, how will he know the way? He is impaired, and his understanding is inadequate; how will he know the way? How can he follow the path and reach the Mansion of the Lord's Presence? Blind is the understanding of the blind. Without the Lord's Name, they cannot see anything; the blind are drowned in worldly entanglements. Day and night, the Divine Light shines forth and joy wells up, when the Word of the Guru's Shabad abides in the mind. With your palms pressed together, pray to the Guru to show you the way. || 6 || If the man becomes a stranger to God, then all the world becomes a stranger to him. Unto whom should I tie up and give the bundle of my pains? The whole world is overflowing with pain and suffering; who can know the state of my inner self? Comings and goings are terrible and dreadful; there is no end to the rounds of reincarnation. Without the Naam, he is vacant and sad; he does not listen to the Word of the Guru's Shabad. If the mind becomes a stranger to God, then all the world becomes a stranger to him. || 7 || One who finds the Guru's Mansion within the home of his own being, merges in the All-pervading Lord. The sevadar performs selfless service when he is pleased, and confirmed in the True Word of the Shabad. Confirmed in the Shabad, with her being softened by devotion, the bride dwells in the Mansion of the Lord's Presence, deep within her being. The Creator Himself creates; God Himself, in the end, is endless. Through the Word of the Guru's Shabad, the mortal is united, and then embellished; the unstruck melody of the sound current resounds. One who finds the Guru's Mansion within the home of his own being, merges in the All-pervading Lord. || 8 || Why praise that which is created? Praise instead the One who created it and watches over it. His value cannot be estimated, no matter how much one may wish. He alone can estimate the Lord's value, whom the Lord Himself causes to know. He is not mistaken; He does not make mistakes. He alone celebrates victory, who is pleasing to You, through the Invaluable Word of the Guru's Shabad. I am lowly and abject — I offer my prayer; may I never forsake the True Name, O Sibling of Destiny. O Nanak, the One who created the creation, watches over it; He alone bestows understanding. || 9 || 2 || 5 ||

RAAG SOOHEE, CHHANT, THIRD MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate on the Lord, and find peace and pleasure. As Gurmukh, obtain the Lord's fruitful rewards. As Gurmukh, obtain the fruit of the Lord, and meditate on the Lord's Name; the pains of countless lifetimes shall be erased. I am a sacrifice to my Guru, who has arranged and resolved all my affairs. The Lord God will bestow His Grace, if you meditate on the Lord; O humble servant of the Lord, you shall obtain the fruit of peace. Says Nanak, listen O humble Sibling of Destiny: meditate on the Lord, and find peace and pleasure. || 1 || Hearing the Glorious Praises of the Lord, I am intuitively drenched with His Love. Under Guru's Instruction, I meditate intuitively on the Naam.

Those who have such pre-ordained destiny, meet the Guru, and their fears of birth and death leave them. One who eliminates evil-mindedness and duality from within himself, that humble being lovingly focuses his mind on the Lord. Those, upon whom my Lord and Master bestows His Grace, sing the Glorious Praises of the Lord, night and day. Hearing the Glorious Praises of the Lord, I am intuitively drenched with His Love. || 2 || In this age, emancipation comes only from the Lord's Name. Contemplative meditation on the Word of the Shabad emanates from the Guru. Contemplating the Guru's Shabad, one comes to love the Lord's Name; he alone obtains it, unto whom the Lord shows Mercy. In peace and poise, he sings the Lord's Praises day and night, and all sinful residues are eradicated. All are Yours, and You belong to all. I am Yours, and You are mine. In this age, emancipation comes only from the Lord's Name. || 3 || The Lord, my Friend has come to dwell within the home of my heart; singing the Glorious Praises of the Lord, one is satisfied and fulfilled. Singing the Glorious Praises of the Lord, one is satisfied forever, never to feel hunger again. That humble servant of the Lord, who meditates on the Name of the Lord, Har, Har, is worshipped in the ten directions. O Nanak, He Himself joins and separates; there is no other than the Lord. The Lord, my Friend has come to dwell within the home of my heart. || 4 || 1 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG SOOHEE, THIRD MEHL, THIRD HOUSE:

The Dear Lord protects His humble devotees; throughout the ages, He has protected them. Those devotees who become Gurmukh burn away their ego, through the Word of the Shabad. Those who burn away their ego through the Shabad, become pleasing to my Lord; their speech becomes True. They perform the Lord's true devotional service, day and night, as the Guru has instructed them. The devotees' lifestyle is true, and absolutely pure; the True Name is pleasing to their minds. O Nanak, the those devotees, who practice Truth, and only Truth, look beauteous in the Court of the True Lord. || 1 || The Lord is the social class and honor of His devotees; the Lord's devotees merge in the Naam, the Name of the Lord. They worship the Lord in devotion, and eradicate self-conceit from within themselves; they understand merits and demerits. They understand merits and demerits, and chant the Lord's Name; devotional worship is sweet to them. Night and day, they perform devotional worship, day and night, and in the home of the self, they remain detached. Imbued with devotion, their minds remain forever immaculate and pure; they see their Dear Lord always with them. O Nanak, those devotees are True in the Court of the Lord; night and day, they dwell upon the Naam. || 2 || The self-willed manmukhs practice devotional rituals without the True Guru, but without the True Guru, there is no devotion. They are afflicted with the diseases of egotism and Maya, and they suffer the pains of death and rebirth. The world suffers the pains of death and rebirth, and through the love of duality, it is ruined; without the Guru, the essence of reality is not known.

Without devotional worship, everyone in the world is deluded and confused, and in the end, they depart with regrets. Among millions, there is scarcely one who realizes the Name of the True Lord. O Nanak, through the Naam, greatness is obtained; in the love of duality, all honor is lost. || 3 || In the home of the devotees, is the joy of true marriage; they chant the Glorious Praises of the Lord forever. He Himself blesses them with the treasure of devotion; conquering the thorny pain of death, they merge in the Lord. Conquering the thorny pain of death, they merge in the Lord; they are pleasing to the Lord's Mind, and they obtain the true treasure of the Naam. This treasure is inexhaustible; it will never be exhausted. The Lord automatically blesses them with it. The humble servants of the Lord are exalted and elevated, forever on high; they are adorned with the Word of the Guru's Shabad. O Nanak, He Himself forgives them, and merges them with Himself; throughout the ages, they are glorified. || 4 || 1 || 2 || SOOHEE, THIRD MEHL: Through the True Word of the Shabad, true happiness prevails, there where the True Lord is contemplated. Egotism and all sinful residues are eradicated, when one keeps the True Lord enshrined in the heart. One who keeps the True Lord enshrined in the heart, crosses over the terrible and dreadful world-ocean; he shall not have to cross over it again. True is the True Guru, and True is the Word of His Bani; through it, the True Lord is seen. One who sings the Glorious Praises of the True Lord merges in Truth; he beholds the True Lord everywhere. O Nanak, True is the Lord and Master, and True is His Name; through Truth, comes emancipation. || 1 || The True Guru reveals the True Lord; the True Lord preserves our honor. The true food is love for the True Lord; through the True Name, peace is obtained. Through the True Name, the mortal finds peace; he shall never die, and never again enter the womb of reincarnation. His light blends with the Light, and he merges into the True Lord; he is illuminated and enlightened with the True Name. Those who know the Truth are True; night and day, they meditate on Truth. O Nanak, those whose hearts are filled with the True Name, never suffer the pains of separation. || 2 || In that home, and in that heart, where the True Bani of the Lord's True Praises are sung, the songs of joy resound. Through the immaculate virtues of the True Lord, the body and mind are rendered True, and God, the True Primal Being, dwells within. Such a person practices only Truth, and speaks only Truth; whatever the True Lord does, that alone comes to pass. Wherever I look, there I see the True Lord pervading; there is no other at all. From the True Lord, we emanate, and into the True Lord, we shall merge; death and birth come from duality. O Nanak, He Himself does everything; He Himself is the Cause. || 3 || The true devotees look beautiful in the Darbaar of the Lord's Court. They speak Truth, and only Truth. Deep within the nucleus of their heart, is the True Word of the Lord's Bani. Through the Truth, they understand themselves. They understand themselves, and so know the True Lord, through their true intuition. True is the Shabad, and True is its Glory; peace comes only from Truth. Imbued with Truth, the devotees love the One Lord; they do not love any other. O Nanak, he alone obtains the True Lord, who has such pre-ordained destiny written upon his forehead. || 4 || 2 || 3 || SOOHEE, THIRD MEHL: The soul-bride may wander throughout the four ages, but still, without the True Guru, she will not find her True Husband Lord.

The Kingdom of the Lord is permanent, and forever unchanging; there is no other than Him. There is no other than Him — He is True forever; the Gurmukh knows the One Lord. That soul-bride, whose mind accepts the Guru's Teachings, meets her Husband Lord. Meeting the True Guru, she finds the Lord; without the Lord's Name, there is no liberation. O Nanak, the soul-bride ravishes and enjoys her Husband Lord; her mind accepts Him, and she finds peace. || 1 || Serve the True Guru, O young and innocent bride; thus you shall obtain the Lord as your Husband. You shall be the virtuous and happy bride of the True Lord forever; and you shall never again wear soiled clothes. Your clothes shall never again be soiled; how rare are those few, who, as Gurmukh, recognize this, and conquer their ego. So make your practice the practice of good deeds; merge into the Word of the Shabad, and deep within, come to know the One Lord. The Gurmukh enjoys God, day and night, and so obtains true glory. O Nanak, the soul-bride enjoys and ravishes her Beloved; God is pervading and permeating everywhere. || 2 || Serve the Guru, O young and innocent soul-bride, and he will lead to you meet your Husband Lord. The bride is imbued with the Love of her Lord; meeting with her Beloved, she finds peace. Meeting her Beloved, she finds peace, and merges in the True Lord; the True Lord is pervading everywhere. The bride makes Truth her decorations, day and night, and remains absorbed in the True Lord. The Lord, the Giver of peace, is realized through His Shabad; He hugs His bride close in His embrace. O Nanak, the bride obtains the Mansion of His Presence; through the Guru's Teachings, she finds her Lord. || 3 || The Primal Lord, my God, has united His young and innocent bride with Himself. Through the Guru's Teachings, her heart is illumined and enlightened; God is permeating and pervading everywhere. God is permeating and pervading everywhere; He dwells in her mind, and she realizes her pre-ordained destiny. On his cozy bed, she is pleasing to my God; she fashions her decorations of Truth. The bride is immaculate and pure; she washes away the filth of egotism, and through the Guru's Teachings, she merges in the True Lord. O Nanak, the Creator Lord blends her into Himself, and she obtains the nine treasure of the Naam. || 4 || 3 || 4 || SOOHEE, THIRD MEHL: Sing the Glorious Praises of the Lord, Har, Har, Har; the Gurmukh obtains the Lord. Night and day, chant the Word of the Shabad; night and day, the Shabad shall vibrate and resound. The unstruck melody of the Shabad vibrates, and the Dear Lord comes into the home of my heart; O ladies, sing the Glorious Praises of the Lord. That soul-bride, who performs devotional worship service to the Guru night and day, becomes the Beloved bride of her Lord. Those humble beings, whose hearts are filled with the Word of the Guru's Shabad, are adorned with the Shabad. O Nanak, their hearts are forever filled with happiness; the Lord, in His Mercy, enters into their hearts. || 1 || The minds of the devotees are filled with bliss; they remain lovingly absorbed in the Lord's Name. The mind of the Gurmukh is immaculate and pure; she sings the Immaculate Praises of the Lord. Singing His Immaculate Praises, she enshrines in her mind the Naam, the Name of the Lord, and the Ambrosial Word of His Bani.

Those humble beings, within whose minds it abides, are emancipated; the Shabad permeates each and every heart. Singing Your Glorious Praises, they merge naturally into You, O Lord; through the Shabad, they are united in Union with You. O Nanak, their lives are fruitful; the True Guru places them on the Lord's Path. || 2 || Those who join the Society of the Saints are absorbed in the Name of the Lord, Har, Har. Through the Word of the Guru's Shabad, they are forever 'jivan mukta' — liberated while yet alive; they are lovingly absorbed in the Name of the Lord. They center their consciousness on the Lord's Name; through the Guru, they are united in His Union. Their minds are imbued with the Lord's Love. They find the Lord, the Giver of peace, and they eradicate attachments; night and day, they contemplate the Naam. They are imbued with the Word of the Guru's Shabad, and intoxicated with celestial peace; the Naam abides in their minds. O Nanak, the homes of their hearts are filled with happiness, forever and always; they are absorbed in serving the True Guru. || 3 || Without the True Guru, the world is deluded by doubt; it does not obtain the Mansion of the Lord's Presence. As Gurmukh, some are united in the Lord's Union, and their pains are dispelled. Their pains are dispelled, when it is pleasing to the Lord's Mind; imbued with His Love, they sing His Praises forever. The Lord's devotees are pure and humble forever; throughout the ages, they are forever respected. They perform true devotional worship service, and are honored in the Lord's Court; the True Lord is their hearth and home. O Nanak, true are their songs of joy, and true is their word; through the Word of the Shabad, they find peace. || 4 || 4 || 5 || SHALOK, THIRD MEHL: If you long for your Husband Lord, O young and innocent bride, then focus your consciousness on the Guru's feet. You shall be a happy soul bride of your Dear Lord forever; He does not die or leave. The Dear Lord does not die, and He does not leave; through the peaceful poise of the Guru, the soul bride becomes the lover of her Husband Lord. Through truth and self-control, she is forever immaculate and pure; she is embellished with the Word of the Guru's Shabad. My God is True, forever and ever; He Himself created Himself. O Nanak, she who focuses her consciousness on the Guru's feet, enjoys her Husband Lord. || 1 || When the young, innocent bride finds her Husband Lord, she is automatically intoxicated with Him, night and day. Through the Word of the Guru's Teachings, her mind becomes blissful, and her body is not tinged with filth at all. Her body is not tinged with filth at all, and she is imbued with her Lord God; my God unites her in Union. Night and day, she enjoys her Lord God; her egotism is banished from within. Through the Guru's Teachings, she easily finds and meets Him. She is imbued with her Beloved. O Nanak, through the Naam, the Name of the Lord, she obtains glorious greatness. She ravishes and enjoys her God; she is imbued with His Love. || 2 || Ravishing her Husband Lord, she is imbued with His Love; she obtains the Mansion of His Presence. She is utterly immaculate and pure; the Great Giver banishes self-conceit from within her. The Lord drives out attachment from within her, when it pleases Him. The soul bride becomes pleasing to the Lord's Mind. Night and day, she continually sings the Glorious Praises of the True Lord; she speaks the Unspoken Speech. Throughout the four ages, the One True Lord is permeating and pervading; without the Guru, no one finds Him.

O Nanak, she revels in joy, imbued with His Love; she focuses her consciousness on the Lord. || 3 || The mind of the soul bride is very happy, when she meets her Friend, her Beloved Lord. Through the Guru's Teachings, her mind becomes immaculate; she enshrines the Lord within her heart. Keeping the Lord enshrined within her heart, her affairs are arranged and resolved; through the Guru's Teachings, she knows her Lord. My Beloved has enticed my mind; I have obtained the Lord, the Architect of Destiny. Serving the True Guru, she finds lasting peace; the Lord, the Destroyer of pride, dwells in her mind. O Nanak, she merges with her Guru, embellished and adorned with the Word of the Guru's Shabad. || 4 || 5 || 6 || SHALOK, THIRD MEHL: The song of joy is the Naam, the Name of the Lord; contemplate it, through the Word of the Guru's Shabad. The mind and body of the Gurmukh is drenched with the Lord, the Beloved Lord. Through the Name of the Beloved Lord, all one's ancestors and generations are redeemed; chant the Lord's Name with your mouth. Comings and goings cease, peace is obtained, and in the home of the heart, one's awareness is absorbed in the unstruck melody of the sound current. I have found the One and only Lord, Har, Har. The Lord God has showered His Mercy upon Nanak. The song of joy is the Naam, the Name of the Lord; through the Word of the Guru's Shabad, contemplate it. || 1 || I am lowly, and God is lofty and exalted. How will I ever meet Him? The Guru has very mercifully blessed me and united me with the Lord; through the Shabad, the Word of the Lord, I am lovingly embellished. Merging in the Word of the Shabad, I am lovingly embellished; my ego is eradicated, and I revel in joyous love. My bed is so comfortable, since I became pleasing to God; I am absorbed in the Name of the Lord, Har, Har. O Nanak, that soul bride is so very blessed, who walks in harmony with the True Guru's Will. I am lowly, and God is lofty and exalted. How will I ever meet Him? || 2 || In each and every heart, and deep within all, is the One Lord, the Husband Lord of all. God dwells far away from some, while for others, He is the Support of the mind. For some, the Creator Lord is the Support of the mind; He is obtained by great good fortune, through the Guru. The One Lord God, the Master, is in each and every heart; the Gurmukh sees the unseen. The mind is satisfied, in natural ecstasy, O Nanak, contemplating God. In each and every heart, and deep within all, is the One Lord, the Husband Lord of all. || 3 || Those who serve the Guru, the True Guru, the Giver, merge in the Name of the Lord, Har, Har. O Lord, please bless me with the dust of the feet of the Perfect Guru, so that I, a sinner, may be liberated. Even sinners are liberated, by eradicating their egotism; they obtain a home within their own heart. With clear unerstanding, the night of their lives passes peacefully; through the Guru's Teachings, the Naam is revealed to them. Through the Lord, Har, Har, I am in ecstasy, day and night. O Nanak, the Lord seems sweet. Those who serve the Guru, the True Guru, the Giver, merge in the Name of the Lord, Har, Har. || 4 || 6 || 7 || 5 || 7 || 12 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG SOOHEE, FOURTH MEHL, CHHANT, FIRST HOUSE:

If only I could meet the True Guru, the Primal Being. Discarding my faults and sins, I would chant the Lord's Glorious Praises. I meditate on the Naam, the Name of the Lord, Har, Har. Continuously, continually, I chant the Word of the Guru's Bani. Gurbani always seems so sweet; I have eradicated the sinful residues from within. The disease of egotism is gone, fear has left, and I am absorbed in celestial peace. Through the Word of the Guru's Shabad, the bed of my body has become cozy and beautiful, and I enjoy the essence of spiritual wisdom. Night and day, I continually enjoy peace and pleasure. O Nanak, this is my pre-ordained destiny. || 1 || The soul-bride is lovingly embellished with truth and contentment; her Father, the Guru, has come to engage her in marriage to her Husband Lord. Joining with the humble Saints, I sing Gurbani. Singing the Guru's Bani, I have obtained the supreme status; meeting with the Saints, the self-elect, I am blessed and adorned. Anger and attachment have left my body and run away; I have eradicated hypocrisy and doubt. The pain of egotism is gone, and I have found peace; my body has become healthy and free of disease. By Guru's Grace, O Nanak, I have realized God, the ocean of virtue. || 2 || The self-willed manmukh is separated, far away from God; she does not obtain the Mansion of His Presence, and she burns. Egotism and falsehood are deep within her; deluded by falsehood, she deals only in falsehood. Practicing fraud and falsehood, she suffers terrible pain; without the True Guru, she does not find the way. The foolish soul-bride wanders along dismal pathways; each and every moment, she is bumped and pushed. God, the Great Giver, shows His Mercy, and leads her to meet the True Guru, the Primal Being. Those beings who have been separated for countless incarnations, O Nanak, are reunited with the Lord, with intuitive ease. || 3 || Calculating the most auspicious moment, the Lord comes into the bride's home; her heart is filled with ecstasy. The Pandits and astrologers have come, to sit and consult the almanacs. They have consulted the almanacs, and the bride's mind vibrates with bliss, when she hears that her Friend is coming into the home of her heart. The virtuous and wise men sat down and decided to perform the marriage immediately. She has found her Husband, the Inaccessible, Unfathomable Primal Lord, who is forever young; He is her Best Friend from her earliest childhood. O Nanak, he has mercifully united the bride with Himself. She shall never be separated again. || 4 || 1 || SOOHEE, FOURTH MEHL: In the first round of the marriage ceremony, the Lord sets out His Instructions for performing the daily duties of married life. Instead of the hymns of the Vedas to Brahma, embrace the righteous conduct of Dharma, and renounce sinful actions. Meditate on the Lord's Name; embrace and enshrine the contemplative remembrance of the Naam. Worship and adore the Guru, the Perfect True Guru, and all your sinful residues shall be dispelled.

By great good fortune, celestial bliss is attained, and the Lord, Har, Har, seems sweet to the mind. Servant Nanak proclaims that, in this, the first round of the marriage ceremony, the marriage ceremony has begun. || 1 || In the second round of the marriage ceremony, the Lord leads you to meet the True Guru, the Primal Being. With the Fear of God, the Fearless Lord in the mind, the filth of egotism is eradicated. In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you. The Lord, the Supreme Soul, is the Lord and Master of the Universe; He is pervading and permeating everywhere, fully filling all spaces. Deep within, and outside as well, there is only the One Lord God. Meeting together, the humble servants of the Lord sing the songs of joy. Servant Nanak proclaims that, in this, the second round of the marriage ceremony, the unstruck sound current of the Shabad resounds. || 2 || In the third round of the marriage ceremony, the mind is filled with Divine Love. Meeting with the humble Saints of the Lord, I have found the Lord, by great good fortune. I have found the Immaculate Lord, and I sing the Glorious Praises of the Lord. I speak the Word of the Lord's Bani. By great good fortune, I have found the humble Saints, and I speak the Unspoken Speech of the Lord. The Name of the Lord, Har, Har, Har, vibrates and resounds within my heart; meditating on the Lord, I have realized the destiny inscribed upon my forehead. Servant Nanak proclaims that, in this, the third round of the marriage ceremony, the mind is filled with Divine Love for the Lord. || 3 || In the fourth round of the marriage ceremony, my mind has become peaceful; I have found the Lord. As Gurmukh, I have met Him, with intuitive ease; the Lord seems so sweet to my mind and body. The Lord seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my consciousness on the Lord. I have obtained my Lord and Master, the fruit of my mind's desires. The Lord's Name resounds and resonates. The Lord God, my Lord and Master, blends with His bride, and her heart blossoms forth in the Naam. Servant Nanak proclaims that, in this, the fourth round of the marriage ceremony, we have found the Eternal Lord God. || 4 || 2 ||

One Universal Creator God. By the Grace of the True Guru:

Raag Soohee, Chhant, Fourth Mehl, Second House:

The Gurmukhs sing the Glorious Praises of the Lord; in their hearts, and on their tongues, they enjoy and savor His taste. They enjoy and savor His taste, and are pleasing to my God, who meets them with natural ease. Night and day, they enjoy enjoyments, and they sleep in peace; they remain lovingly absorbed in the Word of the Shabad. By great good fortune, one obtains the Perfect Guru; night and day, meditate on the Naam, the Name of the Lord. In absolute ease and poise, one meets the Life of the World. O Nanak, one is absorbed in the state of absolute absorption. || 1 || Joining the Society of the Saints, I bathe in the Immaculate Pool of the Lord. Bathing in these Immaculate Waters, my filth is removed, and my body is purified and sanctified. The filth of intellectual evil-mindedness is removed, doubt is gone, and the pain of egotism is dispelled. By God's Grace, I found the Sat Sangat, the True Congregation. I dwell in the home of my own inner being.

My tongue tastes the taste of the Lord's joyous song; O Nanak, the Naam shines forth brightly. || 2 || The Gurmukh loves the Name of the Lord; deep within, she contemplates the jewel of the Naam. Those who love the Lord's Name are emancipated through the Word of the Shabad. The darkness of ignorance is dispelled. Spiritual wisdom burns brilliantly, illuminating the heart; their homes and temples are embellished and blessed. I have made my body and mind into adornments, and dedicated them to the True Lord God, pleasing Him. Whatever God says, I gladly do. O Nanak, I have merged into the fiber of His Being. || 3 || The Lord God has arranged the marriage ceremony; He has come to marry the Gurmukh. He has come to marry the Gurmukh, who has found the Lord. That bride is very dear to her Lord. The humble Saints join together and sing the songs of joy; the Dear Lord Himself has adorned the soul-bride. The angels and mortal beings, the heavenly heralds and celestial singers, have come together and formed a wondrous wedding party. O Nanak, I have found my True Lord God, who never dies, and is not born. || 4 || 1 || 3 ||

RAAG SOOHEE, CHHANT, FOURTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Come, humble Saints, and sing the Glorious Praises of the Lord of the Universe. Let us gather together as Gurmukh; within the home of our own heart, the Shabad vibrates and resonates. The many melodies of the Shabad are Yours, O Lord God; O Creator Lord, You are everywhere. Day and night, I chant His Praises forever, lovingly focusing on the True Word of the Shabad. Night and day, I remain intuitively attuned to the Lord's Love; in my heart, I worship the Lord's Name. O Nanak, as Gurmukh, I have realized the One Lord; I do not know any other. || 1 || He is contained amongst all; He is God, the Inner-knower, the Searcher of hearts. One who meditates and dwells upon God, through the Word of the Guru's Shabad, knows that God, my Lord and Master, is pervading everywhere. God, my Lord and Master, is the Inner-knower, the Searcher of hearts; He pervades and permeates each and every heart. Through the Guru's Teachings, Truth is obtained, and then, one merges in celestial bliss. There is no other than Him. I sing His Praises with intuitive ease. If it pleases God, He shall unite me with Himself. O Nanak, through the Shabad, God is known; meditate on the Naam, day and night. || 2 || This world is treacherous and impassable; the self-willed manmukh cannot cross over. Within him is egotism, self-conceit, sexual desire, anger and cleverness. Within him is cleverness; he is not approved, and his life is uselessly wasted and lost. On the Path of Death, he suffers in pain, and must endure abuse; in the end, he departs regretfully. Without the Name, he has no friends, no children, family or relatives. O Nanak, the wealth of Maya, attachment and ostentatious shows — none of them shall go along with him to the world hereafter. || 3 || I ask my True Guru, the Giver, how to cross over the treacherous and difficult world-ocean. Walk in harmony with the True Guru's Will, and remain dead while yet alive.

Remaining dead while yet alive, cross over the terrifying world-ocean; as Gurmukh, merge in the Naam. One obtains the Perfect Primal Lord, by great good fortune, lovingly focusing on the True Name. The intellect is enlightened, and the mind is satisfied, through the glory of the Lord's Name. O Nanak, God is found, merging in the Shabad, and one's light blends into the Light. || 4 || 1 || 4 ||

SOOHEE, FOURTH MEHL, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O humble Saints, I have met my Beloved Guru; the fire of my desire is quenched, and my yearning is gone. I dedicate my mind and body to the True Guru; I pray that may He unite me with God, the treasure of virtue. Blessed, blessed is the Guru, the Supreme Being, who tells me of the most blessed Lord. By great good fortune, servant Nanak has found the Lord; he blossoms forth in the Naam. || 1 || I have met my Beloved Friend, the Guru, who has shown me the Path to the Lord. Come home — I have been separated from You for so long! Please, let me merge with You, through the Word of the Guru's Shabad, O my Lord God. Without You, I am so sad; like a fish out of water, I shall die. The very fortunate ones meditate on the Lord; servant Nanak merges into the Naam. || 2 || The mind runs around in the ten directions; the self-willed manmukh wanders around, deluded by doubt. In his mind, he continually conjures up hopes; his mind is gripped by hunger and thirst. There is an infinite treasure buried within the mind, but still, he goes out, searching for poison. O servant Nanak, praise the Naam, the Name of the Lord; without the Name, he rots away, and wastes away to death. || 3 || Finding the beautiful and fascinating Guru, I have conquered my mind, through the Bani, the Word of my Beloved Lord. My heart has forgotten its common sense and wisdom; my mind has forgotten its hopes and cares. Deep within my self, I feel the pains of divine love. Beholding the Guru, my mind is comforted and consoled. Awaken my good destiny, O God — please, come and meet me! Each and every instant, servant Nanak is a sacrifice to You. || 4 || 1 || 5 || SOOHEE, CHHANT, FOURTH MEHL: Eradicate the poison of egotism, O human being; it is holding you back from meeting your Lord God. This golden-colored body has been disfigured and ruined by egotism. Attachment to Maya is total darkness; this foolish, self-willed manmukh is attached to it. O servant Nanak, the Gurmukh is saved; through the Word of the Guru's Shabad, he is released from egotism. || 1 || Overcome and subdue this mind; your mind wanders around continually, like a falcon. The mortal's life-night passes painfully, in constant hope and desire. I have found the Guru, O humble Saints; my mind's hopes are fulfilled, chanting the Lord's Name. Please bless servant Nanak, O God, with such understanding, that abandoning false hopes, he may always sleep in peace. || 2 || The bride hopes in her mind, that her Sovereign Lord God will come to her bed.

My Lord and Master is infinitely compassionate; O Sovereign Lord, be merciful, and merge me into Yourself. My mind and body long to behold the Guru's face. O Sovereign Lord, I have spread out my bed of loving faith. O servant Nanak, when the bride pleases her Lord God, her Sovereign Lord meets her with natural ease. || 3 || My Lord God, my Sovereign Lord, is on the one bed. The Guru has shown me how to meet my Lord. My mind and body are filled with love and affection for my Sovereign Lord. In His Mercy, the Guru has united me with Him. I am a sacrifice to my Guru, O my Sovereign Lord; I surrender my soul to the True Guru. When the Guru is totally pleased, O servant Nanak, he unites the soul with the Lord, the Sovereign Lord. || 4 || 2 || 6 || 18 ||

RAAG SOOHEE, CHHANT, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Listen, madman: gazing upon the world, why have you gone crazy? Listen, madman: you have been trapped by false love, which is transitory, like the fading color of the safflower. Gazing upon the false world, you are fooled. It is not worth even half a shell. Only the Name of the Lord of the Universe is permanent. You shall take on the deep and lasting red color of the poppy, contemplating the sweet Word of the Guru's Shabad. You remain intoxicated with false emotional attachment; you are attached to falsehood. Nanak, meek and humble, seeks the Sanctuary of the Lord, the treasure of mercy. He preserves the honor of His devotees. || 1 || Listen, madman: serve your Lord, the Master of the breath of life. Listen, madman: whoever comes, shall go. Listen, O wandering stranger: that which you believe to be permanent, shall all pass away; so remain in the Saints' Congregation. Listen, renunciate: by your good destiny, obtain the Lord, and remain attached to God's Feet. Dedicate and surrender this mind to the Lord, and have no doubts; as Gurmukh, renounce your great pride. O Nanak, the Lord carries the meek and humble devotees across the terrifying world-ocean. What Glorious Virtues of Yours should I chant and recite? || 2 || Listen, madman: why do you harbor false pride? Listen, madman: all your egotism and pride shall be overcome. What you think is permanent, shall all pass away. Pride is false, so become the slave of God's Saints. Remain dead while still alive, and you shall cross over the terrifying world-ocean, if it is your pre-ordained destiny. One whom the Lord causes to meditate intuitively, serves the Guru, and drinks in the Ambrosial Nectar. Nanak seeks the Sanctuary of the Lord's Door; I am a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to Him. || 3 || Listen, madman: do not think that you have found God. Listen, madman: be the dust under the feet of those who meditate on God. Those who meditate on God find peace. By great good fortune, the Blessed Vision of their Darshan is obtained. Be humble, and be forever a sacrifice, and your self-conceit shall be totally eradicated. One who has found God is pure, with blessed destiny. I would sell myself to him. Nanak, the meek and humble, seeks the Sanctuary of the Lord, the ocean of peace. Make him Your own, and preserve his honor. || 4 || 1 || SOOHEE, FIFTH MEHL: The True Guru was satisfied with me, and blessed me with the Support of the Lord's Lotus Feet. I am a sacrifice to the Lord.

The Lord's Ambrosial Nectar is an overflowing treasure; everything is in His Home. I am a sacrifice to the Lord. My Father is absolutely all-powerful. God is the Doer, the Cause of causes. Remembering Him in meditation, pain does not touch me; thus I cross over the terrifying world-ocean. In the beginning, and throughout the ages, He is the Protector of His devotees. Praising Him continually, I live. O Nanak, the Naam, the Name of the Lord, is the sweetest and most sublime essence. Night and day, I drink it in with my mind and body. || 1 || The Lord unites me with Himself; how could I feel any separation? I am a sacrifice to the Lord. One who has Your Support lives forever and ever. I am a sacrifice to the Lord. I take my support from You alone, O True Creator Lord. No one lacks this Support; such is my God. Meeting with the humble Saints, I sing the songs of joy; day and night, I place my hopes in You. I have obtained the Blessed Vision, the Darshan of the Perfect Guru. Nanak is forever a sacrifice. || 2 || Contemplating, dwelling upon the Lord's true home, I receive honor, greatness and truth. I am a sacrifice to the Lord. Meeting the Merciful True Guru, I sing the Praises of the Imperishable Lord. I am a sacrifice to the Lord. Sing the Glorious Praises of the Lord of the Universe, continually, continuously; He is the Beloved Master of the breath of life. Good times have come; the Inner-knower, the Searcher of hearts, has met me, and hugged me close in His Embrace. The musical instruments of truth and contentment vibrate, and the unstruck melody of the sound current resounds. Hearing this, all my fears have been dispelled; O Nanak, God is the Primal Being, the Creator Lord. || 3 || The essence of spiritual wisdom has welled up; in this world, and the next, the One Lord is pervading. I am a sacrifice to the Lord. When God meets the God within the self, no one can separate them. I am a sacrifice to the Lord. I gaze upon the Wondrous Lord, and listen to the Wondrous Lord; the Wondrous Lord has come into my vision. The Perfect Lord and Master is pervading the water, the land and the sky, in each and every heart. I have merged again into the One from whom I originated. The value of this cannot be described. Nanak meditates on Him. || 4 || 2 ||

RAAG SOOHEE, CHHANT, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I sing the Glorious Praises of the Lord of the Universe. I am awake, night and day, in the Lord's Love. Awake to the Lord's Love, my sins have left me. I meet with the Beloved Saints. Attached to the Guru's Feet, my doubts are dispelled, and all my affairs are resolved. Listening to the Word of the Guru's Bani with my ears, I know celestial peace. By great good fortune, I meditate on the Lord's Name. Prays Nanak, I have entered my Lord and Master's Sanctuary. I dedicate my body and soul to God. || 1 || The unstruck melody of the Shabad, the Word of God is so very beautiful. True joy comes from singing the Lord's Praises. Singing the Glorious Praises of the Lord, Har, Har, pain is dispelled, and my mind is filled with tremendous joy.

My mind and body have become immaculate and pure, gazing upon the Blessed Vision of the Lord's Darshan; I chant the Name of God. I am the dust of the feet of the Holy. Worshipping God in adoration, my God is pleased with me. Prays Nanak, please bless me with Your Mercy, that I may sing Your Glorious Praises forever. || 2 || Meeting with the Guru, I cross over the world-ocean. Meditating on the Lord's Feet, I am emancipated. Meditating on the Lord's Feet, I have obtained the fruits of all rewards, and my comings and goings have ceased. With loving devotional worship, I meditate intuitively on the Lord, and my God is pleased. Meditate on the One, Unseen, Infinite, Perfect Lord; there is no other than Him. Prays Nanak, the Guru has erased my doubts; wherever I look, there I see Him. || 3 || The Lord's Name is the Purifier of sinners. It resolves the affairs of the humble Saints. I have found the Saintly Guru, meditating on God. All my desires have been fulfilled. The fever of egotism has been dispelled, and I am always happy. I have met God, from whom I was separated for so long. My mind has found peace and tranquility; congratulations are pouring in. I shall never forget Him from my mind. Prays Nanak, the True Guru has taught me this, to vibrate and meditate forever on the Lord of the Universe. || 4 || 1 || 3 ||

RAAG SOOHEE, CHHANT, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my Lord and Master, You are unattached; You have so many hand-maidens like me, Lord. You are the ocean, the source of jewels; I do not know Your value, Lord. I do not know Your value; You are the wisest of all; please show Mercy unto me, O Lord. Show Your Mercy, and bless me with such understanding, that I may meditate on You, twenty-four hours a day. O soul, don't be so arrogant — become the dust of all, and you shall be saved. Nanak's Lord is the Master of all; He has so many hand-maidens like me. || 1 || Your depth is profound and utterly unfathomable; You are my Husband Lord, and I am Your bride. You are the greatest of the great, exalted and lofty on high; I am infinitesimally small. I am nothing; You are the One and only. You Yourself are All-knowing. With just a momentary Glance of Your Grace, God, I live; I enjoy all pleasures and delights. I seek the Sanctuary of Your Feet; I am the slave of Your slaves. My mind has blossomed forth, and my body is rejuvenated. O Nanak, the Lord and Master is contained amongst all; He does just as He pleases. || 2 || I take pride in You; You are my only Strength, Lord. You are my understanding, intellect and knowledge. I know only what You cause me to know, Lord. He alone knows, and he alone understands, upon whom the Creator Lord bestows His Grace. The self-willed manmukh wanders along many paths, and is trapped in the net of Maya. She alone is virtuous, who is pleasing to her Lord and Master. You are Nanak's only pride, Lord. || 3 || I am a sacrifice, devoted and dedicated to You; You are my sheltering mountain, Lord. I am a sacrifice, thousands, hundreds of thousands of times, to the Lord.

He has torn away the veil of doubt; darkness has been eliminated, and I have renounced corruption and sin. My mind is reconciled with my Lord and Master. I have become pleasing to my Dear God, and I have become carefree. My life is fulfilled and approved. I have become invaluable, of tremendous weight and value. The Door, and the Path of liberation are open to me now. Says Nanak, I am fearless; God has become my Shelter and Shield. || 4 || 1 || 4 || SOOHEE, FIFTH MEHL: My Perfect True Guru is my Best Friend, the Primal Being. I do not know any other than Him, Lord. He is my mother, father, sibling, child, relative, soul and breath of life. He is so pleasing to my mind, O Lord. My body and soul are all His blessings. He is overflowing with every quality of virtue. My God is the Inner-knower, the Searcher of hearts. He is totally permeating and pervading everywhere. In His Sanctuary, I receive every comfort and pleasure. I am totally, completely happy. Forever and ever, Nanak is a sacrifice to God, forever, a devoted sacrifice. || 1 || By great good fortune, one finds such a Guru, meeting whom, the Lord God is known. The sinful residues of countless lifetimes are erased, bathing continually in the dust of the feet of God's Saints. Bathing in the dust of the feet of the Lord, and meditating on God, you shall not have to enter into the womb of reincarnation again. Grasping hold of the Guru's Feet, doubt and fear are dispelled, and you receive the fruits of your mind's desires. Continually singing the Glorious Praises of the Lord, and meditating on the Naam, the Name of the Lord, you shall no longer suffer in pain and sorrow. O Nanak, God is the Giver of all souls; His radiant glory is perfect! || 2 || The Lord, Har, Har, is the treasure of virtue; the Lord is under the power of His Saints. Those who are dedicated to the feet of the Saints, and to serving the Guru, obtain the supreme status, O Lord. They obtain the supreme status, and eradicate self-conceit; the Perfect Lord showers His Grace upon them. Their lives are fruitful, their fears are dispelled, and they meet the One Lord, the Destroyer of ego. He blends into the One, to whom he belongs; his light merges into the Light. O Nanak, chant the Naam, the Name of the Immaculate Lord; meeting the True Guru, peace is obtained. || 3 || Sing continually the songs of joy, O humble beings of the Lord; all your desires shall be fulfilled. Those who are imbued with the Love of their Lord and Master do not die, or come or go in reincarnation. The Imperishable Lord is obtained, meditating on the Naam, and all one's wishes are fulfilled. Peace, poise, and all ecstasy are obtained, attaching one's mind to the Guru's feet. The Imperishable Lord is permeating and pervading each and every heart; He is in all places and interspaces. Says Nanak, all affairs are perfectly resolved, focusing one's mind on the Guru's Feet. || 4 || 2 || 5 || SOOHEE, FIFTH MEHL: Be Merciful, O my Beloved Lord and Master, that I may behold the Blessed Vision of Your Darshan with my eyes. Please bless me, O my Beloved, with thousands of tongues, to worship and adore You with my mouth, O Lord. Worshipping the Lord in adoration, the Path of Death is overcome, and no pain or suffering will afflict you. The Lord and Master is pervading and permeating the water, the land and the sky; wherever I look, there He is. Doubt, attachment and corruption are gone.

God is the nearest of the near. Please bless Nanak with Your Merciful Grace, O God, that his eyes may behold the Blessed Vision of Your Darshan. || 1 || Please bless me, O Beloved God, with millions of ears, with which I may hear the Glorious Praises of the Imperishable Lord. Listening, listening to these, this mind becomes spotless and pure, and the noose of Death is cut. The noose of Death is cut, meditating on the Imperishable Lord, and all happiness and wisdom are obtained. Chant, and meditate, day and night, on the Lord, Har, Har. Focus your meditation on the Celestial Lord. The painful residues of sinful mistakes are burnt away, by keeping God in one's thoughts; evil-mindedness is erased. Says Nanak, O God, please be Merciful to me, that I may listen to Your Glorious Praises, O Imperishable Lord. || 2 || Please give me millions of hands to serve You, God, and let my feet walk on Your Path. Service to the Lord is the boat to carry us across the terrifying world-ocean. So cross over the terrifying world-ocean, meditating in remembrance on the Lord, Har, Har; all wishes shall be fulfilled. Even the worst corruption is taken away; peace wells up, and the unstruck celestial harmony vibrates and resounds. All the fruits of the mind's desires are obtained; His creative power is infinitely valuable. Says Nanak, please be Merciful to me, God, that my mind may follow Your Path forever. || 3 || This opportunity, this glorious greatness, this blessing and wealth, come by great good fortune. These pleasures, these delightful enjoyments, come when my mind is attached to the Lord's Feet. My mind is attached to God's Feet; I seek His Sanctuary. He is the Creator, the Cause of causes, the Cherisher of the world. Everything is Yours; You are my God, O my Lord and Master, Merciful to the meek. I am worthless, O my Beloved, ocean of peace. In the Saints' Congregation, my mind is awakened. Says Nanak, God has been Merciful to me; my mind is attached to His Lotus Feet. || 4 || 3 || 6 || SOOHEE, FIFTH MEHL: Meditating on the Lord, the Lord's Temple has been built; the Saints and devotees sing the Lord's Glorious Praises. Meditating, meditating in remembrance of God, their Lord and Master, they discard and renounce all their sins. Singing the Glorious Praises of the Lord, the supreme status is obtained. The Word of God's Bani is sublime and exalted. God's Sermon is so very sweet. It brings celestial peace. It is to speak the Unspoken Speech. The time and the moment were auspicious, blessed and true, when the eternal foundation of this Temple was placed. O servant Nanak, God has been kind and compassionate; with all His powers, He has blessed me. || 1 || The sounds of ecstasy vibrate through me continuously. I have enshrined the Supreme Lord within my mind. As Gurmukh, my lifestyle is excellent and true; my false hopes and doubts are dispelled. The Gurmukh chants the Bani of the unstruck melody; hearing it, listening to it, my mind and body are rejuvenated. All pleasures are obtained, by that one whom God makes His Own. Within the home of the heart are the nine treasures, filled to overflowing. He has fallen in love with the Lord's Name. Servant Nanak shall never forget God; his destiny is perfectly fulfilled. || 2 || God, the King, has given me shade under His canopy, and the fire of desire has been totally extinguished. The home of sorrow and sin has been demolished, and all affairs have been resolved.

When the Lord God so commands, misfortune is averted; true righteousness, Dharma and charity flourish. Meditate forever on your God, when you sleep and sit and stand. The Lord and Master is the treasure of virtue, the ocean of peace; He pervades the water, the land and the sky. Servant Nanak has entered God's Sanctuary; there is no other than Him. || 3 || My home is made, the garden and pool are made, and my Sovereign Lord God has met me. My mind is adorned, and my friends rejoice; I sing the songs of joy, and the Glorious Praises of the Lord. Singing the Glorious Praises of the True Lord God, all desires are fulfilled. Those who are attached to the Guru's Feet are always awake and aware; His Praises resound and resonate through their minds. My Lord and Master, the bringer of peace, has blessed me with His Grace; He has arranged this world, and the world hereafter for me. Prays Nanak, chant the Naam, the Name of the Lord forever; He is the Support of the body and soul. || 4 || 4 || 7 || SOOHEE, FIFTH MEHL: The terrifying world-ocean, the terrifying world-ocean — I have crossed over it, meditating on the Naam, the Name of the Lord, Har, Har. I worship and adore the Lord's Feet, the boat to carry me across. Meeting the True Guru, I am carried over. Through the Word of the Guru's Shabad, I cross over, and I shall not die again; my comings and goings are ended. Whatever He does, I accept as good, and my mind merges in celestial peace. Neither pain, nor hunger, nor disease afflicts me. I have found the Sanctuary of the Lord, the ocean of peace. Meditating, meditating in remembrance on the Lord, Nanak is imbued with His Love; his mind's anxieties are dispelled. || 1 || The humble Saints have implanted the Lord's Mantra within me, and the Lord, my Best Friend, has come under my power. I have dedicated my mind to my Lord and Master, and offered it to Him, and He has blessed me with everything. He has made me His hand-maiden and slave; my sadness is dispelled, and in the Lord's Temple, I have found stability. My joy and bliss are in meditating on my True God; I shall never be separated from Him again. She alone is very fortunate, and a true soul-bride, who contemplates the Glorious Vision of the Lord's Name. Says Nanak, I am imbued with His Love, drenched in the supreme, sublime essence of His Love. || 2 || I am in continual bliss and ecstasy, O my companions; I sing the songs of joy forever. God Himself has embellished her, and she has become His virtuous soul-bride. With natural ease, He has become Merciful to her. He does not consider her merits or demerits. He hugs His humble servants close in His Loving Embrace; they enshrine the Lord's Name in their hearts. Everyone is engrossed in arrogant pride, attachment and intoxication; in His Mercy, He has freed me of them. Says Nanak, I have crossed over the terrifying world-ocean, and all my affairs are perfectly resolved. || 3 || Continually sing the Glorious Praises of the World-Lord, O my companions; all your wishes shall be granted. Life becomes fruitful, meeting with the Holy Saints, and meditating on the One God, the Creator of the Universe. Chant, and meditate on the One God, who permeates and pervades the many beings of the whole Universe. God created it, and God spreads through it everywhere. Everywhere I look, I see God. The Perfect Lord is perfectly pervading and permeating the water, the land and the sky; there is no place without Him.

Beholding the Blessed Vision of His Darshan, Nanak has blossomed forth; the Lord has united him in Union. || 4 || 5 || 8 || SOOHEE, FIFTH MEHL: Eternal and immovable is the City of God and Guru; chanting His Name, I have found peace. I have obtained the fruits of my mind's desires; the Creator Himself established it. The Creator Himself established it. I have found total peace; my children, siblings and Sikhs have all blossomed forth in bliss. Singing the Glorious Praises of the Perfect Transcendent Lord, my affairs have come to be resolved. God Himself is my Lord and Master. He Himself is my Saving Grace; He Himself is my father and mother. Says Nanak, I am a sacrifice to the True Guru, who has embellished and adorned this place. || 1 || Homes, mansions, stores and markets are beautiful, when the Lord's Name abides within. The Saints and devotees worship the Lord's Name in adoration, and the noose of Death is cut away. The noose of Death is cut away, meditating on the Name of the Eternal, Unchanging Lord, Har, Har. Everything is perfect for them, and they obtain the fruits of their mind's desires. The Saints and friends enjoy peace and pleasure; their pain, suffering and doubts are dispelled. The Perfect True Guru has embellished them with the Word of the Shabad; Nanak is forever a sacrifice to them. || 2 || The gift of our Lord and Master is perfect; it increases day by day. The Supreme Lord God has made me His own; His Glorious Greatness is so great! From the very beginning, and throughout the ages, He is the Protector of His devotees; God has become merciful to me. All beings and creatures now dwell in peace; God Himself cherishes and cares for them. The Praises of the Lord and Master are totally pervading in the ten directions; I cannot express His worth. Says Nanak, I am a sacrifice to the True Guru, who has laid this eternal foundation. || 3 || The spiritual wisdom and meditation of the Perfect Transcendent Lord, and the Sermon of the Lord, Har, Har, are continually heard there. The devotees of the Lord, the Destroyer of fear, play endlessly there, and the unstruck melody resounds and vibrates there. The unstruck melody resounds and resonates, and the Saints contemplate the essence of reality; this discourse is their daily routine. They worship the Lord's Name, and all their filth is washed away; they rid themselves of all sinful residues. There is no birth or death there, no coming or going, and no entering into the womb of reincarnation again. Nanak has found the Guru, the Transcendent Lord; by His Grace, desires are fulfilled. || 4 || 6 || 9 || SOOHEE, FIFTH MEHL: The Lord Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks. The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water. The Ambrosial Water is filling it, and my job is perfectly complete; all my desires are fulfilled. Congratulations are pouring in from all over the world; all my sorrows are eliminated. The Vedas and the Puraanas sing the Praises of the Perfect, Unchanging, Imperishable Primal Lord.The Transcendent Lord has kept His promise, and confirmed His nature; Nanak meditates on the Naam, the Name of the Lord. || 1 || The Creator has given me the nine treasures, wealth and spiritual powers, and I do not lack anything.

Eating, spending and enjoying, I have found peace; the gifts of the Creator Lord continually increase. His gifts increase and shall never be exhausted; I have found the Inner-knower, the Searcher of hearts. Millions of obstacles have all been removed, and pain does not even approach me. Tranquility, peace, poise and bliss in abundance prevail, and all my hunger is satisfied. Nanak sings the Glorious Praises of his Lord and Master, whose Glorious Greatness is wonderful and amazing. || 2 || It was His job, and He has done it; what can the mere mortal being do? The devotees are adorned, singing the Glorious Praises of the Lord; they proclaim His eternal victory. Singing the Glorious Praises of the Lord of the Universe, bliss wells up, and we are friends with the Saadh Sangat, the Company of the Holy. He who made the effort to construct this sacred pool — how can his praises be recounted? The merits of the sixty-eight sacred shrines of pilgrimage, charity, good deeds and immaculate lifestyle, are found in this sacred pool. It is the natural way of the Lord and Master to purify sinners; Nanak takes the Support of the Word of the Shabad. || 3 || The treasure of virtue is my God, the Creator Lord; what Praises of Yours should I sing, O Lord? The prayer of the Saints is, "O Lord and Master, please bless us with the supreme, sublime essence of Your Name." Please, grant us Your Name, grant us this blessing, and do not forget us, even for an instant. Chant the Glorious Praises of the World-Lord, O my tongue; sing them forever, night and day. One who enshrines love for the Naam, the Name of the Lord, his mind and body are drenched with Ambrosial Nectar. Prays Nanak, my desires have been fulfilled; gazing upon the Blessed Vision of the Lord, I live. || 4 || 7 || 10 ||

RAAG SOOHEE, FIFTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My Dear Lord and Master, my Friend, speaks so sweetly. I have grown weary of testing Him, but still, He never speaks harshly to me. He does not know any bitter words; the Perfect Lord God does not even consider my faults and demerits. It is the Lord's natural way to purify sinners; He does not overlook even an iota of service. He dwells in each and every heart, pervading everywhere; He is the nearest of the near. Slave Nanak seeks His Sanctuary forever; the Lord is my Ambrosial Friend. || 1 || I am wonder-struck, gazing upon the incomparable Blessed Vision of the Lord's Darshan. My Dear Lord and Master is so beautiful; I am the dust of His Lotus Feet. Gazing upon God, I live, and I am at peace; no one else is as great as He is. Meditating on His Lotus Feet, I have crossed over the sea, the terrifying world-ocean. Nanak seeks the Sanctuary of the Perfect Transcendent Lord; You have no end or limitation, Lord. || 2 || I shall not forsake, even for an instant, my Dear Beloved Lord, the Support of the breath of life. The Guru, the True Guru, has instructed me in the contemplation of the True, Inaccessible Lord. Meeting with the humble, Holy Saint, I obtained the Naam, the Name of the Lord, and the pains of birth and death left me.

I have been blessed with peace, poise and abundant bliss, and the knot of egotism has been untied. He is inside all, and outside of all; He is untouched by love or hate. Slave Nanak has entered the Sanctuary of the Lord of the Universe; the Beloved Lord is the Support of the mind. || 3 || I searched and searched, and found the immovable, unchanging home of the Lord. I have seen that everything is transitory and perishable, and so I have linked my consciousness to the Lotus Feet of the Lord. God is eternal and unchanging, and I am just His hand-maiden; He does not die, or come and go in reincarnation. He is overflowing with Dharmic faith, wealth and success; He fulfills the desires of the mind. The Vedas and the Simritees sing the Praises of the Creator, while the Siddhas, seekers and silent sages meditate on Him. Nanak has entered the Sanctuary of his Lord and Master, the treasure of mercy; by great good fortune, he sings the Praises of the Lord, Har, Har. || 4 || 1 || 11 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

VAAR OF SOOHEE, WITH SHALOKS OF THE THIRD MEHL:

SHALOK, THIRD MEHL: In her red robes, the discarded bride goes out, seeking enjoyment with another's husband. She leaves the husband of her own home, enticed by her love of duality. She finds it sweet, and eats it up; her excessive sensuality only makes her disease worse. She forsakes the Lord, her sublime Husband, and then later, she suffers the pain of separation from Him. But she who becomes Gurmukh, turns away from corruption and adorns herself, attuned to the Love of the Lord. She enjoys her celestial Husband Lord, and enshrines the Lord's Name within her heart. She is humble and obedient; she is His virtuous bride forever; the Creator unites her with Himself. O Nanak, she who has obtained the True Lord as her husband, is a happy soul-bride forever. || 1 || THIRD MEHL: O meek, red-robed bride, keep your Husband Lord always in your thoughts. O Nanak, your life shall be embellished, and your generations shall be saved along with you. || 2 || PAUREE: He Himself established His throne, in the Akaashic ethers and the nether worlds. By the Hukam of His Command, He created the earth, the true home of Dharma. He Himself created and destroys; He is the True Lord, merciful to the meek. You give sustenance to all; how wonderful and unique is the Hukam of Your Command! You Yourself are permeating and pervading; You Yourself are the Cherisher. || 1 || SHALOK, THIRD MEHL: The red-robed woman becomes a happy soul-bride, only when she accepts the True Name. Become pleasing to your True Guru, and you shall be totally beautified; otherwise, there is no place of rest. So decorate yourself with the decorations that will never stain, and love the Lord day and night. O Nanak, what is the character of the happy soul-bride? Within her, is Truth; her face is bright and radiant, and she is absorbed in her Lord and Master. || 1 || THIRD MEHL: O people: I am in red, dressed in a red robe. But my Husband Lord is not obtained by any robes; I have tried and tried, and given up wearing robes. O Nanak, they alone obtain their Husband Lord, who listen to the Guru's Teachings. Whatever pleases Him, happens. In this way, the Husband Lord is met. || 2 ||

PAUREE: By His Command, He created the creation, the world with its many species of beings. I do not know how great Your Command is, O Unseen and Infinite True Lord. You join some with Yourself; they reflect on the Word of the Guru's Shabad. Those who are imbued with the True Lord are immaculate and pure; they conquer egotism and corruption. He alone is united with You, whom You unite with Yourself; he alone is true. || 2 || SHALOK, THIRD MEHL: O red-robed woman, the whole world is red, engrossed in evil-mindedness and the love of duality. In an instant, this falsehood totally vanishes; like the shade of a tree, it is gone. The Gurmukh is the deepest crimson of crimson, dyed in the permanent color of the Lord's Love. She turns away from Maya, and enters the celestial home of the Lord; the Ambrosial Name of the Lord dwells within her mind. O Nanak, I am a sacrifice to my Guru; meeting Him, I sing the Glorious Praises of the Lord. || 1 || THIRD MEHL: The red color is vain and useless; it cannot help you obtain your Husband Lord. This color does not take long to fade; she who loves duality, ends up a widow. She who loves to wear her red dress is foolish and double-minded. So make the True Word of the Shabad your red dress, and let the Fear of God, and the Love of God, be your ornaments and decorations. O Nanak, she is a happy soul-bride forever, who walks in harmony with the Will of the True Guru. || 2 || PAUREE: He Himself created Himself, and He Himself evaluates Himself. His limits cannot be known; through the Word of the Guru's Shabad, He is understood. In the darkness of attachment to Maya, the world wanders in duality. The self-willed manmukhs find no place of rest; they continue coming and going. Whatever pleases Him, that alone happens. All walk according to His Will. || 3 || SHALOK, THIRD MEHL: The red-robed bride is vicious; she forsakes God, and cultivates love for another man. She has neither modesty or self-discipline; the self-willed manmukh constantly tells lies, and is ruined by the bad karma of evil deeds. She who has such pre-ordained destiny, obtains the True Guru has her Husband. She discards all her red dresses, and wears the ornaments of mercy and forgiveness around her neck. In this world and the next, she receives great honor, and the whole world worships her. She who is enjoyed by her Creator Lord stands out, and does not blend in with the crowd. O Nanak, the Gurmukh is the happy soul-bride forever; she has the Imperishable Lord God as her Husband. || 1 || FIRST MEHL: The red color is like a dream in the night; it is like a necklace without a string. The Gurmukhs take on the permanent color, contemplating the Lord God. O Nanak, with the supreme sublime essence of the Lord's Love, all sins and evil deeds are turned to ashes. || 2 || PAUREE: He Himself created this world, and staged this wondrous play. Into the body of the five elements, He infused attachment, falsehood and self-conceit. The ignorant, self-willed manmukh comes and goes, wandering in reincarnation. He Himself teaches some to become Gurmukh, through the spiritual wisdom of the Lord. He blesses them with the treasure of devotional worship, and the wealth of the Lord's Name. || 4 || SHALOK, THIRD MEHL:

O red-robed woman, discard your red dress, and then, you shall come to love your Husband Lord. By wearing her red dress, no one has found her Husband Lord; the self-willed manmukh is burnt to death. Meeting the True Guru, she discards her red dress, and eradicates egotism from within. Her mind and body are imbued with the deep red color of His Love, and her tongue is imbued, singing His Praises and excellences. She becomes His soul-bride forever, with the Word of the Shabad in her mind; she makes the Fear of God and the Love of God her ornaments and decorations. O Nanak, by His Merciful Grace, she obtains the Mansion of the Lord's Presence, and keeps Him enshrined in her heart. || 1 || THIRD MEHL: O bride, forsake your red dress, and decorate yourself with the crimson color of His Love. Your comings and goings shall be forgotten, contemplating the Word of the Guru's Shabad. The soul-bride is adorned and beautiful; the Celestial Lord, her Husband, abides in her home. O Nanak, the bride ravishes and enjoys Him; and He, the Ravisher, ravishes and enjoys her. || 2 || PAUREE: The foolish, self-willed manmukh is engrossed in false attachment to family. Practicing egotism and self-conceit, he dies and departs, taking nothing along with him. He does not understand that the Messenger of Death is hovering over his head; he is deluded by duality. This opportunity will not come into his hands again; the Messenger of Death will seize him. He acts according to his pre-ordained destiny. || 5 || SHALOK, THIRD MEHL: Do not call them 'satee', who burn themselves along with their husbands' corpses. O Nanak, they alone are known as 'satee', who die from the shock of separation. || 1 || THIRD MEHL: They are also known as 'satee', who abide in modesty and contentment. They serve their Lord, and rise in the early hours to contemplate Him. || 2 || THIRD MEHL: The widows burn themselves in the fire, along with their husbands' corpses. If they truly knew their husbands, then they suffer terrible bodily pain. O Nanak, if they did not truly know their husbands, why should they burn themselves in the fire? Whether their husbands are alive or dead, those wives remain far away from them. || 3 || PAUREE: You created pain along with pleasure; O Creator, such is the writ You have written. There is no other gift as great as the Name; it has no form or sign. The Naam, the Name of the Lord, is an inexhaustible treasure; it abides in the mind of the Gurmukh. In His Mercy, He blesses us with the Naam, and then, the writ of pain and pleasure is not written. Those humble servants who serve with love, meet the Lord, chanting the Chant of the Lord. || 6 || SHALOK, SECOND MEHL: They know that they will have to depart, so why do they make such ostentatious displays? Those who do not know that they will have to depart, continue to arrange their affairs. || 1 || SECOND MEHL: He accumulates wealth during the night of his life, but in the morning, he must depart. O Nanak, it shall not go along with him, and so he regrets. || 2 || SECOND MEHL: Paying a fine under pressure, does not bring either merit or goodness. That alone is a good deed, O Nanak, which is done by one's own free will. || 3 || SECOND MEHL: Stubborn-mindedness will not win the Lord to one's side, no matter how much it is tried. The Lord is won over to your side, by offering Him your true love, O servant Nanak, and contemplating the Word of the Shabad. || 4 || PAUREE: The Creator created the world; He alone understands it. He Himself created the Universe, and He Himself shall destroy it afterwards.

All have grown weary of wandering throughout the four ages, but none know the Lord's worth. The True Guru has shown me the One Lord, and my mind and body are at peace. The Gurmukh praises the Lord forever; that alone happens, which the Creator Lord does. || 7 || SHALOK, SECOND MEHL: Those who have the Fear of God, have no other fears; those who do not have the Fear of God, are very afraid. O Nanak, this mystery is revealed at the Court of the Lord. || 1 || SECOND MEHL: That which flows, mingles with that which flows; that which blows, mingles with that which blows. The living mingle with the living, and the dead mingle with the dead. O Nanak, praise the One who created the creation. || 2 || PAUREE: Those who meditate on the True Lord are true; they contemplate the Word of the Guru's Shabad. They subdue their ego, purify their minds, and enshrine the Lord's Name within their hearts. The fools are attached to their homes, mansions and balconies. The self-willed manmukhs are caught in darkness; they do not know the One who created them. He alone understands, whom the True Lord causes to understand; what can the helpless creatures do? || 8 || SHALOK, THIRD MEHL: O bride, decorate yourself, after you surrender and accept your Husband Lord. Otherwise, your Husband Lord will not come to your bed, and your ornaments will be useless. O bride, your decorations will adorn you, only when your Husband Lord's Mind is pleased. Your ornaments will be acceptable and approved, only when your Husband Lord loves you. So make the Fear of God your ornaments, joy your betel nuts to chew, and love your food. Surrender your body and mind to your Husband Lord, and then, O Nanak, He will enjoy you. || 1 || THIRD MEHL: The wife takes flowers, and fragrance of betel, and decorates herself. But her Husband Lord does not come to her bed, and so these efforts are useless. || 2 || THIRD MEHL: They are not said to be husband and wife, who merely sit together. They alone are called husband and wife, who have one light in two bodies. || 3 || PAUREE: Without the Fear of God, there is no devotional worship, and no love for the Naam, the Name of the Lord. Meeting with the True Guru, the Fear of God wells up, and one is embellished with the Fear and the Love of God. When the body and mind are imbued with the Lord's Love, egotism and desire are conquered and subdued. The mind and body become immaculately pure and very beautiful, when one meets the Lord, the Destroyer of ego. Fear and love all belong to Him; He is the True Lord, permeating and pervading the Universe. || 9 || SHALOK, FIRST MEHL: Waaho! Waaho! You are wonderful and great, O Lord and Master; You created the creation, and made us. You made the waters, waves, oceans, pools, plants, clouds and mountains. You Yourself stand in the midst of what You Yourself created. The selfless service of the Gurmukhs is approved; in celestial peace, they live the essence of reality. They receive the wages of their labor, begging at the Door of their Lord and Master. O Nanak, the Court of the Lord is overflowing and carefree; O my True Carefree Lord, no one returns empty-handed from Your Court. || 1 || FIRST MEHL: The teeth are like brilliant, beautiful pearls, and the eyes are like sparkling jewels. Old age is their enemy, O Nanak; when they grow old, they waste away. ||

2 || PAUREE: Praise the Lord, forever and ever; dedicate your body and mind to Him. Through the Word of the Guru's Shabad, I have found the True, Profound and Unfathomable Lord. The Lord, the jewel of jewels, is permeating my mind, body and heart. The pains of birth and death are gone, and I shall never again be consigned to the cycle of reincarnation. O Nanak, praise the Naam, the Name of the Lord, the ocean of excellence. || 10 || SHALOK, FIRST MEHL: O Nanak, burn this body; this burnt body has forgotten the Naam, the Name of the Lord. The dirt is piling up, and in the world hereafter, your hand shall not be able to reach down into this stagnant pond to clean it out. || 1 || FIRST MEHL: O Nanak, wicked are the uncountable actions of the mind. They bring terrible and painful retributions, but if the Lord forgives me, then I will be spared this punishment. || 2 || PAUREE: True is the Command He sends forth, and True are the Orders He issues. Forever unmoving and unchanging, permeating and pervading everywhere, He is the All-knowing Primal Lord. By Guru's Grace, serve Him, through the True Insignia of the Shabad. That which He makes is perfect; through the Guru's Teachings, enjoy His Love. He is inaccessible, unfathomable and unseen; as Gurmukh, know the Lord. || 11 || SHALOK, FIRST MEHL: O Nanak, the bags of coins are brought in and placed in the Court of our Lord and Master, and there, the genuine and the counterfeit are separated. || 1 || FIRST MEHL: They go and bathe at sacred shrines of pilgrimage, but their minds are still evil, and their bodies are thieves. Some of their filth is washed off by these baths, but they only accumulate twice as much. Like a gourd, they may be washed off on the outside, but on the inside, they are still filled with poison. The holy man is blessed, even without such bathing, while a thief is a thief, no matter how much he bathes. || 2 || PAUREE: He Himself issues His Commands, and links the people of the world to their tasks. He Himself joins some to Himself, and through the Guru, they find peace. The mind runs around in the ten directions; the Guru holds it still. Everyone longs for the Name, but it is only found through the Guru's Teachings. Your pre-ordained destiny, written by the Lord in the very beginning, cannot be erased. || 12 || SHALOK, FIRST MEHL: The two lamps light the fourteen markets. There are just as many traders as there are living beings. The shops are open, and trading is going on; whoever comes there, is bound to depart. The Righteous Judge of Dharma is the broker, who gives his sign of approval. O Nanak, those who earn the profit of the Naam are accepted and approved. And when they return home, they are greeted with cheers; they obtain the glorious greatness of the True Name. || 1 || FIRST MEHL: Even when the night is dark, whatever is white retains its white color. And even when the light of day is dazzlingly bright, whatever is black retains its black color. The blind fools have no wisdom at all; their understanding is blind. O Nanak, without the Lord's Grace, they will never receive honor. || 2 || PAUREE: The True Lord Himself created the body-fortress. Some are ruined through the love of duality, engrossed in egotism. This human body is so difficult to obtain; the self-willed manmukhs suffer in pain. He alone understands, whom the Lord Himself causes to understand; he is blessed by the True Guru.

He created the entire world for His play; He is pervading amongst all. || 13 || SHALOK, FIRST MEHL: Thieves, adulterers, prostitutes and pimps, make friendships with the unrighteous, and eat with the unrighteous. They do not know the value of the Lord's Praises, and Satan is always with them. If a donkey is anointed with sandalwood paste, he still loves to roll in the dirt. O Nanak, by spinning falsehood, a fabric of falsehood is woven. False is the cloth and its measurement, and false is pride in such a garment. || 1 || FIRST MEHL: The callers to prayer, the flute-players, the horn-blowers, and also the singers — some are givers, and some are beggars; they become acceptable only through Your Name, Lord. O Nanak, I am a sacrifice to those who hear and accept the Name. || 2 || PAUREE: Attachment to Maya is totally false, and false are those who go that way. Through egotism, the world is caught in conflict and strife, and it dies. The Gurmukh is free of conflict and strife, and sees the One Lord, pervading everywhere. Recognizing that the Supreme Soul is everywhere, he crosses over the terrifying world-ocean. His light merges into the Light, and he is absorbed into the Lord's Name. || 14 || SHALOK: FIRST MEHL: O True Guru, bless me with Your charity; You are the All-powerful Giver. May I subdue and quiet my egotism, pride, sexual desire, anger and self-conceit. Burn away all my greed, and give me the Support of the Naam, the Name of the Lord. Day and night, keep me ever-fresh and new, spotless and pure; let me never be soiled by sin. O Nanak, in this way I am saved; by Your Grace, I have found peace. || 1 || FIRST MEHL: There is only the one Husband Lord, for all who stand at His Door. O Nanak, they ask for news of their Husband Lord, from those who are imbued with His Love. || 2 || FIRST MEHL: All are imbued with love for their Husband Lord; I am a discarded bride — what good am I? My body is filled with so many faults; my Lord and Master does not even turn His thoughts to me. || 3 || FIRST MEHL: I am a sacrifice to those who praise the Lord with their mouths. All the nights are for the happy soul-brides; I am a discarded bride — if only I could have even one night with Him! || 4 || PAUREE: I am a beggar at Your Door, begging for charity; O Lord, please grant me Your Mercy, and give to me. As Gurmukh, unite me, your humble servant, with You, that I may receive Your Name. Then, the unstruck melody of the Shabad will vibrate and resound, and my light will blend with the Light. Within my heart, I sing the Glorious Praises of the Lord, and celebrate the Word of the Lord's Shabad. The Lord Himself is pervading and permeating the world; so fall in love with Him! || 15 || SHALOK, FIRST MEHL: Those who do not obtain the sublime essence, the love and delight of their Husband Lord, are like guests in a deserted house; they leave just as they have come, empty-handed. || 1 || FIRST MEHL: He receives hundreds and thousands of reprimands, day and night; the swan-soul has renounced the Lord's Praises, and attached itself to a rotting carcass. Cursed is that life, in which one only eats to fill his belly. O Nanak, without the True Name, all one's friends turn to enemies. || 2 || PAUREE: The minstrel continually sings the Glorious Praises of the Lord, to embellish his life. The Gurmukh serves and praises the True Lord, enshrining Him within his heart.

He obtains his own home and mansion, by loving the Naam, the Name of the Lord. As Gurmukh, I have obtained the Naam; I am a sacrifice to the Guru. You Yourself embellish and adorn us, O Creator Lord. || 16 || SHALOK, FIRST MEHL: When the lamp is lit, the darkness is dispelled; reading the Vedas, sinful intellect is destroyed. When the sun rises, the moon is not visible. Wherever spiritual wisdom appears, ignorance is dispelled. Reading the Vedas is the world's occupation; the Pandits read them, study them and contemplate them. Without understanding, all are ruined. O Nanak, the Gurmukh is carried across. || 1 || FIRST MEHL: Those who do not savor the Word of the Shabad, do not love the Naam, the Name of the Lord. They speak insipidly with their tongues, and are continually disgraced. O Nanak, they act according to the karma of their past actions, which no one can erase. || 2 || PAUREE: One who praises his God, receives honor. He drives out egotism from within himself, and enshrines the True Name within his mind. Through the True Word of the Guru's Bani, he chants the Glorious Praises of the Lord, and finds true peace. He is united with the Lord, after being separated for so long; the Guru, the Primal Being, unites him with the Lord. In this way, his filthy mind is cleansed and purified, and he meditates on the Name of the Lord. || 17 || SHALOK, FIRST MEHL: With the fresh leaves of the body, and the flowers of virtue, Nanak has weaved his garland. The Lord is pleased with such garlands, so why pick any other flowers? || 1 || SECOND MEHL: O Nanak, it is the spring season for those, within whose homes their Husband Lord abides. But those, whose Husband Lord is far away in distant lands, continue burning, day and night. || 2 || PAUREE: The Merciful Lord Himself forgives those who dwell upon the Word of the Guru, the True Guru. Night and day, I serve the True Lord, and chant His Glorious Praises; my mind merges into Him. My God is infinite; no one knows His limit. Grasping hold of the feet of the True Guru, meditate continually on the Lord's Name. Thus you shall obtain the fruits of your desires, and all wishes shall be fulfilled within your home. || 18 || SHALOK, FIRST MEHL: Spring brings forth the first blossoms, but the Lord blossoms earlier still. By His blossoming, everything blossoms; no one else causes Him to blossom forth. || 1 || SECOND MEHL: He blossoms forth even earlier than the spring; reflect upon Him. O Nanak, praise the One who gives Support to all. || 2 || SECOND MEHL: By uniting, the united one is not united; he unites, only if he is united. But if he unites deep within his soul, then he is said to be united. || 3 || PAUREE: Praise the Name of the Lord, Har, Har, and practice truthful deeds. Attached to other deeds, one is consigned to wander in reincarnation. Attuned to the Name, one obtains the Name, and through the Name, sings the Lord's Praises. Praising the Word of the Guru's Shabad, he merges in the Lord's Name. Service to the True Guru is fruitful and rewarding; serving Him, the fruits are obtained. || 19 || SHALOK, SECOND MEHL: Some people have others, but I am forlorn and dishonored; I have only You, Lord.

I might as well just die crying, if You will not come into my mind. || 1 || SECOND MEHL: When there is peace and pleasure, that is the time to remember your Husband Lord. In times of suffering and pain, remember Him then as well. Says Nanak, O wise bride, this is the way to meet your Husband Lord. || 2 || PAUREE: I am a worm — how can I praise You, O Lord; Your glorious greatness is so great! You are inaccessible, merciful and unapproachable; You Yourself unite us with Yourself. I have no other friend except You; in the end, You alone will be my Companion and Support. You save those who enter Your Sanctuary.. O Nanak, He is care-free; He has no greed at all. || 20 ||

RAAG SOOHEE, THE WORD OF KABEER JEE, AND ALL THE DEVOTEES. OF KABEER:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Since your birth, what have you done? You have never even chanted the Name of the Lord. || 1 || You have not meditated on the Lord; what thoughts are you attached to? What preparations are you making for your death, O unfortunate one? || 1 || Pause || Through pain and pleasure, you have taken care of your family. But at the time of death, you shall have to endure the agony all alone. || 2 || When you are seized by the neck, then you shall cry out. Says Kabeer, why didn't you remember the Lord before this? || 3 || 1 || SOOHEE, KABEER JEE: My innocent soul trembles and shakes. I do not know how my Husband Lord will deal with me. || 1 || The night of my youth has passed away; will the day of old age also pass away? My dark hairs, like bumble bees, have gone away, and grey hairs, like cranes, have settled upon my head. || 1 || Pause || Water does not remain in the unbaked clay pot; when the soul-swan departs, the body withers away. || 2 || I decorate myself like a young virgin; but how can I enjoy pleasures, without my Husband Lord? || 3 || My arm is tired, driving away the crows. Says Kabeer, this is the way the story of my life ends. || 4 || 2 || SOOHEE, KABEER JEE: Your time of service is at its end, and you will have to give your account. The hard-hearted Messenger of Death has come to take you away. What have you earned, and what have you lost? Come immediately! You are summoned to His Court! || 1 || Get going! Come just as you are! You have been summoned to His Court. The Order has come from the Court of the Lord. || 1 || Pause || I pray to the Messenger of Death: please, I still have some outstanding debts to collect in the village. I will collect them tonight; I will also pay you something for your expenses, and I will recite my morning prayers on the way. || 2 || Blessed, blessed is the most fortunate servant of the Lord, who is imbued with the Lord's Love, in the Saadh Sangat, the Company of the Holy. Here and there, the humble servants of the Lord are always happy. They win the priceless treasure of this human life. || 3 || When he is awake, he is sleeping, and so he loses this life. The property and wealth he has accumulated passes on to someone else. Says Kabeer, those people are deluded, who forget their Lord and Master, and roll in the dust.

|| 4 || 3 || SO0HEE, KABEER JEE, LALLIT: My eyes are exhausted, and my ears are tired of hearing; my beautiful body is exhausted. Driven forward by old age, all my senses are exhausted; only my attachment to Maya is not exhausted. || 1 || O mad man, you have not obtained spiritual wisdom and meditation. You have wasted this human life, and lost. || 1 || Pause || O mortal, serve the Lord, as long as the breath of life remains in the body. And even when your body dies, your love for the Lord shall not die; you shall dwell at the Feet of the Lord. || 2 || When the Word of the Shabad abides deep within, thirst and desire are quenched. When one understands the Hukam of the Lord's Command, he plays the game of chess with the Lord; throwing the dice, he conquers his own mind. || 3 || Those humble beings, who know the Imperishable Lord and meditate on Him, are not destroyed at all. Says Kabeer, those humble beings who know how to throw these dice, never lose the game of life. || 4 || 4 || SOOHEE, LALIT, KABEER JEE: In the one fortress of the body, there are five rulers, and all five demand payment of taxes. I have not farmed anyone's land, so such payment is difficult for me to pay. || 1 || O people of the Lord, the tax-collector is constantly torturing me! Raising my arms up, I complained to my Guru, and He has saved me. || 1 || Pause || The nine tax-assessors and the ten magistrates go out; they do not allow their subjects to live in peace. They do not measure with a full tape, and they take huge amounts in bribes. || 2 || The One Lord is contained in the seventy-two chambers of the body, and He has written off my account. The records of the Righteous Judge of Dharma have been searched, and I owe absolutely nothing. || 3 || Let no one slander the Saints, because the Saints and the Lord are as one. Says Kabeer, I have found that Guru, whose Name is Clear Understanding. || 4 || 5 ||

RAAG SOOHEE, THE WORD OF SREE RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The happy soul-bride knows the worth of her Husband Lord. Renouncing pride, she enjoys peace and pleasure. She surrenders her body and mind to Him, and does not remain separate from Him. She does not see or hear, or speak to another. || 1 || How can anyone know the pain of another, if there is no compassion and sympathy within? || 1 || Pause || The discarded bride is miserable, and loses both worlds; she does not worship her Husband Lord. The bridge over the fire of hell is difficult and treacherous. No one will accompany you there; you will have to go all alone. || 2 || Suffering in pain, I have come to Your Door, O Compassionate Lord. I am so thirsty for You, but You do not answer me. Says Ravi Daas, I seek Your Sanctuary, God; as You know me, so will You save me. || 3 || 1 || SOOHEE: That day which comes, that day shall go. You must march on; nothing remains stable. Our companions are leaving, and we must leave as well. We must go far away.

Death is hovering over our heads. || 1 || Why are you asleep? Wake up, you ignorant fool! You believe that your life in the world is true. || 1 || Pause || The One who gave you life shall also provide you with nourishment. In each and every heart, He runs His shop. Meditate on the Lord, and renounce your egotism and self-conceit. Within your heart, contemplate the Naam, the Name of the Lord, sometime. || 2 || Your life has passed away, but you have not arranged your path. Evening has set in, and soon there will be darkness on all sides. Says Ravi Daas, O ignorant mad-man, don't you realize, that this world is the house of death?! || 3 || 2 || SOOHEE: You may have lofty mansions, halls and kitchens. But you cannot stay in them, even for an instant, after death. || 1 || This body is like a house of straw. When it is burnt, it mixes with dust. || 1 || Pause || Even relatives, family and friends begin to say, "Take his body out, immediately!" || 2 || And the wife of his house, who was so attached to his body and heart, runs away, crying out, "Ghost! Ghost!" || 3 || Says Ravi Daas, the whole world has been plundered, but I have escaped, chanting the Name of the One Lord. || 4 || 3 ||

RAAG SOOHEE, THE WORD OF SHAYKH FAREED JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Burning and burning, writhing in pain, I wring my hands. I have gone insane, seeking my Husband Lord. O my Husband Lord, You are angry with me in Your Mind. The fault is with me, and not with my Husband Lord. || 1 || O my Lord and Master, I do not know Your excellence and worth. Having wasted my youth, now I come to regret and repent. || 1 || Pause || O black bird, what qualities have made you black? "I have been burnt by separation from my Beloved." Without her Husband Lord, how can the soul-bride ever find peace? When He becomes merciful, then God unites us with Himself. || 2 || The lonely soul-bride suffers in the pit of the world. She has no companions, and no friends. In His Mercy, God has united me with the Saadh Sangat, the Company of the Holy. And when I look again, then I find God as my Helper. || 3 || The path upon which I must walk is very depressing. It is sharper than a two-edged sword, and very narrow. That is where my path lies. O Shaykh Fareed, think of that path early on. || 4 || 1 || SOOHEE, LALIT: You were not able to make yourself a raft when you should have. When the ocean is churning and over-flowing, then it is very difficult to cross over it. || 1 || Do not touch the safflower with your hands; its color will fade away, my dear. || 1 || Pause || First, the bride herself is weak, and then, her Husband Lord's Order is hard to bear. Milk does not return to the breast; it will not be collected again. || 2 || Says Fareed, O my companions, when our Husband Lord calls, the soul departs, sad at heart, and this body returns to dust. || 3 || 2 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG BILAAVAL, FIRST MEHL, CHAU-PADAS, FIRST HOUSE:

You are the Emperor, and I call You a chief — how does this add to Your greatness? As You permit me, I praise You, O Lord and Master; I am ignorant, and I cannot chant Your Praises. || 1 || Please bless me with such understanding, that I may sing Your Glorious Praises. May I dwell in Truth, according to Your Will. || 1 || Pause || Whatever has happened, has all come from You. You are All-knowing. Your limits cannot be known, O my Lord and Master; I am blind — what wisdom do I have? || 2 || What should I say? While talking, I talk of seeing, but I cannot describe the indescribable. As it pleases Your Will, I speak; it is just the tiniest bit of Your greatness. || 3 || Among so many dogs, I am an outcast; I bark for my body's belly. Without devotional worship, O Nanak, even so, still, my Master's Name does not leave me. || 4 || 1 || BILAAWAL, FIRST MEHL: My mind is the temple, and my body is the simple cloth of the humble seeker; deep within my heart, I bathe at the sacred shrine. The One Word of the Shabad abides within my mind; I shall not come to be born again. || 1 || My mind is pierced through by the Merciful Lord, O my mother! Who can know the pain of another? I think of none other than the Lord. || 1 || Pause || O Lord, inaccessible, unfathomable, invisible and infinite: please, take care of me! In the water, on the land and in sky, You are totally pervading. Your Light is in each and every heart. || 2 || All teachings, instructions and understandings are Yours; the mansions and sanctuaries are Yours as well. Without You, I know no other, O my Lord and Master; I continually sing Your Glorious Praises. || 3 || All beings and creatures seek the Protection of Your Sanctuary; all thought of their care rests with You. That which pleases Your Will is good; this alone is Nanak's prayer. || 4 || 2 || BILAAWAL, FIRST MEHL: He Himself is the Word of the Shabad, and He Himself is the Insignia. He Himself is the Listener, and He Himself is the Knower. He Himself created the creation, and He Himself beholds His almighty power.

You are the Great Giver; Your Name alone is approved. || 1 || Such is the Name of the Immaculate, Divine Lord. I am just a beggar; You are invisible and unknowable. || 1 || Pause || Love of Maya is like a cursed woman, ugly, dirty and promiscuous. Power and beauty are false, and last for only a few days. But when one is blessed with the Naam, the darkness within is illuminated. || 2 || I tasted Maya and renounced it, and now, I have no doubts. One whose father is known, cannot be illegitimate. One who belongs to the One Lord, has no fear. The Creator acts, and causes all to act. One who dies in the Word of the Shabad conquers his mind, through his mind. Keeping his mind restrained, he enshrines the True Lord within his heart. He does not know any other, and he is a sacrifice to the Guru. O Nanak, attuned to the Naam, he is emancipated. || 4 || 3 || BILAAVAL, FIRST MEHL: Through the Word of the Guru's Teachings, the mind intuitively meditates on the Lord. Imbued with the Lord's Love, the mind is satisfied. The insane, self-willed manmukhs wander around, deluded by doubt. Without the Lord, how can anyone survive? Through the Word of the Guru's Shabad, He is realized. || 1 || Without the Blessed Vision of His Darshan, how can I live, O my mother? Without the Lord, my soul cannot survive, even for an instant; the True Guru has helped me understand this. || 1 || Pause || Forgetting my God, I die in pain. With each breath and morsel of food, I meditate on my Lord, and seek Him. I remain always detached, but I am enraptured with the Lord's Name. Now, as Gurmukh, I know that the Lord is always with me. || 2 || The Unspoken Speech is spoken, by the Will of the Guru. He shows us that God is unapproachable and unfathomable. Without the Guru, what lifestyle could we practice, and what work could we do? Eradicating egotism, and walking in harmony with the Guru's Will, I am absorbed in the Word of the Shabad. || 3 || The self-willed manmukhs are separated from the Lord, gathering false wealth. The Gurmukhs are celebrated with the glory of the Naam, the Name of the Lord. The Lord has showered His Mercy upon me, and made me the slave of His slaves. The Name of the Lord is the wealth and capital of servant Nanak. || 4 || 4 ||

BILAAVAL, THIRD MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Cursed, cursed is the food; cursed, cursed is the sleep; cursed, cursed are the clothes worn on the body. Cursed is the body, along with family and friends, when one does not find his Lord and Master in this life. He misses the step of the ladder, and this opportunity will not come into his hands again; his life is wasted, uselessly. || 1 || The love of duality does not allow him to lovingly focus his attention on the Lord; he forgets the Feet of the Lord. O Life of the World, O Great Giver, you eradicate the sorrows of your humble servants. || 1 || Pause || You are Merciful, O Great Giver of Mercy; what are these poor beings? All are liberated or placed into bondage by You; this is all one can say. One who becomes Gurmukh is said to be liberated, while the poor self-willed manmukhs are in bondage. || 2 || He alone is liberated, who lovingly focuses his attention on the One Lord, always dwelling with the Lord. His depth and condition cannot be described. The True Lord Himself embellishes him.

Those who wander around, deluded by doubt, are called manmukhs; they are neither on this side, nor on the other side. || 3 || That humble being, who is blessed by the Lord's Glance of Grace obtains Him, and contemplates the Word of the Guru's Shabad. In the midst of Maya, the Lord's servant is emancipated. O Nanak, one who has such destiny inscribed upon his forehead, conquers and destroys death. || 4 || 1 || BILAAVAL, THIRD MEHL: How can the unweighable be weighed? If there is anyone else as great, then he alone could understand the Lord. There is no other than Him. How can His value be estimated? || 1 || By Guru's Grace, He comes to dwell in the mind. One comes to know Him, when duality departs. || 1 || Pause || He Himself is the Assayer, applying the touch-stone to test it. He Himself analyzes the coin, and He Himself approves it as currency. He Himself weights it perfectly. He alone knows; He is the One and Only Lord. || 2 || All the forms of Maya emanate from Him. He alone becomes pure and immaculate, who is united with the Lord. He alone is attached, whom the Lord attaches. All Truth is revealed to him, and then, he merges in the True Lord. || 3 || He Himself leads the mortals to focus on Him, and He Himself causes them to chase after Maya. He Himself imparts understanding, and He reveals Himself. He Himself is the True Guru, and He Himself is the Word of the Shabad. O Nanak, He Himself speaks and teaches. || 4 || 2 || BILAAVAL, THIRD MEHL: My Lord and Master has made me His servant, and blessed me with His service; how can anyone argue about this? Such is Your play, One and Only Lord; You are the One, contained among all. || 1 || When the True Guru is pleased and appeased, one is absorbed in the Lord's Name. One who is blessed by the Lord's Mercy, finds the True Guru; night and day, he automatically remains focused on the Lord's meditation. || 1 || Pause || How can I serve You? How can I be proud of this? When You withdraw Your Light, O Lord and Master, then who can speak and teach? || 2 || You Yourself are the Guru, and You Yourself are the chaylaa, the humble disciple; You Yourself are the treasure of virtue. As You cause us to move, so do we move, according to the Pleasure of Your Will, O Lord God. || 3 || Says Nanak, You are the True Lord and Master; who can know Your actions? Some are blessed with glory in their own homes, while others wander in doubt and pride. || 4 || 3 || BILAAVAL, THIRD MEHL: The perfect Lord has fashioned the Perfect Creation. Behold the Lord Lord pervading everywhere. In this play of the world, is the glorious greatness of the True Name. No one should take pride in himself. || 1 || One who accepts the wisdom of the True Guru's Teachings, is absorbed into the True Guru. The Lord's Name abides deep within the nucleus of one who realizes the Bani of the Guru's Word within his soul. || 1 || Pause || Now, this is the essence of the teachings of the four ages: for the human race, the Name of the One Lord is the greatest treasure. Celibacy, self-discipline and pilgrimages were the essence of Dharma in those past ages; but in this Dark Age of Kali Yuga, the Praise of the Lord's Name is the essence of Dharma. || 2 || Each and every age has its own essence of Dharma; study the Vedas and the Puraanas, and see this as true. They are Gurmukh, who meditate on the Lord, Har, Har; in this world, they are perfect and approved.

Says Nanak, loving the True Lord, the mind's egotism and self-conceit is eradicated. Those who speak and listen to the Lord's Name, all find peace. Those who believe in it, obtain the supreme treasure. || 4 || 4 || BILAAVAL, THIRD MEHL: The Lord Himself attaches the Gurmukh to His Love; joyful melodies permeate his home, and he is embellished with the Word of the Guru's Shabad. The women come and sing the songs of joy. Meeting with their Beloved, lasting peace is obtained. || 1 || I am a sacrifice to those, whose minds are filled with the Lord. Meeting with the humble servant of the Lord, peace is obtained, and one intuitively sings the Glorious Praises of the Lord. || 1 || Pause || They are always imbued with Your Joyful Love; O Dear Lord, You Yourself come to dwell in their minds. They obtain eternal glory. The Gurmukhs are united in the Lord's Union. || 2 || The Gurmukhs are imbued with the love of the Word of the Shabad. They abide in the home of their own being, singing the Glorious Praises of the Lord. They are dyed in the deep crimson color of the Lord's Love; they look so beautiful. This dye never fades away; they are absorbed in the True Lord. || 3 || The Shabad deep within the nucleus of the self dispels the darkness of ignorance. Meeting with my Friend, the True Guru, I have obtained spiritual wisdom. Those who are attuned to the True Lord, do not have to enter the cycle of reincarnation again. O Nanak, my Perfect Guru implants the Naam, the Name of the Lord, deep within. || 4 || 5 || BILAAVAL, THIRD MEHL: From the Perfect Guru, I have obtained glorious greatness. The Naam, the Name of the Lord, has spontaneously come to abide in my mind. Through the Word of the Shabad, I have burnt away egotism and Maya. Through the Guru, I have obtained honor in the Court of the True Lord. || 1 || I serve the Lord of the Universe; I have no other work to do. Night and day, my mind is in ecstasy; as Gurmukh, I beg for the bliss-giving Naam. || 1 || Pause || From the mind itself, mental faith is obtained. Through the Guru, I have realized the Shabad. How rare is that person, who looks upon life and death alike. She shall never die again, and shall not have to see the Messenger of Death. || 2 || Within the home of the self are all the millions of treasures. The True Guru has revealed them, and my egotistical pride is gone. I keep my meditation always focused on the Cosmic Lord. Night and day, I sing the One Name. || 3 || I have obtained glorious greatness in this age, from the Perfect Guru, meditating on the Naam. Wherever I look, I see the Lord permeating and pervading. He is forever the Giver of peace; His worth cannot be estimated. || 4 || By perfect destiny, I have found the Perfect Guru. He has revealed to me the treasure of the Naam, deep within the nucleus of my self. The Word of the Guru's Shabad is so very sweet. O Nanak, my thirst is quenched, and my mind and body have found peace. || 5 || 6 || 4 || 6 || 10 ||

RAAG BILAAVAL, FOURTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Effort and intelligence come from God, the Inner-knower, the Searcher of hearts; as He wills, they act. As the violinist plays upon the strings of the violin, so does the Lord play the living beings.

|| 1 || Chant the Name of the Lord with your tongue, O mind. According to the pre-ordained destiny written upon my forehead, I have found the Guru, and the Lord abides within my heart. || 1 || Pause || Entangled in Maya, the mortal wanders around. Save Your humble servant, O Lord, as you saved Prahlaad from the clutches of Harnaakash; keep him in Your Sanctuary, Lord. || 2 || How can I describe the state and the condition, O Lord, of those many sinners you have purified? Ravi Daas, the leather-worker, who worked with hides and carried dead animals was saved, by entering the Lord's Sanctuary. || 3 || O God, Merciful to the meek, carry Your devotees across the world-ocean; I am a sinner — save me from sin! O Lord, make me the slave of the slave of Your slaves; servant Nanak is the slave of Your slaves. || 4 || 1 || BILAAVAL, FOURTH MEHL: I am foolish, idiotic and ignorant; I seek Your Sanctuary, O Primal Being, O Lord beyond birth. Have Mercy upon me, and save me, O my Lord and Master; I am a lowly stone, with no good karma at all. || 1 || O my mind, vibrate and meditate on the Lord, the Name of the Lord. Under Guru's Instructions, obtain the sublime, subtle essence of the Lord; renounce other fruitless actions. || 1 || Pause || The humble servants of the Lord are saved by the Lord; I am worthless — it is Your glory to save me. I have no other than You, O my Lord and Master; I meditate on the Lord, by my good karma. || 2 || Those who lack the Naam, the Name of the Lord, their lives are cursed, and they must endure terrible pain. They are consigned to reincarnation over and over again; they are the most unfortunate fools, with no good karma at all. || 3 || The Naam is the Support of the Lord's humble servants; their good karma is pre-ordained. The Guru, the True Guru, has implanted the Naam within servant Nanak, and his life is fruitful. || 4 || 2 || BILAAVAL, FOURTH MEHL: My consciousness is lured by emotional attachment and corruption; is is filled with evil-minded filth. I cannot serve You, O God; I am ignorant — how can I cross over? || 1 || O my mind, chant the Name of the Lord, the Lord, the Lord of man. God has showered His Mercy upon His humble servant; meeting with the True Guru, he is carried across. || 1 || Pause || O my Father, my Lord and Master, Lord God, please bless me with such understanding, that I may sing Your Praises. Those who are attached to You are saved, like iron which is carried across with wood. || 2 || The faithless cynics have little or no understanding; they do not serve the Lord, Har, Har. Those beings are unfortunate and vicious; they die, and are consigned to reincarnation, over and over again. || 3 || Those whom You unite with Yourself, O Lord and Master, bathe in the Guru's cleansing pool of contentment. Vibrating upon the Lord, the filth of their evil-mindedness is washed away; servant Nanak is carried across. || 4 || 3 || BILAAVAL, FOURTH MEHL: Come, O Saints, and join together, O my Siblings of Destiny; let us tell the Stories of the Lord, Har, Har. The Naam, the Name of the Lord, is the boat in this Dark Age of Kali Yuga; the Word of the Guru's Shabad is the boatman to ferry us across. || 1 || O my mind, chant the Glorious Praises of the Lord.

According to the pre-ordained destiny inscribed upon your forehead, sing the Praises of the Lord; join the Holy Congregation, and cross over the world-ocean. || 1 || Pause || Within the body-village is the Lord's supreme, sublime essence. How can I obtain it? Teach me, O humble Saints. Serving the True Guru, you shall obtain the Fruitful Vision of the Lord's Darshan; meeting Him, drink in the ambrosial essence of the Lord's Nectar. || 2 || The Ambrosial Name of the Lord, Har, Har, is so sweet; O Saints of the Lord, taste it, and see. Under Guru's Instruction, the Lord's essence seems so sweet; through it, all corrupt sensual pleasures are forgotten. || 3 || The Name of the Lord is the medicine to cure all diseases; so serve the Lord, O humble Saints. The four great blessings are obtained, O Nanak, by vibrating upon the Lord, under Guru's Instruction. || 4 || 4 || BILAAVAL, FOURTH MEHL: Anyone, from any class — Kh'shaatriya, Brahman, Soodra or Vaishya — can chant, and meditate on the Mantra of the Lord's Name. Worship the Guru, the True Guru, as the Supreme Lord God; serve Him constantly, all day and night. || 1 || O humble servants of the Lord, behold the True Guru with your eyes. Whatever you wish for, you shall receive, chanting the Word of the Lord's Name, under Guru's Instruction. || 1 || Pause || People think of many and various efforts, but that alone happens, which is to happen. All beings seek goodness for themselves, but what the Lord does — that may not be what we think and expect. || 2 || So renounce the clever intellect of your mind, O humble servants of the Lord, no matter how hard this may be. Night and day, meditate on the Naam, the Name of the Lord, Har, Har; accept the wisdom of the Guru, the True Guru. || 3 || Wisdom, balanced wisdom is in Your power, O Lord and Master; I am the instrument, and You are the player, O Primal Lord. O God, O Creator, Lord and Master of servant Nanak, as You wish, so do I speak. || 4 || 5 || BILAAVAL, FOURTH MEHL: I meditate on the source of bliss, the Sublime Primal Being; night and day, I am in ecstasy and bliss. The Righteous Judge of Dharma has no power over me; I have cast off all subservience to the Messenger of Death. || 1 || Meditate, O mind, on the Naam, the Name of the Lord of the Universe. By great good fortune, I have found the Guru, the True Guru; I sing the Glorious Praises of the Lord of supreme bliss. || 1 || Pause || The foolish faithless cynics are held captive by Maya; in Maya, they continue wandering, wandering around. Burnt by desire, and bound by the karma of their past actions, they go round and round, like the ox at the mill press. || 2 || The Gurmukhs, who focus on serving the Guru, are saved; by great good fortune, they perform service. Those who meditate on the Lord obtain the fruits of their rewards, and the bonds of Maya are all broken. || 3 || He Himself is the Lord and Master, and He Himself is the servant. The Lord of the Universe Himself is all by Himself. O servant Nanak, He Himself is All-pervading; as He keeps us, we remain. || 4 || 6 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG BILAAVAL, FOURTH MEHL, PARTAAL, THIRTEENTH HOUSE:

O Siblings of Destiny, chant the Name of the Lord, the Purifier of sinners. The Lord emancipates his Saints and devotees.

The Lord is totally permeating and pervading everywhere; the Name of the Lord is pervading the water and the land. So sing continuously of the Lord, the Dispeller of pain. || 1 || Pause || The Lord has made my life fruitful and rewarding. I meditate on the Lord, the Dispeller of pain. I have met the Guru, the Giver of liberation. The Lord has made my life's journey fruitful and rewarding. Joining the Sangat, the Holy Congregation, I sing the Glorious Praises of the Lord. || 1 || O mortal, place your hopes in the Name of the Lord, and your love of duality shall simply vanish. One who, in hope, remains unattached to hope, such a humble being meets with his Lord. And one who sings the Glorious Praises of the Lord's Name — servant Nanak falls at his feet. || 2 || 1 || 7 || 4 || 6 || 7 || 17 ||

RAAG BILAAVAL, FIFTH MEHL, CHAU-PADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He is attached to what he sees. How can I meet You, O Imperishable God? Have Mercy upon me, and place me upon the Path; let me be attached to the hem of the robe of the Saadh Sangat, the Company of the Holy. || 1 || How can I cross over the poisonous world-ocean? The True Guru is the boat to carry us across. || 1 || Pause || The wind of Maya blows and shakes us, but the Lord's devotees remain ever-stable. They remain unaffected by pleasure and pain. The Guru Himself is the Savior above their heads. || 2 || Maya, the snake, holds all in her coils. They burn to death in egotism, like the moth lured by seeing the flame. They make all sorts of decorations, but they do not find the Lord. When the Guru becomes Merciful, He leads them to meet the Lord. || 3 || I wander around, sad and depressed, seeking the jewel of the One Lord. This priceless jewel is not obtained by any efforts. That jewel is within the body, the Temple of the Lord. The Guru has torn away the veil of illusion, and beholding the jewel, I am delighted. || 4 || One who has tasted it, comes to know its flavor; he is like the mute, whose mind is filled with wonder. I see the Lord, the source of bliss, everywhere. Servant Nanak speaks the Glorious Praises of the Lord, and merges in Him. || 5 || 1 || BILAAVAL, FIFTH MEHL: The Divine Guru has blessed me with total happiness. He has linked His servant to His service. No obstacles block my path, meditating on the incomprehensible, inscrutable Lord. || 1 || The soil has been sanctified, singing the Glories of His Praises. The residues of sinful mistakes are eradicated, meditating on the Name of the Lord. || 1 || Pause || He Himself is pervading everywhere; from the very beginning, and throughout the ages, His Glory has been radiantly manifest. By Guru's Grace, sorrow does not touch me. || 2 || The Guru's Feet seem so sweet to my mind. He is unobstructed, dwelling everywhere. I found total peace, when the Guru was pleased. || 3 || The Supreme Lord God has become my Savior. Wherever I look, I see Him there with me. O Nanak, the Lord and Master protects and cherishes His slaves. || 4 || 2 || BILAAVAL, FIFTH MEHL: You are the treasure of peace, O my Beloved God.

Your Glories are uncounted, O God, my Lord and Master. I am an orphan, entering Your Sanctuary. Have Mercy on me, O Lord, that I may meditate on Your Feet. || 1 || Take pity upon me, and abide within my mind; I am worthless — please let me grasp hold of the hem of Your robe. || 1 || Pause || When God comes into my consciousness, what misfortune can strike me? The Lord's servant does not suffer pain from the Messenger of Death. All pains are dispelled, when one remembers the Lord in meditation; God abides with him forever. || 2 || The Name of God is the Support of my mind and body. Forgetting the Naam, the Name of the Lord, the body is reduced to ashes. When God comes into my consciousness, all my affairs are resolved. Forgetting the Lord, one becomes subservient to all. || 3 || I am in love with the Lotus Feet of the Lord. I am rid of all evil-minded ways. The Mantra of the Lord's Name, Har, Har, is deep within my mind and body. O Nanak, eternal bliss fills the home of the Lord's devotees. || 4 || 3 ||

RAAG BILAAVAL, FIFTH MEHL, SECOND HOUSE,

TO BE SUNG TO THE TUNE OF YAAN-REE-AY:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You are the Support of my mind, O my Beloved, You are the Support of my mind. All other clever tricks are useless, O Beloved; You alone are my Protector. || 1 || Pause || One who meets with the Perfect True Guru, O Beloved, that humble person is enraptured. He alone serves the Guru, O Beloved, unto whom the Lord becomes merciful. Fruitful is the form of the Divine Guru, O Lord and Master; He is overflowing with all powers. O Nanak, the Guru is the Supreme Lord God, the Transcendent Lord; He is ever-present, forever and ever. || 1 || I live by hearing, hearing of those who know their God. They contemplate the Lord's Name, they chant the Lord's Name, and their minds are imbued with the Lord's Name. I am Your servant; I beg to serve Your humble servants. By the karma of perfect destiny, I do this. This is Nanak's prayer: O my Lord and Master, may I obtain the Blessed Vision of Your humble servants. || 2 || They are said to be very fortunate, O Beloved, who who dwell in the Society of the Saints. They contemplate the Immaculate, Ambrosial Naam, and their minds are illuminated. The pains of birth and death are eradicated, O Beloved, and the fear of the Messenger of Death is ended. They alone obtain the Blessed Vision of this Darshan, O Nanak, who are pleasing to their God. || 3 || O my lofty, incomparable and infinite Lord and Master, who can know Your Glorious Virtues? Those who sing them are saved, and those who listen to them are saved; all their sins are erased. You save the beasts, demons and fools, and even stones are carried across. Slave Nanak seeks Your Sanctuary; he is forever and ever a sacrifice to You. || 4 || 1 || 4 || BILAAVAL, FIFTH MEHL: Renounce the tasteless water of corruption, O my companion, and drink in the supreme nectar of the Naam, the Name of the Lord. Without the taste of this nectar, all have drowned, and their souls have not found happiness. You have no honor, glory or power — become the slave of the Holy Saints.

O Nanak, they alone look beautiful in the Court of the Lord, whom the Lord has made His Own. || 1 || Maya is a mirage, which deludes the mind, O my companion, like the scent-crazed deer, or the transitory shade of a tree. Maya is fickle, and does not go with you, O my companion; in the end, it will leave you. He may enjoy pleasures and sensual delights with supremely beautiful women, but no one finds peace in this way. Blessed, blessed are the humble, Holy Saints of the Lord, O my companion. O Nanak, they meditate on the Naam, the Name of the Lord. || 2 || Go, O my very fortunate companion: dwell in the Company of the Saints, and merge with the Lord. There, neither pain nor hunger nor disease will afflict you; enshrine love for the Lord's Lotus Feet. There is no birth or death there, no coming or going in reincarnation, when you enter the Sanctuary of the Eternal Lord. Love does not end, and attachment does not grip you, O Nanak, when you meditate on the One Lord. || 3 || Bestowing His Glance of Grace, my Beloved has pierced my mind, and I am intuitively attuned to His Love. My bed is embellished, meeting with my Beloved; in ecstasy and bliss, I sing His Glorious Praises. O my friends and companions, I am imbued with the Lord's Love; the desires of my mind and body are satisfied. O Nanak, the wonder-struck soul blends with the Wonderful Lord; this state cannot be described. || 4 || 2 || 5 ||

RAAG BILAAVAL, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The entire Universe is the form of the One Lord. He Himself is the trade, and He Himself is the trader. || 1 || How rare is that one who is blessed with such spiritual wisdom. Wherever I go, there I see Him. || 1 || Pause || He manifests many forms, while still unmanifest and absolute, and yet He has One Form. He Himself is the water, and He Himself is the waves. || 2 || He Himself is the temple, and He Himself is selfless service. He Himself is the worshipper, and He Himself is the idol. || 3 || He Himself is the Yoga; He Himself is the Way. Nanak's God is forever liberated. || 4 || 1 || 6 || BILAAVAL, FIFTH MEHL: He Himself creates, and He Himself supports. He Himself causes all to act; He takes no blame Himself. || 1 || He Himself is the teaching, and He Himself is the teacher. He Himself is the splendor, and He Himself is the experiencer of it. || 1 || Pause || He Himself is silent, and He Himself is the speaker. He Himself is undeceivable; He cannot be deceived. || 2 || He Himself is hidden, and He Himself is manifest. He Himself is in each and every heart; He Himself is unattached. || 3 || He Himself is absolute, and He Himself is with the Universe. Says Nanak, all are beggars of God. || 4 || 2 || 7 || BILAAVAL, FIFTH MEHL: He places the one who strays back on the Path; such a Guru is found by great good fortune. || 1 || Meditate, contemplate the Name of the Lord, O mind.

The Beloved Feet of the Guru abide within my heart. || 1 || Pause || The mind is engrossed in sexual desire, anger, greed and emotional attachment. Breaking my bonds, the Guru has liberated me. || 2 || Experiencing pain and pleasure, one is born, only to die again. The Lotus Feet of the Guru bring peace and shelter. || 3 || The world is drowning in the ocean of fire. O Nanak, holding me by the arm, the True Guru has saved me. || 4 || 3 || 8 || BILAAVAL, FIFTH MEHL: Body, mind, wealth and everything, I surrender to my Lord. What is that wisdom, by which I may come to chant the Name of the Lord, Har, Har? || 1 || Nurturing hope, I have come to beg from God. Gazing upon You, the courtyard of my heart is embellished. || 1 || Pause || Trying several methods, I reflect deeply upon the Lord. In the Saadh Sangat, the Company of the Holy, this mind is saved. || 2 || I have neither intelligence, wisdom, common sense nor cleverness. I meet You, only if You lead me to meet You. || 3 || My eyes are content, gazing upon the Blessed Vision of God's Darshan. Says Nanak, such a life is fruitful and rewarding. || 4 || 4 || 9 || BILAAVAL, FIFTH MEHL: Mother, father, children and the wealth of Maya, will not go along with you. In the Saadh Sangat, the Company of the Holy, all pain is dispelled. || 1 || God Himself is pervading, and permeating all. Chant the Name of the Lord with your tongue, and pain will not afflict you. || 1 || Pause || One who is afflicted by the terrible fire of thirst and desire, becomes cool, chanting the Praises of the Lord, Har, Har. || 2 || By millions of efforts, peace is not obtained; the mind is satisfied only by singing the Glorious Praises of the Lord. || 3 || Please bless me with devotion, O God, O Searcher of hearts. This is Nanak's prayer, O Lord and Master. || 4 || 5 || 10 || BILAAVAL, FIFTH MEHL: By great good fortune, the Perfect Guru is found. Meeting with the Holy Saints, meditate on the Name of the Lord. || 1 || O Supreme Lord God, I seek Your Sanctuary. Meditating on the Guru's Feet, sinful mistakes are erased. || 1 || Pause || All other rituals are just worldly affairs; joining the Saadh Sangat, the Company of the Holy, one is saved. || 2 || One may contemplate the Simritees, Shaastras and Vedas, but only by chanting the Naam, the Name of the Lord, is one saved and carried across. || 3 || Have Mercy upon servant Nanak, O God, and bless him with the dust of the feet of the Holy, that he may be emancipated. || 4 || 6 || 11 || BILAAVAL, FIFTH MEHL: I contemplate the Word of the Guru's Shabad within my heart; all my hopes and desires are fulfilled. The faces of the humble Saints are radiant and bright; the Lord has mercifully blessed them with the Naam, the Name of the Lord. || 1 || Pause || Holding them by the hand, He has lifted them up out of the deep, dark pit, and their victory is celebrated throughout the world. || 2 || He elevates and exalts the lowly, and fills the empty. They receive the supreme, sublime essence of the Ambrosial Naam. || 3 || The mind and body are made immaculate and pure, and sins are burnt to ashes. Says Nanak, God is pleased with me. || 4 || 7 || 12 || BILAAVAL, FIFTH MEHL: All desires are fulfilled, O my friend, lovingly centering your consciousness on the Lord's Lotus Feet.

|| 1 || I am a sacrifice to those who meditate on God. The fire of desire is quenched, singing the Glorious Praises of the Lord, Har, Har. || 1 || Pause || One's life become fruitful and rewarding, by great good fortune. In the Saadh Sangat, the Company of the Holy, enshrine love for the Lord. || 2 || Wisdom, honor, wealth, peace and celestial bliss are attained, if one does not forget the Lord of supreme bliss, even for an instant. || 3 || My mind is so very thirsty for the Blessed Vision of the Lord's Darshan. Prays Nanak, O God, I seek Your Sanctuary. || 4 || 8 || 13 || BILAAVAL, FIFTH MEHL: I am worthless, totally lacking all virtues. Bless me with Your Mercy, and make me Your Own. || 1 || My mind and body are embellished by the Lord, the Lord of the World. Granting His Mercy, God has come into the home of my heart. || 1 || Pause || He is the Lover and Protector of His devotees, the Destroyer of fear. Now, I have been carried across the world-ocean. || 2 || It is God's Way to purify sinners, say the Vedas. I have seen the Supreme Lord with my eyes. || 3 || In the Saadh Sangat, the Company of the Holy, the Lord becomes manifest. O slave Nanak, all pains are relieved. || 4 || 9 || 14 || BILAAVAL, FIFTH MEHL: Who can know the value of serving You, God? God is imperishable, invisible and incomprehensible. || 1 || His Glorious Virtues are infinite; God is profound and unfathomable. The Mansion of God, my Lord and Master, is lofty and high. You are unlimited, O my Lord and Master. || 1 || Pause || There is no other than the One Lord. You alone know Your worship and adoration. || 2 || No one can do anything by himself, O Siblings of Destiny. He alone obtains the Naam, the Name of the Lord, unto whom God bestows it. || 3 || Says Nanak, that humble being who pleases God, he alone finds God, the treasure of virtue. || 4 || 10 || 15 || BILAAVAL, FIFTH MEHL: Extending His Hand, the Lord protected you in your mother's womb. Renouncing the sublime essence of the Lord, you have tasted the fruit of poison. || 1 || Meditate, vibrate on the Lord of the Universe, and renounce all entanglements. When the Messenger of Death comes to murder you, O fool, then your body will be shattered and helplessly crumble. || 1 || Pause || You hold onto your body, mind and wealth as your own, and you do not meditate on the Creator Lord, even for an instant. || 2 || You have fallen into the deep, dark pit of great attachment. Caught in the illusion of Maya, you have forgotten the Supreme Lord. || 3 || By great good fortune, one sings the Kirtan of God's Praises. In the Society of the Saints, Nanak has found God. || 4 || 11 || 16 || BILAAVAL, FIFTH MEHL: Mother, father, children, relatives and siblings — O Nanak, the Supreme Lord is our help and support. || 1 || He blesses us with peace, and abundant celestial bliss. Perfect is the Bani, the Word of the Perfect Guru. His Virtues are so many, they cannot be counted. || 1 || Pause || God Himself makes all arrangements. Meditating on God, desires are fulfilled. || 2 || He is the Giver of wealth, Dharmic faith, pleasure and liberation.

Meditating, meditating in remembrance on the Creator Lord, the Architect of Destiny, I am fulfilled. || 3 || In the Saadh Sangat, the Company of the Holy, Nanak enjoys the Lord's Love. He has returned home, with the Perfect Guru. || 4 || 12 || 17 || BILAAVAL, FIFTH MEHL: All treasures come from the Perfect Divine Guru. || 1 || Pause || Chanting the Name of the Lord, Har, Har, the man lives. The faithless cynic dies in shame and misery. || 1 || The Name of the Lord has become my Protector. The wretched, faithless cynic makes only useless efforts. || 2 || Spreading slander, many have been ruined. Their necks, heads and feet are tied by death's noose. || 3 || Says Nanak, the humble devotees chant the Naam, the Name of the Lord. The Messenger of Death does not even approach them. || 4 || 13 || 18 ||

RAAG BILAAVAL, FIFTH MEHL, FOURTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

What blessed destiny will lead me to meet my God? Each and every moment and instant, I continually meditate on the Lord. || 1 || I meditate continually on the Lotus Feet of God. What wisdom will lead me to attain my Beloved? || 1 || Pause || Please, bless me with such Mercy, O my God, that Nanak may never, ever forget You. || 2 || 1 || 19 || BILAAVAL, FIFTH MEHL: Within my heart, I meditate on the Lotus Feet of God. Disease is gone, and I have found total peace. || 1 || The Guru relieved my sufferings, and blessed me with the gift. My birth has been rendered fruitful, and my life is approved. || 1 || Pause || The Ambrosial Bani of God's Word is the Unspoken Speech. Says Nanak, the spiritually wise live by meditating on God. || 2 || 2 || 20 || BILAAVAL, FIFTH MEHL: The Guru, the Perfect True Guru, has blessed me with peace and tranquility. Peace and joy have welled up, and the mystical trumpets of the unstruck sound current vibrate. || 1 || Pause || Sufferings, sins and afflictions have been dispelled. Remembering the Lord in meditation, all sinful mistakes have been erased. || 1 || Joining together, O beautiful soul-brides, celebrate and make merry. Guru Nanak has saved my honor. || 2 || 3 || 21 || BILAAVAL, FIFTH MEHL: Intoxicated with the wine of attachment, love of worldly possessions and deceit, and bound in bondage, he is wild and hideous. Day by day, his life is winding down; practicing sin and corruption, he is trapped by the noose of Death. || 1 || I seek Your Sanctuary, O God, Merciful to the meek. I have crossed over the terrible, treacherous, enormous world-ocean, with the dust of the Saadh Sangat, the Company of the Holy. || 1 || Pause || O God, Giver of peace, All-powerful Lord and Master, my soul, body and all wealth are Yours. Please, break my bonds of doubt, O Transcendent Lord, forever Merciful God of Nanak. || 2 || 4 || 22 || BILAAVAL, FIFTH MEHL: The Transcendent Lord has brought bliss to all; He has confirmed His Natural Way. He has become Merciful to the humble, holy Saints, and all my relatives blossom forth in joy. || 1 || The True Guru Himself has resolved my affairs.

He has blessed Hargobind with long life, and taken care of my comfort, happiness and well-being. || 1 || Pause || The forests, meadows and the three worlds have blossomed forth in greenery; He gives His Support to all beings. Nanak has obtained the fruits of his mind's desires; his desires are totally fulfilled. || 2 || 5 || 23 || BILAAVAL, FIFTH MEHL: One who is blessed by the Lord's Mercy, passes his time in contemplative meditation. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, meditate, and vibrate upon the Lord of the Universe. Singing the Glorious Praises of the Lord, the noose of death is cut away. || 1 || He Himself is the True Guru, and He Himself is the Cherisher. Nanak begs for the dust of the feet of the Holy. || 2 || 6 || 24 || BILAAVAL, FIFTH MEHL: Irrigate your mind with the Name of the Lord, Har, Har. Night and day, sing the Kirtan of the Lord's Praises. || 1 || Enshrine such love, O my mind, that twenty-four hours a day, God will seem near to you. || 1 || Pause || Says Nanak, one who has such immaculate destiny — his mind is attached to the Lord's Feet. || 2 || 7 || 25 || BILAAVAL, FIFTH MEHL: The disease is gone; God Himself took it away. I sleep in peace; peaceful poise has come to my home. || 1 || Pause || Eat to your fill, O my Siblings of Destiny. Meditate on the Ambrosial Naam, the Name of the Lord, within your heart. || 1 || Nanak has entered the Sanctuary of the Perfect Guru, who has preserved the honor of His Name. || 2 || 8 || 26 || BILAAVAL, FIFTH MEHL: The True Guru has protected my hearth and home, and made them permanent. || Pause || Whoever slanders these homes, is pre-destined by the Creator Lord to be destroyed. || 1 || Slave Nanak seeks the Sanctuary of God; the Word of His Shabad is unbreakable and infinite. || 2 || 9 || 27 || BILAAVAL, FIFTH MEHL: The fever and sickness are gone, and the diseases are all dispelled. The Supreme Lord God has forgiven you, so enjoy the happiness of the Saints. || Pause || All joys have entered your world, and your mind and body are free of disease. So chant continuously the Glorious Praises of the Lord; this is the only potent medicine. || 1 || So come, and dwell in your home and native land; this is such a blessed and auspicious occasion. O Nanak, God is totally pleased with you; your time of separation has come to an end. || 2 || 10 || 28 || BILAAVAL, FIFTH MEHL: The entanglements of Maya do not go along with anyone. Even kings and rulers must arise and depart, according to the wisdom of the Saints. || Pause || Pride goes before the fall — this is a primal law. Those who practice corruption and sin, are born into countless incarnations, only to die again. || 1 || The Holy Saints chant Words of Truth; they meditate continually on the Lord of the Universe. Meditating, meditating in remembrance, O Nanak, those who are imbued with the color of the Lord's Love are carried across. || 2 || 11 || 29 || BILAAVAL, FIFTH MEHL: The Perfect Guru has blessed me with celestial Samaadhi, bliss and peace. God is always my Helper and Companion; I contemplate His Ambrosial Virtues. || Pause ||

Triumphant cheers greet me all across the world, and all beings yearn for me. The True Guru and God are totally pleased with me; no obstacle blocks my way. || 1 || One who has the Merciful Lord God on his side — everyone becomes his slave. Forever and ever, O Nanak, glorious greatness rests with the Guru. || 2 || 12 || 30 ||

RAAG BILAAVAL, FIFTH MEHL, FIFTH HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

This perishable realm and world has been made like a house of sand. In no time at all, it is destroyed, like the paper drenched with water. || 1 || Listen to me, people: behold, and consider this within your mind. The Siddhas, the seekers, house-holders and Yogis have forsaken their homes and left. || 1 || Pause || This world is like a dream in the night. All that is seen shall perish. Why are you attached to it, you fool? || 2 || Where are your brothers and friends? Open your eyes and see! Some have gone, and some will go; everyone must take his turn. || 3 || Those who serve the Perfect True Guru, remain ever-stable at the Door of the Lord. Servant Nanak is the Lord's slave; preserve his honor, O Lord, Destroyer of ego. || 4 || 1 || 31 || BILAAVAL, FIFTH MEHL: The glories of the world, I cast into the fire. I chant those words, by which I may meet my Beloved. || 1 || When God becomes Merciful, then He enjoins me to His devotional service. My mind clings to worldly desires; meeting with the Guru, I have renounced them. || 1 || Pause || I pray with intense devotion, and offer this soul to Him. I would sacrifice all other riches, for a moment's union with my Beloved. || 2 || Through the Guru, I am rid of the five villains, as well as emotional love and hate. My heart is illumined, and the Lord has become manifest; night and day, I remain awake and aware. || 3 || The blessed soul-bride seeks His Sanctuary; her destiny is recorded on her forehead. Says Nanak, she obtains her Husband Lord; her body and mind are cooled and soothed. || 4 || 2 || 32 || BILAAVAL, FIFTH MEHL: One is dyed in the color of the Lord's Love, by great good fortune. This color is never muddied; no stain ever sticks to it. || 1 || He finds God, the Giver of peace, with feelings of joy. The Celestial Lord blends into his soul, and he can never leave Him. || 1 || Pause || Old age and death cannot touch him, and he shall not suffer pain again. Drinking in the Ambrosial Nectar, he is satisfied; the Guru makes him immortal. || 2 || He alone knows its taste, who tastes the Priceless Name of the Lord. Its value cannot be estimated; what can I say with my mouth? || 3 || Fruitful is the Blessed Vision of Your Darshan, O Supreme Lord God.

The Word of Your Bani is the treasure of virtue. Please bless me with the dust of the feet of Your slaves; Nanak is a sacrifice. || 4 || 3 || 33 || BILAAVAL, FIFTH MEHL: Keep me under Your Protection, God; shower me with Your Mercy. I do not know how to serve You; I am just a low-life fool. || 1 || I take pride in You, O my Darling Beloved. I am a sinner, continuously making mistakes; You are the Forgiving Lord. || 1 || Pause || I make mistakes each and every day. You are the Great Giver; I am worthless. I associate with Maya, your hand-maiden, and I renounce You, God; such are my actions. || 2 || You bless me with everything, showering me with Mercy; And I am such an ungrateful wretch! I am attached to Your gifts, but I do not even think of You, O my Lord and Master. || 3 || There is none other than You, O Lord, Destroyer of fear. Says Nanak, I have come to Your Sanctuary, O Merciful Guru; I am so foolish — please, save me! || 4 || 4 || 34 || BILAAVAL, FIFTH MEHL: Don't blame anyone else; meditate on your God. Serving Him, great peace is obtained; O mind, sing His Praises. || 1 || O Beloved, other than You, who else should I ask? You are my Merciful Lord and Master; I am filled with all faults. || 1 || Pause || As You keep me, I remain; there is no other way. You are the Support of the unsupported; You Name is my only Support. || 2 || One who accepts whatever You do as good — that mind is liberated. The entire creation is Yours; all are subject to Your Ways. || 3 || I wash Your Feet and serve You, if it pleases You, O Lord and Master. Be Merciful, O God of Compassion, that Nanak may sing Your Glorious Praises. || 4 || 5 || 35 || BILAAVAL, FIFTH MEHL: Death hovers over his head, laughing, but the beast does not understand. Entangled in conflict, pleasure and egotism, he does not even think of death. || 1 || So serve your True Guru; why wander around miserable and unfortunate? You gaze upon the transitory, beautiful safflower, but why do you get attached to it? || 1 || Pause || You commit sins again and again, to gather wealth to spend. But your dust shall mix with dust; you shall arise and depart naked. || 2 || Those for whom you work, will become your spiteful enemies. In the end, they will run away from you; why do you burn for them in anger? || 3 || He alone becomes the dust of the Lord's slaves, who has such good karma upon his forehead. Says Nanak, he is released from bondage, in the Sanctuary of the True Guru. || 4 || 6 || 36 || BILAAVAL, FIFTH MEHL: The cripple crosses over the mountain, the fool becomes a wise man, and the blind man sees the three worlds, by meeting with the True Guru and being purified. || 1 || This is the Glory of the Saadh Sangat, the Company of the Holy; listen, O my friends. Filth is washed away, millions of sins are dispelled, and the consciousness becomes immaculate and pure. || 1 || Pause || Such is devotional worship of the Lord of the Universe, that the ant can overpower the elephant. Whoever the Lord makes His own, is blessed with the gift of fearlessness. || 2 ||

The lion becomes a cat, and the mountain looks like a blade of grass. Those who worked for half a shell, will be judged very wealthy. || 3 || What glorious greatness of Yours can I describe, O Lord of infinite excellences? Please bless me with Your Mercy, and grant me Your Name; O Nanak, I am lost without the Blessed Vision of Your Darshan. || 4 || 7 || 37 || BILAAVAL, FIFTH MEHL: He is constantly entangled in pride, conflict, greed and tasty flavors. He is involved in deception, fraud, household affairs and corruption. || 1 || I have seen this with my eyes, by the Grace of the Perfect Guru. Power, property, wealth and youth are useless, without the Naam, the Name of the Lord. || 1 || Pause || Beauty, incense, scented oils, beautiful clothes and foods — when they come into contact with the body of the sinner, they stink. || 2 || Wandering, wandering around, the soul is reincarnated as a human, but this body lasts only for an instant. Losing this opportunity, he must wander again through countless incarnations. || 3 || By God's Grace, he meets the Guru; contemplating the Lord, Har, Har, he is wonderstruck. He is blessed with peace, poise and bliss, O Nanak, through the perfect sound current of the Naad. || 4 || 8 || 38 || BILAAVAL, FIFTH MEHL: The feet of the Saints are the boat, to cross over the world-ocean. In the wilderness, the Guru places them on the Path, and reveals the secrets of the Lord's Mystery. || 1 || O Lord, Har Har Har, Har Har Haray, Har Har Har, I love You. While standing up, sitting down and sleeping, think of the Lord, Har Har Har. || 1 || Pause || The five thieves run away, when one joins the Saadh Sangat, the Company of the Holy. His investment is intact, and he earns great profits; his household is blessed with honor. || 2 || His position is unmoving and eternal, his anxiety is ended, and he sees God everywhere. || 3 || The Virtues of our Virtuous Lord and Master are so profound; how many of His Glorious Virtues should I speak? Nanak has obtained the Ambrosial Nectar of the Lord, Har, Har, in the Company of the Holy. || 4 || 9 || 39 || BILAAVAL, FIFTH MEHL: That life, which has no contact with the Holy, is useless. Joining their congregation, all doubts are dispelled, and I am emancipated. || 1 || That day, when I meet with the Holy — I am a sacrifice to that day. Again and again, I sacrifice my body, mind and soul to them. || 1 || Pause || They have helped me renounce this ego, and implant this humility within myself. This mind has become the dust of all men's feet, and my self-conceit has been dispelled. || 2 || In an instant, I burnt away the ideas of slander and ill-will towards others. I see close at hand, the Lord of mercy and compassion; He is not far away at all. || 3 || My body and mind are cooled and soothed, and now, I am liberated from the world. Love, consciousness, the breath of life, wealth and everything, O Nanak, are in the Blessed Vision of the Lord's Darshan. || 4 || 10 || 40 || BILAAVAL, FIFTH MEHL: I perform service for Your slave, O Lord, and wipe his feet with my hair. I offer my head to him, and listen to the Glorious Praises of the Lord, the source of bliss. || 1 || Meeting You, my mind is rejuvenated, so please meet me, O Merciful Lord. Night and day, my mind enjoys bliss, contemplating the Lord of Compassion.

|| 1 || Pause || God's Holy people are the saviors of the world; I grab hold of the hem of their robes. Bless me, O God, with the gift of the dust of the feet of the Saints. || 2 || I have no skill or wisdom at all, nor any work to my credit. Please, protect me from doubt, fear and emotional attachment, and cut away the noose of Death from my neck. || 3 || I beg of You, O Lord of Mercy, O my Father, please cherish me! I sing Your Glorious Praises, in the Saadh Sangat, the Company of the Holy, O Lord, Home of peace. || 4 || 11 || 41 || BILAAVAL, FIFTH MEHL: Whatever You wish, You do. Without You, there is nothing. Gazing upon Your Glory, the Messenger of Death leaves and goes away. || 1 || By Your Grace, one is emancipated, and egotism is dispelled. God is omnipotent, possessing all powers; He is obtained through the Perfect, Divine Guru. || 1 || Pause || Searching, searching, searching — without the Naam, everything is false. All the comforts of life are found in the Saadh Sangat, the Company of the Holy; God is the Fulfiller of desires. || 2 || Whatever You attach me to, to that I am attached; I have burnt away all my cleverness. You are permeating and pervading everywhere, O my Lord, Merciful to the meek. || 3 || I ask for everything from You, but only the very fortunate ones obtain it. This is Nanak's prayer, O God, I live by singing Your Glorious Praises. || 4 || 12 || 42 || BILAAVAL, FIFTH MEHL: Dwelling in the Saadh Sangat, the Company of the Holy, all sinful residues are erased. One who is attuned to the Love of God, is not cast into the womb of reincarnation. || 1 || Chanting the Name of the Lord of the Universe, the tongue becomes holy. The mind and body become immaculate and pure, chanting the Chant of the Guru. || 1 || Pause || Tasting the subtle essence of the Lord, one is satisfied; receiving this essence, the mind becomes happy. The intellect is brightened and illuminated; turning away from the world, the heart-lotus blossoms forth. || 2 || He is cooled and soothed, peaceful and content; all his thirst is quenched. The mind's wandering in the ten directions is stopped, and one dwells in the immaculate place. || 3 || The Savior Lord saves him, and his doubts are burnt to ashes. Nanak is blessed with the treasure of the Naam, the Name of the Lord. He finds peace, gazing upon the Blessed Vision of the Saints' Darshan. || 4 || 13 || 43 || BILAAVAL, FIFTH MEHL: Carry water for the Lord's slave, wave the fan over him, and grind his corn; then, you shall be happy. Burn in the fire your power, property and authority. || 1 || Grasp hold of the feet of the servant of the humble Saints. Renounce and abandon the wealthy, the regal overlords and kings. || 1 || Pause || The dry bread of the Saints is equal to all treasures. The thirty-six tasty dishes of the faithless cynic, are just like poison. || 2 || Wearing the old blankets of the humble devotees, one is not naked. But by putting on the silk clothes of the faithless cynic, one loses one's honor. || 3 || Friendship with the faithless cynic breaks down mid-way. But whoever serves the humble servants of the Lord, is emancipated here and hereafter. || 4 || Everything comes from You, O Lord; You Yourself created the creation.

Blessed with the Blessed Vision of the Darshan of the Holy, Nanak sings the Glorious Praises of the Lord. || 5 || 14 || 44 || BILAAVAL, FIFTH MEHL: With my ears, I listen to the Lord, Har, Har; I sing the Praises of my Lord and Master. I place my hands and my head upon the feet of the Saints, and meditate on the Lord's Name. || 1 || Be kind to me, O Merciful God, and bless me with this wealth and success. Obtaining the dust of the feet of the Saints, I apply it to my forehead. || 1 || Pause || I am the lowest of the low, absolutely the lowest; I offer my humble prayer. I wash their feet, and renounce my self-conceit; I merge in the Saints' Congregation. || 2 || With each and every breath, I never forget the Lord; I never go to another. Obtaining the Fruitful Vision of the Guru's Darshan, I discard my pride and attachment. || 3 || I am embellished with truth, contentment, compassion and Dharmic faith. My spiritual marriage is fruitful, O Nanak; I am pleasing to my God. || 4 || 15 || 45 || BILAAVAL, FIFTH MEHL: The words of the Holy are eternal and unchanging; this is apparent to everyone. That humble being, who joins the Saadh Sangat, meets the Sovereign Lord. || 1 || This faith in the Lord of the Universe, and peace, are found by meditating on the Lord. Everyone is speaking in various ways, but the Guru has brought the Lord into the home of my self. || 1 || Pause || He preserves the honor of those who seek His Sanctuary; there is no doubt about this at all. In the field of actions and karma, plant the Lord's Name; this opportunity is so difficult to obtain! || 2 || God Himself is the Inner-knower, the Searcher of hearts; He does, and causes everything to be done. He purifies so many sinners; this is the natural way of our Lord and Master. || 3 || Don't be fooled, O mortal being, by the illusion of Maya. O Nanak, God saves the honor of those of whom He approves. || 4 || 16 || 46 || BILAAVAL, FIFTH MEHL: He fashioned you from clay, and made your priceless body. He covers the many faults in your mind, and makes you look immaculate and pure. || 1 || So why do you forget God from your mind? He has done so many good things for you. One who forsakes God, and blends himself with another, in the end is blended with dust. || 1 || Pause || Meditate, meditate in remembrance with each and every breath — do not delay! Renounce worldly affairs, and merge yourself into God; forsake false loves. || 2 || He is many, and He is One; He takes part in the many plays. This is as He is, and shall be. So serve that Supreme Lord God, and accept the Guru's Teachings. || 3 || God is said to be the highest of the high, the greatest of all, our companion. Please, let Nanak be the slave of the slave of Your slaves. || 4 || 17 || 47 || BILAAVAL, FIFTH MEHL: The Lord of the Universe is my only Support. I have renounced all other hopes. God is All-powerful, above all; He is the perfect treasure of virtue. || 1 || The Naam, the Name of the Lord, is the Support of the humble servant who seeks God's Sanctuary. In their minds, the Saints take the Support of the Transcendent Lord. || 1 || Pause || He Himself preserves, and He Himself gives.

He Himself cherishes. Merciful to the meek, the treasure of mercy, He remembers and protects us with each and every breath. || 2 || Whatever the Creator Lord does is glorious and great. The Perfect Guru has instructed me, that peace comes by the Will of our Lord and Master. || 3 || Anxieties, worries and calculations are dismissed; the Lord's humble servant accepts the Hukam of His Command. He does not die, and He does not leave; Nanak is attuned to His Love. || 4 || 18 || 48 || BILAAVAL, FIFTH MEHL: The great fire is put out and cooled; meeting with the Guru, sins run away. I fell into the deep dark pit; giving me His Hand, He pulled me out. || 1 || He is my friend; I am the dust of His Feet. Meeting with Him, I am at peace; He blesses me with the gift of the soul. || 1 || Pause || I have now received my pre-ordained destiny. Dwelling with the Lord's Holy Saints, my hopes are fulfilled. || 2 || The fear of the three worlds is dispelled, and I have found my place of rest and peace. The all-powerful Guru has taken pity upon me, and the Naam has come to dwell in my mind. || 3 || O God, You are the Anchor and Support of Nanak. He is the Doer, the Cause of causes; the All-powerful Lord God is inaccessible and infinite. || 4 || 19 || 49 || BILAAVAL, FIFTH MEHL: One who forgets God is filthy, poor and low. The fool does not understand the Creator Lord; instead, he thinks that he himself is the doer. || 1 || Pain comes, when one forgets Him. Peace comes when one remembers God. This is the way the Saints are in bliss — they continually sing the Glorious Praises of the Lord. || 1 || Pause || The high, He makes low, and the low, he elevates in an instant. The value of the glory of our Lord and Master cannot be estimated. || 2 || While he gazes upon beautiful dramas and plays, the day of his departure dawns. The dream becomes the dream, and his actions do not go along with him. || 3 || God is All-powerful, the Cause of causes; I seek Your Sanctuary. Day and night, Nanak meditates on the Lord; forever and ever he is a sacrifice. || 4 || 20 || 50 || BILAAVAL, FIFTH MEHL: I carry water on my head, and with my hands I wash their feet. Tens of thousands of times, I am a sacrifice to them; gazing upon the Blessed Vision of their Darshan, I live. || 1 || The hopes which I cherish in my mind — my God fulfills them all. With my broom, I sweep the homes of the Holy Saints, and wave the fan over them. || 1 || Pause || The Saints chant the Ambrosial Praises of the Lord; I listen, and my mind drinks it in. That sublime essence calms and soothes me, and quenches the fire of sin and corruption. || 2 || When the galaxy of Saints worship the Lord in devotion, I join them, singing the Glorious Praises of the Lord. I bow in reverence to the humble devotees, and apply the dust of their feet to my face. || 3 || Sitting down and standing up, I chant the Naam, the Name of the Lord; this is what I do. This is Nanak's prayer to God, that he may merge in the Lord's Sanctuary. || 4 || 21 || 51 || BILAAVAL, FIFTH MEHL: He alone crosses over this world-ocean, who sings the Glorious Praises of the Lord.

He dwells with the Saadh Sangat, the Company of the Holy; by great good fortune, he finds the Lord. || 1 || Your slave lives by hearing, hearing the Word of Your Bani, chanted by Your humble servant. The Guru is revealed in all the worlds; He saves the honor of His servant. || 1 || Pause || God has pulled me out of the ocean of fire, and quenched my burning thirst. The Guru has sprinkled the Ambrosial Water of the Naam, the Name of the Lord; He has become my Helper. || 2 || The pains of birth and death are removed, and I have obtained a resting place of peace. The noose of doubt and emotional attachment has been snapped; I have become pleasing to my God. || 3 || Let no one think that there is any other at all; everything is in the Hands of God. Nanak has found total peace, in the Society of the Saints. || 4 || 22 || 52 || BILAAVAL, FIFTH MEHL: My bonds have been snapped; God Himself has become compassionate. The Supreme Lord God is Merciful to the meek; by His Glance of Grace, I am in ecstasy. || 1 || The Perfect Guru has shown mercy to me, and eradicated my pains and illnesses. My mind and body have been cooled and soothed, meditating on God, most worthy of meditation. || 1 || Pause || The Name of the Lord is the medicine to cure all disease; with it, no disease afflicts me. In the Saadh Sangat, the Company of the Holy, the mind and body are tinged with the Lord's Love, and I do not suffer pain any longer. || 2 || I chant the Name of the Lord, Har, Har, Har, Har, lovingly centering my inner being on Him. Sinful mistakes are erased and I am sanctified, in the Sanctuary of the Holy Saints. || 3 || Misfortune is kept far away from those who hear and chant the Praises of the Lord's Name. Nanak chants the Mahaa Mantra, the Great Mantra, singing the Glorious Praises of the Lord. || 4 || 23 || 53 || BILAAVAL, FIFTH MEHL: From the Fear of God, devotion wells up, and deep within, there is peace. Chanting the Name of the Lord of the Universe, doubt and delusions are dispelled. || 1 || One who meets with the Perfect Guru, is blessed with peace. So renounce the intellectual cleverness of your mind, and listen to the Teachings. || 1 || Pause || Meditate, meditate, meditate in remembrance on the Primal Lord, the Great Giver. May I never forget that Primal, Infinite Lord from my mind. || 2 || I have enshrined love for the Lotus Feet of the Wondrous Divine Guru. One who is blessed by Your Mercy, God, is committed to Your service. || 3 || I drink in the Ambrosial Nectar, the treasure of wealth, and my mind and body are in bliss. Nanak never forgets God, the Lord of supreme bliss. || 4 || 24 || 54 || BILAAVAL, FIFTH MEHL: Desire is stilled, and egotism is gone; fear and doubt have run away. I have found stability, and I am in ecstasy; the Guru has blessed me with Dharmic faith. || 1 || Worshipping the Perfect Guru in adoration, my anguish is eradicated. My body and mind are totally cooled and soothed; I have found peace, O my brother. || 1 || Pause || I have awakened from sleep, chanting the Name of the Lord; gazing upon Him, I am filled with wonder. Drinking in the Ambrosial Nectar, I am satisfied. How wondrous is its taste! || 2 || I myself am liberated, and my companions swim across; my family and ancestors are also saved. Service to the Divine Guru is fruitful; it has made me pure in the Court of the Lord. || 3 || I am lowly, without a master, ignorant, worthless and without virtue.

Nanak has been blessed with God's Mercy; God has made him His Slave. || 4 || 25 || 55 || BILAAVAL, FIFTH MEHL: The Lord is the Hope and Support of His devotees; there is nowhere else for them to go. O God, Your Name is my power, realm, relatives and riches. || 1 || God has granted His Mercy, and saved His slaves. The slanderers rot in their slander; they are seized by the Messenger of Death. || 1 || Pause || The Saints meditate on the One Lord, and no other. They offer their prayers to the One Lord, who is pervading and permeating all places. || 2 || I have heard this old story, spoken by the devotees, that all the wicked are cut apart into pieces, while His humble servants are blessed with honor. || 3 || Nanak speaks the true words, which are obvious to all. God's servants are under God's Protection; they have absolutely no fear. || 4 || 26 || 56 || BILAAVAL, FIFTH MEHL: God breaks the bonds which hold us; He holds all power in His hands. No other actions will bring release; save me, O my Lord and Master. || 1 || I have entered Your Sanctuary, O Perfect Lord of Mercy. Those whom You preserve and protect, O Lord of the Universe, are saved from the trap of the world. || 1 || Pause || Hope, doubt, corruption and emotional attachment — in these, he is engrossed. The false material world abides in his mind, and he does not understand the Supreme Lord God. || 2 || O Perfect Lord of Supreme Light, all beings belong to You. As You keep us, we live, O infinite, inaccessible God. || 3 || Cause of causes, All-powerful Lord God, please bless me with Your Name. Nanak is carried across in the Saadh Sangat, the Company of the Holy, singing the Glorious Praises of the Lord, Har, Har. || 4 || 27 || 57 || BILAAVAL, FIFTH MEHL: Who? Who has not fallen, by placing their hopes in you? You are enticed by the great enticer — this is the way to hell! || 1 || O vicious mind, no faith can be placed in you; you are totally intoxicated. The donkey's leash is only removed, after the load is placed on his back. || 1 || Pause || You destroy the value of chanting, intensive meditation and self-discipline; you shall suffer in pain, beaten by the Messenger of Death. You do not meditate, so you shall suffer the pains of reincarnation, you shameless buffoon! || 2 || The Lord is your Companion, your Helper, your Best Friend; but you disagree with Him. You are in love with the five thieves; this brings terrible pain. || 3 || Nanak seeks the Sanctuary of the Saints, who have conquered their minds. He gives body, wealth and everything to the slaves of God. || 4 || 28 || 58 || BILAAVAL, FIFTH MEHL: Try to meditate, and contemplate the source of peace, and bliss will come to you. Chanting, and meditating on the Name of the Lord of the Universe, perfect understanding is achieved. || 1 || Meditating on the Lotus Feet of the Guru, and chanting the Name of the Lord, I live. Worshipping the Supreme Lord God in adoration, my mouth drinks in the Ambrosial Nectar. || 1 || Pause || All beings and creatures dwell in peace; the minds of all yearn for the Lord. Those who continually remember the Lord, do good deeds for others; they harbor no ill will towards anyone. || 2 ||

Blessed is that place, and blessed are those who dwell there, where they chant the Naam, the Name of the Lord. The Sermon and the Kirtan of the Lord's Praises are sung there very often; there is peace, poise and tranquility. || 3 || In my mind, I never forget the Lord; He is the Master of the masterless. Nanak has entered the Sanctuary of God; everything is in His hands. || 4 || 29 || 59 || BILAAVAL, FIFTH MEHL: The One who bound you in the womb and then released you, placed you in the world of joy. Contemplate His Lotus Feet forever, and you shall be cooled and soothed. || 1 || In life and in death, this Maya is of no use. He created this creation, but rare are those who enshrine love for Him. || 1 || Pause || O mortal, the Creator Lord made summer and winter; He saves you from the heat. From the ant, He makes an elephant; He reunites those who have been separated. || 2 || Eggs, wombs, sweat and earth — these are God's workshops of creation. It is fruitful for all to practice contemplation of the Lord. || 3 || I cannot do anything; O God, I seek the Sanctuary of the Holy. Guru Nanak pulled me up, out of the deep, dark pit, the intoxication of attachment. || 4 || 30 || 60 || BILAAVAL, FIFTH MEHL: Searching, searching, I wander around searching, in the woods and other places. He is undeceivable, imperishable and inscrutable; such is my Lord God. || 1 || When shall I behold my God, and delight my soul? Even better than being awake, is the dream in which I dwell with God. || 1 || Pause || Listening to the Shaastras teaching about the four social classes and the four stages of life, I grow thirsty for the Blessed Vision of the Lord. He has no form or outline, and He is not made of the five elements; our Lord and Master is imperishable. || 2 || How rare are those Saints and great Yogis, who describe the beautiful form of the Lord. Blessed, blessed are they, whom the Lord meets in His Mercy. || 3 || They know that He is deep within, and outside as well; their doubts are dispelled. O Nanak, God meets those, whose karma is perfect. || 4 || 31 || 61 || BILAAVAL, FIFTH MEHL: All beings and creatures are totally pleased, gazing on God's glorious radiance. The True Guru has paid off my debt; He Himself did it. || 1 || Eating and expending it, it is always available; the Word of the Guru's Shabad is inexhaustible. Everything is perfectly arranged; it is never exhausted. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, I worship and adore the Lord, the infinite treasure. He does not hesitate to bless me with Dharmic faith, wealth, sexual success and liberation. || 2 || The devotees worship and adore the Lord of the Universe with single-minded love. They gather in the wealth of the Lord's Name, which cannot be estimated. || 3 || O God, I seek Your Sanctuary, the glorious greatness of God. Nanak: Your end or limitation cannot be found, O Infinite World-Lord. || 4 || 32 || 62 || BILAAVAL, FIFTH MEHL: Meditate, meditate in remembrance of the Perfect Lord God, and your affairs shall be perfectly resolved. In Kartaarpur, the City of the Creator Lord, the Saints dwell with the Creator. || 1 || Pause || No obstacles will block your way, when you offer your prayers to the Guru.

The Sovereign Lord of the Universe is the Saving Grace, the Protector of the capital of His devotees. || 1 || There is never any deficiency at all; the Lord's treasures are over-flowing. His Lotus Feet are enshrined within my mind and body; God is inaccessible and infinite. || 2 || All those who work for Him dwell in peace; you can see that they lack nothing. By the Grace of the Saints, I have met God, the Perfect Lord of the Universe. || 3 || Everyone congratulates me, and celebrates my victory; the home of the True Lord is so beautiful! Nanak chants the Naam, the Name of the Lord, the treasure of peace; I have found the Perfect Guru. || 4 || 33 || 63 || BILAAVAL, FIFTH MEHL: Worship and adore the Lord, Har, Har, Har, and you shall be free of disease. This is the Lord's healing rod, which eradicates all disease. || 1 || Pause || Meditating on the Lord, through the Perfect Guru, he constantly enjoys pleasure. I am devoted to the Saadh Sangat, the Company of the Holy; I have been united with my Lord. || 1 || Contemplating Him, peace is obtained, and separation is ended. Nanak seeks the Sanctuary of God, the All-powerful Creator, the Cause of causes. || 2 || 34 || 64 ||

RAAG BILAAVAL, FIFTH MEHL, DU-PADAS, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I have given up all other efforts, and have taken the medicine of the Naam, the Name of the Lord. Fevers, sins and all diseases are eradicated, and my mind is cooled and soothed. || 1 || Worshipping the Perfect Guru in adoration, all pains are dispelled. The Savior Lord has saved me; He has blessed me with His Kind Mercy. || 1 || Pause || Grabbing hold of my arm, God has pulled me up and out; He has made me His own. Meditating, meditating in remembrance, my mind and body are at peace; Nanak has become fearless. || 2 || 1 || 65 || BILAAVAL, FIFTH MEHL: Placing His Hand upon my forehead, God has given me the gift of His Name. One who performs fruitful service for the Supreme Lord God, never suffers any loss. || 1 || God Himself saves the honor of His devotees. Whatever God's Holy servants wish for, He grants to them. || 1 || Pause || God's humble servants seek the Sanctuary of His Lotus Feet; they are God's very breath of life. O Nanak, they automatically, intuitively meet God; their light merges into the Light. || 2 || 2 || 66 || BILAAVAL, FIFTH MEHL: God Himself has given me the Support of His Lotus Feet. God's humble servants seek His Sanctuary; they are respected and famous forever. || 1 || God is the unparalleled Savior and Protector; service to Him is immaculate and pure. The Divine Guru has built the City of Ramdaspur, the royal domain of the Lord. || 1 || Pause || Forever and ever, meditate on the Lord, and no obstacles will obstruct you. O Nanak, praising the Naam, the Name of the Lord, the fear of enemies runs away. || 2 || 3 || 67 || BILAAVAL, FIFTH MEHL: Worship and adore God in your mind and body; join the Company of the Holy. Chanting the Glorious Praises of the Lord of the Universe, the Messenger of Death runs far away. || 1 ||

That humble being who chants the Lord's Name, remains always awake and aware, night and day. He is not affected by charms and spells, nor is he harmed by the evil eye. || 1 || Pause || Sexual desire, anger, the intoxication of egotism and emotional attachment are dispelled, by loving devotion. One who enters the Lord's Sanctuary, O Nanak, remains merged in ecstasy in the subtle essence of the Lord's Love. || 2 || 4 || 68 || BILAAVAL, FIFTH MEHL: The living creatures and their ways are in God's power. Whatever He says, they do. When the Sovereign Lord of the Universe is pleased, there is nothing at all to fear. || 1 || Pain shall never afflict you, if you remember the Supreme Lord God. The Messenger of Death does not even approach the beloved Sikhs of the Guru. || 1 || Pause || The All-powerful Lord is the Cause of causes; there is no other than Him. Nanak has entered the Sanctuary of God; the True Lord has given strength to the mind. || 2 || 5 || 69 || BILAAVAL, FIFTH MEHL: Remembering, remembering my God in meditation, the house of pain is removed. Joining the Saadh Sangat, the Company of the Holy, I have found peace and tranquility; I shall not wander away from there again. || 1 || I am devoted to my Guru; I am a sacrifice to His Feet. I am blessed with ecstasy, peace and happiness, gazing upon the Guru, and singing the Lord's Glorious Praises. || 1 || Pause || This is my life's purpose, to sing the Kirtan of the Lord's Praises, and listen to the vibrations of the sound current of the Naad. O Nanak, God is totally pleased with me; I have obtained the fruits of my desires. || 2 || 6 || 70 || BILAAVAL, FIFTH MEHL: This is the prayer of Your slave: please elighten my heart. By Your Mercy, O Supreme Lord God, please erase my sins. || 1 || I take the Support of Your Lotus Feet, O God, Primal Lord, treasure of virtue. I shall meditate in remembrance on the Praises of the Naam, the Name of the Lord, as long as there is breath in my body. || 1 || Pause || You are my mother, father and relative; You are abiding within all. Nanak seeks the Sanctuary of God; His Praise is immaculate and pure. || 2 || 7 || 71 || BILAAVAL, FIFTH MEHL: All perfect spiritual powers are obtained, when one sings the Lord's Praises; everyone wishes him well. Everyone calls him holy and spiritual; hearing of him, the Lord's slaves come to meet him. || 1 || The Perfect Guru blesses him with peace, poise, salvation and happiness. All living beings become compassionate to him; he remembers the Name of the Lord, Har, Har. || 1 || Pause || He is permeating and pervading everywhere; God is the ocean of virtue. O Nanak, the devotees are in bliss, gazing upon God's abiding stability. || 2 || 8 || 72 || BILAAVAL, FIFTH MEHL: God, the Great Giver, has become merciful; He has listened to my prayer. He has saved His servant, and put ashes into the mouth of the slanderer. || 1 || No one can threaten you now, O my humble friend, for you are the slave of the Guru. The Supreme Lord God reached out with His Hand and saved you. || 1 || Pause || The One Lord is the Giver of all beings; there is no other at all. Nanak prays, You are my only strength, God. || 2 || 9 || 73 || BILAAVAL, FIFTH MEHL: The Lord of the Universe has saved my friends and companions. The slanderers have died, so do not worry. || 1 || Pause ||

God has fulfilled all hopes and desires; I have met the Divine Guru. God is celebrated and acclaimed all over the world; it is fruitful and rewarding to serve Him. || 1 || Lofty, infinite and immeasurable is the Lord; all beings are in His Hands. Nanak has entered the Sanctuary of God; He is with me everywhere. || 2 || 10 || 74 || BILAAVAL, FIFTH MEHL: I worship the Perfect Guru in adoration; He has become merciful to me. The Saint has shown me the Way, and the noose of Death has been cut away. || 1 || Pain, hunger and scepticism have been dispelled, singing the Name of God. I am blessed with celestial peace, poise, bliss and pleasure, and all my affairs have been perfectly resolved. || 1 || Pause || The fire of desire has been quenched, and I am cooled and soothed; God Himself saved me. Nanak has entered the Sanctuary of God; His glorious radiance is so great! || 2 || 11 || 75 || BILAAVAL, FIFTH MEHL: The earth is beautified, all places are fruitful, and my affairs are perfectly resolved. Fear runs away, and doubt is dispelled, dwelling constantly upon the Lord. || 1 || Dwelling with the humble Holy people, one finds peace, poise and tranquility, Blessed and auspicious is that time, when one meditates in remembrance on the Lord's Name. || 1 || Pause || They have become famous throughout the world; before this, no one even knew their names. Nanak has come to the Sanctuary of the One who knows each and every heart. || 2 || 12 || 76 || BILAAVAL, FIFTH MEHL: God Himself eradicated the disease; peace and tranquility have welled up. The Lord blessed me with the gifts of great, glorious radiance and wondrous form. || 1 || The Guru, the Lord of the Universe, has shown mercy to me, and saved my brother. I am under His Protection; He is always my help and support. || 1 || Pause || The prayer of the Lord's humble servant is never offered in vain. Nanak takes the strength of the Perfect Lord of the Universe, the treasure of excellence. || 2 || 13 || 77 || BILAAVAL, FIFTH MEHL: Those who forget the Giver of life, die, over and over again, only to be reborn and die. The humble servant of the Supreme Lord God serves Him; night and day, he remains imbued with His Love. || 1 || I have found peace, tranquility and great ecstasy; my hopes have been fulfilled. I have found peace in the Saadh Sangat, the Company of the Holy; I meditate in remembrance on the Lord, the treasure of virtue. || 1 || Pause || O my Lord and Master, please listen to the prayer of Your humble servant; You are the Inner-knower, the Searcher of hearts. Nanak's Lord and Master is permeating and pervading all places and interspaces. || 2 || 14 || 78 || BILAAVAL, FIFTH MEHL: The hot wind does not even touch one who is under the Protection of the Supreme Lord God. On all four sides I am surrounded by the Lord's Circle of Protection; pain does not afflict me, O Siblings of Destiny. || 1 || I have met the Perfect True Guru, who has done this deed. He has given me the medicine of the Lord's Name, and I enshrine love for the One Lord. || 1 || Pause || The Savior Lord has saved me, and eradicated all my sickness. Says Nanak, God has showered me with His Mercy; He has become my help and support. || 2 || 15 || 79 || BILAAVAL, FIFTH MEHL: The Supreme Lord God, through the Divine Guru, has Himself protected and preserved His children.

Celestial peace, tranquility and bliss have come to pass; my service has been perfect. || 1 || Pause || God Himself has heard the prayers of His humble devotees. He dispelled my disease, and rejuvenated me; His glorious radiance is so great! || 1 || He has forgiven me for my sins, and interceded with His power. I have been blessed with the fruits of my mind's desires; Nanak is a sacrifice to Him. || 2 || 16 || 80 ||

RAAG BILAAVAL, FIFTH MEHL, CHAU-PADAS AND DU-PADAS, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my fascinating Lord, let me not listen to the faithless cynic, singing his songs and tunes, and chanting his useless words. || 1 || Pause || I serve, serve, serve, serve the Holy Saints; forever and ever, I do this. The Primal Lord, the Great Giver, has blessed me with the gift of fearlessness. Joining the Company of the Holy, I sing the Glorious Praises of the Lord. || 1 || My tongue is imbued with the Praises of the inaccessible and unfathomable Lord, and my eyes are drenched with the Blessed Vision of His Darshan. Be Merciful to me, O Destroyer of the pains of the meek, that I may enshrine Your Lotus Feet within my heart. || 2 || Beneath all, and above all; this is the vision I saw. I have destroyed, destroyed, destroyed my pride, since the True Guru implanted His Mantra within me. || 3 || Immeasurable, immeasurable, immeasurable is the Merciful Lord; he cannot be weighed. He is the Lover of His devotees. Whoever enters the Sanctuary of Guru Nanak, is blessed with the gifts of fearlessness and peace. || 4 || || 1 || 81 || BILAAVAL, FIFTH MEHL: O Dear God, You are the Support of my breath of life. I how in humility and reverence to You; so many times, I am a sacrifice. || 1 || Pause || Sitting down, standing up, sleeping and waking, this mind thinks of You. I describe to You my pleasure and pain, and the state of this mind. || 1 || You are my shelter and support, power, intellect and wealth; You are my family. Whatever You do, I know that is good. Gazing upon Your Lotus Feet, Nanak is at peace. || 2 || 2 || 82 || BILAAVAL, FIFTH MEHL: I have heard that God is the Savior of all. Intoxicated by attachment, in the company of sinners, the mortal has forgotten such a Lord from his mind. || 1 || Pause || He has collected poison, and grasped it firmly. But he has cast out the Ambrosial Nectar from his mind. He is imbued with sexual desire, anger, greed and slander; he has abandoned truth and contentment. || 1 || Lift me up, and pull me out of these, O my Lord and Master. I have entered Your Sanctuary. Nanak prays to God: I am a poor beggar; carry me across, in the Saadh Sangat, the Company of the Holy. || 2 || 3 || 83 || BILAAVAL, FIFTH MEHL: I listen to God's Teachings from the Saints. The Lord's Sermon, the Kirtan of His Praises and the songs of bliss perfectly resonate, day and night. || 1 || Pause || In His Mercy, God has made them His own, and blessed them with the gift of His Name. Twenty-four hours a day, I sing the Glorious Praises of God.

Sexual desire and anger have left this body. || 1 || I am satisfied and satiated, gazing upon the Blessed Vision of God's Darshan. I eat the Ambrosial Nectar of the Lord's sublime food. Nanak seeks the Sanctuary of Your Feet, O God; in Your Mercy, unite him with the Society of the Saints. || 2 || 4 || 84 || BILAAVAL, FIFTH MEHL: He Himself has saved His humble servant. In His Mercy, the Lord, Har, Har, has blessed me with His Name, and all my pains and afflictions have been dispelled. || 1 || Pause || Sing the Glorious Praises of the Lord of the Universe, all you humble servants of the Lord; chant the jewels, the songs of the Lord with your tongue. The desires of millions of incarnations shall be quenched, and your soul shall be satisfied with the sweet, sublime essence of the Lord. || 1 || I have grasped the Sanctuary of the Lord's Feet; He is the Giver of peace; through the Word of the Guru's Teachings, I meditate and chant the Chant of the Lord. I have crossed over the world-ocean, and my doubt and fear are dispelled, says Nanak, through the glorious granduer of our Lord and Master. || 2 || 5 || 85 || BILAAVAL, FIFTH MEHL: Through the Guru, the Creator Lord has subdued the fever. I am a sacrifice to my True Guru, who has saved the honor of the whole world. || 1 || Pause || Placing His Hand on the child's forehead, He saved him. God blessed me with the supreme, sublime essence of the Ambrosial Naam. || 1 || The Merciful Lord saves the honor of His slave. Guru Nanak speaks — it is confirmed in the Court of the Lord. || 2 || 6 || 86 ||

RAAG BILAAVAL, FIFTH MEHL, CHAU-PADAS AND DU-PADAS, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Shabad, the Word of the True Guru, is the light of the lamp. It dispels the darkness from the body-mansion, and opens the beautiful chamber of jewels. || 1 || Pause || I was wonderstruck and astonished, when I looked inside; I cannot even describe its glory and grandeur. I am intoxicated and enraptured with it, and I am wrapped in it, through and through. || 1 || No worldly entanglements or snares can trap me, and no trace of egotistical pride remains. You are the highest of the high, and no curtain separates us; I am Yours, and You are mine. || 2 || The One Creator Lord created the expanse of the one universe; the One Lord is unlimited and infinite. The One Lord pervades the one universe; the One Lord is totally permeating everywhere; the One Lord is the Support of the breath of life. || 3 || He is the most immaculate of the immaculate, the purest of the pure, so pure, so pure. He has no end or limitation; He is forever unlimited. Says Nanak, He is the highest of the high. || 4 || 1 || 87 || BILAAVAL, FIFTH MEHL: Without the Lord, nothing is of any use. You are totally attached to that Enticer Maya; she is enticing you. || 1 || Pause || You shall have to leave behind your gold, your woman and your beautiful bed; you shall have to depart in an instant. You are entangled in the lures of sexual pleasures, and you are eating poisonous drugs. || 1 || You have built and adorned a palace of straw, and under it, you light a fire. Sitting all puffed-up in such a castle, you stubborn-minded fool, what do you think you will gain? || 2 || The five thieves stand over your head and seize you.

Grabbing you by your hair, they will drive you on. You do not see them, you blind and ignorant fool; intoxicated with ego, you just keep sleeping. || 3 || The net has been spread out, and the bait has been scattered; like a bird, you are being trapped. Says Nanak, my bonds have been broken; I meditate on the True Guru, the Primal Being. || 4 || 2 || 88 || BILAAVAL, FIFTH MEHL: The Name of the Lord, Har, Har, is infinite and priceless. It is the Beloved of my breath of life, and the Support of my mind; I remember it, as the betel leaf chewer remembers the betel leaf. || 1 || Pause || I have been absorbed in celestial bliss, following the Guru's Teachings; my body-garment is imbued with the Lord's Love. I come face to face with my Beloved, by great good fortune; my Husband Lord never wavers. || 1 || I do not need any image, or incense, or perfume, or lamps; through and through, He is blossoming forth, with me, life and limb. Says Nanak, my Husband Lord has ravished and enjoyed His soul-bride; my bed has become very beautiful and sublime. || 2 || 3 || 89 || BILAAVAL, FIFTH MEHL: Chanting the Name of the Lord of the Universe, Gobind, Gobind, Gobind, we become like Him. Since I met the compassionate, Holy Saints, my evil-mindedness has been driven far away. || 1 || Pause || The Perfect Lord is perfectly pervading everywhere. He is cool and calm, peaceful and compassionate. Sexual desire, anger and egotistical desires have all been eliminated from my body. || 1 || Truth, contentment, compassion, Dharmic faith and purity — I have received these from the Teachings of the Saints. Says Nanak, one who realizes this in his mind, achieves total understanding. || 2 || 4 || 90 || BILAAVAL, FIFTH MEHL: What am I? Just a poor living being. I cannot even describe one of Your hairs, O Lord. Even Brahma, Shiva, the Siddhas and the silent sages do not know Your State, O Infinite Lord and Master. || 1 || What can I say? I cannot say anything. Wherever I look, I see the Lord pervading. || 1 || Pause || And there, where the most terrible tortures are heard to be inflicted by the Messenger of Death, You are my only help and support, O my God. I have sought His Sanctuary, and grasped hold of the Lord's Lotus Feet; God has helped Guru Nanak to understand this understanding. || 2 || 5 || 91 || BILAAVAL, FIFTH MEHL: O Inaccessible, Beautiful, Imperishable Creator Lord, Purifier of sinners, let me meditate on You, even for an instant. O Wondrous Lord, I have heard that You are found by meeting the Saints, and focusing the mind on their feet, their holy feet. || 1 || In what way, and by what discipline, is He obtained? Tell me, O good man, by what means can we meditate on Him? || 1 || Pause || If one human being serves another human being, the one served stands by him. Nanak seeks Your Sanctuary and Protection, O Lord, ocean of peace; He takes the Support of Your Name alone. || 2 || 6 || 92 || BILAAVAL, FIFTH MEHL: I seek the Sanctuary of the Saints, and I serve the Saints. I am rid of all worldly concerns, bonds, entanglements and other affairs. || 1 || Pause || I have obtained peace, poise and great bliss from the Guru, through the Lord's Name.

Such is the sublime essence of the Lord, that I cannot describe it. The Perfect Guru has turned me away from the world. || 1 || I behold the Fascinating Lord with everyone. No one is without Him — He is pervading everywhere. The Perfect Lord, the treasure of mercy, is permeating everywhere. Says Nanak, I am fully fulfilled. || 2 || 7 || 93 || BILAAVAL, FIFTH MEHL: What does the mind say? What can I say? You are wise and all-knowing, O God, my Lord and Master; what can I say to You? || 1 || Pause || You know even what is not said, whatever is in the soul. O mind, why do you deceive others? How long will you do this? The Lord is with you; He hears and sees everything. || 1 || Knowing this, my mind has become blissful; there is no other Creator. Says Nanak, the Guru has become kind to me; my love for the Lord shall never wear off. || 2 || 8 || 94 || BILAAVAL, FIFTH MEHL: Thus, the slanderer crumbles away. This is the distinctive sign — listen, O Siblings of Destiny: he collapses like a wall of sand. || 1 || Pause || When the slanderer sees a fault in someone else, he is pleased. Seeing goodness, he is depressed. Twenty-four hours a day, he plots, but nothing works. The evil man dies, constantly thinking up evil plans. || 1 || The slanderer forgets God, death approaches him, and he starts to argue with the humble servant of the Lord. God Himself, the Lord and Master, is Nanak's protector. What can any wretched person do to him? || 2 || 9 || 95 || BILAAVAL, FIFTH MEHL: Why do you wander in delusion like this? You act, and incite others to act, and then deny it. The Lord is always with you; He sees and hears everything. || 1 || Pause || You purchase glass, and discard gold; you are in love with your enemy, while you renounce your true friend. That which exists, seems bitter; that which does not exist, seems sweet to you. Engrossed in corruption, you are burning away. || 1 || The mortal has fallen into the deep, dark pit, and is entangled in the darkness of doubt, and the bondage of emotional attachment. Says Nanak, when God becomes merciful, one meets with the Guru, who takes him by the arm, and lifts him out. || 2 || 10 || 96 || BILAAVAL, FIFTH MEHL: With my mind, body and tongue, I remember the Lord. I am in ecstasy, and my anxieties are dispelled; the Guru has blessed me with total peace. || 1 || Pause || My ignorance has been totally transformed into wisdom. My God is wise and all-knowing. Giving me His Hand, He saved me, and now no one can harm me at all. || 1 || I am a sacrifice to the Blessed Vision of the Holy; by their Grace, I contemplate the Lord's Name. Says Nanak, I place my faith in my Lord and Master; within my mind, I do not believe in any other, even for an instant. || 2 || 11 || 97 || BILAAVAL, FIFTH MEHL: The Perfect Guru has has saved me. He has enshrined the Ambrosial Name of the Lord within my heart, and the filth of countless incarnations has been washed away. || 1 || Pause || The demons and wicked enemies are driven out, by meditating, and chanting the Chant of the Perfect Guru.

What can any wretched creature do to me? The radiance of my God is gloriously great. || 1 || Meditating, meditating, meditating in remembrance, I have found peace; I have enshrined His Lotus Feet within my mind. Slave Nanak has entered His Sanctuary; there is none above Him. || 2 || 12 || 98 || BILAAVAL, FIFTH MEHL: Forever and ever, chant the Name of God. The pains of old age and death shall not afflict you, and in the Court of the Lord hereafter, your affairs shall be perfectly resolved. || 1 || Pause || So forsake your self-conceit, and ever seek Sanctuary. This treasure is obtained only from the Guru. The noose of birth and death is snapped; this is the insignia, the hallmark, of the Court of the True Lord. || 1 || Whatever You do, I accept as good. I have eradicated all egotistical pride from my mind. Says Nanak, I am under His protection; He created the entire Universe. || 2 || 13 || 99 || BILAAVAL, FIFTH MEHL: Deep within the nucleus of his mind and body, is God. He continually sings the Glorious Praises of the Lord, and always does good for others; his tongue is priceless. || 1 || Pause || All his generations are redeemed and saved in an instant, and the filth of countless incarnations is washed away. Meditating, meditating in remembrance on God, his Lord and Master, he passes blissfully through the forest of poison. || 1 || I have obtained the boat of God's Feet, to carry me across the terrifying world-ocean. The Saints, servants and devotees belong to the Lord; Nanak's mind is attached to Him. || 2 || 14 || 100 || BILAAVAL, FIFTH MEHL: I am reassured, gazing upon Your wondrous play. You are my Lord and Master, the Inner-knower, the Searcher of hearts; You dwell with the Holy Saints. || 1 || Pause || In an instant, our Lord and Master establishes and exalts. From a lowly worm, He creates a king. || 1 || May I never forget You from my heart; slave Nanak prays for this blessing. || 2 || 15 || 101 || BILAAVAL, FIFTH MEHL: The imperishable Lord God is worthy of worship and adoration. Dedicating my mind and body, I place them before the Lord, the Cherisher of all beings. || 1 || Pause || His Sanctuary is All-powerful; He cannot be described; He is the Giver of peace, the ocean of mercy, supremely compassionate. Holding him close in His embrace, the Lord protects and saves him, and then even the hot wind cannot touch him. || 1 || Our Merciful Lord and Master is wealth, property and everything to His humble Saints. Nanak, a beggar, asks for the Blessed Vision of God's Darshan; please, bless him with the dust of the feet of the Saints. || 2 || 16 || 102 || BILAAVAL, FIFTH MEHL: Meditating on the Naam, the Name of the Lord, is equal to millions of efforts. Joining the Saadh Sangat, the Company of the Holy, sing the Glorious Praises of the Lord, and the Messenger of Death will be frightened away. || 1 || Pause || To enshrine the Feet of God in one's mind and body, is to perform all sorts of acts of atonement. Coming and going, doubt and fear have run away, and the sins of countless incarnations are burnt away. || 1 || So become fearless, and vibrate upon the Lord of the Universe. This is true wealth, obtained only by great good fortune.

Be merciful, O Perfect God, Great Giver, that slave Nanak may chant Your immaculate Praises. || 2 || 17 || 103 || BILAAVAL, FIFTH MEHL: The Lord saved me from Sulhi Khan. The emperor did not succeed in his plot, and he died in disgrace. || 1 || Pause || The Lord and Master raised His axe, and chopped off his head; in an instant, he was reduced to dust. || 1 || Plotting and planning evil, he was destroyed. The One who created him, gave him a push. Of his sons, friends and wealth, nothing remains; he departed, leaving behind all his brothers and relatives. Says Nanak, I am a sacrifice to God, who fulfilled the word of His slave. || 2 || 18 || 104 || BILAAVAL, FIFTH MEHL: Perfect is service to the Perfect Guru. Our Lord and Master Himself is Himself all-pervading. The Divine Guru has resolved all my affairs. || 1 || Pause || In the beginning, in the middle and in the end, God is our only Lord and Master. He Himself fashioned His Creation. He Himself saves His servant. Great is the glorious grandeur of my God! || 1 || The Supreme Lord God, the Transcendent Lord is the True Guru; all beings are in His power. Nanak seeks the Sanctuary of His Lotus Feet, chanting the Lord's Name, the immaculate Mantra. || 2 || 19 || 105 || BILAAVAL, FIFTH MEHL: He Himself protects me from suffering and sin. Falling at the Guru's Feet, I am cooled and soothed; I meditate on the Lord's Name within my heart. || 1 || Pause || Granting His Mercy, God has extended His Hands. He is the Emancipator of the World; His glorious radiance pervades the nine continents. My pain has been dispelled, and peace and pleasure have come; my desire is quenched, and my mind and body are truly satisfied. || 1 || He is the Master of the masterless, All-powerful to give Sanctuary. He is the Mother and Father of the whole Universe. He is the Lover of His devotees, the Destroyer of fear; Nanak sings and chants the Glorious Praises of his Lord and Master. || 2 || 20 || 106 || BILAAVAL, FIFTH MEHL: Acknowledge the One, from whom You originated. Meditating on the Supreme Lord God, the Transcendent Lord, I have found peace, pleasure and salvation. || 1 || Pause || I met the Perfect Guru, by great good fortune, and so found the wise and all-knowing Lord, the Inner-knower, the Searcher of hearts. He gave me His Hand, and making me His own, He saved me; He is absolutely all-powerful, the honor of the dishonored. || 1 || Doubt and fear have been dispelled in an instant, and in the darkness, the Divine Light shines forth. With each and every breath, Nanak worships and adores the Lord; forever and ever, I am a sacrifice to Him. || 2 || 21 || 107 || BILAAVAL, FIFTH MEHL: Both here and hereafter, the Mighty Guru protects me. God has embellished this world and the next for me, and all my affairs are perfectly resolved. || 1 || Pause || Chanting the Name of the Lord, Har, Har, I have found peace and poise, bathing in the dust of the feet of the Holy. Comings and goings have ceased, and I have found stability; the pains of birth and death are eradicated. || 1 || I cross over the ocean of doubt and fear, and the fear of death is gone; the One Lord is permeating and pervading in each and every heart.

Nanak has entered the Sanctuary of the Destroyer of pain; I behold His Presence deep within, and all around as well. || 2 || 22 || 108 || BILAAVAL, FIFTH MEHL: Gazing upon the Blessed Vision of the Lord's Darshan, all pains run away. Please, never leave my vision, O Lord; please abide with my soul. || 1 || Pause || My Beloved Lord and Master is the Support of the breath of life. God, the Inner-knower, is all-pervading. || 1 || Which of Your Glorious Virtues should I contemplate and remember? With each and every breath, O God, I remember You. || 2 || God is the ocean of mercy, merciful to the meek; He cherishes all beings and creatures. || 3 || Twenty-four hours a day, Your humble servant chants Your Name. You Yourself, O God, have inspired Nanak to love You. || 4 || 23 || 109 || BILAAVAL, FIFTH MEHL: Body, wealth and youth pass away. You have not meditated and vibrated upon the Lord's Name; while you commit your sins of corruption in the night, the light of day dawns upon you. || 1 || Pause || Continually eating all sorts of foods, the teeth in your mouth crumble, decay and fall out. Living in egotism and possessiveness, you are deluded; committing sins, you have no kindness for others. || 1 || The great sins are the terrible ocean of pain; the mortal is engrossed in them. Nanak seeks the Sanctuary of his Lord and Master; taking him by the arm, God has lifted him up and out. || 2 || 24 || 110 || BILAAVAL, FIFTH MEHL: God Himself has come into my consciousness. My enemies and opponents have grown weary of attacking me, and now, I have become happy, O my friends and Siblings of Destiny. || 1 || Pause || The disease is gone, and all misfortunes have been averted; the Creator Lord has made me His own. I have found peace, tranquility and total bliss, enshrining the Name of my Beloved Lord within my heart. || 1 || My soul, body and wealth are all Your capital; O God, You are my All-powerful Lord and Master. You are the Saving Grace of Your slaves; slave Nanak is forever Your slave. || 2 || 25 || 111 || BILAAVAL, FIFTH MEHL: Meditating in remembrance on the Lord of the Universe, I am emancipated. Suffering is eradicated, and true peace has come, meditating on the Inner-knower, the Searcher of hearts. || 1 || Pause || All beings belong to Him — He makes them happy. He is the true power of His humble devotees. He Himself saves and protects His slaves, who believe in their Creator, the Destroyer of fear. || 1 || I have found friendship, and hatred has been eradicated; the Lord has rooted out the enemies and villains. Nanak has been blessed with celestial peace and poise and total bliss; chanting the Glorious Praises of the Lord, he lives. || 2 || 26 || 112 || BILAAVAL, FIFTH MEHL: The Supreme Lord God has become Merciful. The True Guru has arranged all my affairs; chanting and meditating with the Holy Saints, I have become happy. || 1 || Pause || God has made me His own, and all my enemies have been reduced to dust.

He hugs us close in His embrace, and protects His humble servants; attaching us to the hem of His robe, he saves us. || 1 || Safe and sound, we have returned home, while the slanderer's face is blackened. Says Nanak, my True Guru is Perfect; by the Grace of God and Guru, I am so happy. || 2 || 27 || 113 || BILAAVAL, FIFTH MEHL: I have fallen in love with my Beloved Lord. || Pause || Cutting it, it does not break, and releasing it, it does not let go. Such is the string the Lord has tied me with. || 1 || Day and night, He dwells within my mind; please bless me with Your Mercy, O my God. || 2 || I am a sacrifice, a sacrifice to my beauteous Lord; I have heard his Unspoken Speech and Story. || 3 || Servant Nanak is said to be the slave of His slaves; O my Lord and Master, please bless me with Your Mercy. || 4 || 28 || 114 || BILAAVAL, FIFTH MEHL: I meditate on the Lord's Feet; I am a sacrifice to Them. My Guru is the Supreme Lord God, the Transcendent Lord; I enshrine Him within my heart, and meditate on Him within my mind. || 1 || Pause || Meditate, meditate, meditate in remembrance on the Giver of peace, who created the whole Universe. With your tongue, savor the One Lord, and you shall be honored in the Court of the True Lord. || 1 || He alone obtains this treasure, who joins the Saadh Sangat, the Company of the Holy. O Lord and Master, mercifully bless Nanak with this gift, that he may ever sing the Glorious Praises of Your Kirtan. || 2 || 29 || 115 || BILAAVAL, FIFTH MEHL: I have been saved, in the Sanctuary of the True Guru. I am cheered and applauded throughout the world; my Supreme Lord God carries me across. || 1 || Pause || The Perfect Lord fills the Universe; He is the Giver of peace; He cherishes and fulfills the whole Universe. He is completely filling all places and interspaces; I am a devoted sacrifice to the Lord's Feet. || 1 || The ways of all beings are in Your Power, O my Lord and Master. All supernatural spiritual powers are Yours; You are the Creator, the Cause of causes. In the beginning, and throughout the ages, God is our Savior and Protector; remembering the Lord in meditation, O Nanak, fear is eliminated. || 2 || 30 || 116 ||

RAAG BILAAVAL, FIFTH MEHL, DU-PADAS, EIGHTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am nothing, God; everything is Yours. In this world, You are the absolute, formless Lord; in the world hereafter, You are the related Lord of form. You play it both ways, O my Lord and Master. || 1 || Pause || You exist within the city, and beyond it as well; O my God, You are everywhere. You Yourself are the King, and You Yourself are the subject. In one place, You are the Lord and Master, and in another place, You are the slave. || 1 || From whom should I hide? Whom should I try to deceive? Wherever I look, I see Him near at hand. I have met with Guru Nanak, the Embodiment of the Holy Saints. When the drop of water merges into the ocean, it cannot be distinguished as separate again. || 2 || 1 || 117 || BILAAVAL, FIFTH MEHL:

You are the all-powerful Cause of causes. Please cover my faults, Lord of the Universe, O my Guru; I am a sinner — I seek the Sanctuary of Your Feet. || 1 || Pause || Whatever we do, You see and know; there is no way anyone can stubbornly deny this. Your glorious radiance is great! So I have heard, O God. Millions of sins are destroyed by Your Name. || 1 || It is my nature to make mistakes, forever and ever; it is Your Natural Way to save sinners. You are the embodiment of kindness, and the treasure of compassion, O Merciful Lord; through the Blessed Vision of Your Darshan, Nanak has found the state of redemption in life. || 2 || 2 || 118 || BILAAVAL, FIFTH MEHL: Bless me with such mercy, Lord, that my forehead may touch the feet of the Saints, and my eyes may behold the Blessed Vision of their Darshan, and my body may fall at the dust of their feet. || 1 || Pause || May the Word of the Guru's Shabad abide within my heart, and the Lord's Name be enshrined within my mind. Drive out the five thieves, O my Lord and Master, and let my doubts all burn like incense. || 1 || Whatever You do, I accept as good; I have driven out the sense of duality. You are Nanak's God, the Great Giver; in the Congregation of the Saints, emancipate me. || 2 || 3 || 119 || BILAAVAL, FIFTH MEHL: I ask for such advice from Your humble servants, that I may meditate on You, and love You, and serve You, and become part and parcel of Your Being. || 1 || Pause || I serve His humble servants, and speak with them, and abide with them. I apply the dust of the feet of His humble servants to my face and forehead; my hopes, and the many waves of desire, are fulfilled. || 1 || Immaculate and pure are the praises of the humble servants of the Supreme Lord God; the feet of His humble servants are equal to millions of sacred shrines of pilgrimage. Nanak bathes in the dust of the feet of His humble servants; the sinful resides of countless incarnations have been washed away. || 2 || 4 || 120 || BILAAVAL, FIFTH MEHL: If it pleases You, then cherish me. O Supreme Lord God, Transcendent Lord, O True Guru, I am Your child, and You are my Merciful Father. || 1 || Pause || I am worthless; I have no virtues at all. I cannot understand Your actions. You alone know Your state and extent. My soul, body and property are all Yours. || 1 || You are the Inner-knower, the Searcher of hearts, the Primal Lord and Master; You know even what is unspoken. My body and mind are cooled and soothed, O Nanak, by God's Glance of Grace. || 2 || 5 || 121 || BILAAVAL, FIFTH MEHL: Keep me with You forever, O God. You are my Beloved, the Enticer of my mind; without You, my life is totally useless. || 1 || Pause || In an instant, You transform the beggar into a king; O my God, You are the Master of the masterless. You save Your humble servants from the burning fire; You make them Your own, and with Your Hand, You protect them. || 1 || I have found peace and cool tranquility, and my mind is satisfied; meditating in remembrance on the Lord, all struggles are ended. Service to the Lord, O Nanak, is the treasure of treasures; all other clever tricks are useless. ||

2 || 6 || 122 || BILAAVAL, FIFTH MEHL: Never forget Your servant, O Lord. Hug me close in Your embrace, O God, my Lord and Master; consider my primal love for You, O Lord of the Universe. || 1 || Pause || It is Your Natural Way, God, to purify sinners; please do not keep my errors in Your Heart. You are my life, my breath of life, O Lord, my wealth and peace; be merciful to me, and burn away the curtain of egotism. || 1 || Without water, how can the fish survive? Without milk, how can the baby survive? Servant Nanak thirsts for the Lord's Lotus Feet; gazing upon the Blessed Vision of his Lord and Master's Darshan, he finds the essence of peace. || 2 || 7 || 123 || BILAAVAL, FIFTH MEHL: Here, and hereafter, there is happiness. The Perfect Guru has perfectly, totally saved me; the Supreme Lord God has been kind to me. || 1 || Pause || The Lord, my Beloved, is pervading and permeating my mind and body; all my pains and sufferings are dispelled. In celestial peace, tranquility and bliss, I sing the Glorious Praises of the Lord; my enemies and adversaries have been totally destroyed. || 1 || God has not considered my merits and demerits; in His Mercy, He has made me His own. Unweighable is the greatness of the immovable and imperishable Lord; Nanak proclaims the victory of the Lord. || 2 || 8 || 124 || BILAAVAL, FIFTH MEHL: Without the Fear of God, and devotional worship, how can anyone cross over the world-ocean? Be kind to me, O Saving Grace of sinners; preserve my faith in You, O my Lord and Master. || 1 || Pause || The mortal does not remember the Lord in meditation; he wanders around intoxicated by egotism; he is engrossed in corruption like a dog. Utterly cheated, his life is slipping away; committing sins, he is sinking away. || 1 || I have come to Your Sanctuary, Destroyer of pain; O Primal Immaculate Lord, may I dwell upon You in the Saadh Sangat, the Company of the Holy. O Lord of beautiful hair, Destroyer of pain, Eradicator of sins, Nanak lives, gazing upon the Blessed Vision of Your Darshan. || 2 || 9 || 125 ||

RAAG BILAAVAL, FIFTH MEHL, DU-PADAS, NINTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He Himself merges us with Himself. When I came to Your Sanctuary, my sins vanished. || 1 || Pause || Renouncing egotistical pride and other anxieties, I have sought the Sanctuary of the Holy Saints. Chanting, meditating on Your Name, O my Beloved, disease is eradicated from my body. || 1 || Even utterly foolish, ignorant and thoughtless persons have been saved by the Kind Lord. Says Nanak, I have met the Perfect Guru; my comings and goings have ended. || 2 || 1 || 126 || BILAAVAL, FIFTH MEHL: Hearing Your Name, I live. When the Perfect Guru became pleased with me, then my hopes were fulfilled. || 1 || Pause || Pain is gone, and my mind is comforted; the music of bliss fascinates me. The yearning to meet my Beloved God has welled up within me.

I cannot live without Him, even for an instant. || 1 || You have saved so many devotees, so many humble servants; so many silent sages contemplate You. The support of the blind, the wealth of the poor; Nanak has found God, of endless virtues. || 2 || 2 || 127 ||

RAAG BILAAVAL, FIFTH MEHL, THIRTEENTH HOUSE, PARTAAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Enticing Lord, I cannot sleep; I sigh. I am adorned with necklaces, gowns, ornaments and make-up. I am sad, sad and depressed. When will You come home? || 1 || Pause || I seek the Sanctuary of the happy soul-brides; I place my head upon their feet. Unite me with my Beloved. When will He come to my home? || 1 || Listen, my companions: tell me how to meet Him. Eradicate all egotism, and then you shall find your Beloved Lord within the home of your heart. Then, in delight, you shall sing the songs of joy and praise. Meditate on the Lord, the embodiment of bliss. O Nanak, I came to the Lord's Door, and then, I found my Beloved. || 2 || The Enticing Lord has revealed His form to me, and now, sleep seems sweet to me. My thirst is totally quenched, and now, I am absorbed in celestial bliss. How sweet is the story of my Husband Lord. I have found my Beloved, Enticing Lord. || Second Pause || 1 || 128 || BILAAVAL, FIFTH MEHL: My ego is gone; I have obtained the Blessed Vision of the Lord's Darshan. I am absorbed in my Lord and Master, the help and support of the Saints. Now, I hold tight to His Feet. || 1 || Pause || My mind longs for Him, and does not love any other. I am totally absorbed, in love with His Lotus Feet, like the bumble bee attached to the honey of the lotus flower. I do not desire any other taste; I seek only the One Lord. || 1 || I have broken away from the others, and I have been released from the Messenger of Death. O mind, drink in the subtle essence of the Lord; join the Saadh Sangat, the Company of the Holy, and turn away from the world. There is no other, none other than the Lord. O Nanak, love the Feet, the Feet of the Lord. || 2 || 2 || 129 ||

RAAG BILAAVAL, NINTH MEHL, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Name of the Lord is the Dispeller of sorrow — realize this. Remembering Him in meditation, even Ajaamal the robber and Ganikaa the prostitute were liberated; let your soul know this. || 1 || Pause || The elephant's fear was taken away in an instant, as soon as he chanted the Lord's Name. Listening to Naarad's teachings, the child Dhroo was absorbed in deep meditation. || 1 || He obtained the immovable, eternal state of fearlessness, and all the world was amazed. Says Nanak, the Lord is the Saving Grace and the Protector of His devotees; believe it — He is close to you. || 2 || 1 || BILAAVAL, NINTH MEHL: Without the Name of the Lord, you shall only find pain. Without devotional worship, doubt is not dispelled; the Guru has revealed this secret. || 1 || Pause || Of what use are sacred shrines of pilgrimage, if one does not enter the Sanctuary of the Lord?

Know that Yoga and sacrificial feasts are fruitless, if one forgets the Praises of God. || 1 || One who lays aside both pride and attachment, sings the Glorious Praises of the Lord of the Universe. Says Nanak, the mortal who does this is said to be 'jivan mukta' — liberated while yet alive. || 2 || 2 || BILAAVAL, NINTH MEHL: There is no meditation on the Lord within him. That man wastes his life uselessly — keep this in mind. || 1 || Pause || He bathes at sacred shrines of pilgrimage, and adheres to fasts, but he has no control over his mind. Know that such religion is useless to him. I speak the Truth for his sake. || 1 || It's like a stone, kept immersed in water; still, the water does not penetrate it. So, understand it: that mortal being who lacks devotional worship is just like that. || 2 || In this Dark Age of Kali Yuga, liberation comes from the Naam. The Guru has revealed this secret. Says Nanak, he alone is a great man, who sings the Praises of God. || 3 || 3 ||

BILAAVAL, ASHTAPADEES, FIRST MEHL, TENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He dwells close at hand, and sees all, but how rare is the Gurmukh who understands this. Without the Fear of God, there is no devotional worship. Imbued with the Word of the Shabad, eternal peace is attained. || 1 || Such is the spiritual wisdom, the treasure of the Naam; obtaining it, the Gurmukhs enjoy the subtle essence of this nectar. || 1 || Pause || Everyone talks about spiritual wisdom and spiritual knowledge. Talking, talking, they argue, and suffer. No one can stop talking and discussing it. Without being imbued with the subtle essence, there is no liberation. || 2 || Spiritual wisdom and meditation all come from the Guru. Through the lifestyle of Truth, the True Lord comes to dwell in the mind. The self-willed manmukh talks about it, but does not practice it. Forgetting the Name, he finds no place of rest. || 3 || Maya has caught the mind in the trap of the whirlpool. Each and every heart is trapped by this bait of poison and sin. See that whoever has come, is subject to death. Your affairs shall be adjusted, if you contemplate the Lord in your heart. || 4 || He alone is a spiritual teacher, who lovingly focuses his consciousness on the Word of the Shabad. The self-willed, egotistical manmukh loses his honor. The Creator Lord Himself inspires us to His devotional worship. He Himself blesses the Gurmukh with glorious greatness. || 5 || The life-night is dark, while the Divine Light is immaculate. Those who lack the Naam, the Name of the Lord, are false, filthy and untouchable. The Vedas preach sermons of devotional worship. Listening, hearing and believing, one beholds the Divine Light. || 6 || The Shaastras and Simritees implant the Naam within. The Gurmukh lives in peace and tranquility, doing deeds of sublime purity. The self-willed manmukh suffers the pains of reincarnation. His bonds are broken, enshrining the Name of the One Lord. || 7 || Believing in the Naam, one obtains true honor and adoration. Who should I see? There is none other than the Lord. I see, and I say, that He alone is pleasing to my mind.

Says Nanak, there is no other at all. || 8 || 1 || BILAAVAL, FIRST MEHL: The human acts according to the wishes of the mind. This mind feeds on virtue and vice. Intoxicated with the wine of Maya, satisfaction never comes. Satisfaction and liberation come, only to one whose mind is pleasing to the True Lord. || 1 || Gazing upon his body, wealth, wife and all his possessions, he is proud. But without the Name of the Lord, nothing shall go along with him. || 1 || Pause || He enjoys tastes, pleasures and joys in his mind. But his wealth will pass on to other people, and his body will be reduced to ashes. The entire expanse, like dust, shall mix with dust. Without the Word of the Shabad, his filth is not removed. || 2 || The various songs, tunes and rhythms are false. Trapped by the three qualities, people come and go, far from the Lord. In duality, the pain of their evil-mindedness does not leave them. But the Gurmukh is emancipated by taking the medicine, and singing the Glorious Praises of the Lord. || 3 || He may wear a clean loin-cloth, apply the ceremonial mark to his forehead, and wear a mala around his neck; but if there is anger within him, he is merely reading his part, like an actor in a play. Forgetting the Naam, the Name of the Lord, he drinks in the wine of Maya. Without devotional worship to the Guru, there is no peace. || 4 || The human is a pig, a dog, a donkey, a cat, a beast, a filthy, lowly wretch, an outcast, if he turns his face away from the Guru. He shall wander in reincarnation. Bound in bondage, he comes and goes. || 5 || Serving the Guru, the treasure is found. With the Naam in the heart, one always prospers. And in the Court of the True Lord, you shall not called to account. One who obeys the Hukam of the Lord's Command, is approved at the Lord's Door. || 6 || Meeting the True Guru, one knows the Lord. Understanding the Hukam of His Command, one acts according to His Will. Understanding the Hukam of His Command, he dwells in the Court of the True Lord. Through the Shabad, death and birth are ended. || 7 || He remains detached, knowing that everything belongs to God. He dedicates his body and mind unto the One who owns them. He does not come, and he does not go. O Nanak, absorbed in Truth, he merges in the True Lord. || 8 || 2 ||

BILAAVAL, THIRD MEHL, ASHTAPADEES, TENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The world is like a crow; with its beak, it croaks spiritual wisdom. But deep within there is greed, falsehood and pride. Without the Name of the Lord, your thin outer covering shall wear off, you fool. || 1 || Serving the True Guru, the Naam shall dwell in your conscious mind. Meeting with the Guru, the Name of the Lord comes to mind. Without the Name, other loves are false. || 1 || Pause || So do that work, which the Guru tells you to do. Contemplating the Word of the Shabad, you shall come to the home of celestial bliss. Through the True Name, you shall obtain glorious greatness. || 2 || One who does not understand his own self, but still tries to instruct others, is mentally blind, and acts in blindness. How can he ever find a home and a place of rest, in the Mansion of the Lord's Presence? || 3 || Serve the Dear Lord, the Inner-knower, the Searcher of hearts; deep within each and every heart, His Light is shining forth.

How can anyone hide anything from Him? || 4 || The True Name is known through the True Word of the Shabad. The Lord Himself meets that one who eradicates egotistical pride. The Gurmukh chants the Naam, forever and ever. || 5 || Serving the True Guru, duality and evil-mindedness are taken away. Guilty mistakes are erased, and the sinful intellect is cleansed. One's body sparkles like gold, and one's light merges into the Light. || 6 || Meeting with the True Guru, one is blessed with glorious greatness. Pain is taken away, and the Naam comes to dwell within the heart. Imbued with the Naam, one finds eternal peace. || 7 || Obeying the Guru's Instructions, one finds the sate of salvation. O Nanak, those who follow the Guru's Teachings are saved, along with their families. || 8 || 1 || 3 ||

BILAAVAL, FOURTH MEHL, ASHTAPADEES, ELEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

One who eliminates his self-centeredness, and eradicates his ego, night and day sings the songs of the Lord's Love. The Gurmukh is inspired, his body is golden, and his light merges into the Light of the Fearless Lord. || 1 || I take the Support of the Name of the Lord, Har, Har. I cannot live, for a moment, even for an instant, without the Name of the Lord; the Gurmukh reads the Sermon of the Lord, Har, Har. || 1 || Pause || In the one house of the body, there are ten gates; night and day, the five thieves break in. They steal the entire wealth of one's Dharmic faith, but the blind, self-willed manmukh does not know it. || 2 || The fortress of the body is overflowing with gold and jewels; when it is awakened by spiritual wisdom, one enshrines love for the essence of reality. The thieves and robbers hide out in the body; through the Word of the Guru's Shabad, they are arrested and locked up. || 3 || The Name of the Lord, Har, Har, is the boat, and the Word of the Guru's Shabad is the boatman, to carry us across. The Messenger of Death, the tax collector, does not even come close, and no thieves or robbers can plunder you. || 4 || I continuously sing the Glorious Praises of the Lord, day and night; singing the Lord's Praises, I cannot find His limits. The mind of the Gurmukh returns to its own home; it meets the Lord of the Universe, to the beat of the celestial drum. || 5 || Gazing upon the Blessed Vision of His Darshan with my eyes, my mind is satisfied; with my ears, I listen to the Guru's Bani, and the Word of His Shabad. Listening, listening, my soul is softened, delighted by His subtle essence, chanting the Name of the Lord of the Universe. || 6 || In the grip of the three qualities, they are engrossed in love and attachment to Maya; only as Gurmukh do they find the absolute quality, absorption in bliss. With a single, impartial eye, look upon all alike, and see God pervading all. || 7 || The Light of the Lord's Name permeates all; the Gurmukh knows the unknowable. O Nanak, the Lord has become merciful to the meek; through loving adoration, he merges in the Lord's Name. || 8 || 1 || 4 || BILAAVAL, FOURTH MEHL: Meditate on the cool water of the Name of the Lord, Har, Har. Perfume yourself with the fragrant scent of the Lord, the sandalwood tree.

Joining the Society of the Saints, I have obtained the supreme status. I am just a castor-oil tree, made fragrant by their association. || 1 || Meditate on the Lord of the Universe, the Master of the world, the Lord of creation. Those humble beings who seek the Lord's Sanctuary are saved, like Prahlaad; they are emancipated and merge with the Lord. || 1 || Pause || Of all plants, the sandalwood tree is the most sublime. Everything near the sandalwood tree becomes fragrant like sandalwood. The stubborn, false faithless cynics are dried up; their egotistical pride separates them far from the Lord. || 2 || Only the Creator Lord Himself knows the state and condition of everyone; the Lord Himself makes all the arrangements. One who meets the True Guru is transformed into gold. Whatever is pre-ordained, is not erased by erasing. || 3 || The treasure of jewels is found in the ocean of the Guru's Teachings. The treasure of devotional worship is opened to me. Focused on the Guru's Feet, faith wells up within me; chanting the Glorious Praises of the Lord, I hunger for more. || 4 || I am totally detached, continually, continuously meditating on the Lord; chanting the Glorious Praises of the Lord, I express my love for Him. Time and time again, each and every moment and instant, I express it. I cannot find the Lord's limits; He is the farthest of the far. || 5 || The Shaastras, the Vedas and the Puraanas advise righteous actions, and the performance of the six religious rituals. The hypocritical, self-willed manmukhs are ruined by doubt; in the waves of greed, their boat is heavily loaded, and it sinks. || 6 || So chant the Naam, the Name of the Lord, and through the Naam, find emancipation. The Simritees and Shaastras recommend the Naam. Eradicating egotism, one becomes pure. The Gurmukh is inspired, and obtains the supreme status. || 7 || This world, with its colors and forms, is all Yours, O Lord; as You attach us, so do we do our deeds. O Nanak, we are the instruments upon which He plays; as He wills, so is the path we take. || 8 || 2 || 5 || BILAAVAL, FOURTH MEHL: The Gurmukh meditates on the Inaccessible, Unfathomable Lord. I am a sacrifice, a sacrifice to the True Guru, the True Primal Being. He has brought the Lord's Name to dwell upon my breath of life; meeting with the True Guru, I am absorbed into the Lord's Name. || 1 || The Name of the Lord is the only Support of His humble servants. I shall live under the protection of the True Guru. By Guru's Grace, I shall attain the Court of the Lord. || 1 || Pause || This body is the field of karma; the Gurmukhs plow and work it, and harvest the essence. The priceless jewel of the Naam becomes manifest, and it pours into their vessels of love. || 2 || Become the slave of the slave of the slave, of that humble being who has become the devotee of the Lord. I dedicate my mind and intellect, and place them in offering before my Guru; by Guru's Grace, I speak the Unspoken. || 3 || The self-willed manmukhs are engrossed in attachment to Maya; their minds are thirsty, burning with desire. Following the Guru's Teachings, I have obtained the Ambrosial Water of the Naam, and the fire has been put out. The Word of the Guru's Shabad has put it out. || 4 || This mind dances before the True Guru.

The unstruck sound current of the Shabad resounds, vibrating the celestial melody. I praise the Lord, day and night, moving my feet to the beat of the drum. || 5 || Imbued with the Lord's Love, my mind sings His Praise, joyfully chanting the Shabad, the source of nectar and bliss. The stream of immaculate purity flows through the home of the self within; one who drinks it in, finds peace. || 6 || The stubborn-minded, egotistical, proud-minded person performs rituals, but these are like sand castles built by children. When the waves of the ocean come in, they crumble and dissolve in an instant. || 7 || The Lord is the pool, and the Lord Himself is the ocean; this world is all a play which He has staged. As the waves of water merge into the water again, O Nanak, so does He merge into Himself. || 8 || 3 || 6 || BILAAVAL, FOURTH MEHL: My mind wears the ear-rings of the True Guru's acquaintance; I apply the ashes of the Word of the Guru's Shabad to my body. By body has become immortal, in the Saadh Sangat, the Company of the Holy. Both birth and death have come to an end for me. || 1 || O my mind, remain united with the Saadh Sangat. Be merciful to me, O Lord; each and every instant, let me wash the Feet of the Holy. || 1 || Pause || Forsaking family life, he wanders in the forest, but his mind does not remain at rest, even for an instant. The wandering mind returns home, only when it seeks the Sanctuary of the Lord's Holy people. || 2 || The Sannyaasi renounces his daughters and sons, but his mind still conjures up all sorts of hopes and desires. With these hopes and desires, he still does not understand, that only through the Word of the Guru's Shabad does one become free of desires, and find peace. || 3 || When detachment from the world wells up within, he become a naked hermit, but still, his mind roams, wanders and rambles in the ten directions. He wanders around, but his desires are not satisfied; joining the Saadh Sangat, the Company of the Holy, he finds the house of kindness and compassion. || 4 || The Siddhas learn many Yogis postures, but their minds still yearn for riches, miraculous powers and energy. Satisfaction, contentment and tranquility do not come to their minds; but meeting the Holy Saints, they are satisfied, and through the Name of the Lord, spiritual perfection is attained. || 5 || Life is born from the egg, from the womb, from sweat and from the earth; God created the beings and creatures of all colors and forms. One who seeks the Sanctuary of the Holy is saved, whether he is a Kh'shaatriya, a Brahmin, a Soodra, a Vaishya or the most untouchable of the untouchables. || 6 || Naam Dayv, Jai Dayv, Kabeer, Trilochan and Ravi Daas the low-caste leather-worker, blessed Dhanna and Sain; all those who joined the humble Saadh Sangat, met the Merciful Lord. || 7 || The Lord protects the honor of His humble servants; He is the Lover of His devotees — He makes them His own. Nanak has entered the Sanctuary of the Lord, the Life of the world, who has showered His Mercy upon him, and saved him. || 8 || || 4 || 7 || BILAAVAL, FOURTH MEHL: The thirst for God has welled up deep within me; hearing the Word of the Guru's Teachings, my mind is pierced by His arrow.

The pain of my mind is known only to my own mind; who can know the pain of another? || 1 || The Lord, the Guru, the Enticer, has enticed my mind. I am stunned and amazed, gazing upon my Guru; I have entered the realm of wonder and bliss. || 1 || Pause || I wander around, exploring all lands and foreign countries; within my mind, I have such a great longing to see my God. I sacrifice my mind and body to the Guru, who has shown me the Way, the Path to my Lord God. || 2 || If only someone would bring me news of God; He seems so sweet to my heart, mind and body. I would cut off my head and place it under the feet of that one who leads me to meet and unite with my Lord God. || 3 || Let us go, O my companions, and understand our God; with the spell of virtue, let us obtain our Lord God. He is called the Lover of His devotees; let us follow in the footsteps of those who seek God's Sanctuary. || 4 || If the soul-bride adorns herself with compassion and forgiveness, God is pleased, and her mind is illumined with the lamp of the Guru's wisdom. With happiness and ecstasy, my God enjoys her; I offer each and every bit of my soul to Him. || 5 || I have made the Name of the Lord, Har, Har, my necklace; my mind tinged with devotion is the intricate ornament of crowning glory. I have spread out my bed of faith in the Lord, Har, Har. I cannot abandon Him — my mind is filled with such a great love for Him. || 6 || If God says one thing, and the soul-bride does something else, then all her decorations are useless and false. She may adorn herself to meet her Husband Lord, but still, only the virtuous soul-bride meets God, and the other's face is spat upon. || 7 || I am Your hand-maiden, O Inaccessible Lord of the Universe; what can I do by myself? I am under Your power. Be merciful, Lord, to the meek, and save them; Nanak has entered the Sanctuary of the Lord, and the Guru. || 8 || 5 || 8 || BILAAVAL, FOURTH MEHL: My mind and body are filled with love for my Inaccessible Lord and Master. Each and every instant, I am filled with immense faith and devotion. Gazing upon the Guru, my mind's faith is fulfilled, like the song-bird, which cries and cries, until the rain-drop falls into its mouth. || 1 || Join with me, join with me, O my companions, and teach me the Sermon of the Lord. The True Guru has mercifully united me with God. Cutting off my head, and chopping it into pieces, I offer it to Him. || 1 || Pause || Each and every hair on my head, and my mind and body, suffer the pains of separation; without seeing my God, I cannot sleep. The doctors and healers look at me, and are perplexed. Within my heart, mind and body, I feel the pain of divine love. || 2 || I cannot live for a moment, for even an instant, without my Beloved, like the opium addict who cannot live without opium. Those who thirst for God, do not love any other. Without the Lord, there is no other at all. || 3 || If only someone would come and unite me with God; I am devoted, dedicated, a sacrifice to him.

After being separated from the Lord for countless incarnations, I am re-united with Him, entering the Sanctuary of the True, True, True Guru. || 4 || There is one bed for the soul-bride, and the same bed for God, her Lord and Master. The self-willed manmukh does not obtain the Mansion of the Lord's Presence; she wanders around, in limbo. Uttering, "Guru, Guru", she seeks His Sanctuary; so God comes to meet her, without a moment's delay. || 5 || One may perform many rituals, but the mind is filled with hypocrisy, evil deeds and greed. When a son is born in the house of a prostitute, who can tell the name of his father? || 6 || Because of devotional worship in my past incarnations, I have been born into this life. The Guru has inspired me to worship the Lord, Har, Har, Har, Har. Worshipping, worshipping Him with devotion, I found the Lord, and then I merged into the Name of the Lord, Har, Har, Har, Har. || 7 || God Himself came and ground the henna leaves into powder, and applied it to my body. Our Lord and Master showers His Mercy upon us, and grasps hold of our arms; O Nanak, He lifts us up and saves us. || 8 || 6 || 9 || 2 || 1 || 6 || 9 ||

RAAG BILAAVAL, FIFTH MEHL, ASHTAPADEES, TWELFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I cannot express the Praises of my God; I cannot express His Praises. I have abandoned all others, seeking His Sanctuary. || 1 || Pause || God's Lotus Feet are Infinite. I am forever a sacrifice to Them. My mind is in love with Them. If I were to abandon Them, there is nowhere else I could go. || 1 || I chant the Lord's Name with my tongue. The filth of my sins and evil mistakes is burnt off. Climbing aboard the Boat of the Saints, I am emancipated. I have been carried across the terrifying world-ocean. || 2 || My mind is tied to the Lord with the string of love and devotion. This is the Immaculate Way of the Saints. They forsake sin and corruption. They meet the Formless Lord God. || 3 || Gazing upon God, I am wonderstruck. I taste the Perfect Flavor of Bliss. I do not waver or wander here or there. The Lord God, Har, Har, dwells within my consciousness. || 4 || Those who constantly remember God, the treasure of virtue, will never go to hell. Those who listen, fascinated, to the Unstruck Sound-Current of the Word, will never have to see the Messenger of Death with their eyes. || 5 || I seek the Sanctuary of the Lord, the Heroic Lord of the World. The Merciful Lord God is under the power of His devotees. The Vedas do not know the Mystery of the Lord. The silent sages constantly serve Him. || 6 || He is the Destroyer of the pains and sorrows of the poor. It is so very difficult to serve Him. No one knows His limits. He is pervading the water, the land and the sky. || 7 || Hundreds of thousands of times, I humbly bow to Him. I have grown weary, and I have collapsed at God's Door. O God, make me the dust of the feet of the Holy. Please fulfill this, Nanak's wish. || 8 || 1 || BILAAVAL, FIFTH MEHL: God, please release me from birth and death. I have grown weary, and collapsed at Your door. I grasp Your Feet, in the Saadh Sangat, the Company of the Holy. The Love of the Lord, Har, Har, is sweet to my mind.

Be Merciful, and attach me to the hem of Your robe. Nanak meditates on the Naam, the Name of the Lord. || 1 || O Merciful Master of the meek, You are my Lord and Master, O Merciful Master of the meek. I yearn for the dust of the feet of the Saints. || 1 || Pause || The world is a pit of poison, filled with the utter darkness of ignorance and emotional attachment. Please take my hand, and save me, Dear God. Please bless me with Your Name, Lord. Without You, God, I have no place at all. Nanak is a sacrifice, a sacrifice to You. || 2 || The human body is in the grip of greed and attachment. Without meditating and vibrating upon the Lord, it is reduced to ashes. The Messenger of Death is dreadful and horrible. The recording scribes of the conscious and the unconscious, Chitr and Gupt, know all actions and karma. Day and night, they bear witness. Nanak seeks the Sanctuary of the Lord. || 3 || O Lord, Destroyer of fear and egotism, be merciful, and save the sinners. My sins cannot even be counted. Without the Lord, who can hide them? I thought of Your Support, and seized it, O my Lord and Master. Please, give Nanak Your hand and save him, Lord! || 4 || The Lord, the treasure of virtue, the Lord of the world, cherishes and and sustains every heart. My mind is thirsty for Your Love, and the Blessed Vision of Your Darshan. O Lord of the Universe, please fulfill my hopes. I cannot survive, even for an instant. By great good fortune, Nanak has found the Lord. || 5 || Without You, God, there is no other at all. My mind loves You, as the partridge loves the moon, as the fish loves the water, as the bee and the lotus cannot be separated. As the chakvi bird longs for the sun, so does Nanak thirst for the Lord's feet. || 6 || As the young bride places the hopes of her life in her husband, as the greedy person looks upon the gift of wealth, as milk is joined to water, as food is to the very hungry man, and as the mother loves her son, so does Nanak constantly remember the Lord in meditation. || 7 || As the moth falls into the lamp, as the thief steals without hesitation, as the elephant is trapped by its sexual urges, as the sinner is caught in his sins, as the gambler's addiction does not leave him, so is this mind of Nanak's attached to the Lord. || 8 || As the deer loves the sound of the bell, and as the song-bird longs for the rain, the Lord's humble servant lives in the Society of the Saints, lovingly meditating and vibrating upon the Lord of the Universe. My tongue chants the Naam, the Name of the Lord. Please bless Nanak with the gift of the Blessed Vision of Your Darshan. || 9 || One who sings the Glorious Praises of the Lord, and hears them, and writes them, receives all fruits and rewards from the Lord. He saves all his ancestors and generations, and crosses over the world-ocean. The Lord's Feet are the boat to carry him across. Joining the Saadh Sangat, the Company of the Holy, he sings the Praises of the Lord. The Lord protects his honor. Nanak seeks the Sanctuary of the Lord's door. || 10 || 2 ||

BILAAVAL, FIRST MEHL, T'HITEE ~ THE LUNAR DAYS, TENTH HOUSE, TO THE DRUM-BEAT JAT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The First Day: The One Universal Creator is unique, immortal, unborn, beyond social class or involvement. He is inaccessible and unfathomable, with no form or feature.

Searching, searching, I have seen Him in each and every heart. I am a sacrifice to one who sees, and inspires others to see Him. By Guru's Grace, I have obtained the supreme status. || 1 || Whose Name should I chant, and meditate on, except the Lord of the Universe? Through the Word of the Guru's Shabad, the Mansion of the Lord's Presence is revealed within the home of one's own heart. || 1 || Pause || The Second Day: Those who are in love with another, come to regret and repent. The are tied up at Death's door, and continue coming and going. What have they brought, and what will they take with them when they go? The Messenger of Death looms over their heads, and they endure his beating. Without the Word of the Guru's Shabad, no one finds release. Practicing hypocrisy, no one finds liberation. || 2 || The True Lord Himself created the universe, joining the elements together. Breaking the cosmic egg, He united, and separated. He made the earth and the sky into places to live. He created day and night, fear and love. The One who created the Creation, also watches over it. There is no other Creator Lord. || 3 || The Third Day: He created Brahma, Vishnu and Shiva, the gods, goddesses and various manifestations. The lights and forms cannot be counted. The One who fashioned them, knows their value. He evaluates them, and totally pervades them. Who is close, and who is far away? || 4 || The Fourth Day: He created the four Vedas, the four sources of creation, and distinct forms of speech. He created the eighteen Puraanas, the six Shaastras and the three qualities. He alone understands, whom the Lord causes to understand. One who overcomes the three qualities, dwells in the fourth state. Prays Nanak, I am his slave. || 5 || The Fifth Day: The five elements are demons. The Lord Himself is unfathomable and detached. Some are gripped by doubt, hunger, emotional attachment and desire. Some taste the sublime essence of the Shabad, and are satisfied. Some are imbued with the Lord's Love, while some die, and are reduced to dust. Some attain the Court and the Mansion of the True Lord, and behold Him, ever-present. || 6 || The false one has no honor or fame; like the black crow, he never becomes pure. He is like the bird, imprisoned in a cage; he paces back and forth behind the bars, but he is not released. He alone is emancipated, whom the Lord and Master emancipates. He follows the Guru's Teachings, and enshrines devotional worship. || 7 || The Sixth Day: God organized the six systems of Yoga. The unstruck sound current of the Shabad vibrates of itself. If God wills it so, then one is summoned to the Mansion of His Presence. One who is pierced through by the Shabad, obtains honor. Those who wear religious robes burn, and are ruined. Through Truth, the truthful ones merge into the True Lord. || 8 || The Seventh Day: When the body is imbued with Truth and contentment, the seven seas within are filled with the Immaculate Water. Bathing in good conduct, and contemplating the True Lord within the heart, one obtains the Word of the Guru's Shabad, and carries everyone across. With the True Lord in the mind, and the True Lord lovingly on one's lips, one is blessed with the banner of Truth, and meets with no obstructions. || 9 || The Eighth Day: The eight miraculous powers come when one subdues his own mind, and contemplates the True Lord through pure actions. Forget the three qualities of wind, water and fire, and concentrate on the pure True Name. That human who remains lovingly focused on the Lord, prays Nanak, shall not be consumed by death. || 10 || The Ninth Day: The Name is the supreme almighty Master of the nine masters of Yoga, the nine realms of the earth, and each and every heart.

This whole world is the child of Maya. I bow in submission to God, my Protector from the very beginning of time. He was in the beginning, He has been throughout the ages, He is now, and He shall always be. He is unlimited, and capable of doing everything. || 11 || The Tenth Day: Meditate on the Naam, give to charity, and purify yourself. Night and day, bathe in spiritual wisdom and the Glorious Virtues of the True Lord. Truth cannot be polluted; doubt and fear run away from it. The flimsy thread breaks in an instant. Know that the world is just like this thread. Your consciousness shall become steady and stable, enjoying the Love of the True Lord. || 12 || The Eleventh Day: Enshrine the One Lord within your heart. Eradicate cruelty, egotism and emotional attachment. Earn the fruitful rewards, by observing the fast of knowing your own self. One who is engrossed in hypocrisy, does not see the true essence. The Lord is immaculate, self-sustaining and unattached. The Pure, True Lord cannot be polluted. || 13 || Wherever I look, I see the One Lord there. He created the other beings, of many and various kinds. Eating only fruits, one loses the fruits of life. Eating only delicacies of various sorts, one loses the true taste. In fraud and greed, people are engrossed and entangled. The Gurmukh is emancipated, practicing Truth. || 14 || The Twelfth Day: One whose mind is not attached to the twelve signs, remains awake day and night, and never sleeps. He remains awake and aware, lovingly centered on the Lord. With faith in the Guru, he is not consumed by death. Those who become detached, and conquer the five enemies — prays Nanak, they are lovingly absorbed in the Lord. || 15 || The Twelfth Day: Know, and practice, compassion and charity. Bring your out-going mind back home. Observe the fast of remaining free of desire. Chant the unchanted Chant of the Naam with your mouth. Know that the One Lord is contained in the three worlds. Purity and self-discipline are all contained in knowing the Truth. || 16 || The Thirteenth Day: He is like a tree on the sea-shore. But his roots can become immortal, if his mind is attuned to the Lord's Love. Then, he will not die of fear or anxiety, and he will never drown. Without the Fear of God, he drowns and dies, and loses his honor. With the Fear of God in his heart, and his heart in the Fear of God, he knows God. He sits on the throne, and becomes pleasing to the Mind of the True Lord. || 17 || The Fourteenth Day: One who enters into the fourth state, overcomes time, and the three qualities of raajas, taamas and satva. Then the sun enters into the house of the moon, and one knows the value of the technology of Yoga. He remains lovingly focused on God, who is permeating the fourteen worlds, the nether regions of the underworld, the galaxies and solar systems. || 18 || Amaavas — The Night of the New Moon: The moon is hidden in the sky. O wise one, understand and contemplate the Word of the Shabad. The moon in the sky illuminates the three worlds. Creating the creation, the Creator beholds it. One who sees, through the Guru, merges into Him. The self-willed manmukhs are deluded, coming and going in reincarnation. || 19 || One who establishes his home within his own heart, obtains the most beautiful, permanent place. One comes to understand his own self, when he finds the True Guru. Wherever there is hope, there is destruction and desolation. The bowl of duality and selfishness breaks. Prays Nanak, I am the slave of that one, who remains detached amidst the traps of attachment. || 20 || 1 ||

BILAAVAL, THIRD MEHL, THE SEVEN DAYS, TENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Sunday: He, the Lord, is the Primal Being. He Himself is the Pervading Lord; there is no other at all. Through and through, He is woven into the fabric of the world. Whatever the Creator Himself does, that alone happens. Imbued with the Naam, the Name of the Lord, one is forever in peace. But how rare is the one, who, as Gurmukh, understands this. || 1 || Within my heart, I chant the Chant of the Lord, the treasure of virtue. The Lord, my Lord and Master, is inaccessible, unfathomable and unlimited. Grasping the feet of the Lord's humble servants, I meditate on Him, and become the slave of His slaves. || 1 || Pause || Monday: The True Lord is permeating and pervading. His value cannot be described. Talking and speaking about Him, all keep themselves lovingly focused on Him. Devotion falls into the laps of those whom He so blesses. He is inaccessible and unfathomable; He cannot be seen. Through the Word of the Guru's Shabad, the Lord is seen to be permeating and pervading everywhere. || 2 || Tuesday: The Lord created love and attachment to Maya. He Himself has enjoined each and every being to their tasks. He alone understands, whom the Lord causes to understand. Through the Word of the Guru's Shabad, one understands his heart and home. He worships the Lord in loving devotion. His egotism and self-conceit are burnt away by the Shabad. || 3 || Wednesday: He Himself bestows sublime understanding. The Gurmukh does good deeds, and contemplates the Word of the Shabad. Imbued with the Naam, the Name of the Lord, the mind become pure and immaculate. He sings the Glorious Glorious Praises of the Lord, and washes off the filth of egotism. In the Court of the True Lord, he obtains lasting glory. Imbued with the Naam, he is embellished with the Word of the Guru's Shabad. || 4 || The profit of the Naam is obtained through the Door of the Guru. The Great Giver Himself gives it. I am a sacrifice to the One who gives it. By Guru's Grace, self-conceit is eradicated. O Nanak, enshrine the Naam within your heart. I celebrate the victory of the Lord, the Great Giver. || 5 || Thursday: The fifty-two warriors were deluded by doubt. All the goblins and demons are attached to duality. God Himself created them, and sees each one distinct. O Creator Lord, You are the Support of all. The beings and creatures are under Your protection. He alone meets You, whom You Yourself meet. || 6 || Friday: God is permeating and pervading everywhere. He Himself created all, and appraises the value of all. One who become Gurmukh, contemplates the Lord. He practices truth and self-restraint. Without genuine understanding, all fasts, religious rituals and daily worship services lead only to the love of duality. || 7 || Saturday: Contemplating good omens and the Shaastras, in egotism and self-conceit, the world wanders in delusion. The blind, self-willed manmukh in engrossed in the love of duality. Bound and gagged at death's door, he is beaten and punished. By Guru's Grace, one finds lasting peace. He practices Truth, and lovingly focuses on the Truth. || 8 || Those who serve the True Guru are very fortunate. Conquering their ego, they embrace love for the True Lord. They are automatically imbued with Your Love, O Lord.

You are the Giver of peace; You merge them into Yourself. Everything comes from the One and only Lord; there is no other at all. The Gurmukh realizes this, and understands. || 9 || The fifteen lunar days, the seven days of the week, the months, seasons, days and nights, come over and over again; so the world goes on. Coming and going were created by the Creator Lord. The True Lord remains steady and stable, by His almighty power. O Nanak, how rare is that Gurmukh who understands, and contemplates the Naam, the Name of the Lord. || 10 || 1 || BILAAVAL, THIRD MEHL: The Primal Lord Himself formed the Universe. The beings and creatures are engrossed in emotional attachment to Maya. In the love of duality, they are attached to the illusory material world. The unfortunate ones die, and continue to come and go. Meeting with the True Guru, understanding is obtained. Then, the illusion of the material world is shattered, and one merges in Truth. || 1 || One who has such pre-ordained destiny inscribed upon his forehead — the One God abides within his mind. || 1 || Pause || He created the Universe, and He Himself beholds all. No one can erase Your record, Lord. If someone calls himself a Siddha or a seeker, he is deluded by doubt, and will continue coming and going. That humble being alone understands, who serves the True Guru. Conquering his ego, he finds the Lord's Door. || 2 || From the One Lord, all others were formed. The One Lord is pervading everywhere; there is no other at all. Renouncing duality, one comes to know the One Lord. Through the Word of the Guru's Shabad, one knows the Lord's Door, and His Banner. Meeting the True Guru, one finds the One Lord. Duality is subdued within. || 3 || One who belongs to the All-powerful Lord and Master — no one can destroy him. The Lord's servant remains under His protection; The Lord Himself forgives him, and blesses him with glorious greatness. There is none higher than Him. Why should he be afraid? What should he ever fear? || 4 || Through the Guru's Teachings, peace and tranquility abide within the body. Remember the Word of the Shabad, and you shall never suffer pain. You shall not have to come or go, or suffer in sorrow. Imbued with the Naam, the Name of the Lord, you shall merge in celestial peace. O Nanak, the Gurmukh beholds Him ever-present, close at hand. My God is always fully pervading everywhere. || 5 || Some are selfless servants, while others wander, deluded by doubt. The Lord Himself does, and causes everything to be done. The One Lord is all-pervading; there is no other at all. The mortal might complain, if there were any other. Serve the True Guru; this is the most excellent action. In the Court of the True Lord, you shall be judged true. || 6 || All the lunar days, and the days of the week are beautiful, when one contemplates the Shabad. If one serves the True Guru, he obtains the fruits of his rewards. The omens and days all come and go. But the Word of the Guru's Shabad is eternal and unchanging. Through it, one merges in the True Lord. The days are auspicious, when one is imbued with Truth. Without the Name, all the false ones wander deluded. || 7 || The self-willed manmukhs die, and dead, they fall into the most evil state. They do not remember the One Lord; they are deluded by duality. The human body is unconscious, ignorant and blind. Without the Word of the Shabad, how can anyone cross over? The Creator Himself creates. He Himself contemplates the Guru's Word. || 8 || The religious fanatics wear all sorts of religious robes. They roll around and wander around, like the false dice on the board.

They find no peace, here or hereafter. The self-willed manmukhs waste away their lives, and die. Serving the True Guru, doubt is driven away. Deep within the home of the heart, one finds the Mansion of the True Lord's Presence. || 9 || Whatever the Perfect Lord does, that alone happens. Concern with these omens and days leads only to duality. Without the True Guru, there is only pitch darkness. Only idiots and fools worry about these omens and days. O Nanak, the Gurmukh obtains understanding and realization; he remains forever merged in the Name of the One Lord. || 10 || 2 ||

BILAAVAL, FIRST MEHL, CHHANT, DAKHNEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The young, innocent soul-bride has come to the pasture lands of the world. Laying aside her pitcher of worldly concern, she lovingly attunes herself to her Lord. She remains lovingly absorbed in the pasture of the Lord, automatically embellished with the Word of the Shabad. With her palms pressed together, she prays to the Guru, to unite her with her True Beloved Lord. Seeing His bride's loving devotion, the Beloved Lord eradicates unfulfilled sexual desire and unresolved anger. O Nanak, the young, innocent bride is so beautiful; seeing her Husband Lord, she is comforted. || 1 || Truthfully, O young soul-bride, your youth keeps you innocent. Do not come and go anywhere; stay with your Husband Lord. I will stay with my Husband Lord; I am His hand-maiden. Devotional worship to the Lord is pleasing to me. I know the unknowable, and speak the unspoken; I sing the Glorious Praises of the Celestial Lord God. She who chants and savors the taste of the Lord's Name is loved by the True Lord. The Guru grants her the gift of the Shabad; O Nanak, she contemplates and reflects upon it. || 2 || She who is fascinated by the Supreme Lord, sleeps with her Husband Lord. She walks in harmony with the Guru's Will, attuned to the Lord. The soul-bride is attuned to the Truth, and sleeps with the Lord, along with her companions and sister soul-brides. Loving the One Lord, with one-pointed mind, the Naam dwells within; I am united with the True Guru. Day and night, with each and every breath, I do not forget the Immaculate Lord, for a moment, even for an instant. So light the lamp of the Shabad, O Nanak, and burn away your fear. || 3 || O soul-bride, the Lord's Light pervades all the three worlds. He is pervading each and every heart, the Invisible and Infinite Lord. He is Invisible and Infinite, Infinite and True; subduing his self-conceit, one meets Him. So burn away your egotistical pride, attachment and greed, with the Word of the Shabad; wash away your filth. When you go to the Lord's Door, you shall receive the Blessed Vision of His Darshan; by His Will, the Savior will carry you across and save you. Tasting the Ambrosial Nectar of the Lord's Name, the soul-bride is satisfied; O Nanak, she enshrines Him in her heart. || 4 || 1 || BILAAVAL, FIRST MEHL: My mind is filled with such a great joy; I have blossomed forth in Truth. I am enticed by the love of my Husband Lord, the Eternal, Imperishable Lord God. The Lord is everlasting, the Master of masters. Whatever He wills, happens. O Great Giver, You are always kind and compassionate.

You infuse life into all living beings. I have no other spiritual wisdom, meditation or worship; the Name of the Lord alone dwells deep within me. I know nothing about religious robes, pilgrimages or stubborn fanaticism; O Nanak, I hold tight to the Truth. || 1 || The night is beautiful, drenched with dew, and the day is delightful, when her Husband Lord wakes the sleeping soul-bride, in the home of the self. The young bride has awakened to the Word of the Shabad; she is pleasing to her Husband Lord. So renounce falsehood, fraud, love of duality and working for people. The Name of the Lord is my necklace, and I am anointed with the True Shabad. With his palms pressed together, Nanak begs for the gift of the True Name; please, bless me with Your Grace, through the pleasure of Your Will. || 2 || Awake, O bride of splendored eyes, and chant the Word of the Guru's Bani. Listen, and place your faith in the Unspoken Speech of the Lord. The Unspoken Speech, the state of Nirvaanaa — how rare is the Gurmukh who understands this. Merging in the Word of the Shabad, self-conceit is eradicated, and the three worlds are revealed to her understanding. Remaining detached, with infinity infusing, the true mind cherishes the virtues of the Lord. He is fully pervading and permeating all places; Nanak has enshrined Him within his heart. || 3 || The Lord is calling you to the Mansion of His Presence; O soul-bride, He is the Lover of His devotees. Following the Guru's Teachings, your mind shall be delighted, and your body shall be fulfilled. Conquer and subdue your mind, and love the Word of the Shabad; reform yourself, and realize the Lord of the three worlds. Her mind shall not waver or wander anywhere else, when she comes to know her Husband Lord. You are my only Support, You are my Lord and Master. You are my strength and anchor. She is forever truthful and pure, O Nanak; through the Word of the Guru's Shabad, conflicts are resolved. || 4 || 2 ||

CHHANT, BILAAVAL, FOURTH MEHL, MANGAL ~ THE SONG OF JOY:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My Lord God has come to my bed, and my mind is merged with the Lord. As it pleases the Guru, I have found the Lord God, and I revel and delight in His Love. Very fortunate are those happy soul-brides, who have the jewel of the Naam upon their foreheads. The Lord, the Lord God, is Nanak's Husband Lord, pleasing to his mind. || 1 || The Lord is the honor of the dishonored. The Lord, the Lord God is Himself by Himself. The Gurmukh eradicates self-conceit, and constantly chants the Name of the Lord. My Lord God does whatever He pleases; the Lord imbues mortal beings with the color of His Love. Servant Nanak is easily merged into the Celestial Lord. He is satisfied with the sublime essence of the Lord. || 2 || The Lord is found only through this human incarnation. This is the time to contemplate the Lord. As Gurmukhs, the happy soul-brides meet Him, and their love for Him is abundant. Those who have not attained human incarnation, are cursed by evil destiny. O Lord, God, Har, Har, Har, Har, save Nanak; he is Your humble servant. || 3 || The Guru has implanted within me the Name of the Inaccessible Lord God; my mind and body are drenched with the Lord's Love.

The Name of the Lord is the Lover of His devotees; the Gurmukhs attain the Lord. Without the Name of the Lord, they cannot even live, like the fish without water. Finding the Lord, my life has become fruitful; O Nanak, the Lord God has fulfilled me. || 4 || 1 || 3 || BILAAVAL, FOURTH MEHL, SHALOK: Seek out the Lord God, your only true Friend. He shall dwell in your mind, by great good fortune. The True Guru shall reveal Him to you; O Nanak, lovingly focus yourself on the Lord. || 1 || CHHANT: The soul-bride has come to ravish and enjoy her Lord God, after eradicating the poison of egotism. Following the Guru's Teachings, she has eliminated her self-conceit; she is lovingly attuned to her Lord, Har, Har. Her heart-lotus deep within has blossomed forth, and through the Guru, spiritual wisdom has been awakened within her. Servant Nanak has found the Lord God, by perfect, great good fortune. || 1 || The Lord, the Lord God, is pleasing to her mind; the Lord's Name resounds within her. Through the Perfect Guru, God is obtained; she is lovingly focused on the Lord, Har, Har. The darkness of ignorance is dispelled, and the Divine Light radiantly shines forth. The Naam, the Name of the Lord, is Nanak's only Support; he merges into the Lord's Name. || 2 || The soul-bride is ravished and enjoyed by her Beloved Lord God, when the Lord God is pleased with her. My eyes are drawn to His Love, like the cat to the mouse. The Perfect Guru has united me with the Lord; I am satisfied by the subtle essence of the Lord. Servant Nanak blossoms forth in the Naam, the Name of the Lord; he is lovingly attuned to the Lord, Har, Har. || 3 || I am a fool and an idiot, but the Lord showered me with His Mercy, and united me with Himself. Blessed, blessed is the most wonderful Guru, who has conquered egotism. Very fortunate, of blessed destiny are those, who enshrine the Lord, Har, Har, in their hearts. O servant Nanak, praise the Naam, and be a sacrifice to the Naam. || 4 || 2 || 4 ||

BILAAVAL, FIFTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The time of rejoicing has come; I sing of my Lord God. I have heard of my Imperishable Husband Lord, and happiness fills my mind. My mind is in love with Him; when shall I realize my great good fortune, and meet with my Perfect Husband? If only I could meet the Lord of the Universe, and be automatically absorbed into Him; tell me how, O my companions! Day and night, I stand and serve my God; how can I attain Him? Prays Nanak, have mercy on me, and attach me to the hem of Your robe, O Lord. || 1 || Joy has come! I have purchased the jewel of the Lord. Searching, the seeker has found the Lord with the Saints. I have met the Beloved Saints, and they have blessed me with their kindness; I contemplate the Unspoken Speech of the Lord. With my consciousness centered, and my mind one-pointed, I meditate on my Lord and Master, with love and affection. With my palms pressed together, I pray unto God, to bless me with the profit of the Lord's Praise. Prays Nanak, I am Your slave.

My God is inaccessible and unfathomable. || 2 || The date for my wedding is set, and cannot be changed; my union with the Lord is perfect. I am totally at peace, and my separation from Him has ended. The Saints meet and come together, and meditate on God; they form a wondrous wedding party. Gathering together, they arrive with poise and grace, and love fills the minds of the bride's family. Her light blends with His Light, through and through, and everyone enjoys the Nectar of the Lord's Name. Prays Nanak, the Saints have totally united me with God, the All-powerful Cause of causes. || 3 || Beautiful is my home, and beauteous is the earth. God has entered the home of my heart; I touch the Guru's feet. Grasping the Guru's feet, I awake in peace and poise. All my desires are fulfilled. My hopes are fulfilled, through the dust of the feet of the Saints. After such a long separation, I have met my Husband Lord. Night and day, the sounds of ecstasy resound and resonate; I have forsaken my stubborn-minded intellect. Prays Nanak, I seek the Sanctuary of my Lord and Master; in the Society of the Saints, I am lovingly attuned to Him. || 4 || 1 || BILAAVAL, FIFTH MEHL: By blessed destiny, I have found my Husband Lord. The unstruck sound current vibrates and resounds in the Court of the Lord. Night and day, the sounds of ecstasy resound and resonate; day and night, I am enraptured. Disease, sorrow and suffering do not afflict anyone there; there is no birth or death there. There are treasures overflowing there — wealth, miraculous powers, ambrosial nectar and devotional worship. Prays Nanak, I am a sacrifice, devoted to the Supreme Lord God, the Support of the breath of life. || 1 || Listen, O my companions, and sister soul-brides, let's join together and sing the songs of joy. Loving our God with mind and body, let's ravish and enjoy Him. Lovingly enjoying Him, we become pleasing to Him; let's not reject Him, for a moment, even for an instant. Let's hug Him close in our embrace, and not feel shy; let's bathe our minds in the dust of His feet. With the intoxicating drug of devotional worship, let's entice Him, and not wander anywhere else. Prays Nanak, meeting with our True Friend, we attain the immortal status. || 2 || I am wonder-struck and amazed, gazing upon the Glories of my Imperishable Lord. He took my hand, and held my arm, and cut away the noose of Death. Holding me by the arm, He made me His slave; the branch has sprouted in abundance. Pollution, attachment and corruption have run away; the immaculate day has dawned. Casting His Glance of Grace, the Lord loves me with His Mind; my immense evil-mindedness is dispelled. Prays Nanak, I have become immaculate and pure; I have met the Imperishable Lord God. || 3 || The rays of light merge with the sun, and water merges with water. One's light blends with the Light, and one becomes totally perfect. I see God, hear God, and speak of the One and only God. The soul is the Creator of the expanse of creation. Without God, I know no other at all. He Himself is the Creator, and He Himself is the Enjoyer. He created the Creation. Prays Nanak, they alone know this, who drink in the subtle essence of the Lord. || 4 || 2 ||

BILAAVAL, FIFTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Come, O my sisters, come, O my companions, and let us remain under the Lord's control. Let's sing the Songs of Bliss of our Husband Lord. Renounce your pride, O my companions, renounce your egotistical pride, O my sisters, so that you may become pleasing to your Beloved. Renounce pride, emotional attachment, corruption and duality, and serve the One Immaculate Lord. Hold tight to the Sanctuary of the Feet of the Merciful Lord, your Beloved, the Destroyer of all sins. Be the slave of His slaves, forsake sorrow and sadness, and do not bother with other devices. Prays Nanak, O Lord, please bless me with Your Mercy, that I may sing Your songs of bliss. || 1 || The Ambrosial Naam, the Name of my Beloved, is like a cane to a blind man. Maya seduces in so many ways, like a beautiful enticing woman. This enticer is so incredibly beautiful and clever; she entices with countless suggestive gestures. Maya is stubborn and persistent; she seems so sweet to the mind, and then he does not chant the Naam. At home, in the forest, on the banks of sacred rivers, fasting, worshipping, on the roads and on the shore, she is spying. Prays Nanak, please bless me with Your Kindness, Lord; I am blind, and Your Name is my cane. || 2 || I am helpless and masterless; You, O my Beloved, are my Lord and Master. As it pleases You, so do You protect me. I have no wisdom or cleverness; what face should I put on to please You? I am not clever, skillful or wise; I am worthless, without any virtue at all. I have no beauty or pleasing smell, no beautiful eyes. As it pleases You, please preserve me, O Lord. His victory is celebrated by all; how can I know the state of the Lord of Mercy? Prays Nanak, I am the servant of Your servants; as it pleases You, please preserve me. || 3 || I am the fish, and You are the water; without You, what can I do? I am the sparrow-hawk, and You are the rain-drop; when it falls into my mouth, I am satisfied. When it falls into my mouth, my thirst is quenched; You are the Lord of my soul, my heart, my breath of life. Touch me, and caress me, O Lord, You are in all; let me meet You, so that I may be emancipated. In my consciousness I remember You, and the darkness is dispelled, like the chakvi duck, which longs to see the dawn. Prays Nanak, O my Beloved, please unite me with Yourself; the fish never forgets the water. || 4 || Blessed, blessed is my destiny; my Husband Lord has come into my home. The gate of my mansion is so beautiful, and all my gardens are so green and alive. My peace-giving Lord and Master has rejuvenated me, and blessed me with great joy, bliss and love. My Young Husband Lord is eternally young, and His body is forever youthful; what tongue can I use to chant His Glorious Praises? My bed is beautiful; gazing upon Him, I am fascinated, and all my doubts and pains are dispelled. Prays Nanak, my hopes are fulfilled; my Lord and Master is unlimited. || 5 || 1 || 3 ||

BILAAVAL, FIFTH MEHL, CHHANT, MANGAL ~ THE SONG OF JOY:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK: God is beautiful, tranquil and merciful; He is the treasure of absolute peace, my Husband Lord.

Meeting with God, the Ocean of Peace, O Nanak, this soul becomes happy. || 1 || CHHANT: One finds God, the Ocean of Peace, when destiny is activated. Abandoning the distinctions of honor and dishonor, grasp the Feet of the Lord. Renounce cleverness and trickery, and forsake your evil-minded intellect. O Nanak, seek the Sanctuary of the Sovereign Lord, Your King, and your marriage will be permanent and stable. || 1 || Why forsake God, and attach yourself to another? Without the Lord, you cannot even live. The ignorant fool does not feel any shame; the evil man wanders around deluded. God is the Purifier of sinners; if he forsakes God, tell me, where he can find a place of rest? O Nanak, by loving devotional worship of the Merciful Lord, he attains the state of eternal life. || 2 || May that vicious tongue that does not chant the Name of the Great Lord of the World, be burnt. One who does not serve God, the Lover of His devotees, shall have his body eaten by crows. Enticed by doubt, he does not understand the pain it brings; he wanders through millions of incarnations. O Nanak, if you desire anything other than the Lord, you shall be consumed, like a maggot in manure. || 3 || Embrace love for the Lord God, and in detachment, unite with Him. Give up your sandalwood oil, expensive clothes, perfumes, tasty flavors and the poison of egotism. Do not waver this way or that, but remain wakeful in the service of the Lord. O Nanak, she who has obtained her God, is a happy soul-bride forever. || 4 || 1 || 4 || BILAAVAL, FIFTH MEHL: Seek the Lord, O fortunate ones, and join the Saadh Sangat, the Company of the Holy. Sing the Glorious Praises of the Lord of the Universe forever, imbued with the Love of the Supreme Lord God. Serving God forever, you shall obtain the fruitful rewards you desire. O Nanak, seek the Sanctuary of God; meditate on the Lord, and ride the many waves of the mind. || 1 || I shall not forget God, even for an instant; He has blessed me with everything. By great good fortune, I have met Him; as Gurmukh, I contemplate my Husband Lord. Holding me by the arm, He has lifted me up and pulled me out of the darkness, and made me His own. Chanting the Naam, the Name of the Lord, Nanak lives; his mind and heart are cooled and soothed. || 2 || What virtues of Yours can I speak, O God, O Searcher of hearts? Meditating, meditating in remembrance on the Lord, I have crossed over to the other shore. Singing the Glorious Praises of the Lord of the Universe, all my desires are fulfilled. Nanak is saved, meditating on the Lord, the Lord and Master of all. || 3 || Sublime are those eyes, which are drenched with the Love of the Lord. Gazing upon God, my desires are fulfilled; I have met the Lord, the Friend of my soul. I have obtained the Ambrosial Nectar of the Lord's Love, and now the taste of corruption is insipid and tasteless to me. O Nanak, as water mingles with water, my light has merged into the Light. || 4 || 2 || 5 ||

VAAR OF BILAAVAL, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, FOURTH MEHL: I sing of the sublime Lord, the Lord God, in the melody of Raag Bilaaval. Hearing the Guru's Teachings, I obey them; this is the pre-ordained destiny written upon my forehead. All day and night, I chant the Glorious Praises of the Lord, Har, Har, Har; within my heart, I am lovingly attuned to Him. My body and mind are totally rejuvenated, and the garden of my mind has blossomed forth in lush abundance. The darkness of ignorance has been dispelled, with the light of the lamp of the Guru's wisdom. Servant Nanak lives by beholding the Lord. Let me behold Your face, for a moment, even an instant! || 1 || THIRD MEHL: Be happy and sing in Bilaaval, when the Naam, the Name of the Lord, is in your mouth. The melody and music, and the Word of the Shabad are beautiful, when one focuses his meditation on the celestial Lord. So leave behind the melody and music, and serve the Lord; then, you shall obtain honor in the Court of the Lord. O Nanak, as Gurmukh, contemplate God, and rid your mind of egotistical pride. || 2 || PAUREE: O Lord God, You Yourself are inaccessible; You formed everything. You Yourself are totally permeating and pervading the entire universe. You Yourself are absorbed in the state of deep meditation; You Yourself sing Your Glorious Praises. Meditate on the Lord, O devotees, day and night; He shall deliver you in the end. Those who serve the Lord, find peace; they are absorbed in the Name of the Lord. || 1 || SHALOK, THIRD MEHL: In the love of duality, the happiness of Bilaaval does not come; the self-willed manmukh finds no place of rest. Through hypocrisy, devotional worship does not come, and the Supreme Lord God is not found. By stubborn-mindedly performing religious rituals, no one obtains the approval of the Lord. O Nanak, the Gurmukh understands himself, and eradicates self-conceit from within. He Himself is the Supreme Lord God; the Supreme Lord God comes to dwell in his mind. Birth and death are erased, and his light blends with the Light. || 1 || THIRD MEHL: Be happy in Bilaaval, O my beloveds, and embrace love for the One Lord. The pains of birth and death shall be eradicated, and you shall remain absorbed in the True Lord. You shall be blissful forever in Bilaaval, if you walk in harmony with the Will of the True Guru. Sitting in the Saints' Congregation, sing with love the Glorious Praises of the Lord forever. O Nanak, beautiful are those humble beings, who, as Gurmukh, are united in the Lord's Union. || 2 || PAUREE: The Lord Himself is within all beings. The Lord is the friend of His devotees. Everyone is under the Lord's control; in the home of the devotees there is bliss. The Lord is the friend and companion of His devotees; all His humble servants stretch out and sleep in peace. The Lord is the Lord and Master of all; O humble devotee, remember Him. No one can equal You, Lord.

Those who try, struggle and die in frustration. || 2 || SHALOK, THIRD MEHL: He alone knows God, and he alone is a Brahmin, who walks in harmony with the Will of the True Guru. One whose heart is filled with the Lord, is freed of egotism and disease. He chants the Lord's Praises, gathers virtue, and his light merges into the Light. How rare are those Brahmins who, in this age, come to know God, by lovingly focusing their consciousness on Him. O Nanak, those who are blessed by the Lord's Glance of Grace, remain lovingly attuned to the Name of the True Lord. || 1 || THIRD MEHL: One who does not serve the True Guru, and who does not love the Word of the Shabad, earns the very painful disease of egotism; he is so very selfish. Acting stubborn-mindedly, he is reincarnated over and over again. The birth of the Gurmukh is fruitful and auspicious. The Lord unites him with Himself. O Nanak, when the Merciful Lord grants His Mercy, one obtains the wealth of the Naam, the Name of the Lord. || 2 || PAUREE: All glorious greatness is in the Name of the Lord; as Gurmukh, meditate on the Lord. One obtains all that he asks for, if he keeps his consciousness focused on the Lord. If he tells the secrets of his soul to the True Guru, then he finds absolute peace. When the Perfect Guru bestows the Lord's Teachings, then all hunger departs. One who is blessed with such pre-ordained destiny, sings the Glorious Praises of the Lord. || 3 || SHALOK, THIRD MEHL: No one goes away empty-handed from the True Guru; He unites me in Union with my God. Fruitful is the Blessed Vision of the Darshan of the True Guru; through it, one obtains whatever fruitful rewards he desires. The Word of the Guru's Shabad is Ambrosial Nectar. It banishes all hunger and thirst. Drinking in the sublime essence of the Lord brings contentment; the True Lord comes to dwell in the mind. Meditating on the True Lord, the status of immortality is obtained; the Unstruck Word of the Shabad vibrates and resounds. The True Lord is pervading in the ten directions; through the Guru, this is intuitively known. O Nanak, those humble beings who have the Truth deep within, are never hidden, even if others try to hide them. || 1 || THIRD MEHL: Serving the Guru, one finds the Lord, when the Lord blesses him with His Glance of Grace. Human beings become angels, when the Lord blesses them with true devotional worship. Conquering egotism, they are blended with the Lord; through the Word of the Guru's Shabad, they are purified. O Nanak, they remain merged with the Lord; they are blessed with the glorious greatness of the Naam. || 2 || PAUREE: Within the Guru, the True Guru, is the glorious greatness of the Name. The Creator Lord Himself has magnified it. All His servants and Sikhs live by gazing, gazing upon it. It is pleasing to their hearts deep within. The slanderers and evil-doers cannot see this glorious greatness; they do not appreciate the goodness of others. What can be achieved by anyone babbling? The Guru is in love with the True Lord. That which is pleasing to the Creator Lord, increases day by day, while all the people babble uselessly. || 4 || SHALOK, THIRD MEHL: Cursed are the hopes in the love of duality; they tie the consciousness to love and attachment to Maya.

One who forsakes the peace of the Lord in exchange for straw, and forgets the Naam, suffers in pain. The ignorant self-willed manmukhs are blind. They are born, only to die again, and continue coming and going. Their affairs are not resolved, and in the end, they depart, regretting and repenting. One who is blessed with the Lord's Grace, meets the True Guru; he alone meditates on the Name of the Lord, Har, Har. Imbued with the Naam, the humble servants of the Lord find a lasting peace; servant Nanak is a sacrifice to them. || 1 || THIRD MEHL: Hope and desire entice the world; they entice the whole universe. Everyone, and all that has been created, is under the domination of Death. By the Hukam of the Lord's Command, Death seizes the mortal; he alone is saved, whom the Creator Lord forgives. O Nanak, by Guru's Grace, this mortal swims across, if he abandons his ego. Conquer hope and desire, and remain unattached; contemplate the Word of the Guru's Shabad. || 2 || PAUREE: Wherever I go in this world, I see the Lord there. In the world hereafter as well, the Lord, the True Judge Himself, is pervading and permeating everywhere. The faces of the false are cursed, while the true devotees are blessed with glorious greatness. True is the Lord and Master, and true is His justice. The heads of the slanderers are covered with ashes. Servant Nanak worships the True Lord in adoration; as Gurmukh, he finds peace. || 5 || SHALOK, THIRD MEHL: By perfect destiny, one finds the True Guru, if the Lord God grants forgiveness. Of all efforts, the best effort is to attain the Lord's Name. It brings a cooling, soothing tranquility deep within the heart, and eternal peace. Then, one eats and wears the Ambrosial Nectar; O Nanak, through the Name, comes glorious greatness. || 1 || THIRD MEHL: O mind, listening to the Guru's Teachings, you shall obtain the treasure of virtue. The Giver of peace shall dwell in your mind; you shall be rid of egotism and pride. O Nanak, by His Grace, one is blessed with the Ambrosial Nectar of the treasure of virtue. || 2 || PAUREE: The kings, emperors, rulers, lords, nobles and chiefs, are all created by the Lord. Whatever the Lord causes them to do, they do; they are all beggars, dependent on the Lord. Such is God, the Lord of all; He is on the True Guru's side. All castes and social classes, the four sources of creation, and the whole universe are slaves of the True Guru; God makes them work for Him. See the glorious greatness of serving the Lord, O Saints of the Lord; He has conquered and driven all the enemies and evil-doers out of the body-village. The Lord, Har, Har, is Merciful to His humble devotees; granting His Grace, the Lord Himself protects and preserves them. || 6 || SHALOK, THIRD MEHL: Fraud and hypocrisy within bring constant pain; the self-willed manmukh does not practice meditation. Suffering in pain, he does his deeds; he is immersed in pain, and he shall suffer in pain hereafter. By his karma, he meets the True Guru, and then, he is lovingly attuned to the True Name. O Nanak, he is naturally at peace; doubt and fear run away and leave him. || 1 || THIRD MEHL: The Gurmukh is in love with the Lord forever.

The Name of the Lord is pleasing to his mind. The Gurmukh beholds and speaks the Naam, the Name of the Lord; chanting the Naam, he finds peace. O Nanak, the spiritual wisdom of the Gurmukh shines forth; the black darkness of ignorance is dispelled. || 2 || THIRD MEHL: The filthy, foolish, self-willed manmukhs die. The Gurmukhs are immaculate and pure; they keep the Lord enshrined within their hearts. Prays Nanak, listen, O Siblings of Destiny! Serve the True Guru, and the filth of your ego shall be gone. Deep within, the pain of skepticism afflicts them; their heads are constantly assaulted by worldly entanglements. Asleep in the love of duality, they never wake up; they are attached to the love of Maya. They do not remember the Name, and they do not contemplate the Word of the Shabad; this is the view of the self-willed manmukhs. They do not love the Lord's Name, and they lose their life uselessly. O Nanak, the Messenger of Death attacks them, and humiliates them. || 3 || PAUREE: He alone is a true king, whom the Lord blesses with true devotion. People pledge their allegiance to him; no other store stocks this merchandise, nor deals in this trade. That humble devotee who turns his face towards the Guru and becomes sunmukh, receives the Lord's wealth; the faithless baymukh, who turns his face away from the Guru, gathers only ashes. The Lord's devotees are dealers in the Name of the Lord. The Messenger of Death, the tax-collector, does not even approach them. Servant Nanak has loaded the wealth of the Name of the Lord, who is forever independent and care-free. || 7 || SHALOK, THIRD MEHL: In this age, the devotee earns the wealth of the Lord; all the rest of the world wanders deluded in doubt. By Guru's Grace, the Naam, the Name of the Lord, comes to dwell in his mind; night and day, he meditates on the Naam. In the midst of corruption, he remains detached; through the Word of the Shabad, he burns away his ego. He crosses over, and saves his relatives as well; blessed is the mother who gave birth to him. Peace and poise fill his mind forever, and he embraces love for the True Lord. Brahma, Vishnu and Shiva wander in the three qualities, while their egotism and desire increase. The Pandits, the religious scholars and the silent sages read and debate in confusion; their consciousness is centered on the love of duality. The Yogis, wandering pilgrims and Sanyaasees are deluded; without the Guru, they do not find the essence of reality. The miserable self-willed manmukhs are forever deluded by doubt; they waste away their lives uselessly. O Nanak, those who are imbued with the Naam are balanced and poised; forgiving them, the Lord blends them with Himself. || 1 || THIRD MEHL: O Nanak, praise Him, who has control over everything. Remember Him, O mortals — without Him, there is no other at all. He dwells deep within those who are Gurmukh; forever and ever, they are at peace. || 2 || PAUREE: Those who do not become Gurmukh and earn the wealth of the Lord's Name, are bankrupt in this age. They wander around begging all over the world, but no one even spits in their faces. They gossip about others, and lose their credit, and expose themselves as well. That wealth, for which they slander others, does not come into their hands, no matter where they go.

Through loving service, the Gurmukhs receive the wealth of the Naam, but the unfortunate ones cannot receive it. This wealth is not found anywhere else, in this country or in any other. || 8 || SHALOK, THIRD MEHL: The Gurmukh does not have an iota of skepticism or doubt; worries depart from within him. Whatever he does, he does with grace and poise. Nothing else can be said about him. O Nanak, the Lord Himself hears the speech of those whom He makes His own. || 1 || THIRD MEHL: He conquers death, and subdues the desires of his mind; the Immaculate Name abides deep within him. Night and day, he remains awake and aware; he never sleeps, and he intuitively drinks in the Ambrosial Nectar. His speech is sweet, and his words are nectar; night and day, he sings the Glorious Praises of the Lord. He dwells in the home of his own self, and appears beautiful forever; meeting him, Nanak finds peace. || 2 || PAUREE: The wealth of the Lord is a jewel, a gem; the Guru has caused the Lord to grant that wealth of the Lord. If someone sees something, he may ask for it; or, someone may cause it to be given to him. But no one can take a share of this wealth of the Lord by force. He alone obtains a share of the wealth of the Lord, who is blessed by the Creator with faith and devotion to the True Guru, according to his pre-ordained destiny. No one is a share-holder in this wealth of the Lord, and no one owns any of it. It has no boundaries or borders to be disputed. If anyone speaks ill of the wealth of the Lord, his face will be blackened in the four directions. No one's power or slander can prevail against the gifts of the Lord; day by day they continually, continuously increase. || 9 || SHALOK, THIRD MEHL: The world is going up in flames — shower it with Your Mercy, and save it! Save it, and deliver it, by whatever method it takes. The True Guru has shown the way to peace, contemplating the True Word of the Shabad. Nanak knows no other than the Lord, the Forgiving Lord. || 1 || THIRD MEHL: Through egotism, fascination with Maya has trapped them in duality. It cannot be killed, it does not die, and it cannot be sold in a store. Through the Word of the Guru's Shabad, it is burnt away, and then it departs from within. The body and mind become pure, and the Naam, the Name of the Lord, comes to dwell within the mind. O Nanak, the Shabad is the killer of Maya; the Gurmukh obtains it. || 2 || PAUREE: The glorious greatness of the True Guru was bestowed by the True Guru; He understood this as the Insignia, the Mark of the Primal Lord's Will. He tested His sons, nephews, sons-in-law and relatives, and subdued the egotistical pride of them all. Wherever anyone looks, my True Guru is there; the Lord blessed Him with the whole world. One who meets with, and believes in the True Guru, is embellished here and hereafter. Whoever turns his back on the Guru and becomes baymukh, shall wander in cursed and evil places.

My Lord and Master is on the side of servant Nanak. The All-powerful and All-knowing Lord God is my Best Friend. Seeing the food being distributed, everyone came and fell at the feet of the True Guru, who cleansed the minds of all of their egotistical pride. || 10 || SHALOK, FIRST MEHL: One plants the seed, another harvests the crop, and still another beats the grain from the chaff. O Nanak, it is not known, who will ultimately eat the grain. || 1 || FIRST MEHL: He alone is carried across, within whose mind the Lord abides. O Nanak, that alone happens, which is pleasing to His Will. || 2 || PAUREE: The Merciful Supreme Lord God has carried me across the world-ocean. The compassionate perfect Guru has eradicated my doubts and fears. Unsatisfied sexual desire and unresolved anger, the horrible demons, have been totally destroyed. I have enshrined the treasure of the Ambrosial Naam within my throat and heart. O Nanak, in the Saadh Sangat, the Company of the Holy, my birth and death have been adorned and redeemed. || 11 || SHALOK, THIRD MEHL: Those who forget the Naam, the Name of the Lord, are said to be false. The five thieves plunder their homes, and egotism breaks in. The faithless cynics are defrauded by their own evil-mindedness; they do not know the sublime essence of the Lord. Those who lose the Ambrosial Nectar through doubt, remain engrossed and entangled in corruption. They make friends with the wicked, and argue with the humble servants of the Lord. O Nanak, the faithless cynics are bound and gagged by the Messenger of Death, and suffer agony in hell. They act according to the karma of the actions they committed before; as the Lord keeps them, so do they live. || 1 || THIRD MEHL: Those who serve the True Guru, are transformed from powerless into powerful. With every breath and morsel of food, the Lord abides in their minds forever, and the Messenger of Death cannot even see them. The Name of the Lord, Har, Har, fills their hearts, and Maya is their servant. One who becomes the slave of the Lord's slaves, obtains the greatest treasure. O Nanak, I am forever a sacrifice to that one, within whose mind and body God dwells. One who has such pre-ordained destiny, he alone is in love with the humble Saints. || 2 || PAUREE: Whatever the Perfect True Guru says, the Transcendent Lord hears. It pervades and permeates the whole world, and it is on the mouth of each and every being. So numerous are the great glories of the Lord, they cannot even be counted. Truth, poise and bliss rest in the True Guru; the Guru bestows the jewel of Truth. O Nanak, the Supreme Lord God embellishes the Saints, who become like the True Lord. || 12 || SHALOK, THIRD MEHL: He does not understand himself; he believes the Lord God to be far away. He forgets to serve the Guru; how can his mind remain in the Lord's Presence? The self-willed manmukh wastes away his life in worthless greed and falsehood. O Nanak, the Lord forgives, and blends them with Himself; through the True Word of the Shabad, He is ever-present. || 1 || THIRD MEHL: True is the Praise of the Lord God; the Gurmukh chants the Name of the Lord of the Universe. Praising the Naam night and day, and meditating on the Lord, the mind becomes blissful. By great good fortune, I have found the Lord, the perfect embodiment of supreme bliss. Servant Nanak praises the Naam; his mind and body shall never again be shattered. || 2 ||

PAUREE: If someone slanders the True Guru, and then comes seeking the Guru's Protection, the True Guru forgives him for his past sins, and unites him with the Saints' Congregation. When the rain falls, the water in the streams, rivers and ponds flows into the Ganges; flowing into the Ganges, it is made sacred and pure. Such is the glorious greatness of the True Guru, who has no vengeance; meeting with Him, thirst and hunger are quenched, and instantly, one attains celestial peace. O Nanak, behold this wonder of the Lord, my True King! Everyone is pleased with one who obeys and believes in the True Guru. || 13 || 1 || SUDH ||

BILAAVAL, THE WORD OF THE DEVOTEES. KABEER JEE:

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED BY GURU'S GRACE:

This world is a drama; no one can remain here. Walk the straight path; otherwise, you will be pushed around. || 1 || Pause || The children, the young and the old, O Siblings of Destiny, will be taken away by the Messenger of Death. The Lord has made the poor man a mouse, and the cat of Death is eating him up. || 1 || It gives no special consideration to either the rich or the poor. The king and his subjects are equally killed; such is the power of Death. || 2 || Those who are pleasing to the Lord are the servants of the Lord; their story is unique and singular. They do not come and go, and they never die; they remain with the Supreme Lord God. || 3 || Know this in your soul, that by renouncing your children, spouse, wealth and property — says Kabeer, listen, O Saints — you shall be united with the Lord of the Universe. || 4 || 1 || BILAAVAL: I do not read books of knowledge, and I do not understand the debates. I have gone insane, chanting and hearing the Glorious Praises of the Lord. || 1 || O my father, I have gone insane; the whole world is sane, and I am insane. I am spoiled; let no one else be spoiled like me. || 1 || Pause || I have not made myself go insane — the Lord made me go insane. The True Guru has burnt away my doubt. || 2 || I am spoiled; I have lost my intellect. Let no one go astray in doubt like me. || 3 || He alone is insane, who does not understand himself. When he understands himself, then he knows the One Lord. || 4 || One who is not intoxicated with the Lord now, shall never be intoxicated. Says Kabeer, I am imbued with the Lord's Love. || 5 || 2 || BILAAVAL: Abandoning his household, he may go to the forest, and live by eating roots; but even so, his sinful, evil mind does not renounce corruption. || 1 || How can anyone be saved? How can anyone cross over the terrifying world-ocean? Save me, save me, O my Lord! Your humble servant seeks Your Sanctuary. || 1 || Pause || I cannot escape my desire for sin and corruption.

I make all sorts of efforts to hold back from this desire, but it clings to me, again and again. || 2 || Youth and old age — my entire life has passed, but I haven't done any good. This priceless soul has been treated as if if were worth no more than a shell. || 3 || Says Kabeer, O my Lord, You are contained in all. There is none as merciful as You are, and none as sinful as I am. || 4 || 3 || BILAAVAL: Every day, he rises early, and brings a fresh clay pot; he passes his life embellishing and glazing it. He does not think at all of worldly weaving; he is absorbed in the subtle essence of the Lord, Har, Har. || 1 || Who in our family has ever chanted the Name of the Lord? Ever since this worthless son of mine began chanting with his mala, we have had no peace at all! || 1 || Pause || Listen, O my sisters-in-law, a wondrous thing has happened! This boy has ruined our weaving business. Why didn't he simply die? || 2 || O mother, the One Lord, the Lord and Master, is the source of all peace. The Guru has blessed me with His Name. He preserved the honor of Prahlaad, and destroyed Harnaakhash with his nails. || 3 || I have renounced the gods and ancestors of my house, for the Word of the Guru's Shabad. Says Kabeer, God is the Destroyer of all sins; He is the Saving Grace of His Saints. || 4 || 4 || BILAAVAL: There is no king equal to the Lord. All these lords of the world last for only a few days, putting on their false displays. || 1 || Pause || How can Your humble servant waver? You spread Your shadow over the three worlds. Who can raise his hand against Your humble servant? No one can describe the Lord's expanse. || 1 || Remember Him, O my thoughtless and foolish mind, and the unstruck melody of the sound current will resonate and resound. Says Kabeer, my skepticism and doubt have been dispelled; the Lord has exalted me, as He did Dhroo and Prahlaad. || 2 || 5 || BILAAVAL: Save me! I have disobeyed You. I have not practiced humility, righteousness or devotional worship; I am proud and egotistical, and I have taken a crooked path. || 1 || Pause || Believing this body to be immortal, I pampered it, but it is a fragile and perishable vessel. Forgetting the Lord who formed, fashioned and embellished me, I have become attached to another. || 1 || I am Your thief; I cannot be called holy. I have fallen at Your feet, seeking Your Sanctuary. Says Kabeer, please listen to this prayer of mine, O Lord; please do not send me sommons of the Messenger of Death. || 2 || 6 || BILAAVAL: I stand humbly at Your Court. Who else can take care of me, other than You? Please open Your door, and grant me the Blessed Vision of Your Darshan. || 1 || Pause || You are the richest of the rich, generous and unattached. With my ears, I listen to Your Praises. From whom should I beg? I see that all are beggars. My salvation comes only from You. || 1 || You blessed Jai Dayv, Naam Dayv and Sudaamaa the Brahmin with Your infinite mercy. Says Kabeer, You are the All-powerful Lord, the Great Giver; in an instant, You bestow the four great blessings. || 2 || 7 || BILAAVAL: He has a walking stick, ear-rings, a patched coat and a begging bowl.

Wearing the robes of a beggar, he wanders around, deluded by doubt. || 1 || Abandon your Yogic postures and breath control exercises, O madman. Renounce fraud and deception, and meditate continuously on the Lord, O madman. || 1 || Pause || That which you beg for, has been enjoyed in the three worlds. Says Kabeer, the Lord is the only Yogi in the world. || 2 || 8 || BILAAVAL: This Maya has made me forget Your feet, O Lord of the World, Master of the Universe. Not even a bit of love wells up in Your humble servant; what can Your poor servant do? || 1 || Pause || Cursed is the body, cursed is the wealth, and cursed is this Maya; cursed, cursed is the clever intellect and understanding. Restrain and hold back this Maya; overcome it, through the Word of the Guru's Teachings. || 1 || What good is farming, and what good is trading? Worldly entanglements and pride are false. Says Kabeer, in the end, they are ruined; ultimately, Death will come for them. || 2 || 9 || BILAAVAL: Within the pool of the body, there is an incomparably beautiful lotus flower. Within it, is the Supreme Light, the Supreme Soul, who has no feature or form. || 1 || O my mind, vibrate, meditate on the Lord, and forsake your doubt. The Lord is the Life of the World. || 1 || Pause || Nothing is seen coming into the world, and nothing is seen leaving it. Where the body is born, there it dies, like the leaves of the water-lily. || 2 || Maya is false and transitory; forsaking it, one obtains peaceful, celestial contemplation. Says Kabeer, serve Him within your mind; He is the Enemy of ego, the Destroyer of demons. || 3 || 10 || BILAAVAL: The illusion of birth and death is gone; I lovingly focus on the Lord of the Universe. In my life, I am absorbed in deep silent meditation; the Guru's Teachings have awakened me. || 1 || Pause || The sound made from bronze, that sound goes into the bronze again. But when the bronze is broken, O Pandit, O religious scholar, where does the sound go then? || 1 || I gaze upon the world, the confluence of the three qualities; God is awake and aware in each and every heart. Such is the understanding revealed to me; within my heart, I have become a detached renunciate. || 2 || I have come to know my own self, and my light has merged in the Light. Says Kabeer, now I know the Lord of the Universe, and my mind is satisfied. || 3 || 11 || BILAAVAL: When Your Lotus Feet dwell within one's heart, why should that person waver, O Divine Lord? I know that all comforts, and the nine treasures, come to one who intuitively, naturally, chants the Praise of the Divine Lord. || Pause || Such wisdom comes, only when one sees the Lord in all, and unties the knot of hypocrisy. Time and time again, he must hold himself back from Maya; let him take the scale of the Lord, and weigh his mind. || 1 || Then wherever he goes, he will find peace, and Maya will not shake him. Says Kabeer, my mind believes in the Lord; I am absorbed in the Love of the Divine Lord. || 2 || 12 ||

BILAAVAL, THE WORD OF DEVOTEE NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Guru has made my life fruitful.

My pain is forgotten, and I have found peace deep within myself. || 1 || The Guru has blessed me with the ointment of spiritual wisdom. Without the Lord's Name, life is mindless. || 1 || Pause || Meditating in remembrance, Naam Dayv has come to know the Lord. His soul is blended with the Lord, the Life of the World. || 2 || 1 ||

BILAAVAL, THE WORD OF DEVOTEE RAVI DAAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Seeing my poverty, everyone laughed. Such was my condition. Now, I hold the eighteen miraculous spiritual powers in the palm of my hand; everything is by Your Grace. || 1 || You know, and I am nothing, O Lord, Destroyer of fear. All beings seek Your Sanctuary, O God, Fulfiller, Resolver of our affairs. || 1 || Pause || Whoever enters Your Sanctuary, is relieved of his burden of sin. You have saved the high and the low from the shameless world. || 2 || Says Ravi Daas, what more can be said about the Unspoken Speech? Whatever You are, You are, O Lord; how can anything compare with Your Praises? || 3 || 1 || BILAAVAL: That family, into which a holy person is born, whether of high or low social class, whether rich or poor, shall have its pure fragrance spread all over the world. || 1 || Pause || Whether he is a Brahmin, a Vaishya, a Soodra, or a Kh'shaatriya; whether he is a poet, an outcaste, or a filthy-minded person, he becomes pure, by meditating on the Lord God. He saves himself, and the families of both his parents. || 1 || Blessed is that village, and blessed is the place of his birth; blessed is his pure family, throughout all the worlds. One who drinks in the sublime essence abandons other tastes; intoxicated with this divine essence, he discards sin and corruption. || 2 || Among the religious scholars, warriors and kings, there is no other equal to the Lord's devotee. As the leaves of the water lily float free in the water, says Ravi Daas, so is their life in the world. || 3 || 2 ||

THE WORD OF SADHANA, RAAG BILAAVAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

For a king's daughter, a man disguised himself as Vishnu. He did it for sexual exploitation, and for selfish motives, but the Lord protected his honor. || 1 || What is Your value, O Guru of the world, if You will not erase the karma of my past actions? Why seek safety from a lion, if one is to be eaten by a jackal? || 1 || Pause || For the sake of a single rain-drop, the sparrow-hawk suffers in pain. When its breath of life is gone, even an ocean is of no use to it. || 2 || Now, my life has grown weary, and I shall not last much longer; how can I be patient? If I drown and die, and then a boat comes along, tell me, how shall I climb aboard? || 3 || I am nothing, I have nothing, and nothing belongs to me. Now, protect my honor; Sadhana is Your humble servant. || 4 || 1 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG GOND, CHAU-PADAS, FOURTH MEHL, FIRST HOUSE:

If, in his conscious mind, he places his hopes in the Lord, then he shall obtain the fruits of all the many desires of his mind. The Lord knows everything which happens to the soul. Not even an iota of one's effort goes to waste. Place your hopes in the Lord, O my mind; the Lord and Master is pervading and permeating all. || 1 || O my mind, place your hopes in the Lord of the World, the Master of the Universe. That hope which is placed in any other than the Lord — that hope is fruitless, and totally useless. || 1 || Pause || That which you can see, Maya, and all attachment to family — don't place your hopes in them, or your life will be wasted and lost. Nothing is in their hands; what can these poor creatures do? By their actions, nothing can be done. O my mind, place your hopes in the Lord, your Beloved, who shall carry you across, and save your whole family as well. || 2 || If you place your hopes in any other, in any friend other than the Lord, then you shall come to know that it is of no use at all. This hope placed in other friends comes from the love of duality. In an instant, it is gone; it is totally false. O my mind, place your hopes in the Lord, your True Beloved, who shall approve and reward you for all your efforts. || 3 || Hope and desire are all Yours, O my Lord and Master.

As You inspire hope, so are the hopes held. Nothing is in the hands of anyone, O my Lord and Master; such is the understanding the True Guru has given me to understand. You alone know the hope of servant Nanak, O Lord; gazing upon the Blessed Vision of the Lord's Darshan, he is satisfied. || 4 || 1 || GOND, FOURTH MEHL: Serve such a Lord, and ever meditate on Him, who in an instant erases all sins and mistakes. If someone forsakes the Lord and places his hopes in another, then all his service to the Lord is rendered fruitless. O my mind, serve the Lord, the Giver of peace; serving Him, all your hunger shall depart. || 1 || O my mind, place your faith in the Lord. Wherever I go, my Lord and Master is there with me. The Lord saves the honor of His humble servants and slaves. || 1 || Pause || If you tell your sorrows to another, then he, in return, will tell you of his greater sorrows. So tell your sorrows to the Lord, your Lord and Master, who shall instantly dispel your pain. Forsaking such a Lord God, if you tell your sorrows to another, then you shall die of shame. || 2 || The relatives, friends and siblings of the world that you see, O my mind, all meet with you for their own purposes. And that day, when their self-interests are not served, on that day, they shall not come near you. O my mind, serve your Lord, day and night; He shall help you in good times and bad. || 3 || Why place your faith in anyone, O my mind, who cannot come to your rescue at the last instant? Chant the Lord's Mantra, take the Guru's Teachings, and meditate on Him. In the end, the Lord saves those who love Him in their consciousness. Servant Nanak speaks: night and day, chant the Lord's Name, O Saints; this is the only true hope for emancipation. || 4 || 2 || GOND, FOURTH MEHL: Remembering the Lord in meditation, you shall find bliss and peace forever deep within, and your mind will become tranquil and cool. It is like the harsh sun of Maya, with its burning heat; seeing the moon, the Guru, its heat totally vanishes. || 1 || O my mind, night and day, meditate, and chant the Lord's Name. Here and hereafter, He shall protect you, everywhere; serve such a God forever. || 1 || Pause || Meditate on the Lord, who contains all treasures, O my mind; as Gurmukh, search for the jewel, the Lord. Those who meditate on the Lord, find the Lord, my Lord and Master; I wash the feet of those slaves of the Lord. || 2 || One who realizes the Word of the Shabad, obtains the sublime essence of the Lord; such a Saint is lofty and sublime, the greatest of the great. The Lord Himself magnifies the glory of that humble servant.

No one can lessen or decrease that glory, not even a bit. || 3 || He shall give you peace, O my mind; meditate forever, every day on Him, with your palms pressed together. Please bless servant Nanak with this one gift, O Lord, that Your feet may dwell within my heart forever. || 4 || 3 || GOND, FOURTH MEHL: All the kings, emperors, nobles, lords and chiefs are false and transitory, engrossed in duality — know this well. The eternal Lord is permanent and unchanging; meditate on Him, O my mind, and you shall be approved. || 1 || O my mind, vibrate, and meditate on the Lord's Name, which shall be your defender forever. One who obtains the Mansion of the Lord's Presence, through the Word of the Guru's Teachings — no one else's power is as great as his. || 1 || Pause || All the wealthy, high class property owners which you see, O my mind, shall vanish, like the fading color of the safflower. Serve the True, Immaculate Lord forever, O my mind, and you shall be honored in the Court of the Lord. || 2 || There are four castes: Brahmin, Kh'shaatriya, Soodra and Vaishya, and there are four stages of life. One who meditates on the Lord, is the most distinguished and renowned. The poor castor oil plant, growing near the sandalwood tree, becomes fragrant; in the same way, the sinner, associating with the Saints, becomes acceptable and approved. || 3 || He, within whose heart the Lord abides, is the highest of all, and the purest of all. Servant Nanak washes the feet of that humble servant of the Lord; he may be from a low class family, but he is now the Lord's servant. || 4 || 4 || GOND, FOURTH MEHL: The Lord, the Inner-knower, the Searcher of hearts, is all-pervading. As the Lord causes them to act, so do they act. So serve forever such a Lord, O my mind, who will protect you from everything. || 1 || O my mind, meditate on the Lord, and read about the Lord every day. Other than the Lord, no one can kill you or save you; so why do you worry, O my mind? || 1 || Pause || The Creator created the entire universe, and infused His Light into it. The One Lord speaks, and the One Lord causes all to speak.The Perfect Guru has revealed the One Lord. || 2 || The Lord is with you, inside and out; tell me, O mind, how can You hide anything from Him? Serve the Lord open-heartedly, and then, O my mind, you shall find total peace. || 3 || Everything is under His control; He is the greatest of all. O my mind, meditate forever on Him. O Servant Nanak, that Lord is always with you. Meditate forever on your Lord, and He shall emancipate you. || 4 || 5 || GOND, FOURTH MEHL: My mind yearns so deeply for the Blessed Vision of the Lord's Darshan, like the thirsty man without water. || 1 || My mind is pierced through by the arrow of the Lord's Love. The Lord God knows my anguish, and the pain deep within my mind. || 1 || Pause ||

Whoever tells me the Stories of my Beloved Lord is my Sibling of Destiny, and my friend. || 2 || Come, and join together, O my companions; let's sing the Glorious Praises of my God, and follow the comforting advice of the True Guru.. || 3 || Please fulfill the hopes of servant Nanak, O Lord; his body finds peace and tranquility in the Blessed Vision of the Lord's Darshan. || 4 || 6 || First set of six. ||

RAAG GOND, FIFTH MEHL, CHAU-PADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He is the Creator of all, He is the Enjoyer of all. || 1 || Pause || The Creator listens, and the Creator sees. The Creator is unseen, and the Creator is seen. The Creator forms, and the Creator destroys. The Creator touches, and the Creator is detached. || 1 || The Creator is the One who speaks, and the Creator is the One who understands. The Creator comes, and the Creator also goes. The Creator is absolute and without qualities; the Creator is related, with the most excellent qualities. By Guru's Grace, Nanak looks upon all the same. || 2 || 1 || GOND, FIFTH MEHL: You are caught, like the fish and the monkey; you are entangled in the transitory world. Your foot-steps and your breaths are numbered; only by singing the Glorious Praises of the Lord will you be saved. || 1 || O mind, reform yourself, and forsake your aimless wandering. You have found no place of rest for yourself; so why do you try to teach others? || 1 || Pause || Like the elephant, driven by sexual desire, you are attached to your family. People are like birds that come together, and fly apart again; you shall become stable and steady, only when you meditate on the Lord, Har, Har, in the Company of the Holy. || 2 || Like the fish, which perishes because of its desire to taste, the fool is ruined by his greed. You have fallen under the power of the five thieves; escape is only possible in the Sanctuary of the Lord. || 3 || Be Merciful to me, O Destroyer of the pains of the meek; all beings and creatures belong to You. May I obtain the gift of always seeing the Blessed Vision of Your Darshan; meeting with You, Nanak is the slave of Your slaves. || 4 || 2 ||

RAAG GOND, FIFTH MEHL, CHAU-PADAS, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He fashioned the soul and the breath of life, and infused His Light into the dust; He exalted you and gave you everything to use, and food to eat and enjoy — how can you forsake that God, you fool! Where else will you go? || 1 || Commit yourself to the service of the Transcendent Lord. Through the Guru, one understands the Immaculate, Divine Lord. || 1 || Pause || He created plays and dramas of all sorts; He creates and destroys in an instant; His state and condition cannot be described. Meditate forever on that God, O my mind. || 2 || The unchanging Lord does not come or go. His Glorious Virtues are infinite; how many of them can I count?

His treasure is overflowing with the rubies of the Name. He gives Support to all hearts. || 3 || The Name is the True Primal Being; millions of sins are washed away in an instant, singing His Praises. The Lord God is your best friend, your playmate from earliest childhood. He is the Support of the breath of life; O Nanak, He is love, He is consciousness. || 4 || 1 || 3 || || GOND, FIFTH MEHL: I trade in the Naam, the Name of the Lord. The Naam is the Support of the mind. My consciousness takes to the Shelter of the Naam. Chanting the Naam, millions of sins are erased. || 1 || The Lord has blessed me with the wealth of the Naam, the Name of the One Lord. The wish of my mind is to meditate on the Naam, in association with the Guru. || 1 || Pause || The Naam is the wealth of my soul. Wherever I go, the Naam is with me. The Naam is sweet to my mind. In the water, on the land, and everywhere, I see the Naam. || 2 || Through the Naam, one's face becomes radiant in the Court of the Lord. Through the Naam, all one's generations are saved. Through the Naam, my affairs are resolved. My mind is accustomed to the Naam. || 3 || Through the Naam, I have become fearless. Through the Naam, my comings and goings have ceased. The Perfect Guru has united me with the Lord, the treasure of virtue. Says Nanak, I dwell in celestial peace. || 4 || 2 || 4 || GOND, FIFTH MEHL: He grants honor to the dishonored, and gives gifts to all the hungry; he protects those in the terrible womb. So humbly bow forever to that Lord and Master. || 1 || Meditate on such a God in your mind. He shall be your help and support everywhere, in good times and bad. || 1 || Pause || The beggar and the king are all the same to Him. He sustains and fulfills both the ant and the elephant. He does not consult or seek anyone's advice. Whatever He does, He does Himself. || 2 || No one knows His limit. He Himself is the Immaculate Lord. He Himself is formed, and He Himself is formless. In the heart, in each and every heart, He is the Support of all hearts. || 3 || Through the Love of the Naam, the Name of the Lord, the devotees become His Beloveds. Singing the Praises of the Creator, the Saints are forever in bliss. Through the Love of the Naam, the Lord's humble servants remain satisfied. Nanak falls at the feet of those humble servants of the Lord. || 4 || 3 || 5 || GOND, FIFTH MEHL: Associating with them, this mind becomes immaculate and pure. Associating with them, one meditates in remembrance on the Lord, Har, Har. Associating with them, the residues of sinful mistakes are erased. Associating with them, the heart is illumined. || 1 || Those Saints of the Lord are my friends. It is their custom to sing only the Naam, the Name of the Lord. || 1 || Pause || By their mantra, the Lord, Har, Har, dwells in the mind. By their teachings, doubt and fear are dispelled. By their kirtan, they become immaculate and sublime. The world longs for the dust of their feet. || 2 || Millions of sinners are saved by associating with them. They have the Support of the Name of the One Formless Lord. He knows the secrets of all beings; He is the treasure of mercy, the divine immaculate Lord. || 3 || When the Supreme Lord God becomes merciful, then one meets the Merciful Holy Guru.

Day and night, Nanak meditates on the Naam. Through the Lord's Name, he is blessed with peace, poise and bliss. || 4 || 4 || 6 || GOND, FIFTH MEHL: Meditate on the image of the Guru within your mind; let your mind accept the Word of the Guru's Shabad, and His Mantra. Enshrine the Guru's feet within your heart. Bow in humility forever before the Guru, the Supreme Lord God. || 1 || Let no one wander in doubt in the world. Without the Guru, no one can cross over. || 1 || Pause || The Guru shows the Path to those who have wandered off. He leads them to renounce others, and attaches them to devotional worship of the Lord. He obliterates the fear of birth and death. The glorious greatness of the Perfect Guru is endless. || 2 || By Guru's Grace, the inverted heart-lotus blossoms forth, and the Light shines forth in the darkness. Through the Guru, know the One who created you. By the Guru's Mercy, the foolish mind comes to believe. || 3 || The Guru is the Creator; the Guru has the power to do everything. The Guru is the Transcendent Lord; He is, and always shall be. Says Nanak, God has inspired me to know this. Without the Guru, liberation is not obtained, O Siblings of Destiny. || 4 || 5 || 7 || GOND, FIFTH MEHL: Chant Guru, Guru, Guru, O my mind. I have no other than the Guru. I lean upon the Support of the Guru, day and night. No one can decrease His bounty. || 1 || Know that the Guru and the Transcendent Lord are One. Whatever pleases Him is acceptable and approved. || 1 || Pause || One whose mind is attached to the Guru's feet — his pains, sufferings and doubts run away. Serving the Guru, honor is obtained. I am forever a sacrifice to the Guru. || 2 || Gazing upon the Blessed Vision of the Guru's Darshan, I am exalted. The work of the Guru's servant is perfect. Pain does not afflict the Guru's servant. The Guru's servant is famous in the ten directions. || 3 || The Guru's glory cannot be described. The Guru remains absorbed in the Supreme Lord God. Says Nanak, one who is blessed with perfect destiny — his mind is attached to the Guru's feet. || 4 || 6 || 8 || GOND, FIFTH MEHL: I worship and adore my Guru; the Guru is the Lord of the Universe. My Guru is the Supreme Lord God; the Guru is the Lord God. My Guru is divine, invisible and mysterious. I serve at the Guru's feet, which are worshipped by all. || 1 || Without the Guru, I have no other place at all. Night and day, I chant the Name of Guru, Guru. || 1 || Pause || The Guru is my spiritual wisdom, the Guru is the meditation within my heart. The Guru is the Lord of the World, the Primal Being, the Lord God. With my palms pressed together, I remain in the Guru's Sanctuary. Without the Guru, I have no other at all. || 2 || The Guru is the boat to cross over the terrifying world-ocean. Serving the Guru, one is released from the Messenger of Death. In the darkness, the Guru's Mantra shines forth. With the Guru, all are saved. || 3 || The Perfect Guru is found, by great good fortune. Serving the Guru, pain does not afflict anyone. No one can erase the Word of the Guru's Shabad.

Nanak is the Guru; Nanak is the Lord Himself. || 4 || 7 || 9 || GOND, FIFTH MEHL: Deal and trade only with the Lord, Raam, Raam. The Lord, Raam, Raam, Raam, is the Support of the breath of life. Sing the Kirtan of the Praises of the Lord, Raam, Raam, Raam. The Lord is ever-present, all-pervading. || 1 || Joining the humble Saints, chant the Lord's Name. This is the most immaculate and perfect occupation of all. || 1 || Pause || Gather the treasure, the wealth of the Lord, Raam, Raam. Let your sustenance be the Lord, Raam, Raam, Raam. Never forget the Lord, Raam, Raam. In His Mercy, the Guru has revealed this to me. || 2 || The Lord, Raam, Raam, Raam, is always our help and support. Embrace love for the Lord, Raam, Raam, Raam. Through the Lord, Raam, Raam, Raam, I have become immaculate. The sinful residues of countless incarnations have been taken away. || 3 || Uttering the Lord's Name, birth and death are finished. Repeating the Lord's Name, one crosses over the terrifying world-ocean. The Luminous Lord is the highest of all. Night and day, servant Nanak meditates on Him. || 4 || 8 || 10 || GOND, FIFTH MEHL: My Lord and Master has held back the five demons. He conquered them, and scared them away from the Lord's slave. They cannot find the mansion of the Lord's devotee. Joining together, the Lord's humble servants sing the songs of joy. || 1 || The five demons are the rulers of the whole world, but they are just water-carriers for the Lord's devotee. || 1 || Pause || They collect taxes from the world, but they bow in subservience to God's devotees. They plunder and dishonor the faithless cynics, but they massage and wash the feet of the Holy. || 2 || The One Mother gave birth to the five sons, and began the play of the created world. With the three qualities joined together, they celebrate. Renouncing these three qualities, the Lord's humble servants rise above them. || 3 || In His Mercy, He saves His humble servants. They belong to Him, and so He saves them by driving out the five. Says Nanak, devotion to God is noble and sublime. Without devotion, all just waste away uselessly. || 4 || 9 || 11 || GOND, FIFTH MEHL: Suffering and troubles are eradicated by the Lord's Name. Pain is dispelled, and peace takes its place. Meditating, chanting the Ambrosial Naam, the Name of the Lord, I am satisfied. By the Grace of the Saints, I have received all fruitful rewards. || 1 || Meditating on the Lord, His humble servant is carried across, and the sins of countless incarnations are taken away. || 1 || Pause || I have enshrined the Guru's feet within my heart, and crossed over the ocean of fire. All the painful diseases of birth and death have been eradicated. I am attached to God in celestial Samaadhi. || 2 || In all places and interspaces, the One, our Lord and Master is contained. He is the Inner-knower of all hearts. One whom the Lord blesses with understanding, chants the Name of God, twenty-four hours a day. || 3 || Deep within, God Himself abides; within his heart, the Divine Light shines forth. With loving devotion, sing the Kirtan of the Lord's Praises. Meditate on the Supreme Lord God, O Nanak, and you shall be saved. || 4 || 10 || 12 ||

GOND, FIFTH MEHL: Bow in humility to the lotus feet of the Guru. Eliminate sexual desire and anger from this body. Be the dust of all, and see the Lord in each and every heart, in all. || 1 || In this way, dwell upon the Lord of the World, the Lord of the Universe. My body and wealth belong to God; my soul belongs to God. || 1 || Pause || Twenty-four hours a day, sing the Glorious Praises of the Lord. This is the purpose of human life. Renounce your egotistical pride, and know that God is with you. By the Grace of the Holy, let your mind be imbued with the Lord's Love. || 2 || Know the One who created you, and in the world hereafter you shall be honored in the Court of the Lord. Your mind and body will be immaculate and blissful; chant the Name of the Lord of the Universe with your tongue. || 3 || Grant Your Kind Mercy, O my Lord, Merciful to the meek. My mind begs for the dust of the feet of the Holy. Be merciful, and bless me with this gift, that Nanak may live, chanting God's Name. || 4 || 11 || 13 || GOND, FIFTH MEHL: My incense and lamps are my service to the Lord. Time and time again, I humbly bow to the Creator. I have renounced everything, and grasped the Sanctuary of God. By great good fortune, the Guru has become pleased and satisfied with me. || 1 || Twenty-four hours a day, I sing of the Lord of the Universe. My body and wealth belong to God; my soul belongs to God. || 1 || Pause || Chanting the Glorious Praises of the Lord, I am in bliss. The Supreme Lord God is the Perfect Forgiver. Granting His Mercy, He has linked His humble servants to His service. He has rid me of the pains of birth and death, and merged me with Himself. || 2 || This is the essence of karma, righteous conduct and spiritual wisdom, to chant the Lord's Name in the Saadh Sangat, the Company of the Holy. God's Feet are the boat to cross over the world-ocean. God, the Inner-knower, is the Cause of causes. || 3 || Showering His Mercy, He Himself has saved me. The five hideous demons have run away. Do not lose your life in the gamble. The Creator Lord has taken Nanak's side. || 4 || 12 || 14 || GOND, FIFTH MEHL: In His Mercy, He has blessed me with peace and bliss. The Divine Guru has saved His child. God is kind and compassionate; He is the Lord of the Universe. He forgives all beings and creatures. || 1 || I seek Your Sanctuary, O God, O Merciful to the meek. Meditating on the Supreme Lord God, I am forever in ecstasy. || 1 || Pause || There is no other like the Merciful Lord God. He is contained deep within each and every heart. He embellishes His slave, here and hereafter. It is Your nature, God, to purify sinners. || 2 || Meditation on the Lord of the Universe is the medicine to cure millions of illnesses. My Tantra and Mantra is to meditate, to vibrate upon the Lord God. Illnesses and pains are dispelled, meditating on God. The fruits of the mind's desires are fulfilled. || 3 || He is the Cause of causes, the All-powerful Merciful Lord. Contemplating Him is the greatest of all treasures. God Himself has forgiven Nanak; forever and ever, he chants the Name of the One Lord. || 4 || 13 || 15 || GOND, FIFTH MEHL: Chant the Name of the Lord, Har, Har, O my friend.

Your consciousness shall become immaculate and pure. All the misfortunes of your mind and body shall be taken away, and all your pain and darkness will be dispelled. || 1 || Singing the Glorious Praises of the Lord, cross over the world-ocean. By great good fortune, one attains the Infinite Lord, the Primal Being. || 1 || Pause || The Messenger of Death cannot even touch that humble being, who sings the Kirtan of the Lord's Praises. The Gurmukh realizes his Lord and Master; his coming into this world is approved. || 2 || He sings the Glorious Praises of the Lord, by the Grace of the Saints; his sexual desire, anger and madness are eradicated. He knows the Lord God to be ever-present. This is the Perfect Teaching of the Perfect Guru. || 3 || He earns the treasure of the Lord's wealth. Meeting with the True Guru, all his affairs are resolved. He is awake and aware in the Love of the Lord's Name; O Nanak, his mind is attached to the Lord's Feet. || 4 || 14 || 16 || GOND, FIFTH MEHL: The Lord's Feet are the boat to cross over the terrifying world-ocean. Meditating in remembrance on the Naam, the Name of the Lord, he does not die again. Chanting the Glorious Praises of the Lord, he does not have to walk on the Path of Death. Contemplating the Supreme Lord, the five demons are conquered. || 1 || I have entered Your Sanctuary, O Perfect Lord and Master. Please give Your hand to Your creatures. || 1 || Pause || The Simritees, Shaastras, Vedas and Puraanas expound upon the Supreme Lord God. The Yogis, celibates, Vaishnavs and followers of Ram Das cannot find the limits of the Eternal Lord God. || 2 || Shiva and the gods lament and moan, but they do not understand even a tiny bit of the unseen and unknown Lord. One whom the Lord Himself blesses with loving devotional worship, is very rare in this world. || 3 || I am worthless, with absolutely no virtue at all; all treasures are in Your Glance of Grace. Nanak, the meek, desires only to serve You. Please be merciful, and grant him this blessing, O Divine Guru. || 4 || 15 || 17 || GOND, FIFTH MEHL: One who is cursed by the Saints, is thrown down on the ground. The slanderer of the Saints is thrown down from the skies. I hold the Saints close to my soul. The Saints are saved instantaneously. || 1 || He alone is a Saint, who is pleasing to the Lord. The Saints, and God, have only one job to do. || 1 || Pause || God gives His hand to shelter the Saints. He dwells with His Saints, day and night. With each and every breath, He cherishes His Saints. He takes the power away from the enemies of the Saints. || 2 || Let no one slander the Saints. Whoever slanders them, will be destroyed. One who is protected by the Creator Lord, cannot be harmed, no matter how much the whole world may try. || 3 || I place my faith in my God. My soul and body all belong to Him. This is the faith which inspires Nanak: the self-willed manmukhs will fail, while the Gurmukhs will always win. || 4 || 16 || 18 || GOND, FIFTH MEHL: The Name of the Immaculate Lord is the Ambrosial Water. Chanting it with the tongue, sins are washed away.

|| 1 || Pause || The Lord abides in everyone. The Lord illumines each and every heart. Chanting the Lord's Name, one does not fall into hell. Serving the Lord, all fruitful rewards are obtained. || 1 || Within my mind is the Support of the Lord. The Lord is the boat to cross over the world-ocean. Chant the Lord's Name, and the Messenger of Death will run away. The Lord breaks the teeth of Maya, the witch. || 2 || The Lord is forever and ever the Forgiver. The Lord blesses us with peace and bliss. The Lord has revealed His glory. The Lord is the mother and father of His Saint. || 3 || The Lord, the Lord, is in the Saadh Sangat, the Company of the Holy. Time and time again, I sing the Lord's Praises. Meeting with the Guru, I have attained the incomprehensible object. Slave Nanak has grasped the Support of the Lord. || 4 || 17 || 19 || GOND, FIFTH MEHL: One who is protected by the Protector Lord — the Formless Lord is on his side. || 1 || Pause || In the mother's womb, the fire does not touch him. Sexual desire, anger, greed and emotional attachment do not affect him. In the Saadh Sangat, the Company of the Holy, he meditates on the Formless Lord. Dust is thrown into the faces of the slanderers. || 1 || The Lord's protective spell is the armor of His slave. The wicked, evil demons cannot even touch him. Whoever indulges in egotistical pride, shall waste away to ruin. God is the Sanctuary of His humble slave. || 2 || Whoever enters the Sanctuary of the Sovereign Lord — He saves that slave, hugging him close in His embrace. Whoever takes great pride in himself, in an instant, shall be like dust mixing with dust. || 3 || The True Lord is, and shall always be. Forever and ever, I am a sacrifice to Him. Granting His Mercy, He saves His slaves. God is the Support of Nanak's breath of life. || 4 || 18 || 20 || GOND, FIFTH MEHL: Wondrous and beautiful is the description of the beauty of the Supreme Soul, the Supreme Lord God. || 1 || Pause || He is not old; He is not young. He is not in pain; He is not caught in Death's noose. He does not die; He does not go away. In the beginning, and throughout the ages, He is permeating everywhere. || 1 || He is not hot; He is not cold. He has no enemy; He has no friend. He is not happy; He is not sad. Everything belongs to Him; He can do anything. || 2 || He has no father; He has no mother. He is beyond the beyond, and has always been so. He is not affected by virtue or vice. Deep within each and every heart, He is always awake and aware. || 3 || From the three qualities, the one mechanism of Maya was produced. The great Maya is only His shadow. He is undeceivable, impenetrable, unfathomable and merciful. He is merciful to the meek, forever compassionate. His state and limits cannot ever be known. Nanak is a sacrifice, a sacrifice to Him. || 4 || 19 || 21 ||

GOND, FIFTH MEHL: I am a sacrifice to the Saints. Associating with the Saints, I sing the Glorious Praises of the Lord. By the Grace of the Saints, the residues of all sinful mistakes are taken away. By great good fortune, one finds the Sanctuary of the Saints. || 1 || Meditating on the Lord, no obstacles will block your way. By Guru's Grace, meditate on God. || 1 || Pause || When the Supreme Lord God becomes merciful, he makes me the dust of the feet of the Holy. Sexual desire and anger leave his body, and the Lord, the jewel, comes to dwell in his mind. || 2 || Fruitful and approved is the life of one who knows the Supreme Lord God to be close. One who is committed to loving devotional worship of God, and the Kirtan of His Praises, awakens from the sleep of countless incarnations. || 3 || The Lord's Lotus Feet are the Support of His humble servant. To chant the Praises of the Lord of the Universe is the true trade. Please fulfill the hopes of Your humble slave. Nanak finds peace in the dust of the feet of the humble. || 4 || 20 || 22 || 6 || 28 ||

RAAG GOND, ASHTAPADEES, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Humbly bow to the Perfect Divine Guru. Fruitful is His image, and fruitful is service to Him. He is the Inner-knower, the Searcher of hearts, the Architect of Destiny. Twenty-four hours a day, he remains imbued with the love of the Naam, the Name of the Lord. || 1 || The Guru is the Lord of the Universe, the Guru is the Lord of the World. He is the Saving Grace of His slaves. || 1 || Pause || He satisfies the kings, emperors and nobles. He destroys the egotistical villains. He puts illness into the mouths of the slanderers. All the people celebrate His victory. || 2 || Supreme bliss fills the minds of the Saints. The Saints meditate on the Divine Guru, the Lord God. The faces of His companions become radiant and bright. The slanderers lose all places of rest. || 3 || With each and every breath, the Lord's humble slaves praise Him. The Supreme Lord God and the Guru are care-free. All fears are eradicated, in His Sanctuary. Smashing all the slanderers, the Lord knocks them to the ground. || 4 || Let no one slander the Lord's humble servants. Whoever does so, will be miserable. Twenty-four hours a day, the Lord's humble servant meditates on Him alone. The Messenger of Death does not even approach him. || 5 || The Lord's humble servant has no vengeance. The slanderer is egotistical. The Lord's humble servant wishes well, while the slanderer dwells on evil. The Sikh of the Guru meditates on the True Guru. The Lord's humble servants are saved, while the slanderer is cast into hell. || 6 || Listen, O my beloved friends and companions: these words shall be true in the Court of the Lord. As you plant, so shall you harvest. The proud, egotistical person will surely be uprooted. || 7 || O True Guru, You are the Support of the unsupported. Be merciful, and save Your humble servant. Says Nanak, I am a sacrifice to the Guru; remembering Him in meditation, my honor has been saved. || 8 || 1 || 29 ||

RAAG GOND, THE WORD OF THE DEVOTEES. KABEER JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When you meet a Saint, talk to him and listen. Meeting with an unsaintly person, just remain silent. || 1 || O father, if I speak, what words should I utter? Speak such words, by which you may remain absorbed in the Name of the Lord. || 1 || Pause || Speaking with the Saints, one becomes generous. To speak with a fool is to babble uselessly. || 2 || By speaking and only speaking, corruption only increases. If I do not speak, what can the poor wretch do? || 3 || Says Kabeer, the empty pitcher makes noise, but that which is full makes no sound. || 4 || 1 || GOND: When a man dies, he is of no use to anyone. But when an animal dies, it is used in ten ways. || 1 || What do I know, about the state of my karma? What do I know, O Baba? || 1 || Pause || His bones burn, like a bundle of logs; his hair burns like a bale of hay. || 2 || Says Kabeer, the man wakes up, only when the Messenger of Death hits him over the head with his club. || 3 || 2 || GOND: The Celestial Lord is in the Akaashic ethers of the skies, the Celestial Lord is in the nether regions of the underworld; in the four directions, the Celestial Lord is pervading. The Supreme Lord God is forever the source of bliss. When the vessel of the body perishes, the Celestial Lord does not perish. || 1 || I have become sad, wondering where the soul comes from, and where it goes. || 1 || Pause || The body is formed from the union of the five tatvas; but where were the five tatvas created? You say that the soul is tied to its karma, but who gave karma to the body? || 2 || The body is contained in the Lord, and the Lord is contained in the body. He is permeating within all. Says Kabeer, I shall not renounce the Lord's Name. I shall accept whatever happens. || 3 || 3 ||

RAAG GOND, THE WORD OF KABEER JEE, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They tied my arms, bundled me up, and threw me before an elephant. The elephant driver struck him on the head, and infuriated him. But the elephant ran away, trumpeting, "I am a sacrifice to this image of the Lord." || 1 || O my Lord and Master, You are my strength. The Qazi shouted at the driver to drive the elephant on. || 1 || Pause || He yelled out, "O driver, I shall cut you into pieces. Hit him, and drive him on!" But the elephant did not move; instead, he began to meditate. The Lord God abides within his mind. || 2 || What sin has this Saint committed, that you have made him into a bundle and thrown him before the elephant? Lifting up the bundle, the elephant bows down before it. The Qazi could not understand it; he was blind. || 3 || Three times, he tried to do it.

Even then, his hardened mind was not satisfied. Says Kabeer, such is my Lord and Master. The soul of His humble servant dwells in the fourth state. || 4 || 1 || 4 || GOND: It is not human, and it is not a god. It is not called celibate, or a worshipper of Shiva. It is not a Yogi, and it is not a hermit. It is not a mother, or anyone's son. || 1 || Then what is it, which dwells in this temple of the body? No one can find its limits. || 1 || Pause || It is not a house-holder, and it is not a renouncer of the world. It is not a king, and it is not a beggar. It has no body, no drop of blood. It is not a Brahmin, and it is not a Kh'shaatriya. || 2 || It is not called a man of austere self-discipline, or a Shaykh. It does not live, and it is not seen to die. If someone cries over its death, that person loses his honor. || 3 || By Guru's Grace, I have found the Path. Birth and death have both been erased. Says Kabeer, this is formed of the same essence as the Lord. It is like the ink on the paper which cannot be erased. || 4 || 2 || 5 || GOND: The threads are broken, and the starch has run out. Bare reeds glisten at the front door. The poor brushes are scattered in pieces. Death has entered this shaven head. || 1 || This shaven-headed mendicant has wasted all his wealth. All this coming and going has irritated him. || 1 || Pause || He has given up all talk of his weaving equipment. His mind is attuned to the Lord's Name. His daughters and sons have nothing to eat, while the shaven-headed mendicants night and day eat their fill. || 2 || One or two are in the house, and one or two more are on the way. We sleep on the floor, while they sleep in the beds. They rub their bare heads, and carry prayer-books in their waist-bands. We get dry grains, while they get loaves of bread. || 3 || He will become one of these shaven-headed mendicants. They are the support of the drowning. Listen, O blind and unguided Loi: Kabeer has taken shelter with these shaven-headed mendicants. || 4 || 3 || 6 || GOND: When her husband dies, the woman does not cry. Someone else becomes her protector. When this protector dies, he falls into the world of hell hereafter, for the sexual pleasures he enjoyed in this world. || 1 || The world loves only the one bride, Maya. She is the wife of all beings and creatures. || 1 || Pause || With her necklace around her neck, this bride looks beautiful. She is poison to the Saint, but the world is delighted with her. Adorning herself, she sits like a prostitute. Cursed by the Saints, she wanders around like a wretch. || 2 || She runs around, chasing after the Saints. She is afraid of being beaten by those blessed with the Guru's Grace. She is the body, the breath of life, of the faithless cynics. She appears to me like a blood-thirsty witch. || 3 || I know her secrets well — in His Mercy, the Divine Guru met me. Says Kabeer, now I have thrown her out. She clings to the skirt of the world. || 4 || 4 || 7 ||

GOND: When someone's household has no glory, the guests who come there depart still hungry. Deep within, there is no contentment. Without his bride, the wealth of Maya, he suffers in pain. || 1 || So praise this bride, which can shake the consciousness of even the most dedicated ascetics and sages. || 1 || Pause || This bride is the daughter of a wretched miser. Abandoning the Lord's servant, she sleeps with the world. Standing at the door of the holy man, she says, "I have come to your sanctuary; now save me!" || 2 || This bride is so beautiful. The bells on her ankles make soft music. As long as there is the breath of life in the man, she remains attached to him. But when it is no more, she quickly gets up and departs, bare-footed. || 3 || This bride has conquered the three worlds. The eighteen Puraanas and the sacred shrines of pilgrimage love her as well. She pierced the hearts of Brahma, Shiva and Vishnu. She destroyed the great emperors and kings of the world. || 4 || This bride has no restraint or limits. She is in collusion with the five thieving passions. When the clay pot of these five passions bursts, then, says Kabeer, by Guru's Mercy, one is released. || 5 || 5 || 8 || GOND: As the house will not stand when the supporting beams are removed from within it, just so, without the Naam, the Name of the Lord, how can anyone be carried across? Without the pitcher, the water is not contained; just so, without the Holy Saint, the mortal departs in misery. || 1 || One who does not remember the Lord — let him burn; his body and mind have remained absorbed in this field of the world. || 1 || Pause || Without a farmer, the land is not planted; without a thread, how can the beads be strung? Without a loop, how can the knot be tied? Just so, without the Holy Saint, the mortal departs in misery. || 2 || Without a mother or father there is no child; just so, without water, how can the clothes be washed? Without a horse, how can there be a rider? Without the Holy Saint, one cannot reach the Court of the Lord. || 3 || Just as without music, there is no dancing, the bride rejected by her husband is dishonored. Says Kabeer, do this one thing: become Gurmukh, and you shall never die again. || 4 || 6 || 9 || GOND: He alone is a pimp, who pounds down his mind. Pounding down his mind, he escapes from the Messenger of Death. Pounding and beating his mind, he puts it to the test; such a pimp attains total liberation. || 1 || Who is called a pimp in this world? In all speech, one must carefully consider. || 1 || Pause || He alone is a dancer, who dances with his mind. The Lord is not satisfied with falsehood; He is pleased only with Truth. So play the beat of the drum in the mind. The Lord is the Protector of the dancer with such a mind. || 2 || She alone is a street-dancer, who cleanses her body-street, and educates the five passions. She who embraces devotional worship for the Lord — I accept such a street-dancer as my Guru. || 3 || He alone is a thief, who is above envy, and who uses his sense organs to chant the Lord's Name. Says Kabeer, these are the qualities of the one I know as my Blessed Divine Guru, who is the most beautiful and wise.

|| 4 || 7 || 10 || GOND: Blessed is the Lord of the World. Blessed is the Divine Guru. Blessed is that grain, by which the heart-lotus of the hungry blossoms forth. Blessed are those Saints, who know this. Meeting with them, one meets the Lord, the Sustainer of the World. || 1 || This grain comes from the Primal Lord God. One chants the Naam, the Name of the Lord, only when he tastes this grain. || 1 || Pause || Meditate on the Naam, and meditate on this grain. Mixed with water, its taste becomes sublime. One who abstains from this grain, loses his honor in the three worlds. || 2 || One who discards this grain, is practicing hypocrisy. She is neither a happy soul-bride, nor a widow. Those who claim in this world that they live on milk alone, secretly eat whole loads of food. || 3 || Without this grain, time does not pass in peace. Forsaking this grain, one does not meet the Lord of the World. Says Kabeer, this I know: blessed is that grain, which brings faith in the Lord and Master to the mind. || 4 || 8 || 11 ||

RAAG GOND, THE WORD OF NAAM DAYV JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The ritual sacrifice of horses, giving one's weight in gold to charities, and ceremonial cleansing baths — || 1 || These are not equal to singing the Praises of the Lord's Name. Meditate on your Lord, you lazy man! || 1 || Pause || Offering sweet rice at Gaya, living on the river banks at Benares, reciting the four Vedas by heart; || 2 || Completing all religious rituals, restraining sexual passion by the spiritual wisdom given by the Guru, and performing the six rituals; || 3 || Expounding on Shiva and Shakti — O man, renounce and abandon all these things. Meditate, meditate in remembrance on the Lord of the Universe. Meditate, O Naam Dayv, and cross over the terrifying world-ocean. || 4 || 1 || GOND: The deer is lured by the sound of the hunter's bell; it loses its life, but it cannot stop thinking about it. || 1 || In the same way, I look upon my Lord. I will not abandon my Lord, and turn my thoughts to another. || 1 || Pause || As the fisherman looks upon the fish, and the goldsmith looks upon the gold he fashions; || 2 || As the man driven by sex looks upon another man's wife, and the gambler looks upon the throwing of the dice — || 3 || In the same way, wherever Naam Dayv looks, he sees the Lord. Naam Dayv meditates continuously on the Feet of the Lord. || 4 || 2 || GOND: Carry me across, O Lord, carry me across. I am ignorant, and I do not know how to swim. O my Beloved Father, please give me Your arm. || 1 || Pause || I have been transformed from a mortal being into an angel, in an instant; the True Guru has taught me this. Born of human flesh, I have conquered the heavens; such is the medicine I was given. || 1 || Please place me where You placed Dhroo and Naarad, O my Master. With the Support of Your Name, so many have been saved; this is Naam Dayv's understanding.

|| 2 || 3 || GOND: I am restless and unhappy. Without her calf, the cow is lonely. || 1 || Without water, the fish writhes in pain. So is poor Naam Dayv without the Lord's Name. || 1 || Pause || Like the cow's calf, which, when let loose, sucks at her udders and drinks her milk — || 2 || So has Naam Dayv found the Lord. Meeting the Guru, I have seen the Unseen Lord. || 3 || As the man driven by sex wants another man's wife, so does Naam Dayv love the Lord. || 4 || As the earth burns in the dazzling sunlight, so does poor Naam Dayv burn without the Lord's Name. || 5 || 4 ||

RAAG GOND, THE WORD OF NAAM DAYV JEE, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Chanting the Name of the Lord, Har, Har, all doubts are dispelled. Chanting the Name of the Lord is the highest religion. Chanting the Name of the Lord, Har, Har, erases social classes and ancestral pedigrees. The Lord is the walking stick of the blind. || 1 || I bow to the Lord, I humbly bow to the Lord. Chanting the Name of the Lord, Har, Har, you will not be tormented by the Messenger of Death. || 1 || Pause || The Lord took the life of Harnaakhash, and gave Ajaamal a place in heaven. Teaching a parrot to speak the Lord's Name, Ganika the prostitute was saved. That Lord is the light of my eyes. || 2 || Chanting the Name of the Lord, Har, Har, Pootna was saved, even though she was a deceitful child-killer. Contemplating the Lord, Dropadi was saved. Gautam's wife, turned to stone, was saved. || 3 || The Lord, who killed Kaysee and Kans, gave the gift of life to Kali. Prays Naam Dayv, such is my Lord; meditating on Him, fear and suffering are dispelled. || 4 || 1 || 5 || GOND: One who chases after the god Bhairau, evil spirits and the goddess of smallpox, is riding on a donkey, kicking up the dust. || 1 || I take only the Name of the One Lord. I have given away all other gods in exchange for Him. || 1 || Pause || That man who chants "Shiva, Shiva", and meditates on him, is riding on a bull, shaking a tambourine. || 2 || One who worships the Great Goddess Maya will be reincarnated as a woman, and not a man. || 3 || You are called the Primal Goddess. At the time of liberation, where will you hide then? || 4 || Follow the Guru's Teachings, and hold tight to the Lord's Name, O friend. Thus prays Naam Dayv, and so says the Gita as well. || 5 || 2 || 6 || BILAAVAL GOND: Today, Naam Dayv saw the Lord, and so I will instruct the ignorant. || Pause || O Pandit, O religious scholar, your Gayatri was grazing in the fields. Taking a stick, the farmer broke its leg, and now it walks with a limp. || 1 || O Pandit, I saw your great god Shiva, riding along on a white bull.

In the merchant's house, a banquet was prepared for him — he killed the merchant's son. || 2 || O Pandit, I saw your Raam Chand coming too; he lost his wife, fighting a war against Raawan. || 3 || The Hindu is sightless; the Muslim has only one eye. The spiritual teacher is wiser than both of them. The Hindu worships at the temple, the Muslim at the mosque. Naam Dayv serves that Lord, who is not limited to either the temple or the mosque. || 4 || 3 || 7 ||

RAAG GOND, THE WORD OF RAVI DAAS JEE, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate on the Lord Mukanday, the Liberator, O people of the world. Without Mukanday, the body shall be reduced to ashes. Mukanday is the Giver of liberation. Mukanday is my father and mother. || 1 || Meditate on Mukanday in life, and meditate on Mukanday in death. His servant is blissful forever. || 1 || Pause || The Lord, Mukanday, is my breath of life. Meditating on Mukanday, one's forehead will bear the Lord's insignia of approval. The renunciate serves Mukanday. Mukanday is the wealth of the poor and forlorn. || 2 || When the One Liberator does me a favor, then what can the world do to me? Erasing my social status, I have entered His Court. You, Mukanday, are potent throughout the four ages. || 3 || Spiritual wisdom has welled up, and I have been enlightened. In His Mercy, the Lord has made this worm His slave. Says Ravi Daas, now my thirst is quenched; I meditate on Mukanday the Liberator, and I serve Him. || 4 || 1 || GOND: Someone may bathe at the sixty-eight sacred shrines of pilgrimage, and worship the twelve Shiva-lingam stones, and dig wells and pools, but if he indulges in slander, then all of this is useless. || 1 || How can the slanderer of the Holy Saints be saved? Know for certain, that he shall go to hell. || 1 || Pause || Someone may bathe at Kuruk-shaytra during a solar eclipse, and give his decorated wife in offering, and listen to all the Simritees, but if he indulges in slander, these are of no account. || 2 || Someone may give countless feasts, and donate land, and build splendid buildings; he may neglect his own affairs to work for others, but if he indulges in slander, he shall wander in countless incarnations. || 3 || Why do you indulge in slander, O people of the world? The emptiness of the slanderer is soon exposed. I have thought, and determined the fate of the slanderer. Says Ravi Daas, he is a sinner; he shall go to hell. || 4 || 2 || 11 || 7 || 2 || 49 Total ||

RAAMKALEE, FIRST MEHL, FIRST HOUSE, CHAU-PADAS:

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

Some read the Sanskrit scriptures, and some read the Puraanas. Some meditate on the Naam, the Name of the Lord, and chant it on their malas, focusing on it in meditation. I know nothing, now or ever; I recognize only Your One Name, Lord. || 1 || I do not know, Lord, what my condition shall be. I am foolish and ignorant; I seek Your Sanctuary, God. Please, save my honor and my self-respect. || 1 || Pause || Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the nether regions. The greedy soul does not remain stable; it searches in the four directions. || 2 || With death pre-ordained, the soul comes into the world, gathering the riches of life. I see that some have already gone, O my Lord and Master; the burning fire is coming closer! || 3 || No one has any friend, and no one has any brother; no one has any father or mother. Prays Nanak, if You bless me with Your Name, it shall be my help and support in the end. || 4 || 1 || RAAMKALEE, FIRST MEHL: Your Light is prevailing everywhere. Wherever I look, there I see the Lord. || 1 || Please rid me of the desire to live, O my Lord and Master. My mind is entangled in the deep dark pit of Maya. How can I cross over, O Lord and Master? || 1 || Pause || He dwells deep within, inside the heart; how can He not be outside as well? Our Lord and Master always takes care of us, and keeps us in His thoughts. || 2 || He Himself is near at hand, and He is far away. He Himself is all-pervading, permeating everywhere. Meeting the True Guru, the darkness is dispelled.

Wherever I look, there I see Him pervading. || 3 || There is doubt within me, and Maya is outside; it hits me in the eyes like an arrow. Prays Nanak, the slave of the Lord's slaves: such a mortal suffers terribly. || 4 || 2 || RAAMKALEE, FIRST MEHL: Where is that door, where You live, O Lord? What is that door called? Among all doors, who can find that door? For the sake of that door, I wander around sadly, detached from the world; if only someone would come and tell me about that door. || 1 || How can I cross over the world-ocean? While I am living, I cannot be dead. || 1 || Pause || Pain is the door, and anger is the guard; hope and anxiety are the two shutters. Maya is the water in the moat; in the middle of this moat, he has built his home. The Primal Lord sits in the Seat of Truth. || 2 || You have so many Names, Lord, I do not know their limit. There is no other equal to You. Do not speak out loud — remain in your mind. The Lord Himself knows, and He Himself acts. || 3 || As long as there is hope, there is anxiety; so how can anyone speak of the One Lord? In the midst of hope, remain untouched by hope; then, O Nanak, you shall meet the One Lord. || 4 || In this way, you shall cross over the world-ocean. This is the way to remain dead while yet alive. || 1 || Second Pause || 3 || RAAMKALEE, FIRST MEHL: Awareness of the Shabad and the Teachings is my horn; the people hear the sound of its vibrations. Honor is my begging-bowl, and the Naam, the Name of the Lord, is the charity I receive. || 1 || O Baba, Gorakh is the Lord of the Universe; He is always awake and aware. He alone is Gorakh, who sustains the earth; He created it in an instant. || 1 || Pause || Binding together water and air, He infused the breath of life into the body, and made the lamps of the sun and the moon. To die and to live, He gave us the earth, but we have forgotten these blessings. || 2 || There are so many Siddhas, seekers, Yogis, wandering pilgrims, spiritual teachers and good people. If I meet them, I chant the Lord's Praises, and then, my mind serves Him. || 3 || Paper and salt, protected by ghee, remain untouched by water, as the lotus remains unaffected in water. Those who meet with such devotees, O servant Nanak — what can death do to them? || 4 || 4 || RAAMKALEE, FIRST MEHL: Listen, Machhindra, to what Nanak says. One who subdues the five passions does not waver. One who practices Yoga in such a way, saves himself, and saves all his generations. || 1 || He alone is a hermit, who attains such understanding. Day and night, he remains absorbed in deepest Samaadhi. || 1 || Pause || He begs for loving devotion to the Lord, and lives in the Fear of God. He is satisfied, with the priceless gift of contentment. Becoming the embodiment of meditation, he attains the true Yogic posture. He focuses his consciousness in the deep trance of the True Name. || 2 || Nanak chants the Ambrosial Bani. Listen, O Machhindra: this is the insignia of the true hermit. One who, in the midst of hope, remains untouched by hope, shall truly find the Creator Lord. || 3 || Prays Nanak, I share the mysterious secrets of God. The Guru and His disciple are joined together!

One who eats this food, this medicine of the Teachings, has the wisdom of the six Shaastras. || 4 || 5 || RAAMKALEE, FIRST MEHL: My boat is wobbly and unsteady; it is filled with sins. The wind is rising — what if it tips over? As sunmukh, I have turned to the Guru; O my Perfect Master; please be sure to bless me with Your glorious greatness. || 1 || O Guru, my Saving Grace, please carry me across the world-ocean. Bless me with devotion to the perfect, imperishable Lord God; I am a sacrifice to You. || 1 || Pause || He alone is a Siddha, a seeker, a Yogi, a wandering pilgrim, who meditates on the One Perfect Lord. Touching the feet of the Lord Master, they are emancipated; they come to receive the Word of the Teachings. || 2 || I know nothing of charity, meditation, self-discipline or religious rituals; I only chant Your Name, God. Nanak has met the Guru, the Transcendent Lord God; through the True Word of His Shabad, he is set free. || 3 || 6 || RAAMKALEE, FIRST MEHL: Focus your consciousness in deep absorption on the Lord. Make your body a raft, to cross over. Deep within is the fire of desire; keep it in check. Day and night, that lamp shall burn unceasingly. || 1 || Float such a lamp upon the water; this lamp will bring total understanding. || 1 || Pause || This understanding is good clay; a lamp made of such clay is acceptable to the Lord. So shape this lamp on the wheel of good actions. In this world and in the next, this lamp shall be with you. || 2 || When He Himself grants His Grace, then, as Gurmukh, one may understand Him. Within the heart, this lamp is permanently lit. It is not extinguished by water or wind. Such a lamp will carry you across the water. || 3 || Wind does not shake it, or put it out. Its light reveals the Divine Throne. The Kh'shaatriyas, Brahmins, Soodras and Vaishyas cannot find its value, even by thousands of calculations. If any of them lights such a lamp, O Nanak, he is emancipated. || 4 || 7 || RAAMKALEE, FIRST MEHL: To place one's faith in Your Name, Lord, is true worship. With an offering of Truth, one obtains a place to sit. If a prayer is offered with truth and contentment, the Lord will hear it, and call him in to sit by Him. || 1 || O Nanak, no one returns empty-handed; such is the Court of the True Lord. || 1 || Pause || The treasure I seek is the gift of Your Grace. Please bless this humble beggar — this is what I seek. Please, pour Your Love into the cup of my heart. This is Your pre-determined value. || 2 || The One who created everything, does everything. He Himself appraises His own value. The Sovereign Lord King becomes manifest to the Gurmukh. He does not come, and He does not go. || 3 || People curse at the beggar; by begging, he does not receive honor. O Lord, You inspire me to speak Your Words, and tell the Story of Your Court. || 4 || 8 || RAAMKALEE, FIRST MEHL: The drop is in the ocean, and the ocean is in the drop. Who understands, and knows this? He Himself creates the wondrous play of the world. He Himself contemplates it, and understands its true essence.

|| 1 || How rare are those who contemplate this spiritual wisdom. Through this, the supreme state of liberation is attained. || 1 || Pause || The night is in the day, and the day is in the night. The same is true of hot and cold. No one else knows His state and extent; without the Guru, this is not understood. || 2 || The female is in the male, and the male is in the female. Understand this, O God-realized being! The meditation is in the music, and knowledge is in meditation. Become Gurmukh, and speak the Unspoken Speech. || 3 || The Light is in the mind, and the mind is in the Light. The Guru brings the five senses together, like brothers. Nanak is forever a sacrifice to those who enshrine love for the One Word of the Shabad. || 4 || 9 || RAAMKALEE, FIRST MEHL: When the Lord God showered His Mercy, egotism was eradicated from within me. That humble servant who contemplates the Word of the Guru's Shabad, is very dear to the Lord. || 1 || That humble servant of the Lord is pleasing to his Lord God; day and night, he performs devotional worship, day and night. Disregarding his own honor, he sings the Glorious Praises of the Lord. || 1 || Pause || The unstruck melody of the sound current resonates and resounds; my mind is appeased by the subtle essence of the Lord. Through the Perfect Guru, I am absorbed in Truth. Through the Guru, I have found the Lord, the Primal Being. || 2 || Gurbani is the sound current of the Naad, the Vedas, everything. My mind is attuned to the Lord of the Universe. He is my sacred shrine of pilgrimage, fasting and austere self-discipline. The Lord saves, and carries across, those who meet with the Guru. || 3 || One whose self-conceit is gone, sees his fears run away. That servant grasps the Guru's feet. The Guru, the True Guru, has expelled my doubts. Says Nanak, I have merged into the Word of the Shabad. || 4 || 10 || RAAMKALEE, FIRST MEHL: He runs around, begging for clothes and food. He burns with hunger and corruption, and will suffer in the world hereafter. He does not follow the Guru's Teachings; through his evil-mindedness, he loses his honor. Only through the Guru's Teachings will such a person become devoted. || 1 || The way of the Yogi is to dwell in the celestial home of bliss. He looks impartially, equally upon all. He receives the charity of the Lord's Love, and the Word of the Shabad, and so he is satisfied. || 1 || Pause || The five bulls, the senses, pull the wagon of the body around. By the Lord's power, one's honor is preserved. But when the axle breaks, the wagon falls and crashes. It falls apart, like a pile of logs. || 2 || Contemplate the Word of the Guru's Shabad, Yogi. Look upon pain and pleasure as one and the same, sorrow and separation. Let your food be contemplative meditation upon the Naam, the Name of the Lord, and the Word of the Guru's Shabad. Your wall shall be permanent, by meditating on the Formless Lord. || 3 || Wear the loin-cloth of poise, and be free of entanglements. The Guru's Word shall release you from sexual desire and anger. In your mind, let your ear-rings be the Sanctuary of the Guru, the Lord. O Nanak, worshipping the Lord in deep devotion, the humble are carried across. || 4 || 11 ||

One Universal Creator God. By the Grace of the True Guru:

RAAMKALEE, THIRD MEHL, FIRST HOUSE:

In the Golden Age of Sat Yuga, everyone spoke the Truth. In each and every home, devotional worship was performed by the people, according to the Guru's Teachings. In that Golden Age, Dharma had four feet. How rare are those people who, as Gurmukh, contemplate this and understand. || 1 || In all four ages, the Naam, the Name of the Lord, is glory and greatness. One who holds tight to the Naam is liberated; without the Guru, no one obtains the Naam. || 1 || Pause || In the Silver Age of Traytaa Yuga, one leg was removed. Hypocrisy became prevalent, and people thought that the Lord was far away. The Gurmukhs still understood and realized; the Naam abided deep within them, and they were at peace. || 2 || In the Brass Age of Dwaapur Yuga, duality and double-mindedness arose. Deluded by doubt, they knew duality. In this Brass Age, Dharma was left with only two feet. Those who became Gurmukh implanted the Naam deep within. || 3 || In the Iron Age of Kali Yuga, Dharma was left with only one power. It walks on just one foot; love and emotional attachment to Maya have increased. Love and emotional attachment to Maya bring total darkness. If someone meets the True Guru, he is saved, through the Naam, the Name of the Lord. || 4 || Throughout the ages, there is only the One True Lord. Among all, is the True Lord; there is no other at all. Praising the True Lord, true peace is attained. How rare are those, who as Gurmukh, chant the Naam. || 5 || Throughout all the ages, the Naam is the ultimate, the most sublime. How rare are those, who as Gurmukh, understand this. One who meditates on the Lord's Name is a humble devotee. O Nanak, in each and every age, the Naam is glory and greatness. || 6 || 1 ||

RAAMKALEE, FOURTH MEHL, FIRST HOUSE:

One Universal Creator God. By the Grace of the True Guru:

If someone is very fortunate, and is blessed with great high destiny, then he meditates on the Name of the Lord, Har, Har. Chanting the Naam, the Name of the Lord, he finds peace, and merges in the Naam. || 1 || O mortal, as Gurmukh, worship the Lord in devotion forever. Your heart shall be illumined; through the Guru's Teachings, lovingly attune yourself to the Lord. You shall merge in the Name of the Lord, Har, Har. || 1 || Pause || The Great Giver is filled with diamonds, emeralds, rubies and pearls; one who has good fortune and great destiny inscribed upon his forehead, digs them out, by following the Guru's Teachings. || 2 || The Lord's Name is the jewel, the emerald, the ruby; digging it out, the Guru has placed it in your palm. The unfortunate, self-willed manmukh does not obtain it; this priceless jewel remains hidden behind a curtain of straw. || 3 || If such pre-ordained destiny is written upon one's forehead, then the True Guru enjoins him to serve Him. O Nanak, then he obtains the jewel, the gem; blessed, blessed is that one who follows the Guru's Teachings, and finds the Lord. || 4 || 1 || RAAMKALEE, FOURTH MEHL: Meeting with the humble servants of the Lord, I am in ecstasy; they preach the sublime sermon of the Lord.

The filth of evil-mindedness is totally washed away; joining the Sat Sangat, the True Congregation, one is blessed with understanding. || 1 || O humble servant of the Lord, follow the Guru's Teachings, and chant the Name of the Lord. Whoever hears and speaks it is liberated; chanting the Lord's Name, one is embellished with beauty. || 1 || Pause || If someone has supremely high destiny written on his forehead, the Lord leads him to meet the humble servants of the Lord. Be merciful, and grant me the Blessed Vision of the Saints' Darshan, which shall rid me of all poverty and pain. || 2 || The Lord's people are good and sublime; the unfortunate ones do not like them at all. The more the Lord's exalted servants speak of Him, the more the slanderers attack and sting them. || 3 || Cursed, cursed are the slanderers who do not like the humble, the friends and companions of the Lord. Those who do not like the honor and glory of the Guru are faithless, black-faced thieves, who have turned their backs on the Lord. || 4 || Have mercy, have mercy, please save me, Dear Lord. I am meek and humble — I seek Your protection. I am Your child, and You are my father, God. Please forgive servant Nanak and merge him with Yourself. || 5 || 2 || RAAMKALEE, FOURTH MEHL: The friends of the Lord, the humble, Holy Saints are sublime; the Lord spreads out His protecting hands above them. The Gurmukhs are the Holy Saints, pleasing to God; in His mercy, He blends them with Himself. || 1 || O Lord, my mind longs to meet with the humble servants of the Lord. The sweet, subtle essence of the Lord is immortalizing ambrosia. Meeting the Saints, I drink it in. || 1 || Pause || The Lord's people are the most lofty and exalted. Meeting with them, the most exalted status is obtained. I am the slave of the slave of the Lord's slaves; my Lord and Master is pleased with me. || 2 || The humble servant serves; one who enshrines love for the Lord in his heart, mind and body is very fortunate. One who talks too much without love, speaks falsely, and obtains only false rewards. || 3 || Take pity on me, O Lord of the World, O Great Giver; let me fall at the feet of the Saints. I would cut off my head, and cut it into pieces, O Nanak, and set it down for the Saints to walk upon. || 4 || 3 || RAAMKALEE, FOURTH MEHL: If I am blessed with supreme high destiny, I will meet the humble servants of the Lord, without delay. The Lord's humble servants are pools of ambrosial nectar; by great good fortune, one bathes in them. || 1 || O Lord, let me work for the humble servants of the Lord. I carry water, wave the fan and grind the corn for them; I massage and wash their feet. I apply the dust of their feet to my forehead. || 1 || Pause || The Lord's humble servants are great, very great, the greatest and most exalted; they lead us to meet the True Guru. No one else is as great as the True Guru; meeting the True Guru, I meditate on the Lord, the Primal Being. || 2 || Those who seek the Sanctuary of the True Guru find the Lord. My Lord and Master saves their honor. Some come for their own purposes, and sit before the Guru; they pretend to be in Samaadhi, like storks with their eyes closed. || 3 || Associating with the wretched and the lowly, like the stork and the crow, is like feeding on a carcass of poison. Nanak: O God, unite me with the Sangat, the Congregation. United with the Sangat, I will become a swan.

|| 4 || 4 || RAAMKALEE, FOURTH MEHL: O True Guru, please be kind, and unite me with the Lord. My Sovereign Lord is the Beloved of my breath of life. I am a slave; I fall at the Guru's feet. He has shown me the Path, the Way to my Lord God. || 1 || The Name of my Lord, Har, Har, is pleasing to my mind. I have no friend except the Lord; the Lord is my father, my mother, my companion. || 1 || Pause || My breath of life will not survive for an instant, without my Beloved; unless I see Him, I will die, O my mother! Blessed, blessed is my great, high destiny, that I have come to the Guru's Sanctuary. Meeting with the Guru, I have obtained the Blessed Vision of the Lord's Darshan. || 2 || I do not know or understand any other within my mind; I meditate and chant the Lord's Chant. Those who lack the Naam, wander in shame; their noses are chopped off, bit by bit. || 3 || O Life of the World, rejuvenate me! O my Lord and Master, enshrine Your Name deep within my heart. O Nanak, perfect is the Guru, the Guru. Meeting the True Guru, I meditate on the Naam. || 4 || 5 || RAAMKALEE, FOURTH MEHL: The True Guru, the Great Giver, is the Great, Primal Being; meeting Him, the Lord is enshrined within the heart. The Perfect Guru has granted me the life of the soul; I meditate in remembrance on the Ambrosial Name of the Lord. || 1 || O Lord, the Guru has implanted the Name of the Lord, Har, Har, within my heart. As Gurmukh, I have heard His sermon, which pleases my mind; blessed, blessed is my great destiny. || 1 || Pause || Millions, thirty-three millions of gods meditate on Him, but they cannot find His end or limitation. With sexual urges in their hearts, they beg for beautiful women; stretching out their hands, they beg for riches. || 2 || One who chants the Praises of the Lord is the greatest of the great; the Gurmukh keeps the Lord clasped to his heart. If one is blessed with high destiny, he meditates on the Lord, who carries him across the terrifying world-ocean. || 3 || The Lord is close to His humble servant, and His humble servant is close to the Lord; He keeps His humble servant clasped to His Heart. O Nanak, the Lord God is our father and mother. I am His child; the Lord cherishes me. || 4 || 6 || 18 ||

RAAG RAAMKALEE, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Have mercy on me, O Generous Giver, Lord of the meek; please do not consider my merits and demerits. How can dust be washed? O my Lord and Master, such is the state of mankind. || 1 || O my mind, serve the True Guru, and be at peace. Whatever you desire, you shall receive that reward, and you shall not be afflicted by pain any longer. || 1 || Pause || He creates and adorns the earthen vessels; He infuses His Light within them. As is the destiny pre-ordained by the Creator, so are the deeds we do. || 2 || He believes the mind and body are all his own; this is the cause of his coming and going.

He does not think of the One who gave him these; he is blind, entangled in emotional attachment. || 3 || One who knows that God created him, reaches the Incomparable Mansion of the Lord's Presence. Worshipping the Lord, I sing His Glorious Praises. Nanak is Your slave. || 4 || 1 || RAAMKALEE, FIFTH MEHL: Place yourself beneath all men's feet, and you will be uplifted; serve Him in this way. Know that all are above you, and you shall find peace in the Court of the Lord. || 1 || O Saints, speak that speech which purifies the gods and sanctifies the divine beings. As Gurmukh, chant the Word of His Bani, even for an instant. || 1 || Pause || Renounce your fraudulent plans, and dwell in the celestial palace; do not call anyone else false. Meeting with the True Guru, you shall receive the nine treasures; in this way, you shall find the essence of reality. || 2 || Eradicate doubt, and as Gurmukh, enshrine love for the Lord; understand your own soul, O Siblings of Destiny. Know that God is near at hand, and ever-present. How could you try to hurt anyone else? || 3 || Meeting with the True Guru, your path shall be clear, and you shall easily meet your Lord and Master. Blessed, blessed are those humble beings, who, in this Dark Age of Kali Yuga, find the Lord. Nanak is forever a sacrifice to them. || 4 || 2 || RAAMKALEE, FIFTH MEHL: Coming does not please me, and going does not bring me pain, and so my mind is not afflicted by disease. I am in bliss forever, for I have found the Perfect Guru; my separation from the Lord is totally ended. || 1 || This is how I have joined my mind to the Lord. Attachment, sorrow, disease and public opinion do not affect me, and so, I enjoy the subtle essence of the Lord, Har, Har, Har. || 1 || Pause || I am pure in the heavenly realm, pure on this earth, and pure in the nether regions of the underworld. I remain apart from the people of the world. Obedient to the Lord, I enjoy peace forever; wherever I look, I see the Lord of glorious virtues. || 2 || There is no Shiva or Shakti, no energy or matter, no water or wind, no world of form there, where the True Guru, the Yogi, dwells, where the Imperishable Lord God, the Unapproachable Master abides. || 3 || Body and mind belong to the Lord; all wealth belongs to the Lord; what glorious virtues of the Lord can I describe? Says Nanak, the Guru has destroyed my sense of 'mine and yours'. Like water with water, I am blended with God. || 4 || 3 || RAAMKALEE, FIFTH MEHL: It is beyond the three qualities; it remains untouched. The seekers and Siddhas do not know it. There is a chamber filled with jewels, overflowing with Ambrosial Nectar, in the Guru's Treasury. || 1 || This thing is wonderful and amazing! It cannot be described. It is an unfathomable object, O Siblings of Destiny! || 1 || Pause || Its value cannot be estimated at all; what can anyone say about it? By speaking and describing it, it cannot be understood; only one who sees it realizes it. || 2 || Only the Creator Lord knows it; what can any poor creature do? Only He Himself knows His own state and extent. The Lord Himself is the treasure overflowing. || 3 || Tasting such Ambrosial Nectar, the mind remains satisfied and satiated.

Says Nanak, my hopes are fulfilled; I have found the Guru's Sanctuary. || 4 || 4 || RAAMKALEE, FIFTH MEHL: God has made me His own, and vanquished all my enemies. Those enemies who have plundered this world, have all been placed in bondage. || 1 || The True Guru is my Transcendent Lord. I enjoy countless pleasures of power and tasty delights, chanting Your Name, and placing my faith in You. || 1 || Pause || I do not think of any other at all. The Lord is my protector, above my head. I am carefree and independent, when I have the Support of Your Name, O my Lord and Master. || 2 || I have become perfect, meeting with the Giver of peace, and now, I lack nothing at all. I have obtained the essence of excellence, the supreme status; I shall not forsake it to go anywhere else. || 3 || I cannot describe how You are, O True Lord, unseen, infinite, immeasurable, unfathomable and unmoving Lord. O Nanak, He is my Lord and Master. || 4 || 5 || RAAMKALEE, FIFTH MEHL: You are wise; You are eternal and unchanging. You are my social class and honor. You are unmoving — You never move at all. How can I be worried? || 1 || You alone are the One and only Lord; You alone are the king. By Your Grace, I have found peace. || 1 || Pause || You are the ocean, and I am Your swan; the pearls and rubies are in You. You give, and You do not hesitate for an instant; I receive, forever enraptured. || 2 || I am Your child, and You are my father; You place the milk in my mouth. I play with You, and You caress me in every way. You are forever the ocean of excellence. || 3 || You are perfect, perfectly all-pervading; I am fulfilled with You as well. I am merged, merged, merged and remain merged; O Nanak, I cannot describe it! || 4 || 6 || RAAMKALEE, FIFTH MEHL: Make your hands the cymbals, your eyes the tambourines, and your forehead the guitar you play. Let the sweet flute music resound in your ears, and with your tongue, vibrate this song. Move your mind like the rhythmic hand-motions; do the dance, and shake your ankle bracelets. || 1 || This is the rhythmic dance of the Lord. The Merciful Audience, the Lord, sees all your make-up and decorations. || 1 || Pause || The whole earth is the stage, with the canopy of the sky overhead. The wind is the director; people are born of water. From the five elements, the puppet was created with its actions. || 2 || The sun and the moon are the two lamps which shine, with the four corners of the world placed between them. The ten senses are the dancing girls, and the five passions are the chorus; they sit together within the one body. They all put on their own shows, and speak in different languages. || 3 || In each and every home there is dancing, day and night; in each and every home, the bugles blow. Some are made to dance, and some are whirled around; some come and some go, and some are reduced to dust. Says Nanak, one who meets with the True Guru, does not have to dance the dance of reincarnation again.

|| 4 || 7 || RAAMKALEE, FIFTH MEHL: He sings the song of the One Universal Creator; he sings the tune of the One Lord. He lives in the land of the One Lord, shows the way to the One Lord, and remains attuned to the One Lord. He centers his consciousness on the One Lord, and serves only the One Lord, who is known through the Guru. || 1 || Blessed and good is such a kirtanee, who sings such Praises. He sings the Glorious Praises of the Lord, and renounces the entanglements and pursuits of Maya. || 1 || Pause || He makes the five virtues, like contentment, his musical instruments, and plays the seven notes of the love of the Lord. The notes he plays are the renunciation of pride and power; his feet keep the beat on the straight path. He does not enter the cycle of reincarnation ever again; he keeps the One Word of the Shabad tied to the hem of his robe. || 2 || To play like Naarad, is to know that the Lord is ever-present. The tinkling of the ankle bells is the shedding of sorrows and worries. The dramatic gestures of acting are celestial bliss. Such a dancer is not reincarnated again. || 3 || If anyone, out of millions of people, becomes pleasing to his Lord and Master, he sings the Lord's Praises in this way. I have taken the Support of the Saadh Sangat, the Company of the Holy. Says Nanak, the Kirtan of the One Lord's Praises are sung there. || 4 || 8 || RAAMKALEE, FIFTH MEHL: Some call Him, 'Raam, Raam', and some call Him, 'Khudaa-i'. Some serve Him as 'Gusain', others as 'Allaah'. || 1 || He is the Cause of causes, the Generous Lord. He showers His Grace and Mercy upon us. || 1 || Pause || Some bathe at sacred shrines of pilgrimage, and some make the pilgrimage to Mecca. || 2 || Some perform devotional worship services, and some bow their heads in prayer. || 2 || Some read the Vedas, and some the Koran. Some wear blue robes, and some wear white. || 3 || Some call themselves Muslim, and some call themselves Hindu. Some yearn for paradise, and others long for heaven. || 4 || Says Nanak, one who realizes the Hukam of God's Will, knows the secrets of his Lord and Master. || 5 || 9 || RAAMKALEE, FIFTH MEHL: The wind merges into the wind. The light blends into the light. The dust becomes one with the dust. What support is there for the one who is lamenting? || 1 || Who has died? O, who has died? O God-realized beings, meet together and consider this. What a wondrous thing has happened! || 1 || Pause || No one knows what happens after death. The one who is lamenting will also arise and depart. Mortal beings are bound by the bonds of doubt and attachment. When life becomes a dream, the blind man babbles and grieves in vain. || 2 || The Creator Lord created this creation. It comes and goes, subject to the Will of the Infinite Lord. No one dies; no one is capable of dying. The soul does not perish; it is imperishable. || 3 || That which is known, does not exist. I am a sacrifice to the one who knows this. Says Nanak, the Guru has dispelled my doubt. No one dies; no one comes or goes. || 4 || 10 || RAAMKALEE, FIFTH MEHL: Meditate on the Lord of the Universe, the Beloved Lord of the World. Meditating in remembrance on the Lord's Name, you shall live, and the Great Death shall not consume you ever again. || 1 || Pause || Through millions of incarnations, you have come, wandering, wandering, wandering.

By the highest destiny, you found the Saadh Sangat, the Company of the Holy. Without the Perfect Guru, no one is saved. This is what Baba Nanak says, after deep reflection. || 2 || 11 ||

RAAG RAAMKALEE, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The four Vedas proclaim it, but you don't believe them. The six Shaastras also say one thing. The eighteen Puraanas all speak of the One God. Even so, Yogi, you do not understand this mystery. || 1 || The celestial harp plays the incomparable melody, but in your intoxication, you do not hear it, O Yogi. || 1 || Pause || In the first age, the Golden Age, the village of truth was inhabited. In the Silver Age of Traytaa Yuga, things began to decline. In the Brass Age of Dwaapur Yuga, half of it was gone. Now, only one leg of Truth remains, and the One Lord is revealed. || 2 || The beads are strung upon the one thread. By means of many, various, diverse knots, they are tied, and kept separate on the string. The beads of the mala are lovingly chanted upon in many ways. When the thread is pulled out, the beads come together in one place. || 3 || Throughout the four ages, the One Lord made the body His temple. It is a treacherous place, with several windows. Searching and searching, one comes to the Lord's door. Then, O Nanak, the Yogi attains a home in the Mansion of the Lord's Presence. || 4 || Thus, the celestial harp plays the incomparable melody; hearing it, the Yogi's mind finds it sweet. || 1 || Second Pause || 1 || 12 || RAAMKALEE, FIFTH MEHL: The body is a patch-work of threads. The muscles are stitched together with the needles of the bones. The Lord has erected a pillar of water. O Yogi, why are you so proud? || 1 || Meditate on your Lord Master, day and night. The patched coat of the body shall last for only a few days. || 1 || Pause || Smearing ashes on your body, you sit in a deep meditative trance. You wear the ear-rings of 'mine and yours'. You beg for bread, but you are not satisfied. Abandoning your Lord Master, you beg from others; you should feel ashamed. || 2 || Your consciousness is restless, Yogi, as you sit in your Yogic postures. You blow your horn, but still feel sad. You do not understand Gorakh, your guru. Again and again, Yogi, you come and go. || 3 || He, unto whom the Master shows Mercy — unto Him, the Guru, the Lord of the World, I offer my prayer. One who has the Name as his patched coat, and the Name as his robe, O servant Nanak, such a Yogi is steady and stable. || 4 || One who meditates on the Master in this way, night and day, finds the Guru, the Lord of the World, in this life. || 1 || Second Pause || 2 || 13 || RAAMKALEE, FIFTH MEHL: He is the Creator, the Cause of causes; I do not see any other at all. My Lord and Master is wise and all-knowing. Meeting with the Gurmukh, I enjoy His Love. || 1 || Such is the sweet, subtle essence of the Lord. How rare are those who, as Gurmukh, taste it. || 1 || Pause || The Light of the Ambrosial Name of the Lord is immaculate and pure.

Drinking it in, one becomes immortal and free of desire. The body and mind are cooled and soothed, and the fire is extinguished. Such a being is the embodiment of bliss, famous throughout the world. || 2 || What can I offer You, Lord? Everything belongs to You. I am forever a sacrifice to You, hundreds of thousands of times. You blessed me, and fashioned my body, mind and soul. By Guru's Grace, this lowly being was exalted. || 3 || Opening the door, You summoned me to the Mansion of Your Presence. As You are, so You have revealed Yourself to me. Says Nanak, the screen is totally torn away; I am Yours, and You are enshrined within my mind. || 4 || 3 || 14 || RAAMKALEE, FIFTH MEHL: He has linked His servant to His service. The Divine Guru has poured the Ambrosial Naam, the Name of the Lord, into his mouth. He has subdued all his anxiety. I am forever a sacrifice to that Guru. || 1 || The True Guru has perfectly resolved my affairs. The True Guru vibrates the unstruck melody of the sound current. || 1 || Pause || His Glory is profound and unfathomable. One whom He blesses with patience becomes blissful. One whose bonds are shattered by the Sovereign Lord is not cast into the womb of reincarnation again. || 2 || One who is illuminated by the Lord's radiance within, is not touched by pain and sorrow. He holds in his robe the gems and jewels. That humble being is saved, along with all his generations. || 3 || He has no doubt, double-mindedness or duality at all. He worships and adores the One Immaculate Lord alone. Wherever I look, I see the Merciful Lord. Says Nanak, I have found God, the source of nectar. || 4 || 4 || 15 || RAAMKALEE, FIFTH MEHL: My self-conceit has been eliminated from my body. The Will of God is dear to me. Whatever He does, seems sweet to my mind. And then, these eyes behold the wondrous Lord. || 1 || Now, I have become wise and my demons are gone. My thirst is quenched, and my attachment is dispelled. The Perfect Guru has instructed me. || 1 || Pause || In His Mercy, the Guru has kept me under His protection. The Guru has attached me to the Lord's Feet. When the mind is totally held in check, one sees the Guru and the Supreme Lord God as one and the same. || 2 || Whoever You have created, I am his slave. My God dwells in all. I have no enemies, no adversaries. I walk arm in arm, like brothers, with all. || 3 || One whom the Guru, the Lord, blesses with peace, does not suffer in pain any longer. He Himself cherishes all. Nanak is imbued with the love of the Lord of the World. || 4 || 5 || 16 || RAAMKALEE, FIFTH MEHL: You read the scriptures, and the commentaries, but the Perfect Lord does not dwell in your heart. You preach to others to have faith, but you do not practice what you preach. || 1 || O Pandit, O religious scholar, contemplate the Vedas. Eradicate anger from your mind, O Pandit. || 1 || Pause ||

You place your stone god before yourself, but your mind wanders in the ten directions. You apply a ceremonial tilak mark to its forehead, and fall at its feet. You try to appease the people, and act blindly. || 2 || You perform the six religious rituals, and sit wearing your loin-cloth. In the homes of the wealthy, you read the prayer book. You chant on your mala, and beg for money. No one has ever been saved in this way, friend. || 3 || He alone is a Pandit, who lives the Word of the Guru's Shabad. Maya, of the three qualities, leaves him. The four Vedas are completely contained within the Lord's Name. Nanak seeks His Sanctuary. || 4 || 6 || 17 || RAAMKALEE, FIFTH MEHL: Millions of troubles do not come near him; the many manifestations of Maya are his hand-maidens; countless sins are his water-carriers; he is blessed with the Grace of the Creator Lord. || 1 || One who has the Lord God as his help and support — all his efforts are fulfilled. || 1 || Pause || He is protected by the Creator Lord; what harm can anyone do to him? Even an ant can conquer the whole world. His glory is endless; how can I describe it? I am a sacrifice, a devoted sacrifice, to His feet. || 2 || He alone performs worship, austerities and meditation; he alone is a giver to various charities; he alone is approved in this Dark Age of Kali Yuga, whom the Lord Master blesses with honor. || 3 || Joining the Saadh Sangat, the Company of the Holy, I am enlightened. I have found celestial peace, and my hopes are fulfilled. The Perfect True Guru has blessed me with faith. Nanak is the slave of His slaves. || 4 || 7 || 18 || RAAMKALEE, FIFTH MEHL: Don't blame others, O people; as you plant, so shall you harvest. By your actions, you have bound yourself. You come and go, entangled in Maya. || 1 || Such is the understanding of the Saintly people. You shall be enlightened, through the Word of the Perfect Guru. || 1 || Pause || Body, wealth, spouse and ostentatious displays are false. Horses and elephants will pass away. Power, pleasures and beauty are all false. Without the Naam, the Name of the Lord, everything is reduced to dust. || 2 || The egotistical people are deluded by useless doubt. Of all this expanse, nothing shall go along with you. Through pleasure and pain, the body is growing old. Doing these things, the faithless cynics are passing their lives. || 3 || The Name of the Lord is Ambrosial Nectar in this Dark Age of Kali Yuga. This treasure is obtained from the Holy. O Nanak, whoever pleases the Guru, the Lord of the Universe, beholds the Lord in each and every heart. || 4 || 8 || 19 || RAAMKALEE, FIFTH MEHL: The Panch Shabad, the five primal sounds, echo the perfect sound current of the Naad. The wondrous, amazing unstruck melody vibrates. The Saintly people play there with the Lord. They remain totally detached, absorbed in the Supreme Lord God. || 1 || It is the realm of celestial peace and bliss. The Saadh Sangat, the Company of the Holy, sits and sings the Glorious Praises of the Lord. There is no disease or sorrow there, no birth or death. || 1 || Pause || There, they meditate only on the Naam, the Name of the Lord. How rare are those who find this place of rest.

The love of God is their food, and the Kirtan of the Lord's Praise is their support. They obtain a permanent seat in the infinite. || 2 || No one falls there, or wavers, or goes anywhere. By Guru's Grace, some find this mansion. They are not touched by doubt, fear, attachment or the traps of Maya. They enter the deepest state of Samaadhi, through the kind mercy of God. || 3 || He has no end or limitation. He Himself is unmanifest, and He Himself is manifest. One who enjoys the taste of the Lord, Har, Har, deep within himself, O Nanak, his wondrous state cannot be described. || 4 || 9 || 20 || RAAMKALEE, FIFTH MEHL: Meeting with the Sangat, the Congregation, the Supreme Lord God has come into my consciousness. In the Sangat, my mind has found contentment. I touch my forehead to the feet of the Saints. Countless times, I humbly bow to the Saints. || 1 || This mind is a sacrifice to the Saints; holding tight to their support, I have found peace, and in their mercy, they have protected me. || 1 || Pause || I wash the feet of the Saints, and drink in that water. Gazing upon the Blessed Vision of the Saints' Darshan, I live. My mind rests its hopes in the Saints. The Saints are my immaculate wealth. || 2 || The Saints have covered my faults. By the Grace of the Saints, I am no longer tormented. The Merciful Lord has blessed me with the Saints' Congregation. The Compassionate Saints have become my help and support. || 3 || My consciousness, intellect and wisdom have been enlightened. The Lord is profound, unfathomable, infinite, the treasure of virtue. He cherishes all beings and creatures. Nanak is enraptured, seeing the Saints. || 4 || 10 || 21 || RAAMKALEE, FIFTH MEHL: Your home, power and wealth will be of no use to you. Your corrupt worldly entanglements will be of no use to you. Know that all your dear friends are fake. Only the Name of the Lord, Har, Har, will go along with you. || 1 || Sing the Glorious Praises of the Lord's Name, O friend; remembering the Lord in meditation, your honor shall be saved. Remembering the Lord in meditation, the Messenger of Death will not touch you. || 1 || Pause || Without the Lord, all pursuits are useless. Gold, silver and wealth are just dust. Chanting the Word of the Guru's Shabad, your mind shall be at peace. Here and hereafter, your face shall be radiant and bright. || 2 || Even the greatest of the great worked and worked until they were exhausted. None of them ever accomplished the tasks of Maya. Any humble being who chants the Name of the Lord, Har, Har, will have all his hopes fulfilled. || 3 || The Naam, the Name of the Lord, is the anchor and support of the Lord's devotees. The Saints are victorious in this priceless human life. Whatever the Lord's Saint does, is approved and accepted. Slave Nanak is a sacrifice to him. || 4 || 11 || 22 || RAAMKALEE, FIFTH MEHL: You gather wealth by exploiting people. It is of no use to you; it was meant for others. You practice egotism, and act like a blind man. In the world hereafter, you shall be tied to the leash of the Messenger of Death. || 1 || Give up your envy of others, you fool! You only live here for a night, you fool! You are intoxicated with Maya, but you must soon arise and depart. You are totally involved in the dream. || 1 || Pause || In his childhood, the child is blind. In the fullness of youth, he is involved in foul-smelling sins.

In the third stage of life, he gathers the wealth of Maya. And when he grows old, he must leave all this; he departs regretting and repenting. || 2 || After a very long time, one obtains this precious human body, so difficult to obtain. Without the Naam, the Name of the Lord, it is reduced to dust. Worse than a beast, a demon or an idiot, is that one who does not understand who created him. || 3 || Listen, O Creator Lord, Lord of the Universe, Lord of the World, Merciful to the meek, forever compassionate — If You emancipate the human, then his bonds are broken. O Nanak, the people of world are blind; please, Lord, forgive them, and unite them with Yourself. || 4 || 12 || 23 || RAAMKALEE, FIFTH MEHL: Joining the elements together, the robe of the body is fashioned. The ignorant fool is engrossed in it. He cherishes it, and constantly takes care of it. But at the very last moment, he must arise and depart. || 1 || Without the Naam, the Name of the Lord, everything is false, O mortal. Those who do not vibrate and meditate on the Lord of the Universe, but instead are imbued with other things, — all those mortals are plundered by Maya. || 1 || Pause || Bathing at sacred shrines of pilgrimage, filth is not washed off. Religious rituals are all just egotistical displays. By pleasing and appeasing people, no one is saved. Without the Naam, they shall depart weeping. || 2 || Without the Lord's Name, the screen is not torn away. I have studied all the Shaastras and Simritees. He alone chants the Naam, whom the Lord Himself inspires to chant. He obtains all fruits and rewards, and merges in peace. || 3 || O Savior Lord, please save me! All peace and comforts are in Your Hand, God. Whatever you attach me to, to that I am attached, O my Lord and Master. O Nanak, the Lord is the Inner-knower, the Searcher of hearts. || 4 || 13 || 24 || RAAMKALEE, FIFTH MEHL: Whatever He does makes me happy. The ignorant mind is encouraged, in the Saadh Sangat, the Company of the Holy. Now, it does not waver at all; it has become stable and steady. Receiving Truth, it is merged in the True Lord. || 1 || Pain is gone, and all illness is gone. I have accepted the Will of God in my mind, associating with the Great Person, the Guru. || 1 || Pause || All is pure; all is immaculate. Whatever exists is good. Wherever He keeps me, that is the place of liberation for me. Whatever He makes me chant, is His Name. || 2 || That is the sixty-eight sacred shrines of pilgrimage, where the Holy place their feet, and that is heaven, where the Naam is chanted. All bliss comes, when one obtains the Blessed Vision of the Lord's Darshan. I sing continuously, continually, the Glorious Praises of the Lord. || 3 || The Lord Himself is pervading in each and every heart. The glory of the Merciful Lord is radiant and manifest. The shutters are opened, and doubts have run away. Nanak has met with the Perfect Guru. || 4 || 14 || 25 || RAAMKALEE, FIFTH MEHL: Millions of meditations and austerities rest in him, along with wealth, wisdom, miraculous spiritual powers and angelic spiritual insight. He enjoys the various shows and forms, pleasures and delicacies; the Naam, the Name of the Lord, dwells within the heart of the Gurmukh. || 1 || Such is the glorious greatness of the Name of the Lord. Its value cannot be described. || 1 || Pause ||

He alone is brave, patient and perfectly wise; he is intuitively in Samaadhi, profound and unfathomable. He is liberated forever and all his affairs are perfectly resolved; the Lord's Name abides within his heart. || 2 || He is totally peaceful, blissful and healthy; he looks upon all impartially, and is perfectly detached. He does not come and go, and he never wavers; the Naam abides in his mind. || 3 || God is Merciful to the meek; He is the Lord of the World, the Lord of the Universe. The Gurmukh meditates on Him, and his worries are gone. The Guru has blessed Nanak with the Naam; he serves the Saints, and works for the Saints. || 4 || 15 || 26 || RAAMKALEE, FIFTH MEHL: Sing the Kirtan of the Lord's Praises, and the Beej Mantra, the Seed Mantra. Even the homeless find a home in the world hereafter. Fall at the feet of the Perfect Guru; you have slept for so many incarnations — wake up! || 1 || Chant the Chant of the Lord's Name, Har, Har. By Guru's Grace, it shall be enshrined within your heart, and you shall cross over the terrifying world-ocean. || 1 || Pause || Meditate on the eternal treasure of the Naam, the Name of the Lord, O mind, and then, the screen of Maya shall be torn away. Drink in the Ambrosial Nectar of the Guru's Shabad, and then your soul shall be rendered immaculate and pure. || 2 || Searching, searching, searching, I have realized that without devotional worship of the Lord, no one is saved. So vibrate, and meditate on that Lord in the Saadh Sangat, the Company of the Holy; your mind and body shall be imbued with love for the Lord. || 3 || Renounce all your cleverness and trickery. O mind, without the Lord's Name, there is no place of rest. The Lord of the Universe, the Lord of the World, has taken pity on me. Nanak seeks the protection and support of the Lord, Har, Har. || 4 || 16 || 27 || RAAMKALEE, FIFTH MEHL: In the Saints' Congregation, play joyfully with the Lord, and you will not have to meet the Messenger of Death hereafter. Your egotistical intellect shall be dispelled, and your evil-mindedness will be totally taken away. || 1 || Sing the Glorious Praises of the Lord's Name, O Pandit. Religious rituals and egotism are of no use at all. You shall go home with happiness, O Pandit. || 1 || Pause || I have earned the profit, the wealth of the Lord's praise. All my hopes have been fulfilled. Pain has left me, and peace has come to my home. By the Grace of the Saints, my heart-lotus blossoms forth. || 2 || One who is blessed with the gift of the jewel of the Name, obtains all treasures. His mind becomes content, finding the Perfect Lord. Why should he ever go begging again? || 3 || Hearing the Lord's sermon, he becomes pure and holy. Chanting it with his tongue, he finds the way to salvation. He alone is approved, who enshrines the Lord within his heart. Nanak: such a humble being is exalted, O Siblings of Destiny. || 4 || 17 || 28 || RAAMKALEE, FIFTH MEHL: No matter how hard you try to grab it, it does not come into your hands. No matter how much you may love it, it does not go along with you. Says Nanak, when you abandon it, then it comes and falls at your feet. || 1 || Listen, O Saints: this is the pure philosophy. Without the Lord's Name, there is no salvation. Meeting with the Perfect Guru, one is saved. || 1 ||

Pause || When someone tries to appease her, then she takes pride in herself. But when someone puts her out of his thoughts, then she serves him like a slave. || 2 || She seems to please, but in the end, she deceives. She does not remain in any one place. She has bewitched a great many worlds. The Lord's humble servants cut her apart into pieces. || 3 || Whoever begs from her remains hungry. Whoever is infatuated with her obtains nothing. But one who renounces her, and joins the Society of the Saints, by great good fortune, O Nanak, is saved. || 4 || 18 || 29 || RAAMKALEE, FIFTH MEHL: See the Lord, the Universal Soul, in all. The One God is perfect, and all-pervading. Know that the priceless jewel is within your own heart. Realize that your essence is within your own self. || 1 || Drink in the Ambrosial Nectar, by the Grace of the Saints. One who is blessed with high destiny, obtains it. Without a tongue, how can one know the taste? || 1 || Pause || How can a deaf person listen to the eighteen Puraanas and the Vedas? The blind man cannot see even a million lights. The beast loves grass, and remains attached to it. One who has not been taught — how can he understand? || 2 || God, the Knower, knows all. He is with His devotees, through and through. Those who sing God's Praises with joy and delight, O Nanak — the Messenger of Death does not even approach them. || 3 || 19 || 30 || RAAMKALEE, FIFTH MEHL: Blessing me with His Name, He has purified and sanctified me. The Lord's wealth is my capital. False hope has left me; this is my wealth. Breaking my bonds, the Lord has linked me to His service. I am a devotee of the Lord, Har, Har; I sing the Glorious Praises of the Lord. || 1 || The unstruck sound current vibrates and resounds. The Lord's humble servants sing His Glorious Praises with love and delight; they are honored by the Divine Guru. || 1 || Pause || My pre-ordained destiny has been activated; I have awakened from the sleep of countless incarnations. In the Saadh Sangat, the Company of the Holy, my aversion is gone. My mind and body are imbued with love for the Lord. || 2 || The Merciful Savior Lord has saved me. I have no service or work to my credit. In His Mercy, God has taken pity on me; He lifted me up and pulled me out, when I was suffering in pain. || 3 || Listening, listening to His Praises, joy has welled up within my mind. Twenty-four hours a day, I sing the Glorious Praises of the Lord. Singing, singing His Praises, I have obtained the supreme status. By Guru's Grace, Nanak is lovingly focused on the Lord. || 4 || 20 || 31 || RAAMKALEE, FIFTH MEHL: In exchange for a shell, he gives up a jewel. He tries to get what he must give up. He collects those things which are worthless. Enticed by Maya, he takes the crooked path. || 1 || You unfortunate man — have you no shame? You do not remember in your mind the ocean of peace, the perfect Transcendent Lord God. || 1 || Pause || Nectar seems bitter to you, and poison is sweet. Such is your condition, you faithless cynic, which I have seen with my own eyes. You are fond of falsehood, fraud and egotism.

If you hear the Naam, the Name of the Lord, you feel like you have been stung by a scorpion. || 2 || You continually yearn for Maya, and you never chant the Lord's Praises with your mouth. The Lord is fearless and formless; He is the Great Giver. But you do not love Him, you fool! || 3 || God, the True King, is above the heads of all kings. He is the independent, perfect Lord King. People are intoxicated by emotional attachment, entangled in doubt and family life. Nanak: they are saved only by Your Mercy, Lord. || 4 || 21 || 32 || RAAMKALEE, FIFTH MEHL: Night and day, I chant the Lord's Name. Hereafter, I shall obtain a seat in the Court of the Lord. I am in bliss forever; I have no sorrow. The disease of ego never afflicts me. || 1 || O Saints of the Lord, seek out those who know God. You shall be wonderstruck with wonder at the wonderful Lord; meditate in remembrance on the Lord, O mortal, and obtain the supreme status. || 1 || Pause || Calculating, measuring, and thinking in every way, see that without the Naam, no one can be carried across. Of all your efforts, none will go along with you. You can cross over the terrifying world-ocean only through the love of God. || 2 || By merely washing the body, one's filth is not removed. Afflicted by egotism, duality only increases. That humble being who takes the medicine of the Name of the Lord, Har, Har — all his diseases are eradicated. || 3 || Take pity on me, O merciful, Supreme Lord God; let me never forget the Lord of the World from my mind. Let me be the dust of the feet of Your slaves; O God, please fulfill Nanak's hope. || 4 || 22 || 33 || RAAMKALEE, FIFTH MEHL: You are my Protection, O perfect Divine Guru. There is no other than You. You are all-powerful, O perfect Supreme Lord God. He alone meditates on You, whose karma is perfect. || 1 || You Name, God, is the boat to carry us across. My mind has grasped Your protection alone. Other than You, I have no place of rest at all. || 1 || Pause || Chanting, meditating on Your Name, I live, and hereafter, I will obtain a seat in the Court of the Lord. Pain and darkness are gone from my mind; my evil-mindedness is dispelled, and I am absorbed in the Lord's Name. || 2 || I have enshrined love for the Lord's lotus feet. The lifestyle of the Perfect Guru is immaculate and pure. My fear has run away, and the fearless Lord dwells within my mind. My tongue continually chants the Ambrosial Naam, the Name of the Lord. || 3 || The nooses of millions of incarnations are cut away. I have obtained the profit of the true wealth. This treasure is inexhaustible; it will never run out. O Nanak, the devotees look beautiful in the Court of the Lord. || 4 || 23 || 34 || RAAMKALEE, FIFTH MEHL: The Naam, the Name of the Lord, is a jewel, a ruby. It brings Truth, contentment and spiritual wisdom. The Lord entrusts the treasures of peace, intuition and kindness to His devotees. || 1 || This is the treasure of my Lord. Consuming and expending it, it is never used up. The Lord has no end or limitation. || 1 || Pause || The Kirtan of the Lord's Praise is a priceless diamond. It is the ocean of bliss and virtue. In the Word of the Guru's Bani is the wealth of the unstruck sound current. The Saints hold the key to it in their hands.

|| 2 || They sit there, in the cave of deep Samaadhi; the unique, perfect Lord God dwells there. God holds conversations with His devotees. There is no pleasure or pain, no birth or death there. || 3 || One whom the Lord Himself blesses with His Mercy, obtains the Lord's wealth in the Saadh Sangat, the Company of the Holy. Nanak prays to the merciful Primal Lord; the Lord is my merchandise, and the Lord is my capital. || 4 || 24 || 35 || RAAMKALEE, FIFTH MEHL: The Vedas do not know His greatness. Brahma does not know His mystery. Incarnated beings do not know His limit. The Transcendent Lord, the Supreme Lord God, is infinite. || 1 || Only He Himself knows His own state. Others speak of Him only by hearsay. || 1 || Pause || Shiva does not know His mystery. The gods gave grown weary of searching for Him. The goddesses do not know His mystery. Above all is the unseen, Supreme Lord God. || 2 || The Creator Lord plays His own plays. He Himself separates, and He Himself unites. Some wander around, while others are linked to His devotional worship. By His actions, He makes Himself known. || 3 || Listen to the true story of the Saints. They speak only of what they see with their eyes. He is not involved with virtue or vice. Nanak's God is Himself all-in-all. || 4 || 25 || 36 || RAAMKALEE, FIFTH MEHL: I have not tried to do anything through knowledge. I have no knowledge, intelligence or spiritual wisdom. I have not practiced chanting, deep meditation, humility or righteousness. I know nothing of such good karma. || 1 || O my Beloved God, my Lord and Master, there is none other than You. Even though I wander and make mistakes, I am still Yours, God. || 1 || Pause || I have no wealth, no intelligence, no miraculous spiritual powers; I am not enlightened. I dwell in the village of corruption and sickness. O my One Creator Lord God, Your Name is the support of my mind. || 2 || Hearing, hearing Your Name, I live; this is my mind's consolation. Your Name, God, is the Destroyer of sins. You, O Limitless Lord, are the Giver of the soul. He alone knows You, unto whom You reveal Yourself. || 3 || Whoever has been created, rests his hopes in You. All worship and adore You, God, O treasure of excellence. Slave Nanak is a sacrifice to You. My merciful Lord and Master is infinite. || 4 || 26 || 37 || RAAMKALEE, FIFTH MEHL: The Savior Lord is merciful. Millions of incarnations are eradicated in an instant, contemplating the Lord. All beings worship and adore Him. Receiving the Guru's Mantra, one meets God. || 1 || My God is the Giver of souls. The Perfect Transcendent Lord Master, my God, imbues each and every heart. || 1 || Pause || My mind has grasped His Support. My bonds have been shattered. Within my heart, I meditate on the Lord, the embodiment of supreme bliss. My mind is filled with ecstasy. || 2 || The Lord's Sanctuary is the boat to carry us across.

The Lord's Feet are the embodiment of life itself. They are the Support of the breath of life of the Saints. God is infinite, the highest of the high. || 3 || That mind is excellent and sublime, which meditates in remembrance on the Lord. In His Mercy, the Lord Himself bestows it. Peace, intuitive poise and bliss are found in the Lord's Name. Meeting with the Guru, Nanak chants the Name. || 4 || 27 || 38 || RAAMKALEE, FIFTH MEHL: Abandon all your clever tricks. Become His servant, and serve Him. Totally erase your self-conceit. You shall obtain the fruits of your mind's desires. || 1 || Be awake and aware with your Guru. Your hopes and desires shall be fulfilled, and you shall obtain all treasures from the Guru. || 1 || Pause || Let no one think that God and Guru are separate. The True Guru is the Immaculate Lord. Do not believe that He is a mere human being; He gives honor to the dishonored. || 2 || Hold tight to the Support of the Guru, the Lord. Give up all other hopes. Ask for the treasure of the Name of the Lord, and then you shall be honored in the Court of the Lord. || 3 || Chant the Mantra of the Guru's Word. This is the essence of true devotional worship. When the True Guru becomes merciful, slave Nanak is enraptured. || 4 || 28 || 39 || RAAMKALEE, FIFTH MEHL: Whatever happens, accept that as good. Leave your egotistical pride behind. Day and night, continually sing the Glorious Praises of the Lord. This is the perfect purpose of human life. || 1 || Meditate on the Lord, O Saints, and be in bliss. Renounce your cleverness and all your tricks. Chant the Immaculate Chant of the Guru's Mantra. || 1 || Pause || Place the hopes of your mind in the One Lord. Chant the Immaculate Name of the Lord, Har, Har. Bow down to the Guru's Feet, and cross over the terrifying world-ocean. || 2 || The Lord God is the Great Giver. He has no end or limitation. All treasures are in His home. He will be your Saving Grace in the end. || 3 || Nanak has obtained this treasure, the immaculate Name of the Lord, Har, Har. Whoever chants it, is emancipated. It is obtained only by His Grace. || 4 || 29 || 40 || RAAMKALEE, FIFTH MEHL: Make this invaluable human life fruitful. You shall not be destroyed when you go to the Lord's Court. In this world and the next, you shall obtain honor and glory. At the very last moment, He will save you. || 1 || Sing the Glorious Praises of the Lord. In both this world and the next, you shall be embellished with beauty, meditating on the wondrous Primal Lord God. || 1 || Pause || While standing up and sitting down, meditate on the Lord, and all your troubles shall depart. All your enemies will become friends. Your consciousness shall be immaculate and pure. || 2 || This is the most exalted deed. Of all faiths, this is the most sublime and excellent faith. Meditating in remembrance on the Lord, you shall be saved. You shall be rid of the burden of countless incarnations. || 3 || Your hopes shall be fulfilled, and the noose of the Messenger of Death will be cut away. So listen to the Guru's Teachings.

O Nanak, you shall be absorbed in celestial peace. || 4 || 30 || 41 || RAAMKALEE, FIFTH MEHL: Honor the One, to whom everything belongs. Leave your egotistical pride behind. You belong to Him; everyone belongs to Him. Worship and adore Him, and you shall be at peace forever. || 1 || Why do you wander in doubt, you fool? Without the Naam, the Name of the Lord, nothing is of any use at all. Crying out, 'Mine, mine', a great many have departed, regretfully repenting. || 1 || Pause || Whatever the Lord has done, accept that as good. Without accepting, you shall mingle with dust. His Will seems sweet to me. By Guru's Grace, He comes to dwell in the mind. || 2 || He Himself is carefree and independent, imperceptible. Twenty-four hours a day, O mind, meditate on Him. When He comes into the consciousness, pain is dispelled. Here and hereafter, your face shall be radiant and bright. || 3 || Who, and how many have been saved, singing the Glorious Praises of the Lord? They cannot be counted or evaluated. Even the sinking iron is saved, in the Saadh Sangat, the Company of the Holy, O Nanak, as His Grace is received. || 4 || 31 || 42 || RAAMKALEE, FIFTH MEHL: In your mind, meditate on the Lord God. This is the Teaching given by the Perfect Guru. All fears and terrors are taken away, and your hopes shall be fulfilled. || 1 || Service to the Divine Guru is fruitful and rewarding. His value cannot be described; the True Lord is unseen and mysterious. || 1 || Pause || He Himself is the Doer, the Cause of causes. Meditate on Him forever, O my mind, and continually serve Him. You shall be blessed with truth, intuition and peace, O my friend. || 2 || My Lord and Master is so very great. In an instant, He establishes and disestablishes. There is no other than Him. He is the Saving Grace of His humble servant. || 3 || Please take pity on me, and hear my prayer, that Your servant may behold the Blessed Vision of Your Darshan. Nanak chants the Chant of the Lord, whose glory and radiance are the highest of all. || 4 || 32 || 43 || RAAMKALEE, FIFTH MEHL: Reliance on mortal man is useless. O God, my Lord and Master, You are my only Support. I have discarded all other hopes. I have met with my carefree Lord and Master, the treasure of virtue. || 1 || Meditate on the Name of the Lord alone, O my mind. Your affairs shall be perfectly resolved; sing the Glorious Praises of the Lord, Har, Har, Har, O my mind. || 1 || Pause || You are the Doer, the Cause of causes. Your lotus feet, Lord, are my Sanctuary. I meditate on the Lord in my mind and body. The blissful Lord has revealed His form to me. || 2 || I seek His eternal support; He is the Creator of all beings. Remembering the Lord in meditation, the treasure is obtained. At the very last instant, He shall be your Savior. || 3 || Be the dust of all men's feet. Eradicate self-conceit, and merge in the Lord. Night and day, meditate on the Naam, the Name of the Lord. O Nanak, this is the most rewarding activity. || 4 || 33 || 44 || RAAMKALEE, FIFTH MEHL: He is the Doer, the Cause of causes, the bountiful Lord. The merciful Lord cherishes all. The Lord is unseen and infinite.

God is great and endless. || 1 || I humbly pray to invoke the Universal Lord God, the Lord of the World. The Creator Lord is all-pervading, everywhere. || 1 || Pause || He is the Lord of the Universe, the Life of the World. Within your heart, worship and adore the Destroyer of fear. The Master Rishi of the senses, Lord of the World, Lord of the Universe. He is perfect, ever-present everywhere, the Liberator. || 2 || You are the One and only merciful Master, spiritual teacher, prophet, religious teacher. Master of hearts, Dispenser of justice, more sacred than the Koran and the Bible. || 3 || The Lord is powerful and merciful. The all-pervading Lord is the support of each and every heart. The luminous Lord dwells everywhere. His play cannot be known. || 4 || Be kind and compassionate to me, O Creator Lord. Bless me with devotion and meditation, O Lord Creator. Says Nanak, the Guru has rid me of doubt. The Muslim God Allah and the Hindu God Paarbrahm are one and the same. || 5 || 34 || 45 || RAAMKALEE, FIFTH MEHL: The sinful residues of millions of incarnations are eradicated. Meditating on the Lord, Har, Har, pain will not afflict you. When the Lord's lotus feet are enshrined in the mind, all terrible evils are taken away from the body. || 1 || Sing the Praise of the Lord of the World, O mortal being. The Unspoken Speech of the True Lord God is perfect. Dwelling upon it, one's light merges into the Light. || 1 || Pause || Hunger and thirst are totally quenched; by the Grace of the Saints, meditate on the immortal Lord. Night and day, serve God. This is the sign that one has met with the Lord. || 2 || Worldly entanglements are ended, when God becomes merciful. Gazing upon the Blessed Vision of the Guru's Darshan, I am enraptured. My perfect pre-destined karma has been activated. With my tongue, I continually sing the Glorious Praises of the Lord. || 3 || The Saints of the Lord are accepted and approved forever. The foreheads of the Saintly people are marked with the Lord's insignia. One who is blessed with the dust of the feet of the Lord's slave, O Nanak, obtains the supreme status. || 4 || 35 || 46 || RAAMKALEE, FIFTH MEHL: Let yourself be a sacrifice to the Blessed Vision of the Lord's Darshan. Focus your heart's meditation on the Lord's lotus feet. Apply the dust of the feet of the Saints to your forehead, and the filthy evil-mindedness of countless incarnations will be washed off. || 1 || Meeting Him, egotistical pride is eradicated, and you will come to see the Supreme Lord God in all. The Perfect Lord God has showered His Mercy. || 1 || Pause || This is the Guru's Praise, to chant the Name of the Lord. This is devotion to the Guru, to sing forever the Glorious Praises of the Lord. This is contemplation upon the Guru, to know that the Lord is close at hand. Accept the Word of the Guru's Shabad as Truth. || 2 || Through the Word of the Guru's Teachings, look upon pleasure and pain as one and the same. Hunger and thirst shall never afflict you. The mind becomes content and satisfied through the Word of the Guru's Shabad. Meditate on the Lord of the Universe, and He will cover all your faults. || 3 || The Guru is the Supreme Lord God; the Guru is the Lord of the Universe. The Guru is the Great Giver, merciful and forgiving. One whose mind is attached to the Guru's feet, O slave Nanak, is blessed with perfect destiny. || 4 || 36 || 47 ||

RAAMKALEE, FIFTH MEHL: What supports you in this world? You ignorant fool, who is your companion? The Lord is your only companion; no one knows His condition. You look upon the five thieves as your friends. || 1 || Serve that home, which will save you, my friend. Chant the Glorious Praises of the Lord of the Universe, day and night; in the Saadh Sangat, the Company of the Holy, love Him in your mind. || 1 || Pause || This human life is passing away in egotism and conflict. You are not satisfied; such is the flavor of sin. Wandering and roaming around, you suffer terrible pain. You cannot cross over the impassable sea of Maya. || 2 || You do the deeds which do not help you at all. As you plant, so shall you harvest. There is none other than the Lord to save you. You will be saved, only if God grants His Grace. || 3 || Your Name, God, is the Purifier of sinners. Please bless Your slave with that gift. Please grant Your Grace, God, and emancipate me. Nanak has grasped Your Sanctuary, God. || 4 || 37 || 48 || RAAMKALEE, FIFTH MEHL: I have found peace in this world. I will not have to appear before the Righteous Judge of Dharma to give my account. I will be respected in the Court of the Lord, and I will not have to enter the womb of reincarnation ever again. || 1 || Now, I know the value of friendship with the Saints. In His Mercy, the Lord has blessed me with His Name. My pre-ordained destiny has been fulfilled. || 1 || Pause || My consciousness is attached to the Guru's feet. Blessed, blessed is this fortunate time of union. I have applied the dust of the Saints' feet to my forehead, and all my sinful residues and pains have been eradicated. || 2 || Performing true service to the Holy, the mortal's mind is purified. I have seen the fruitful vision of the Lord's humble slave. God's Name dwells within each and every heart. || 3 || All my troubles and sufferings have been taken away; I have merged into the One, from whom I originated. The Lord of the Universe, incomparably beautiful, has become merciful. O Nanak, God is perfect and forgiving. || 4 || 38 || 49 || RAAMKALEE, FIFTH MEHL: The tiger leads the cow to the pasture, the shell is worth thousands of dollars, and the elephant nurses the goat, when God bestows His Glance of Grace. || 1 || You are the treasure of mercy, O my Beloved Lord God. I cannot even describe Your many Glorious Virtues. || 1 || Pause || The cat sees the meat, but does not eat it, and the great butcher throws away his knife; the Creator Lord God abides in the heart; the net holding the fish breaks apart. || 2 || The dry wood blossoms forth in greenery and red flowers; in the high desert, the beautiful lotus flower blooms. The Divine True Guru puts out the fire. He links His servant to His service. || 3 || He saves even the ungrateful; my God is forever merciful. He is forever the helper and support of the humble Saints. Nanak has found the Sanctuary of His lotus feet. || 4 || 39 || 50 || RAAMKALEE, FIFTH MEHL:

God killed the five tigers. He has driven out the ten wolves. The three whirl-pools have stopped spinning. In the Saadh Sangat, the Company of the Holy, the fear of reincarnation is gone. || 1 || Meditating, meditating in remembrance on the Lord of the Universe, I live. In His Mercy, He protects His slave; the True Lord is forever and ever the forgiver. || 1 || Pause || The mountain of sin is burnt down, like straw, by chanting and meditating on the Name, and worshipping God's feet. God, the embodiment of bliss, becomes manifest everywhere. Linked to His loving devotional worship, I enjoy peace. || 2 || I have crossed over the world-ocean, as if it were no bigger than a calf's footprint on the ground. I shall never again have to endure suffering or grief. The ocean is contained in the pitcher. This is not such an amazing thing for the Creator to do. || 3 || When I am separated from Him, then I am consigned to the nether regions. When He lifts me up and pulls me out, then I am enraptured by His Glance of Grace. Vice and virtue are not under my control. With love and affection, Nanak sings His Glorious Praises. || 4 || 40 || 51 || RAAMKALEE, FIFTH MEHL: Neither your body nor your mind belong to you. Attached to Maya, you are entangled in fraud. You play like a baby lamb. But suddenly, Death will catch you in its noose. || 1 || Seek the Sanctuary of the Lord's lotus feet, O my mind. Chant the Name of the Lord, which will be your help and support. As Gurmukh, you shall obtain the true wealth. || 1 || Pause || Your unfinished worldly affairs will never be resolved. You shall always regret your sexual desire, anger and pride. You act in corruption in order to survive, but not even an iota will go along with you, you ignorant fool! || 2 || You practice deception, and you know many tricks; for the sake of mere shells, you throw dust upon your head. You never even think of the One who gave you life. The pain of false greed never leaves you. || 3 || When the Supreme Lord God becomes merciful, this mind becomes the dust of the feet of the Holy. With His lotus hands, He has attached us to the hem of His robe. Nanak merges in the Truest of the True. || 4 || 41 || 52 || RAAMKALEE, FIFTH MEHL: I seek the Sanctuary of the Sovereign Lord. I have become fearless, singing the Glorious Praises of the Lord of the Universe. In the Saadh Sangat, the Company of the Holy, my pains have been taken away. || 1 || Pause || That person, within whose mind the Lord abides, does not see the impassible world-ocean. All one's affairs are resolved, by chanting continually the Name of the Lord, Har, Har. || 1 || Why should His slave feel any anxiety? The Guru places His hand upon my forehead. The fear of birth and death is dispelled; I am a sacrifice to the Perfect Guru. || 2 || I am enraptured, meeting with the Guru, the Transcendent Lord. He alone obtains the Blessed Vision of the Lord's Darshan, who is blessed by His Mercy. One who is blessed by the Grace of the Supreme Lord God, crosses over the terrifying world-ocean in the Saadh Sangat, the Company of the Holy. || 3 || Drink in the Ambrosial Nectar, O Beloved Holy people. Your face shall be radiant and bright in the Court of the Lord. Celebrate and be blissful, and abandon all corruption. O Nanak, meditate on the Lord and cross over. || 4 || 42 || 53 ||

RAAMKALEE, FIFTH MEHL: The fire runs away from the fuel. The water runs away from the dust in all directions. The feet are above, and the sky is beneath. The ocean appears in the cup. || 1 || Such is our all-powerful dear Lord. His devotees do not forget Him, even for an instant. Twenty-four hours a day, O mind, meditate on Him. || 1 || Pause || First comes the butter, and then the milk. The dirt cleans the soap. The fearless are afraid of fear. The living are killed by the dead. || 2 || The visible body is hidden, and the etheric body is seen. The Lord of the world does all these things. The one who is cheated, is not cheated by the cheat. With no merchandise, the trader trades again and again. || 3 || So join the Society of the Saints, and chant the Lord's Name. So say the Simritees, Shaastras, Vedas and Puraanas. Rare are those who contemplate and meditate on God. O Nanak, they attain the supreme status. || 4 || 43 || 54 || RAAMKALEE, FIFTH MEHL: Whatever pleases Him happens. Forever and ever, I seek the Sanctuary of the Lord. There is none other than God. || 1 || Pause || You look upon your children, spouse and wealth; none of these will go along with you. Eating the poisonous potion, you have gone astray. You will have to go, and leave Maya and your mansions. || 1 || Slandering others, you are totally ruined; because of your past actions, you shall be consigned to the womb of reincarnation. Your past actions will not just go away; the most horrible Messenger of Death shall seize you. || 2 || You tell lies, and do not practice what you preach. Your desires are not satisfied — what a shame. You have contracted an incurable disease; slandering the Saints, your body is wasting away; you are utterly ruined. || 3 || He embellishes those whom He has fashioned. He Himself gave life to the Saints. O Nanak, He hugs His slaves close in His Embrace. Please grant Your Grace, O Supreme Lord God, and be kind to me as well. || 4 || 44 || 55 || RAAMKALEE, FIFTH MEHL: Such is the Perfect Divine Guru, my help and support. Meditation on Him is not wasted. || 1 || Pause || Gazing upon the Blessed Vision of His Darshan, I am enraptured. The dust of His feet snaps the noose of Death. His lotus feet dwell within my mind, and so all the affairs of my body are arranged and resolved. || 1 || One upon whom He places His Hand, is protected. My God is the Master of the masterless. He is the Savior of sinners, the treasure of mercy. Forever and ever, I am a sacrifice to Him. || 2 || One whom He blesses with His Immaculate Mantra, renounces corruption; his egotistical pride is dispelled. Meditate on the One Lord in the Saadh Sangat, the Company of the Holy. Sins are erased, through the love of the Naam, the Name of the Lord. || 3 || The Guru, the Transcendent Lord, dwells among all. The treasure of virtue pervades and permeates each and every heart. Please grant me the Blessed Vision of Your Darshan; O God, I place my hopes in You. Nanak continually offers this true prayer. || 4 || 45 || 56 ||

RAAG RAAMKALEE, FIFTH MEHL, SECOND HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Sing the songs of Praise of the Lord. Chanting the Naam, the Name of the Lord, total peace is obtained; coming and going is ended, my friend. || 1 || Pause || Singing the Glorious Praises of the Lord, one is enlightened, and comes to dwell in His lotus feet. || 1 || In the Society of the Saints, one is saved. O Nanak, he crosses over the terrifying world-ocean. || 2 || 1 || 57 || RAAMKALEE, FIFTH MEHL: My Guru is perfect, my Guru is perfect. Chanting the Lord's Name, I am always at peace; all my illness and fraud is dispelled. || 1 || Pause || Worship and adore that One Lord alone. In His Sanctuary, eternal peace is obtained. || 1 || One who feels hunger for the Naam sleeps in peace. Meditating in remembrance on the Lord, all pains are dispelled. Enjoy celestial bliss, O my Siblings of Destiny. The Perfect Guru has eradicated all anxiety. || 3 || Twenty-four hours a day, chant God's Chant. O Nanak, He Himself shall save you. || 4 || 2 || 58 ||

RAAG RAAMKALEE, FIFTH MEHL, PARTAAL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I humble bow to the Lord, the Supreme Being. The One, the One and Only Creator Lord permeates the water, the land, the earth and the sky. || 1 || Pause || Over and over again, the Creator Lord destroys, sustains and creates. He has no home; He needs no nourishment. || 1 || The Naam, the Name of the Lord, is deep and profound, strong, poised, lofty, exalted and infinite. He stages His plays; His Virtues are priceless. Nanak is a sacrifice to Him. || 2 || 1 || 59 || RAAMKALEE, FIFTH MEHL: You must abandon your beauty, pleasures, fragrances and enjoyments; beguiled by gold and sexual desire, you must still leave Maya behind. || 1 || Pause || You gaze upon billions and trillions of treasures and riches, which delight and comfort your mind, but these will not go along with you. || 1 || Entangled with children, spouse, siblings and friends, you are enticed and fooled; these pass like the shadow of a tree. Nanak seeks the Sanctuary of His lotus feet; He has found peace in the faith of the Saints. || 2 || 2 || 60 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG RAAMKALEE, NINTH MEHL, TI-PADAS:

O mind, take the sheltering support of the Lord's Name. Remembering Him in meditation, evil-mindedness is dispelled, and the state of Nirvaanaa is obtained. || 1 || Pause || Know that one who sings the Glorious Praises of the Lord is very fortunate.

The sins of countless incarnations are washed off, and he attains the heavenly realm. || 1 || At the very last moment, Ajaamal became aware of the Lord; that state which even the supreme Yogis desire — he attained that state in an instant. || 2 || The elephant had no virtue and no knowledge; what religious rituals has he performed? O Nanak, behold the way of the Lord, who bestowed the gift of fearlessness. || 3 || 1 || RAAMKALEE, NINTH MEHL: Holy people: what way should I now adopt, by which all evil-mindedness may be dispelled, and the mind may vibrate in devotional worship to the Lord? || 1 || Pause || My mind is entangled in Maya; it knows nothing at all of spiritual wisdom. What is that Name, by which the world, contemplating it, might attain the state of Nirvaanaa? || 1 || When the Saints became kind and compassionate, they told me this. Understand, that whoever sings the Kirtan of God's Praises, has performed all religious rituals. || 2 || One who enshrines the Lord's Name in his heart night and day — even for an instant — has his fear of Death eradicated. O Nanak, his life is approved and fulfilled. || 3 || 2 || RAAMKALEE, NINTH MEHL: O mortal, focus your thoughts on the Lord. Moment by moment, your life is running out; night and day, your body is passing away in vain. || 1 || Pause || You have wasted your youth in corrupt pleasures, and your childhood in ignorance. You have grown old, and even now, you do not understand, the evil-mindedness in which you are entangled. || 1 || Why have you forgotten your Lord and Master, who blessed you with this human life? Remembering Him in meditation, one is liberated. And yet, you do not sing His Praises, even for an instant. || 2 || Why are you intoxicated with Maya? It will not go along with you. Says Nanak, think of Him, remember Him in your mind. He is the Fulfiller of desires, who will be your help and support in the end. || 3 || 3 || 81 ||

RAAMKALEE, FIRST MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The same moon rises, and the same stars; the same sun shines in the sky. The earth is the same, and the same wind blows. The age in which we dwell affects living beings, but not these places. || 1 || Give up your attachment to life. Those who act like tyrants are accepted and approved — recognize that this is the sign of the Dark Age of Kali Yuga. || 1 || Pause || Kali Yuga has not been heard to have come to any country, or to be sitting at any sacred shrine. It is not where the generous person gives to charities, nor seated in the mansion he has built. || 2 || If someone practices Truth, he is frustrated; prosperity does not come to the home of the sincere. If someone chants the Lord's Name, he is scorned. These are the signs of Kali Yuga. || 3 || Whoever is in charge, is humiliated. Why should the servant be afraid, when the master is put in chains? He dies at the hands of his servant.

|| 4 || Chant the Praises of the Lord; Kali Yuga has come. The justice of the previous three ages is gone. One obtains virtue, only if the Lord bestows it. || 1 || Pause || In this turbulent age of Kali Yuga, Muslim law decides the cases, and the blue-robed Qazi is the judge. The Guru's Bani has taken the place of Brahma's Veda, and the singing of the Lord's Praises are good deeds. || 5 || Worship without faith; self-discipline without truthfulness; the ritual of the sacred thread without chastity — what good are these? You may bathe and wash, and apply a ritualistic tilak mark to your forehead, but without inner purity, there is no understanding. || 6 || In Kali Yuga, the Koran and the Bible have become famous. The Pandit's scriptures and the Puraanas are not respected. O Nanak, the Lord's Name now is Rehmaan, the Merciful. Know that there is only One Creator of the creation. || 7 || Nanak has obtained the glorious greatness of the Naam, the Name of the Lord. There is no action higher than this. If someone goes out to beg for what is already in his own home, then he should be chastised. || 8 || 1 || RAAMKALEE, FIRST MEHL: You preach to the world, and set up your house. Abandoning your Yogic postures, how will you find the True Lord? You are attached to possessiveness and the love of sexual pleasure. You are not a renunciate, nor a man of the world. || 1 || Yogi, remain seated, and the pain of duality will run away from you. You beg from door to door, and you don't feel ashamed. || 1 || Pause || You sing the songs, but you do not understand your own self. How will the burning pain within be relieved? Through the Word of the Guru's Shabad, let your mind be absorbed in the Lord's Love, and you will intuitively experience the charity of contemplation. || 2 || You apply ashes to your body, while acting in hypocrisy. Attached to Maya, you will be beaten by Death's heavy club. Your begging bowl is broken; it will not hold the charity of the Lord's Love. Bound in bondage, you come and go. || 3 || You do not control your seed and semen, and yet you claim to practice abstinence. You beg from Maya, lured by the three qualities. You have no compassion; the Lord's Light does not shine in you. You are drowned, drowned in worldly entanglements. || 4 || You wear religious robes, and your patched coat assumes many disguises. You play all sorts of false tricks, like a juggler. The fire of anxiety burns brightly within you. Without the karma of good actions, how can you cross over? || 5 || You make ear-rings of glass to wear in your ears. But liberation does not come from learning without understanding. You are lured by the tastes of the tongue and sex organs. You have become a beast; this sign cannot be erased. || 6 || The people of the world are entangled in the three modes; the Yogis are entangled in the three modes. Contemplating the Word of the Shabad, sorrows are dispelled. Through the Shabad, one becomes radiant, pure and truthful. One who contemplates the true lifestyle is a Yogi. || 7 || The nine treasures are with You, Lord; You are potent, the Cause of causes. You establish and disestablish; whatever You do, happens. One who practices celibacy, chastity, self-control, truth and pure consciousness — O Nanak, that Yogi is the friend of the three worlds. || 8 || 2 || RAAMKALEE, FIRST MEHL: Above the six chakras of the body dwells the detached mind. Awareness of the vibration of the Word of the Shabad has been awakened deep within. The unstruck melody of the sound current resonates and resounds within; my mind is attuned to it. Through the Guru's Teachings, my faith is confirmed in the True Name. || 1 || O mortal, through devotion to the Lord, peace is obtained.

The Lord, Har, Har, seems sweet to the Gurmukh, who merges in the Name of the Lord, Har, Har. || 1 || Pause || Eradicating attachment to Maya, one merges into the Lord. Meeting with the True Guru, we unite in His Union. The Naam, the Name of the Lord, is a priceless jewel, a diamond. Attuned to it, the mind is comforted and encouraged. || 2 || The diseases of egotism and possessiveness do not afflict one who worships the Lord. Fear of the Messenger of Death runs away. The Messenger of Death, the enemy of the soul, does not touch me at all. The Immaculate Name of the Lord illuminates my heart. || 3 || Contemplating the Shabad, we become Nirankaari — we come to belong to the Formless Lord God. Awakening to the Guru's Teachings, evil-mindedness is taken away. Remaining awake and aware night and day, lovingly focused on the Lord, one becomes Jivan Mukta — liberated while yet alive. He finds this state deep within himself. || 4 || In the secluded cave, I remain unattached. With the Word of the Shabad, I have killed the five thieves. My mind does not waver or go to the home of any other. I remain intuitively absorbed deep within. || 5 || As Gurmukh, I remain awake and aware, unattached. Forever detached, I am woven into the essence of reality. The world is asleep; it dies, and comes and goes in reincarnation. Without the Word of the Guru's Shabad, it does not understand. || 6 || The unstruck sound current of the Shabad vibrates day and night. The Gurmukh knows the state of the eternal, unchanging Lord God. When someone realizes the Shabad, then he truly knows. The One Lord is permeating and pervading everywhere in Nirvaanaa. || 7 || My mind is intuitively absorbed in the state of deepest Samaadhi; renouncing egotism and greed, I have come to know the One Lord. When the disciple's mind accepts the Guru, O Nanak, duality is eradicated, and he merges in the Lord. || 8 || 3 || RAAMKALEE, FIRST MEHL: You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days. He alone knows the way, who meets the Guru. When one follows the Guru's Teachings, then he realizes the Hukam of God's Command. || 1 || Do not tell lies, O Pandit; O religious scholar, speak the Truth. When egotism is eradicated through the Word of the Shabad, then one finds His home. || 1 || Pause || Calculating and counting, the astrologer draws the horoscope. He studies it and announces it, but he does not understand reality. Understand, that the Word of the Guru's Shabad is above all. Do not speak of anything else; it is all just ashes. || 2 || You bathe, wash, and worship stones. But without being imbued with the Lord, you are the filthiest of the filthy. Subduing your pride, you shall receive the supreme wealth of God. The mortal is liberated and emancipated, meditating on the Lord. || 3 || You study the arguments, but do not contemplate the Vedas. You drown yourself — how will you save your ancestors? How rare is that person who realizes that God is in each and every heart. When one meets the True Guru, then he understands. || 4 || Making his calculations, cynicism and suffering afflict his soul. Seeking the Sanctuary of the Guru, peace is found. I sinned and made mistakes, but now I seek Your Sanctuary. The Guru led me to meet the Lord, according to my past actions. || 5 || If one does not enter the Guru's Sanctuary, God cannot be found. Deluded by doubt, one is born, only to die, and come back again. Dying in corruption, he is bound and gagged at Death's door. The Naam, the Name of the Lord, is not in his heart, and he does not act according to the Shabad. || 6 || Some call themselves Pandits, religious scholars and spiritual teachers.

Tinged with double-mindedness, they do not find the Mansion of the Lord's Presence. One who takes the Support of the Naam, by Guru's Grace, is a rare person, one among millions, incomparable. || 7 || One is bad, and another good, but the One True Lord is contained in all. Understand this, O spiritual teacher, through the support of the True Guru: rare indeed is that Gurmukh, who realizes the One Lord. His comings and goings cease, and he merges in the Lord. || 8 || Those who have the One Universal Creator Lord within their hearts, possess all virtues; they contemplate the True Lord. One who acts in harmony with the Guru's Will, O Nanak, is absorbed in the Truest of the True. || 9 || 4 || RAAMKALEE, FIRST MEHL: Practicing restraint by Hatha Yoga, the body wears away. The mind is not softened by fasting or austerities. Nothing else is equal to worship of the Lord's Name. || 1 || Serve the Guru, O mind, and associate with the humble servants of the Lord. The tyrannical Messenger of Death cannot touch you, and the serpent of Maya cannot sting you, when you drink in the sublime essence of the Lord. || 1 || Pause || The world reads the arguments, and is softened only by music. In the three modes and corruption, they are born and die. Without the Lord's Name, they endure suffering and pain. || 2 || The Yogi draws the breath upwards, and opens the Tenth Gate. He practices inner cleansing and the six rituals of purification. But without the Lord's Name, the breath he draws is useless. || 3 || The fire of the five passions burns within him; how can he be calm? The thief is within him; how can he taste the taste? One who becomes Gurmukh conquers the body-fortress. || 4 || With filth within, he wanders around at places of pilgrimage. His mind is not pure, so what is the use of performing ritual cleansings? He carries the karma of his own past actions; who else can he blame? || 5 || He does not eat food; he tortures his body. Without the Guru's wisdom, he is not satisfied. The self-willed manmukh is born only to die, and be born again. || 6 || Go, and ask the True Guru, and associate with the Lord's humble servants. Your mind shall merge into the Lord, and you shall not be reincarnated to die again. Without the Lord's Name, what can anyone do? || 7 || Silence the mouse scurrying around within you. Serve the Primal Lord, by chanting the Lord's Name. O Nanak, God blesses us with His Name, when He grants His Grace. || 8 || 5 || RAAMKALEE, FIRST MEHL: The created Universe emanated from within You; there is no other at all. Whatever is said to be, is from You, O God. He is the True Lord and Master, throughout the ages. Creation and destruction do not come from anyone else. || 1 || Such is my Lord and Master, profound and unfathomable. Whoever meditates on Him, finds peace. The arrow of the Messenger of Death does not strike one who has the Name of the Lord. || 1 || Pause || The Naam, the Name of the Lord, is a priceless jewel, a diamond. The True Lord Master is immortal and immeasurable. That tongue which chants the True Name is pure. The True Lord is in the home of the self; there is no doubt about it. || 2 || Some sit in the forests, and some make their home in the mountains. Forgetting the Naam, they rot away in egotistical pride. Without the Naam, what is the use of spiritual wisdom and meditation? The Gurmukhs are honored in the Court of the Lord. || 3 || Acting stubbornly in egotism, one does not find the Lord.

Studying the scriptures, reading them to other people, and wandering around at places of pilgrimage, the disease is not taken away. Without the Naam, how can one find peace? || 4 || No matter how much he tries, he cannot control his semen and seed. His mind wavers, and he falls into hell. Bound and gagged in the City of Death, he is tortured. Without the Name, his soul cries out in agony. || 5 || The many Siddhas and seekers, silent sages and demi-gods cannot satisfy themselves by practicing restraint through Hatha Yoga. One who contemplates the Word of the Shabad, and serves the Guru — his mind and body become immaculate, and his egotistical pride is obliterated. || 6 || Blessed with Your Grace, I obtain the True Name. I remain in Your Sanctuary, in loving devotion. Love for Your devotional worship has welled up within me. As Gurmukh, I chant and meditate on the Lord's Name. || 7 || When one is rid of egotism and pride, his mind is drenched in the Lord's Love. Practicing fraud and hypocrisy, he does not find God. Without the Word of the Guru's Shabad, he cannot find the Lord's Door. O Nanak, the Gurmukh contemplates the essence of reality. || 8 || 6 || RAAMKALEE, FIRST MEHL: As you come, so will you leave, you fool; as you were born, so will you die. As you enjoy pleasures, so will you suffer pain. Forgetting the Naam, the Name of the Lord, you will fall into the terrifying world-ocean. || 1 || Gazing upon your body and wealth, you are so proud. Your love for gold and sexual pleasures increases; why have you forgotten the Naam, and why do you wander in doubt? || 1 || Pause || You do not practice truth, abstinence, self-discipline or humility; the ghost within your skeleton has turned to dry wood. You have not practiced charity, donations, cleansing baths or austerities. Without the Saadh Sangat, the Company of the Holy, your life has gone in vain. || 2 || Attached to greed, you have forgotten the Naam. Coming and going, your life has been ruined. When the Messenger of Death grabs you by your hair, you will be punished. You are unconscious, and have fallen into Death's mouth. || 3 || Day and night, you jealously slander others; in your heart, you have neither the Naam, nor compassion for all. Without the Word of the Guru's Shabad, you will not find salvation or honor. Without the Lord's Name, you shall go to hell. || 4 || In an instant, you change into various costumes, like a juggler; you are entangled in emotional attachment and sin. You gaze here and there upon the expanse of Maya; you are intoxicated with attachment to Maya. || 5 || You act in corruption, and put on ostentatious shows, but without awareness of the Shabad, you have fallen into confusion. You suffer great pain from the disease of egotism. Following the Guru's Teachings, you shall be rid of this disease. || 6 || Seeing peace and wealth come to him, the faithless cynic become proud in his mind. But He who owns this body and wealth, takes them back again, and then the mortal feels anxiety and pain deep within. || 7 || At the very last instant, nothing goes along with you; all is visible only by His Mercy. God is our Primal and Infinite Lord; enshrining the Lord's Name in the heart, one crosses over. || 8 || You weep for the dead, but who hears you weeping? The dead have fallen to the serpent in the terrifying world-ocean.

Gazing upon his family, wealth, household and mansions, the faithless cynic is entangled in worthless worldly affairs. || 9 || He comes when the Lord sends him; when the Lord calls him back, he goes. Whatever he does, the Lord is doing. The Forgiving Lord forgives him. || 10 || I seek to be with those who have tasted this sublime essence of the Lord. Wealth, miraculous spiritual powers, wisdom and spiritual knowledge, are obtained from the Guru. The treasure of liberation is obtained in His Sanctuary. || 11 || The Gurmukh looks upon pain and pleasure as one and the same; he remains untouched by joy and sorrow. Conquering his self-conceit, the Gurmukh finds the Lord; O Nanak, he intuitively merges into the Lord. || 12 || 7 || RAAMKALEE, DAKHANEE, FIRST MEHL: Abstinence, chastity, self-control and truthfulness have been implanted within me; I am imbued with the sublime essence of the True Word of the Shabad. || 1 || My Merciful Guru remains forever imbued with the Lord's Love. Day and night, He remains lovingly focused on the One Lord; gazing upon the True Lord, He is pleased. || 1 || Pause || He abides in the Tenth Gate, and looks equally upon all; He is imbued with the unstruck sound current of the Shabad. || 2 || Wearing the loin-cloth of chastity, He remains absorbed in the all-pervading Lord; His tongue enjoys the taste of God's Love. || 3 || The One who created the creation has met the True Guru; contemplating the Guru's lifestyle, He is pleased. || 4 || All are in the One, and the One is in all. This is what the True Guru has shown me. || 5 || He who created the worlds, solar systems and galaxies — that God cannot be known. || 6 || From the lamp of God, the lamp within is lit; the Divine Light illuminates the three worlds. || 7 || The Guru sits on the true throne in the true mansion; He is attuned, absorbed in the Fearless Lord. || 8 || The Guru, the detached Yogi, has enticed the hearts of all; He plays His harp in each and every heart. || 9 || O Nanak, in God's Sanctuary, one is emancipated; the True Guru becomes our true help and support. || 10 || 8 || RAAMKALEE, FIRST MEHL: He has made His home in the monastery of the heart; He has infused His power into the earth and the sky. || 1 || Through the Word of the Shabad, the Gurmukhs have saved so very many, O Saints. || 1 || Pause || He conquers attachment, and eradicates egotism, and sees Your Divine Light pervading the three worlds, Lord. || 2 || He conquers desire, and enshrines the Lord within his mind; he contemplates the Word of the True Guru's Shabad. || 3 || The horn of consciousness vibrates the unstruck sound current; Your Light illuminates each and every heart, Lord. || 4 || He plays the flute of the universe in his mind, and lights the fire of God. || 5 || Bringing together the five elements, day and night, the Lord's lamp shines with the Immaculate Light of the Infinite. || 6 || The right and left nostrils, the sun and the moon channels, are the strings of the body-harp; they vibrate the wondrous melody of the Shabad. || 7 || The true hermit obtains a seat in the City of God, the invisible, inaccessible, infinite. || 8 || The mind is the king of the city of the body; the five sources of knowledge dwell within it. || 9 || Seated in his home, this king chants the Shabad; he administers justice and virtue. || 10 || What can poor death or birth say to him? Conquering his mind, he remains dead while yet alive.

|| 11 || Brahma, Vishnu and Shiva are manifestations of the One God. He Himself is the Doer of deeds. || 12 || One who purifies his body, crosses over the terrifying world-ocean; he contemplates the essence of his own soul. || 13 || Serving the Guru, he finds everlasting peace; deep within, the Shabad permeates him, coloring him with virtue. || 14 || The Giver of virtue unites with Himself, one who conquers egotism and desire. || 15 || Eradicating the three qualities, dwell in the fourth state. This is the unparalleled devotional worship. || 16 || This is the Yoga of the Gurmukh: Through the Shabad, he understands his own soul, and he enshrines within his heart the One Lord. || 17 || Imbued with the Shabad, his mind becomes steady and stable; this is the most excellent action. || 18 || This true hermit does not enter into religious debates or hypocrisy; the Gurmukh contemplates the Shabad. || 19 || The Gurmukh practices Yoga — he is the true hermit; he practices abstinence and truth, and contemplates the Shabad. || 20 || One who dies in the Shabad and conquers his mind is the true hermit; he understands the Way of Yoga. || 21 || Attachment to Maya is the terrifying world-ocean; through the Shabad, the true hermit saves himself, and his ancestors as well. || 22 || Contemplating the Shabad, you shall be a hero throughout the four ages, O hermit; contemplate the Word of the Guru's Bani in devotion. || 23 || This mind is enticed by Maya, O hermit; contemplating the Shabad, you shall find release. || 24 || He Himself forgives, and unites in His Union; Nanak seeks Your Sanctuary, Lord. || 25 || 9 ||

RAAMKALEE, THIRD MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Make humility your ear-rings, Yogi, and compassion your patched coat. Let coming and going be the ashes you apply to your body, Yogi, and then you shall conquer the three worlds. || 1 || Play that harp, Yogi, which vibrates the unstruck sound current, and remain lovingly absorbed in the Lord. || 1 || Pause || Make truth and contentment your plate and pouch, Yogi; take the Ambrosial Naam as your food. Make meditation your walking stick, Yogi, and make higher consciousness the horn you blow. || 2 || Make your stable mind the Yogic posture you sit in, Yogi, and then you shall be rid of your tormenting desires. Go begging in the village of the body, Yogi, and then, you shall obtain the Naam in your lap. || 3 || This harp does not center you in meditation, Yogi, nor does it bring the True Name into your lap. This harp does not bring you peace, Yogi, nor eliminate egotism from within you. || 4 || Make the Fear of God, and the Love of God, the two gourds of your lute, Yogi, and make this body its neck. Become Gurmukh, and then vibrate the strings; in this way, your desires shall depart. || 5 || One who understands the Hukam of the Lord's Command is called a Yogi; he links his consciousness to the One Lord. His cynicism is dispelled, and he becomes immaculately pure; this is how he finds the Way of Yoga. || 6 || Everything that comes into view shall be destroyed; focus your consciousness on the Lord.

Enshrine love for the True Guru, and then you shall obtain this understanding. || 7 || This is not Yoga, O Yogi, to abandon your family and wander around. The Name of the Lord, Har, Har, is within the household of the body. By Guru's Grace, you shall find your Lord God. || 8 || This world is a puppet of clay, Yogi; the terrible disease, the desire for Maya is in it. Making all sorts of efforts, and wearing religious robes, Yogi, this disease cannot be cured. || 9 || The Name of the Lord is the medicine, Yogi; the Lord enshrines it in the mind. One who becomes Gurmukh understands this; he alone finds the Way of Yoga. || 10 || The Path of Yoga is very difficult, Yogi; he alone finds it, whom God blesses with His Grace. Inside and outside, he sees the One Lord; he eliminates doubt from within himself. || 11 || So play the harp which vibrates without being played, Yogi. Says Nanak, thus you shall be liberated, Yogi, and remain merged in the True Lord. || 12 || 1 || 10 || RAAMKALEE, THIRD MEHL: The treasure of devotional worship is revealed to the Gurmukh; the True Guru has inspired me to understand this understanding. || 1 || O Saints, the Gurmukh is blessed with glorious greatness. || 1 || Pause || Dwelling always in Truth, celestial peace wells up; sexual desire and anger are eliminated from within. || 2 || Eradicating self-conœit, remain lovingly focused on the Naam, the Name of the Lord; through the Word of the Shabad, burn away possessiveness. || 3 || By Him we are created, and by Him we are destroyed; in the end, the Naam will be our only help and support. || 4 || He is ever-present; don't think that He is far away. He created the creation. || 5 || Deep within your heart, chant the True Word of the Shabad; remain lovingly absorbed in the True Lord. || 6 || The Priceless Naam is in the Society of the Saints; by great good fortune, it is obtained. || 7 || Do not be deluded by doubt; serve the True Guru, and keep your mind steady in one place. || 8 || Without the Name, everyone wanders around in confusion; they waste away their lives in vain. || 9 || Yogi, you have lost the Way; you wander around confused. Through hypocrisy, Yoga is not attained. || 10 || Sitting in Yogic postures in the City of God, through the Word of the Guru's Shabad, you shall find Yoga. || 11 || Restrain your restless wanderings through the Shabad, and the Naam will come to dwell in your mind. || 12 || This body is a pool, O Saints; bathe in it, and enshrine love for the Lord. || 13 || Those who cleanse themselves through the Naam, are the most immaculate people; through the Shabad, they wash off their filth. || 14 || Trapped by the three qualities, the unconscious person does not think of the Naam; without the Name, he wastes away. || 15 || The three forms of Brahma, Vishnu and Shiva are trapped in the three qualities, lost in confusion. || 16 || By Guru's Grace, this triad is eradicated, and one is lovingly absorbed in the fourth state. || 17 || The Pandits, the religious scholars, read, study and discuss the arguments; they do not understand. || 18 || Engrossed in corruption, they wander in confusion; who can they possibly instruct, O Siblings of Destiny? || 19 || The Bani, the Word of the humble devotee is the most sublime and exalted; it prevails throughout the ages. || 20 ||

One who is committed to this Bani is emancipated, and through the Shabad, merges in Truth. || 21 || One who searches the village of the body, through the Shabad, obtains the nine treasures of the Naam. || 22 || Conquering desire, the mind is absorbed in intuitive ease, and then one chants the Lord's Praises without speaking. || 23 || Let your eyes gaze upon the Wondrous Lord; let your consciousness be attached to the Unseen Lord. || 24 || The Unseen Lord is forever absolute and immaculate; one's light merges into the Light. || 25 || I praise my Guru forever, who has inspired me to understand this true understanding. || 26 || Nanak offers this one prayer: through the Name, may I find salvation and honor. || 27 || 2 || 11 || RAAMKALEE, THIRD MEHL: It is so hard to obtain that devotional worship of the Lord, O Saints. It cannot be described at all. || 1 || O Saints, as Gurmukh, find the Perfect Lord, and worship the Naam, the Name of the Lord. || 1 || Pause || Without the Lord, everything is filthy, O Saints; what offering should I place before Him? || 2 || Whatever pleases the True Lord is devotional worship; His Will abides in the mind. || 3 || Everyone worships Him, O Saints, but the self-willed manmukh is not accepted or approved. || 4 || If someone dies in the Word of the Shabad, his mind become immaculate, O Saints; such worship is accepted and approved. || 5 || Sanctified and pure are those true beings, who enshrine love for the Shabad. || 6 || There is no worship of the Lord, other than the Name; the world wanders, deluded by doubt. || 7 || The Gurmukh understands his own self, O Saints; he lolvingly centers his mind on the Lord's Name. || 8 || The Immaculate Lord Himself inspires worship of Him; through the Word of the Guru's Shabad, it is accepted and approved. || 9 || Those who worship Him, but do not know the Way, are polluted with the love of duality. || 10 || One who becomes Gurmukh, knows what worship is; the Lord's Will abides within his mind. || 11 || One who accepts the Lord's Will obtains total peace, O Saints; in the end, the Naam will be our help and support. || 12 || One who does not understand his own self, O Saints, falsely flatters himself. || 13 || The Messenger of Death does not give up on those who practices hypocrisy; they are dragged away in disgrace. || 14 || Those who have the Shabad deep within, understand themselves; they find the way of salvation. || 15 || Their minds enter into the deepest state of Samaadhi, and their light is absorbed into the Light. || 16 || The Gurmukhs listen constantly to the Naam, and chant it in the True Congregation. || 17 || The Gurmukhs sing the Lord's Praises, and erase self-conceit; they obtain true honor in the Court of the Lord. || 18 || True are their words; they speak only the Truth; they lovingly focus on the True Name. || 19 || My God is the Destroyer of fear, the Destroyer of sin; in the end, He is our only help and support. || 20 || He Himself pervades and permeates everything; O Nanak, glorious greatness is obtained through the Naam. || 21 || 3 || 12 || RAAMKALEE, THIRD MEHL: I am filthy and polluted, proud and egotistical; receiving the Word of the Shabad, my filth is taken away. || 1 || O Saints, the Gurmukhs are saved through the Naam, the Name of the Lord. The True Name abides deep within their hearts. The Creator Himself embellishes them.

|| 1 || Pause || Touching the philosopher's stone, they themselves become the philosopher's stone; the Dear Lord Himself blesses them with His Mercy. || 2 || Some wear religious robes, and wander around in pride; they lose their life in the gamble. || 3 || Some worship the Lord in devotion, night and day; day and night, they keep the Lord's Name enshrined in their hearts. || 4 || Those who are imbued with Him night and day, are spontaneously intoxicated with Him; they intuitively conquer their ego. || 5 || Without the Fear of God, devotional worship is never performed; through the Love and the Fear of God, devotional worship is embellished. || 6 || The Shabad burns away emotional attachment to Maya, and then one contemplates the essence of spiritual wisdom. || 7 || The Creator Himself inspires us to act; He Himself blesses us with His treasure. || 8 || The limits of His virtues cannot be found; I sing His Praises and contemplate the Word of the Shabad. || 9 || I chant the Lord's Name, and praise my Dear Lord; egotism is eradicated from within me. || 10 || The treasure of the Naam is obtained from the Guru; the treasures of the True Lord are inexhaustible. || 11 || He Himself is pleased with His devotees; by His Grace, He infuses His strength within them. || 12 || They always feel hunger for the True Name; they sing and contemplate the Shabad. || 13 || Soul, body and everything are His; it is so difficult to speak of, and contemplate Him. || 14 || Those humble beings who are attached to the Shabad are saved; they cross over the terrifying world-ocean. || 15 || Without the True Lord, no one can cross over; how rare are those who contemplate and understand this. || 16 || We obtain only that which is pre-ordained; receiving the Lord's Shabad, we are embellished. || 17 || Imbued with the Shabad, the body becomes golden, and loves only the True Name. || 18 || The body is then filled to overflowing with Ambrosial Nectar, obtained by contemplating the Shabad. || 19 || Those who seek God, find Him; others burst and die from their own egotism. || 20 || The debaters waste away, while the servants serve, with love and affection for the Guru. || 21 || He alone is a Yogi, who contemplates the essence of spiritual wisdom, and conquers egotism and thirsty desire. || 22 || The True Guru, the Great Giver, is revealed to those upon whom You bestow Your Grace, O Lord. || 23 || Those who do not serve the True Guru, and who are attached to Maya, are drowned; they die in their own egotism. || 24 || As long as there is breath within you, so long you should serve the Lord; then, you will go and meet the Lord. || 25 || Night and day, she remains awake and aware, day and night; she is the darling bride of her Beloved Husband Lord. || 26 || I offer my body and mind in sacrifice to my Guru; I am a sacrifice to Him. || 27 || Attachment to Maya will end and go away; only by contemplating the Shabad will you be saved. || 28 || They are awake and aware, whom the Lord Himself awakens; so contemplate the Word of the Guru's Shabad. || 29 || O Nanak, those who do not remember the Naam are dead. The devotees live in contemplative meditation. || 30 || 4 || 13 || RAAMKALEE, THIRD MEHL: Receiving the treasure of the Naam, the Name of the Lord, from the Guru, I remain satisfied and fulfilled. || 1 ||

O Saints, the Gurmukhs attain the state of liberation. The One Name abides deep within my heart; such is the glorious greatness of the Perfect Lord. || 1 || Pause || He Himself is the Creator, and He Himself is the Enjoyer. He Himself gives sustenance to all. || 2 || Whatever He wants to do, He is doing; no one else can do anything. || 3 || He Himself fashions and creates the creation; He links each and every person to their task. || 4 || If you serve Him, then you will find peace; the True Guru will unite you in His Union. || 5 || The Lord Himself creates Himself; the Unseen Lord cannot be seen. || 6 || He Himself kills, and brings back to life; He does not have even an iota of greed. || 7 || Some are made givers, and some are made beggars; He Himself inspires us to devotional worship. || 8 || Those who know the One Lord are very fortunate; they remain absorbed in the True Lord. || 9 || He Himself is beautiful, He Himself is wise and clever; His worth cannot be expressed. || 10 || He Himself infuses pain and pleasure; He Himself makes them wander around in doubt. || 11 || The Great Giver is revealed to the Gurmukh; without the Guru, the world wanders in darkness. || 12 || Those who taste, enjoy the flavor; the True Guru imparts this understanding. || 13 || Some, the Lord causes to forget and lose the Name; others become Gurmukh, and are granted this understanding. || 14 || Forever and ever, praise the Lord, O Saints; how glorious is His greatness! || 15 || There is no other King except Him; He administers justice, as He has made it. || 16 || His justice is always True; how rare are those who accept His Command. || 17 || O mortal, meditate forever on the Lord, who has made the Gurmukh in His making. || 18 || That humble being who meets with the True Guru is fulfilled; the Naam abides in his heart. || 19 || The True Lord is Himself forever True; He announces His Bani, the Word of His Shabad. || 20 || Nanak is wonderstruck, hearing and seeing His Lord; my God is all-pervading, everywhere. || 21 || 5 || 14 ||

RAAMKALEE, FIFTH MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Some make a big show of their worldly influence. Some make a big show of devotional worship. Some practice inner cleansing teahniques, and control the breath through Kundalini Yoga. I am meek; I worship and adore the Lord, Har, Har. || 1 || I place my faith in You alone, O Beloved Lord. I do not know any other way. || 1 || Pause || Some abandon their homes, and live in the forests. Some put themselves on silence, and call themselves hermits. Some claim that they are devotees of the One Lord alone. I am meek; I seek the shelter and support of the Lord, Har, Har. || 2 || Some say that they live at sacred shrines of pilgrimage. Some refuse food and become Udaasis, shaven-headed renunciates. Some have wandered all across the earth. I am meek; I have fallen at the door of the Lord, Har, Har. || 3 ||

Some say that they belong to great and noble families. Some say that they have the arms of their many brothers to protect them. Some say that they have great expanses of wealth. I am meek; I have the support of the Lord, Har, Har. || 4 || Some dance, wearing ankle bells. Some fast and take vows, and wear malas. Some apply ceremonial tilak marks to their foreheads. I am meek; I meditate on the Lord, Har, Har, Har. || 5 || Some work spells using the miraculous spiritual powers of the Siddhas. Some wear various religious robes and establish their authority. Some perform Tantric spells, and chant various mantras. I am meek; I serve the Lord, Har, Har, Har. || 6 || One calls himself a wise Pandit, a religious scholar. One performs the six rituals to appease Shiva. One maintains the rituals of pure lifestyle, and does good deeds. I am meek; I seek the Sanctuary of the Lord, Har, Har, Har. || 7 || I have studied the religions and rituals of all the ages. Without the Name, this mind is not awakened. Says Nanak, when I found the Saadh Sangat, the Company of the Holy, my thirsty desires were satisfied, and I was totally cooled and soothed. || 8 || 1 || RAAMKALEE, FIFTH MEHL: He created you out of this water. From clay, He fashioned your body. He blessed you with the light of reason and clear consciousness. In your mother's womb, He preserved you. || 1 || Contemplate your Savior Lord. Give up all others thoughts, O mind. || 1 || Pause || He gave you your mother and father; he gave you your charming children and siblings; he gave you your spouse and friends; enshrine that Lord and Master in your consciousness. || 2 || He gave you the invaluable air; He gave you the priceless water; He gave you burning fire; let your mind remain in the Sanctuary of that Lord and Master. || 3 || He gave you the thirty-six varieties of tasty foods; He gave you a place within to hold them; He gave you the earth, and things to use; enshrine in your consciousness the feet of that Lord and Master. || 4 || He gave you eyes to see, and ears to hear; He gave you hands to work with, and a nose and a tongue; He gave you feet to walk upon, and the crowning glory of your head; O mind, worship the Feet of that Lord and Master. || 5 || He transformed you from impure to pure; He installed you above the heads of all creatures; now, you may fulfill your destiny or not; Your affairs shall be resolved, O mind, meditating on God. || 6 || Here and there, only the One God exists. Wherever I look, there You are. My mind is reluctant to serve Him; forgetting Him, I cannot survive, even for an instant. || 7 || I am a sinner, without any virtue at all. I do not serve You, or do any good deeds. By great good fortune, I have found the boat — the Guru. Slave Nanak has crossed over, with Him. || 8 || 2 || RAAMKALEE, FIFTH MEHL: Some pass their lives enjoying pleasures and beauty.

Some pass their lives with their mothers, fathers and children. Some pass their lives in power, estates and trade. The Saints pass their lives with the support of the Lord's Name. || 1 || The world is the creation of the True Lord. He alone is the Master of all. || 1 || Pause || Some pass their lives in arguments and debates about scriptures. Some pass their lives tasting flavors. Some pass their lives attached to women. The Saints are absorbed only in the Name of the Lord. || 2 || Some pass their lives gambling. Some pass their lives getting drunk. Some pass their lives stealing the property of others. The humble servants of the Lord pass their lives meditating on the Naam. || 3 || Some pass their lives in Yoga, strict meditation, worship and adoration. Some, in sickness, sorrow and doubt. Some pass their lives practicing control of the breath. The Saints pass their lives singing the Kirtan of the Lord's Praises. || 4 || Some pass their lives walking day and night. Some pass their lives on the fields of battle. Some pass their lives teaching children. The Saints pass their lives singing the Lord's Praise. || 5 || Some pass their lives as actors, acting and dancing. Some pass their lives taking the lives of others. Some pass their lives ruling by intimidation. The Saints pass their lives chanting the Lord's Praises. || 6 || Some pass their lives counseling and giving advice. Some pass their lives forced to serve others. Some pass their lives exploring life's mysteries. The Saints pass their lives drinking in the sublime essence of the Lord. || 7 || As the Lord attaches us, so we are attached. No one is foolish, and no one is wise. Nanak is a sacrifice, a sacrifice to those who are blessed by His Grace to receive His Name. || 8 || 3 || RAAMKALEE, FIFTH MEHL: Even in a forest fire, some trees remain green. The infant is released from the pain of the mother's womb. Meditating in remembrance on the Naam, the Name of the Lord, fear is dispelled. Just so, the Sovereign Lord protects and saves the Saints. || 1 || Such is the Merciful Lord, my Protector. Wherever I look, I see You cherishing and nurturing. || 1 || Pause || As thirst is quenched by drinking water; as the bride blossoms forth when her husband comes home; as wealth is the support of the greedy person — just so, the humble servant of the Lord loves the Name of the Lord, Har, Har. || 2 || As the farmer protects his fields; as the mother and father show compassion to their child; as the lover merges on seeing the beloved; just so does the Lord hug His humble servant close in His Embrace. || 3 || As the blind man is in ecstasy, when he can see again; and the mute, when he is able to speak and sing songs; and the cripple, being able to climb over the mountain — just so, the Name of the Lord saves all. || 4 || As cold is dispelled by fire, sins are driven out in the Society of the Saints. As cloth is cleaned by soap, just so, by chanting the Naam, all doubts and fears are dispelled. || 5 || As the chakvi bird longs for the sun, as the sparrow-hawk thirsts for the rain drop, as the deer's ears are attuned to the sound of the bell, the Lord's Name is pleasing to the mind of the Lord's humble servant.

|| 6 || By Your Grace, we love You. When You show Mercy, then You come into our minds. When the Support of the earth granted His Grace, then I was released from my bonds. || 7 || I have seen all places with my eyes wide open. There is no other than Him. Doubt and fear are dispelled, by Guru's Grace. Nanak sees the wondrous Lord everywhere. || 8 || 4 || RAAMKALEE, FIFTH MEHL: All beings and creatures that are seen, God, depend on Your Support. || 1 || This mind is saved through the Name of the Lord. || 1 || Pause || In an instant, He establishes and disestablishes, by His Creative Power. All is the Creation of the Creator. || 2 || Sexual desire, anger, greed, falsehood and slander are banished in the Saadh Sangat, the Company of the Holy. || 3 || Chanting the Naam, the Name of the Lord, the mind becomes immaculate, and life is passed in absolute peace. || 4 || That mortal who enters the Sanctuary of the devotees, does not lose out, here or hereafter. || 5 || Pleasure and pain, and the condition of this mind, I place before You, Lord. || 6 || You are the Giver of all beings; You cherish what You have made. || 7 || So many millions of times, Nanak is a sacrifice to Your humble servants. || 8 || 5 ||

RAAMKALEE, FIFTH MEHL, ASHTAPADEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Receiving the Blessed Vision of His Darshan, all sins are erased, and He unites me with the Lord. || 1 || My Guru is the Transcendent Lord, the Giver of peace. He implants the Naam, the Name of the Supreme Lord God within us; in the end, He is our help and support. || 1 || Pause || The source of all pain within is destroyed; I apply the dust of the feet of the Saints to my forehead. || 2 || In an instant, He purifies the sinners, and dispels the darkness of ignorance. || 3 || The Lord is all-powerful, the Cause of causes. Nanak seeks His Sanctuary. || 4 || Shattering the bonds, the Guru implants the Lord's lotus feet within, and lovingly attunes us to the One Word of the Shabad. || 5 || He has lifted me up, and pulled me out of the deep, dark pit of sin; I am attuned to the True Shabad. || 6 || The fear of birth and death is taken away; I shall never wander again. || 7 || This mind is imbued with the sublime elixir of the Naam; drinking in the Ambrosial Nectar, it is satisfied. || 8 || Joining the Society of the Saints, I sing the Kirtan of the Lord's Praises; I dwell in the eternal, unchanging place. || 9 || The Perfect Guru has given me the perfect teachings; there is nothing except the Lord, O Siblings of Destiny. || 10 || I have obtained the treasure of the Naam, by great good fortune; O Nanak, I shall not fall into hell. || 11 || Clever tricks have not worked for me; I shall act according to the Instructions of the Perfect Guru. || 12 || He is chanting, intense meditation, austere self-discipline and purification. He Himself acts, and causes us to act. || 13 ||

In the midst of children and spouse, and utter corruption, the True Guru has carried me across. || 14 || You Yourself take care of Your beings; You Yourself attach them to the hem of Your robe. || 15 || I have built the boat of true Dharmic faith, to cross over the terrifying world-ocean. || 16 || The Lord Master is unlimited and endless; Nanak is a sacrifice, a sacrifice to Him. || 17 || Being of Immortal Manifestation, He is not born; He is self-existent; He is the Light in the darkness of Kali Yuga. || 18 || He is the Inner-knower, the Searcher of hearts, the Giver of souls; gazing upon Him, I am satisfied and fulfilled. || 19 || He is the One Universal Creator Lord, immaculate and fearless; He is permeating and pervading all the water and the land. || 20 || He blesses His devotees with the Gift of devotional worship; Nanak longs for the Lord, O my mother. || 21 || 1 || 6 || RAAMKALEE, FIFTH MEHL, SHALOK: Study the Word of the Shabad, O beloveds. It is your anchoring support in life and in death. Your face shall be radiant, and you will be at peace forever, O Nanak, meditating in remembrance on the One Lord. My mind and body are imbued with my Beloved Lord; I have been blessed with loving devotion to the Lord, O Saints. || 1 || The True Guru has approved my cargo, O Saints. He has blessed His slave with the profit of the Lord's Name; all my thirst is quenched, O Saints. || 1 || Pause || Searching and searching, I have found the One Lord, the jewel; I cannot express His value, O Saints. || 2 || I focus my meditation on His Lotus Feet; I am absorbed in the True Vision of His Darshan, O Saints. || 3 || Singing, singing His Glorious Praises, I am enraptured; meditating in remembrance on the Lord, I am satisfied and fulfilled, O Saints. || 4 || The Lord, the Supreme Soul, is permeating within all; what comes, and what goes, O Saints? || 5 || At the very beginning of time, and throughout the ages, He is, and He shall always be; He is the Giver of peace to all beings, O Saints. || 6 || He Himself is endless; His end cannot be found. He is totally pervading and permeating everywhere, O Saints. || 7 || Nanak: the Lord is my friend, companion, wealth, youth, son, father and mother, O Saints. || 8 || 2 || 7 || RAAMKALEE, FIFTH MEHL: In thought, word and deed, I contemplate the Lord's Name. The horrible world-ocean is very treacherous; O Nanak, the Gurmukh is carried across. || 1 || Pause || Inwardly, peace, and outwardly, peace; meditating on the Lord, evil tendencies are crushed. || 1 || He has rid me of what was clinging to me; my Dear Lord God has blessed me with His Grace. || 2 || The Saints are saved, in His Sanctuary; the very egotistical people rot away and die. || 3 || In the Saadh Sangat, the Company of the Holy, I have obtained this fruit, the Support of the One Name alone. || 4 || No one is strong, and no one is weak; all are manifestations of Your Light, Lord. || 5 || You are the all-powerful, indescribable, unfathomable, all-pervading Lord. || 6 || Who can estimate Your value, O Creator Lord? God has no end or limitation. || 7 || Please bless Nanak with the glorious greatness of the gift of the Naam, and the dust of the feet of Your Saints. || 8 || 3 || 8 || 22 ||

RAAMKALEE, THIRD MEHL, ANAND ~ THE SONG OF BLISS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am in ecstasy, O my mother, for I have found my True Guru. I have found the True Guru, with intuitive ease, and my mind vibrates with the music of bliss. The jewelled melodies and their related celestial harmonies have come to sing the Word of the Shabad. The Lord dwells within the minds of those who sing the Shabad. Says Nanak, I am in ecstasy, for I have found my True Guru. || 1 || O my mind, remain always with the Lord. Remain always with the Lord, O my mind, and all sufferings will be forgotten. He will accept You as His own, and all your affairs will be perfectly arranged. Our Lord and Master is all-powerful to do all things, so why forget Him from your mind? Says Nanak, O my mind, remain always with the Lord. || 2 || O my True Lord and Master, what is there which is not in Your celestial home? Everything is in Your home; they receive, unto whom You give. Constantly singing Your Praises and Glories, Your Name is enshrined in the mind. The divine melody of the Shabad vibrates for those, within whose minds the Naam abides. Says Nanak, O my True Lord and Master, what is there which is not in Your home? || 3 || The True Name is my only support. The True Name is my only support; it satisfies all hunger. It has brought peace and tranquility to my mind; it has fulfilled all my desires. I am forever a sacrifice to the Guru, who possesses such glorious greatness. Says Nanak, listen, O Saints; enshrine love for the Shabad. The True Name is my only support. || 4 || The Panch Shabad, the five primal sounds, vibrate in that blessed house. In that blessed house, the Shabad vibrates; He infuses His almighty power into it. Through You, we subdue the five demons of desire, and slay Death, the torturer. Those who have such pre-ordained destiny are attached to the Lord's Name. Says Nanak, they are at peace, and the unstruck sound current vibrates within their homes. || 5 || Without the true love of devotion, the body is without honor. The body is dishonored without devotional love; what can the poor wretches do? No one except You is all-powerful; please bestow Your Mercy, O Lord of all nature. There is no place of rest, other than the Name; attached to the Shabad, we are embellished with beauty. Says Nanak, without devotional love, what can the poor wretches do? || 6 || Bliss, bliss — everyone talks of bliss; bliss is known only through the Guru. Eternal bliss in known only through the Guru, when the Beloved Lord grants His Grace. Granting His Grace, He cuts away our sins; He blesses us with the healing ointment of spiritual wisdom. Those who eradicate attachment from within themselves, are adorned with the Shabad, the Word of the True Lord.

Says Nanak, this alone is bliss — bliss which is known through the Guru. || 7 || O Baba, he alone receives it, unto whom You give it. He alone receives it, unto whom You give it; what can the other poor wretched beings do? Some are deluded by doubt, wandering in the ten directions; some are adorned with attachment to the Naam. By Guru's Grace, the mind becomes immaculate and pure, for those who follow God's Will. Says Nanak, he alone receives it, unto whom You give it, O Beloved Lord. || 8 || Come, Beloved Saints, let us speak the Unspoken Speech of the Lord. How can we speak the Unspoken Speech of the Lord? Through which door will we find Him? Surrender body, mind, wealth, and everything to the Guru; obey the Order of His Will, and you will find Him. Obey the Hukam of the Guru's Command, and sing the True Word of His Bani. Says Nanak, listen, O Saints, and speak the Unspoken Speech of the Lord. || 9 || O fickle mind, through cleverness, no one has found the Lord. Through cleverness, no one has found Him; listen, O my mind. This Maya is so fascinating; because of it, people wander in doubt. This fascinating Maya was created by the One who has administered this potion. I am a sacrifice to the One who has made emotional attachment sweet. Says Nanak, O fickle mind, no one has found Him through cleverness. || 10 || O beloved mind, contemplate the True Lord forever. This family which you see shall not go along with you. They shall not go along with you, so why do you focus your attention on them? Don't do anything that you will regret in the end. Listen to the Teachings of the True Guru — these shall go along with you. Says Nanak, O beloved mind, contemplate the True Lord forever. || 11 || O inaccessible and unfathomable Lord, Your limits cannot be found. No one has found Your limits; only You Yourself know. All living beings and creatures are Your play; how can anyone describe You? You speak, and You gaze upon all; You created the Universe. Says Nanak, You are forever inaccessible; Your limits cannot be found. || 12 || The angelic beings and the silent sages search for the Ambrosial Nectar; this Amrit is obtained from the Guru. This Amrit is obtained, when the Guru grants His Grace; He enshrines the True Lord within the mind. All living beings and creatures were created by You; only some come to see the Guru, and seek His blessing. Their greed, avarice and egotism are dispelled, and the True Guru seems sweet. Says Nanak, those with whom the Lord is pleased, obtain the Amrit, through the Guru. || 13 || The lifestyle of the devotees is unique and distinct. The devotees' lifestyle is unique and distinct; they follow the most difficult path. They renounce greed, avarice, egotism and desire; they do not talk too much. The path they take is sharper than a two-edged sword, and finer than a hair.

By Guru's Grace, they shed their selfishness and conceit; their hopes are merged in the Lord. Says Nanak, the lifestyle of the devotees, in each and every age, is unique and distinct. || 14 || As You make me walk, so do I walk, O my Lord and Master; what else do I know of Your Glorious Virtues? As You cause them to walk, they walk — You have placed them on the Path. In Your Mercy, You attach them to the Naam; they meditate forever on the Lord, Har, Har. Those whom You cause to listen to Your sermon, find peace in the Gurdwara, the Guru's Gate. Says Nanak, O my True Lord and Master, you make us walk according to Your Will. || 15 || This song of praise is the Shabad, the most beautiful Word of God. This beauteous Shabad is the everlasting song of praise, spoken by the True Guru. This is enshrined in the minds of those who are so pre-destined by the Lord. Some wander around, babbling on and on, but none obtain Him by babbling. Says Nanak, the Shabad, this song of praise, has been spoken by the True Guru. || 16 || Those humble beings who meditate on the Lord become pure. Meditating on the Lord, they become pure; as Gurmukh, they meditate on Him. They are pure, along with their mothers, fathers, family and friends; all their companions are pure as well. Pure are those who speak, and pure are those who listen; those who enshrine it within their minds are pure. Says Nanak, pure and holy are those who, as Gurmukh, meditate on the Lord, Har, Har. || 17 || By religious rituals, intuitive poise is not found; without intuitive poise, skepticism does not depart. Skepticism does not depart by contrived actions; everybody is tired of performing these rituals. The soul is polluted by skepticism; how can it be cleansed? Wash your mind by attaching it to the Shabad, and keep your consciousness focused on the Lord. Says Nanak, by Guru's Grace, intuitive poise is produced, and this skepticism is dispelled. || 18 || Inwardly polluted, and outwardly pure. Those who are outwardly pure and yet polluted within, lose their lives in the gamble. They contract this terrible disease of desire, and in their minds, they forget about dying. In the Vedas, the ultimate objective is the Naam, the Name of the Lord; but they do not hear this, and they wander around like demons. Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble. || 19 || Inwardly pure, and outwardly pure. Those who are outwardly pure and also pure within, through the Guru, perform good deeds. Not even an iota of falsehood touches them; their hopes are absorbed in the Truth. Those who earn the jewel of this human life, are the most excellent of merchants. Says Nanak, those whose minds are pure, abide with the Guru forever. || 20 || If a Sikh turns to the Guru with sincere faith, as sunmukh — if a Sikh turns to the Guru with sincere faith, as sunmukh, his soul abides with the Guru. Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him.

Renouncing selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru. Says Nanak, listen, O Saints: such a Sikh turns toward the Guru with sincere faith, and becomes sunmukh. || 21 || One who turns away from the Guru, and becomes baymukh — without the True Guru, he shall not find liberation. He shall not find liberation anywhere else either; go and ask the wise ones about this. He shall wander through countless incarnations; without the True Guru, he shall not find liberation. But liberation is attained, when one is attached to the feet of the True Guru, chanting the Word of the Shabad. Says Nanak, contemplate this and see, that without the True Guru, there is no liberation. || 22 || Come, O beloved Sikhs of the True Guru, and sing the True Word of His Bani. Sing the Guru's Bani, the supreme Word of Words. Those who are blessed by the Lord's Glance of Grace — their hearts are imbued with this Bani. Drink in this Ambrosial Nectar, and remain in the Lord's Love forever; meditate on the Lord, the Sustainer of the world. Says Nanak, sing this True Bani forever. || 23 || Without the True Guru, other songs are false. The songs are false without the True Guru; all other songs are false. The speakers are false, and the listeners are false; those who speak and recite are false. They may continually chant, 'Har, Har' with their tongues, but they do not know what they are saying. Their consciousness is lured by Maya; they are just reciting mechanically. Says Nanak, without the True Guru, other songs are false. || 24 || The Word of the Guru's Shabad is a jewel, studded with diamonds. The mind which is attached to this jewel, merges into the Shabad. One whose mind is attuned to the Shabad, enshrines love for the True Lord. He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value. Says Nanak, the Shabad is a jewel, studded with diamonds. || 25 || He Himself created Shiva and Shakti, mind and matter; the Creator subjects them to His Command. Enforcing His Order, He Himself sees all. How rare are those who, as Gurmukh, come to know Him. They break their bonds, and attain liberation; they enshrine the Shabad within their minds. Those whom the Lord Himself makes Gurmukh, lovingly focus their consciousness on the One Lord. Says Nanak, He Himself is the Creator; He Himself reveals the Hukam of His Command. || 26 || The Simritees and the Shaastras discriminate between good and evil, but they do not know the true essence of reality. They do not know the true essence of reality without the Guru; they do not know the true essence of reality. The world is asleep in the three modes and doubt; it passes the night of its life sleeping. Those humble beings remain awake and aware, within whose minds, by Guru's Grace, the Lord abides; they chant the Ambrosial Word of the Guru's Bani. Says Nanak, they alone obtain the essence of reality, who night and day remain lovingly absorbed in the Lord; they pass the night of their life awake and aware. || 27 || He nourished us in the mother's womb; why forget Him from the mind? Why forget from the mind such a Great Giver, who gave us sustenance in the fire of the womb? Nothing can harm one, whom the Lord inspires to embrace His Love.

He Himself is the love, and He Himself is the embrace; the Gurmukh contemplates Him forever. Says Nanak, why forget such a Great Giver from the mind? || 28 || As is the fire within the womb, so is Maya outside. The fire of Maya is one and the same; the Creator has staged this play. According to His Will, the child is born, and the family is very pleased. Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course. This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up. Says Nanak, by Guru's Grace, those who enshrine love for the Lord find Him, in the midst of Maya. || 29 || The Lord Himself is priceless; His worth cannot be estimated. His worth cannot be estimated, even though people have grown weary of trying. If you meet such a True Guru, offer your head to Him; your selfishness and conceit will be eradicated from within. Your soul belongs to Him; remain united with Him, and the Lord will come to dwell in your mind. The Lord Himself is priceless; very fortunate are those, O Nanak, who attain to the Lord. || 30 || The Lord is my capital; my mind is the merchant. The Lord is my capital, and my mind is the merchant; through the True Guru, I know my capital. Meditate continually on the Lord, Har, Har, O my soul, and you shall collect your profits daily. This wealth is obtained by those who are pleasing to the Lord's Will. Says Nanak, the Lord is my capital, and my mind is the merchant. || 31 || O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched. Your thirst shall not be quenched by any means, until you attain the subtle essence of the Lord. If you do obtain the subtle essence of the Lord, and drink in this essence of the Lord, you shall not be troubled by desire again. This subtle essence of the Lord is obtained by good karma, when one comes to meet with the True Guru. Says Nanak, all other tastes and essences are forgotten, when the Lord comes to dwell within the mind. || 32 || O my body, the Lord infused His Light into you, and then you came into the world. The Lord infused His Light into you, and then you came into the world. The Lord Himself is your mother, and He Himself is your father; He created the created beings, and revealed the world to them. By Guru's Grace, some understand, and then it's a show; it seems like just a show. Says Nanak, He laid the foundation of the Universe, and infused His Light, and then you came into the world. || 33 || My mind has become joyful, hearing of God's coming. Sing the songs of joy to welcome the Lord, O my companions; my household has become the Lord's Mansion. Sing continually the songs of joy to welcome the Lord, O my companions, and sorrow and suffering will not afflict you. Blessed is that day, when I am attached to the Guru's feet and meditate on my Husband Lord. I have come to know the unstruck sound current and the Word of the Guru's Shabad; I enjoy the sublime essence of the Lord, the Lord's Name.

Says Nanak, God Himself has met me; He is the Doer, the Cause of causes. || 34 || O my body, why have you come into this world? What actions have you committed? And what actions have you committed, O my body, since you came into this world? The Lord who formed your form — you have not enshrined that Lord in your mind. By Guru's Grace, the Lord abides within the mind, and one's pre-ordained destiny is fulfilled. Says Nanak, this body is adorned and honored, when one's consciousness is focused on the True Guru. || 35 || O my eyes, the Lord has infused His Light into you; do not look upon any other than the Lord. Do not look upon any other than the Lord; the Lord alone is worthy of beholding. This whole world which you see is the image of the Lord; only the image of the Lord is seen. By Guru's Grace, I understand, and I see only the One Lord; there is no one except the Lord. Says Nanak, these eyes were blind; but meeting the True Guru, they became all-seeing. || 36 || O my ears, you were created only to hear the Truth. To hear the Truth, you were created and attached to the body; listen to the True Bani. Hearing it, the mind and body are rejuvenated, and the tongue is absorbed in Ambrosial Nectar. The True Lord is unseen and wondrous; His state cannot be described. Says Nanak, listen to the Ambrosial Naam and become holy; you were created only to hear the Truth. || 37 || The Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body. He blew the breath of life into the musical instrument of the body, and revealed the nine doors; but He kept the Tenth Door hidden. Through the Gurdwara, the Guru's Gate, some are blessed with loving faith, and the Tenth Door is revealed to them. There are many images of the Lord, and the nine treasures of the Naam; His limits cannot be found. Says Nanak, the Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body. || 38 || Sing this true song of praise in the true home of your soul. Sing the song of praise in your true home; meditate there on the True Lord forever. They alone meditate on You, O True Lord, who are pleasing to Your Will; as Gurmukh, they understand. This Truth is the Lord and Master of all; whoever is blessed, obtains it. Says Nanak, sing the true song of praise in the true home of your soul. || 39 || Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled. I have obtained the Supreme Lord God, and all sorrows have been forgotten. Pain, illness and suffering have departed, listening to the True Bani. The Saints and their friends are in ecstasy, knowing the Perfect Guru. Pure are the listeners, and pure are the speakers; the True Guru is all-pervading and permeating. Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds. || 40 || 1 ||

RAAMKALEE, SADD ~ THE CALL OF DEATH:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He is the Great Giver of the Universe, the Lover of His devotees, throughout the three worlds. One who is merged in the Word of the Guru's Shabad does not know any other. Dwelling upon the Word of the Guru's Shabad, he does not know any other; he meditates on the One Name of the Lord. By the Grace of Guru Nanak and Guru Angad, Guru Amar Das obtained the supreme status. And when the call came for Him to depart, He merged in the Name of the Lord. Through devotional worship in this world, the imperishable, immovable, immeasurable Lord is found. || 1 || The Guru gladly accepted the Lord's Will, and so the Guru easily reached the Lord God's Presence. The True Guru prays to the Lord, "Please, save my honor. This is my prayer". Please save the honor of Your humble servant, O Lord; please bless him with Your Immaculate Name. At this time of final departure, it is our only help and support; it destroys death, and the Messenger of Death. The Lord God heard the prayer of the True Guru, and granted His request. The Lord showered His Mercy, and blended the True Guru with Himself; He said, "Blessed! Blessed! Wonderful!" || 2 || Listen O my Sikhs, my children and Siblings of Destiny; it is my Lord's Will that I must now go to Him. The Guru gladly accepted the Lord's Will, and my Lord God applauded Him. One who is pleased with the Lord God's Will is a devotee, the True Guru, the Primal Lord. The unstruck sound current of bliss resounds and vibrates; the Lord hugs him close in His embrace. O my children, siblings and family, look carefully in your minds, and see. The pre-ordained death warrant cannot be avoided; the Guru is going to be with the Lord God. || 3 || The True Guru, in His Own Sweet Will, sat up and summoned His family. Let no one weep for me after I am gone. That would not please me at all. When a friend receives a robe of honor, then his friends are pleased with his honor. Consider this and see, O my children and siblings; the Lord has given the True Guru the robe of supreme honor. The True Guru Himself sat up, and appointed the successor to the Throne of Raja Yoga, the Yoga of Meditation and Success. All the Sikhs, relatives, children and siblings have fallen at the Feet of Guru Ram Das. || 4 || Finally, the True Guru said, "When I am gone, sing Kirtan in Praise of the Lord, in Nirvaanaa." Call in the long-haired scholarly Saints of the Lord, to read the sermon of the Lord, Har, Har. Read the sermon of the Lord, and listen to the Lord's Name; the Guru is pleased with love for the Lord. Do not bother with offering rice-balls on leaves, lighting lamps, and other rituals like floating the body out on the Ganges; instead, let my remains be given up to the Lord's Pool. The Lord was pleased as the True Guru spoke; he was blended then with the all-knowing Primal Lord God.

The Guru then blessed the Sodhi Ram Das with the ceremonial tilak mark, the insignia of the True Word of the Shabad. || 5 || And as the True Guru, the Primal Lord spoke, and the Gursikhs obeyed His Will. His son Mohri turned sunmukh, and become obedient to Him; he bowed, and touched Ram Das' feet. Then, everyone bowed and touched the feet of Ram Das, into whom the Guru infused His essence. And any that did not bow then because of envy — later, the True Guru brought them around to bow in humility. It pleased the Guru, the Lord, to bestow glorious greatness upon Him; such was the pre-ordained destiny of the Lord's Will. Says Sundar, listen, O Saints: all the world fell at His feet. || 6 || 1 ||

RAAMKALEE, FIFTH MEHL, CHHANT:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Friend, my Friend — standing so near to me is my Friend! Beloved, the Lord my Beloved — with my eyes, I have seen the Lord, my Beloved! With my eyes I have seen Him, sleeping upon the bed within each and every heart; my Beloved is the sweetest ambrosial nectar. He is with all, but he cannot be found; the fool does not know His taste. Intoxicated with the wine of Maya, the mortal babbles on about trivial affairs; giving in to the illusion, he cannot meet the Lord. Says Nanak, without the Guru, he cannot understand the Lord, the Friend who is standing near everyone. || 1 || God, my God — the Support of the breath of life is my God. Merciful Lord, my Merciful Lord — the Giver of gifts is my Merciful Lord. The Giver of gifts is infinite and unlimited; deep within each and every heart, He is so beautiful! He created Maya, His slave, so powerfully pervasive — she has enticed all beings and creatures. One whom the Lord saves, chants the True Name, and contemplates the Word of the Guru's Shabad. Says Nanak, one who is pleasing to God — God is very dear to him. || 2 || I take pride, I take pride in God; I take pride in my God. Wise, God is wise; my Lord and Master is all-wise, and all-knowing. All-wise and all-knowing, and forever supreme; the Name of the Lord is Ambrosial Nectar. Those who have such pre-ordained destiny recorded upon their foreheads, taste it, and are satisfied with the Lord of the Universe. They meditate on Him, and find Him; they place all their pride in Him. Says Nanak, He is seated on His eternal throne; True is His royal court. || 3 || The song of joy, the Lord's song of joy; listen to the song of joy of my God. The wedding song, God's wedding song; the unstruck sound current of His wedding song resounds. The unstruck sound current vibrates, and the Word of the Shabad resounds; there is continuous, continual rejoicing. Meditating on that God, everything is obtained; He does not die, or come or go. Thirst is quenched, and hopes are fulfilled; the Gurmukh meets with the absolute, unmanifest Lord. Says Nanak, in the Home of my God, the songs of joy are continuously, continually heard.

|| 4 || 1 || RAAMKALEE FIFTH MEHL: Meditate on the Lord, Har, Har, O mind; don't forget Him, even for an instant. Enshrine the Lord, Raam, Raam, Raam, Raam, within your heart and throat. Enshrine within your heart the Primal Lord, Har, Har, the all-pervading, supreme, immaculate Lord God. He sends fear far away; He is the Destroyer of sin; He eradicates the unbearable pains of the terrifying world-ocean. Contemplate the Lord of the World, the Cherisher of the World, the Lord, the Virtuous Lord of the Universe. Prays Nanak, joining the Saadh Sangat, the Company of the Holy, remember the Lord, day and night. || 1 || His lotus feet are the support and anchor of His humble servants. He takes the Naam, the Name of the Infinite Lord, as his wealth, property and treasure. Those who have the treasure of the Lord's Name, enjoy the taste of the One Lord. They meditate on the Infinite Lord with each and every breath, as their pleasure, joy and beauty. The Naam, the Name of the Lord, is the Destroyer of sins, the only deed of redemption. The Naam drives out the fear of the Messenger of Death. Prays Nanak, the support of His lotus feet is the capital of His humble servant. || 2 || Your Glorious Virtues are endless, O my Lord and Master; no one knows them all. Seeing and hearing of Your wondrous plays, O Merciful Lord, Your devotees narrate them. All beings and creatures meditate on You, O Primal Transcendent Lord, Master of men. All beings are beggars; You are the One Giver, O Lord of the Universe, Embodiment of mercy. He alone is holy, a Saint, a truly wise person, who is accepted by the Dear Lord. Prays Nanak, they alone realize You, unto whom You show Mercy. || 3 || I am unworthy and without any master; I seek Your Sanctuary, Lord. I am a sacrifice, a sacrifice, a sacrifice to the Divine Guru, who has implanted the Naam within me. The Guru blessed me with the Naam; happiness came, and all my desires were fulfilled. The fire of desire has been quenched, and peace and tranquility have come; after such a long separation, I have met my Lord again. I have found ecstasy, pleasure and true intuitive poise, singing the great glories, the song of bliss of the Lord. Prays Nanak, I have obtained the Name of God from the Perfect Guru. || 4 || 2 || RAAMKALEE, FIFTH MEHL: Rise early each morning, and with the Saints, sing the melodious harmony, the unstruck sound current of the Shabad. All sins and sufferings are erased, chanting the Lord's Name, under Guru's Instructions. Dwell upon the Lord's Name, and drink in the Nectar; day and night, worship and adore Him. The merits of Yoga, charity and religious rituals are obtained by grasping His lotus feet. Loving devotion to the merciful, enticing Lord takes away all pain. Prays Nanak, cross over the world-ocean, meditating on the Lord, your Lord and Master. || 1 || Meditation on the Lord of the Universe is an ocean of peace; Your devotees sing Your Glorious Praises, Lord. Ecstasy, bliss and great happiness are obtained by grasping hold of the Guru's feet. Meeting with the treasure of peace, their pains are taken away; granting His Grace, God protects them. Those who grasp the Lord's feet — their fears and doubts run away, and they chant the Name of the Lord.

He thinks of the One Lord, and he sings of the One God; he gazes upon the One Lord alone. Prays Nanak, God has granted His Grace, and I have found the Perfect True Guru. || 2 || Meet with the holy, humble servants of God; meeting with the Lord, listen to the Kirtan of His Praises. God is the Merciful Master, the Lord of wealth; there is no end to His Virtues. The Merciful Lord is the Dispeller of pain, the Giver of Sanctuary, the Eradicator of all evil. Emotional attachment, sorrow, corruption and pain — chanting the Naam, the Name of the Lord, one is saved from these. All beings are Yours, O my God; bless me with Your Mercy, that I may become the dust under the feet of all men. Prays Nanak, O God, be kind to me, that I may chant Your Name, and live. || 3 || God saves His humble devotees, attaching them to His feet. Twenty-four hours a day, they meditate in remembrance on their God; they meditae on the One Name. Meditating on that God, they cross over the terrifying world-ocean, and their comings and goings cease. They enjoy eternal peace and pleasure, singing the Kirtan of God's Praises; His Will seems so sweet to them. All my desires are fulfilled, meeting with the Perfect True Guru. Prays Nanak, God has blended me with Himself; I shall never suffer pain or sorrow again. || 4 || 3 || RAAMKALEE, FIFTH MEHL, CHHANT. SHALOK: In the Sanctuary of His lotus feet, I sing His Glorious Praises in ecstasy and bliss. O Nanak, worship God in adoration, the Eradicator of misfortune. || 1 || CHHANT: God is the Eradicator of misfortune; there is none other than Him. Forever and ever, remember the Lord in meditation; He is permeating the water, the land and the sky. He is permeating and pervading the water, the land and the sky; do not forget Him from your mind, even for an instant. Blessed was that day, when I grasped the Guru's feet; all virtues rest in the Lord of the Universe. So serve Him day and night, O servant; whatever pleases Him, happens. Nanak is a sacrifice to the Giver of peace; his mind and body are enlightened. || 1 || SHALOK: Meditating in remembrance on the Lord, the mind and body find peace; the thought of duality is dispelled. Nanak takes the support of the Lord of the World, the Lord of the Universe, the Destroyer of troubles. || 1 || CHHANT: The Merciful Lord has eradicated my fears and troubles. In ecstasy, I sing the Glorious Praises of the Lord; God is the Cherisher, the Master of the meek. The Cherishing Lord is imperishable, the One and only Primal Lord; I am imbued with His Love. When I placed my hands and forehead upon His Feet, He blended me with Himself; I became awake and aware forever, night and day. My soul, body, household and home belong to Him, along with my body, youth, wealth and property. Forever and ever, Nanak is a sacrifice to Him, who cherishes and nurtures all beings. || 2 || SHALOK: My tongue chants the Name of the Lord, and chants the Glorious Praises of the Lord of the Universe. Nanak has grasped the sheltering support of the One Transcendent Lord, who shall save him in the end. || 1 || CHHANT: He is God, our Lord and Master, our Saving Grace. Grab hold of the hem of His robe.

Vibrate, and meditate on the Merciful Divine Lord in the Saadh Sangat, the Company of the Holy; renounce your intellectual mind. Seek the Support of the One Lord, and surrender your soul to Him; place your hopes only in the Sustainer of the World. Those who are imbued with the Lord's Name, in the Saadh Sangat, cross over the terrifying world-ocean. The corrupting sins of birth and death are eradicated, and no stain ever sticks to them again. Nanak is a sacrifice to the Perfect Primal Lord; His marriage is eternal. || 3 || SHALOK: Righteous faith, wealth, sexual success and salvation; the Lord bestows these four blessings. One who has such pre-ordained destiny upon his forehead, O Nanak, has all his desires fulfilled. || 1 || CHHANT: All my desires are fulfilled, meeting with my Immaculate, Sovereign Lord. I am in ecstasy, O very fortunate ones; the Dear Lord has become manifest in my own home. My Beloved has come to my home, because of my past actions; how can I count His Glories? The Lord, the Giver of peace and intuition, is infinite and perfect; with what tongue can I describe His Glorious Virtues? He hugs me close in His embrace, and merges me into Himself; there is no place of rest other than Him. Nanak is forever a sacrifice to the Creator, who is contained in, and permeating all. || 4 || 4 || RAAG RAAMKALEE, FIFTH MEHL: Sing the melodious harmonies, O my companions, and meditate on the One Lord. Serve your True Guru, O my companions, and you shall obtain the fruits of your mind's desires.

RAAMKALEE, FIFTH MEHL, RUTI ~ THE SEASONS. SHALOK:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Bow to the Supreme Lord God, and seek the dust of the feet of the Holy. Cast out your self-conceit, and vibrate, meditate, on the Lord, Har, Har. O Nanak, God is all-pervading. || 1 || He is the Eradicator of sinful residues, the Destroyer of fear, the Ocean of peace, the Sovereign Lord King. Merciful to the meek, the Destroyer of pain: O Nanak, always meditate on Him. || 2 || CHHANT: Sing His Praises, O very fortunate ones, and the Dear Lord God shall bless you with His Mercy. Blessed and auspicious is that season, that month, that moment, that hour, when you chant the Lord's Glorious Praises. Blessed are those humble beings, who are imbued with love for His Praises, and who meditate single-mindedly on Him. Their lives become fruitful, and they find that Lord God. Donations to charities and religious rituals are not equal to meditation on the Lord, who destroys all sins. Prays Nanak, meditating in remembrance on Him, I live; birth and death are finished for me. || 1 || SHALOK: Strive for the inaccessible and unfathomable Lord, and bow in humility to His lotus feet. O Nanak, that sermon alone is pleasing to You, Lord, which inspires us to take the Support of the Name. || 1 || Seek the Sanctuary of the Saints, O friends; meditate in remembrance on your infinite Lord and Master. The dried branch shall blossom forth in its greenery again, O Nanak, meditating on the Lord God. || 2 || CHHANT: The season of spring is delightful; the months of Chayt and Baisaakhi are the most pleasant months. I have obtained the Dear Lord as my Husband, and my mind, body and breath have blossomed forth. The eternal, unchanging Lord has come into my home as my Husband, O my companions; dwelling upon His lotus feet, I blossom forth in bliss.

The Lord of the Universe is beautiful, proficient, wise and all-knowing; His Virtues are priceless. By great good fortune, I have found Him; my pain is dispelled, and my hopes are fulfilled. Prays Nanak, I have entered Your Sanctuary, Lord, and my fear of death is eradicated. || 2 || SHALOK: Without the Saadh Sangat, the Company of the Holy, one dies wandering around in confusion, performing all sorts of rituals. O Nanak, all are bound by the attractive bonds of Maya, and the karmic record of past actions. || 1 || Those who are pleasing to God are united with Him; He separates others from Himself. Nanak has entered the Sanctuary of God; His greatness is glorious! || 2 || CHHANT: In the summer season, in the months of Jayt'h and Asaarh, the heat is terrible, intense and severe. The discarded bride is separated from His Love, and the Lord does not even look at her. She does not see her Lord, and she dies with an aching sigh; she is defrauded and plundered by her great pride. She flails around, like a fish out of water; attached to Maya, she is alienated from the Lord. She sins, and so she is fearful of reincarnation; the Messenger of Death will surely punish her. Prays Nanak, take me under Your sheltering support, Lord, and protect me; You are the Fulfiller of desire. || 3 || SHALOK: With loving faith, I am attached to my Beloved; I cannot survive without Him, even for an instant. He is permeating and pervading my mind and body, O Nanak, with intuitive ease. || 1 || My Friend has taken me by the hand; He has been my best friend, lifetime after lifetime. He has made me the slave of His feet; O Nanak, my consciousness is filled with love for God. || 2 || CHHANT: The rainy season is beautiful; the months of Saawan and Bhaadon bring bliss. The clouds are low, and heavy with rain; the waters and the lands are filled with honey. God is all-pervading everywhere; the nine treasures of the Lord's Name fill the homes of all hearts. Meditating in remembrance on the Lord and Master, the Searcher of hearts, all one's ancestry is saved. No blemish sticks to that being who remains awake and aware in the Love of the Lord; the Merciful Lord is forever forgiving. Prays Nanak, I have found my Husband Lord, who is forever pleasing to my mind. || 4 || SHALOK: Thirsty with desire, I wander around; when will I behold the Lord of the World? Is there any humble Saint, any friend, O Nanak, who can lead me to meet with God? || 1 || Without meeting Him, I have no peace or tranquility; I cannot survive for a moment, even for an instant. Entering the Sanctuary of the Lord's Holy Saints, O Nanak, my desires are fulfilled. || 2 || CHHANT: In the cool, autumn season, in the months of Assu and Katik, I am thirsty for the Lord. Searching for the Blessed Vision of His Darshan, I wander around wondering, when will I meet my Lord, the treasure of virtue? Without my Beloved Husband Lord, I find no peace, and all my necklaces and bracelets become cursed. So beautiful, so wise, so clever and knowing; still, without the breath, it is just a body. I look here and there, in the ten directions; my mind is so thirsty to meet God! Prays Nanak, shower Your Mercy upon me; unite me with Yourself, O God, O treasure of virtue. || 5 || SHALOK: The fire of desire is cooled and quenched; my mind and body are filled with peace and tranquility.

O Nanak, I have met my Perfect God; the illusion of duality is dispelled. || 1 || The Lord Himself sent His Holy Saints, to tell us that He is not far away. O Nanak, doubt and fear are dispelled, chanting the Name of the all-pervading Lord. || 2 || CHHANT: In the cold season of Maghar and Poh, the Lord reveals Himself. My burning desires were quenched, when I obtained the Blessed Vision of His Darshan; the fraudulent illusion of Maya is gone. All my desires have been fulfilled, meeting the Lord face-to-face; I am His servant, I serve at His feet. My necklaces, hair-ties, all decorations and adornments, are in singing the Glorious Praises of the unseen, mysterious Lord. I long for loving devotion to the Lord of the Universe, and so the Messenger of Death cannot even see me. Prays Nanak, God has united me with Himself; I shall never suffer separation from my Beloved again. || 6 || SHALOK: The happy soul bride has found the wealth of the Lord; her consciousness does not waver. Joining together with the Saints, O Nanak, God, my Friend, has revealed Himself in my home. || 1 || With her Beloved Husband Lord, she enjoys millions of melodies, pleasures and joys. The fruits of the mind's desires are obtained, O Nanak, chanting the Lord's Name. || 2 || CHHANT: The snowy winter season, the months of Maagh and Phagun, are pleasing and ennobling to the mind. O my friends and companions, sing the songs of joy; my Husband Lord has come into my home. My Beloved has come into my home; I meditate on Him in my mind. The bed of my heart is beautifully adorned. The woods, the meadows and the three worlds have blossomed forth in their greenery; gazing upon the Blessed Vision of His Darshan, I am fascinated. I have met my Lord and Master, and my desires are fulfilled; my mind chants His Immaculate Mantra. Prays Nanak, I celebrate continuously; I have met my Husband Lord, the Lord of excellence. || 7 || SHALOK: The Saints are the helpers, the support of the soul; they carry us cross the terrifying world-ocean. Know that they are the highest of all; O Nanak, they love the Naam, the Name of the Lord. || 1 || Those who know Him, cross over; they are the brave heroes, the heroic warriors. Nanak is a sacrifice to those who meditate on the Lord, and cross over to the other shore. || 2 || CHHANT: His feet are exalted above all. They eradicate all suffering. They destroy the pains of coming and going. They bring loving devotion to the Lord. Imbued with the Lord's Love, one is intoxicated with intuitive peace and poise, and does not forget the Lord from his mind, even for an instant. Shedding my self-conceit, I have entered the Sanctuary of His Feet; all virtues rest in the Lord of the Universe. I bow in humility to the Lord of the Universe, the treasure of virtue, the Lord of excellence, our Primal Lord and Master. Prays Nanak, shower me with Your Mercy, Lord; throughout the ages, You take the same form. || 8 || 1 || 6 || 8 ||

RAAMKALEE, FIRST MEHL, DAKHANEE, ONGKAAR:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

From Ongkaar, the One Universal Creator God, Brahma was created. He kept Ongkaar in his consciousness. From Ongkaar, the mountains and the ages were created. Ongkaar created the Vedas.

Ongkaar saves the world through the Shabad. Ongkaar saves the Gurmukhs. Listen to the Message of the Universal, Imperishable Creator Lord. The Universal, Imperishable Creator Lord is the essence of the three worlds. || 1 || Listen, O Pandit, O religious scholar, why are you writing about worldly debates? As Gurmukh, write only the Name of the Lord, the Lord of the World. || 1 || Pause || Sassa: He created the entire universe with ease; His One Light pervades the three worlds. Become Gurmukh, and obtain the real thing; gather the gems and pearls. If one understands, realizes and comprehends what he reads and studies, in the end he shall realize that the True Lord dwells deep within his nucleus. The Gurmukh sees and contemplates the True Lord; without the True Lord, the world is false. || 2 || Dhadha: Those who enshrine Dharmic faith and dwell in the City of Dharma are worthy; their minds are steadfast and stable. Dhadha: If the dust of their feet touches one's face and forehead, he is transformed from iron into gold. Blessed is the Support of the Earth; He Himself is not born; His measure and speech are perfect and True. Only the Creator Himself knows His own extent; He alone knows the Brave Guru. || 3 || In love with duality, spiritual wisdom is lost; the mortal rots away in pride, and eats poison. He thinks that the sublime essence of the Guru's song is useless, and he does not like to hear it. He loses the profound, unfathomable Lord. Through the Guru's Words of Truth, the Ambrosial Nectar is obtained, and the mind and body find joy in the True Lord. He Himself is the Gurmukh, and He Himself bestows the Ambrosial Nectar; He Himself leads us to drink it in. || 4 || Everyone says that God is the One and only, but they are engrossed in egotism and pride. Realize that the One God is inside and outside; understand this, that the Mansion of His Presence is within the home of your heart. God is near at hand; do not think that God is far away. The One Lord permeates the entire universe. There in One Universal Creator Lord; there is no other at all. O Nanak, merge into the One Lord. || 5 || How can you keep the Creator under your control? He cannot be seized or measured. Maya has made the mortal insane; she has administered the poisonous drug of falsehood. Addicted to greed and avarice, the mortal is ruined, and then later, he regrets and repents. So serve the One Lord, and attain the state of Salvation; your comings and goings shall cease. || 6 || The One Lord is in all actions, colors and forms. He manifests in many shapes through wind, water and fire. The One Soul wanders through the three worlds. One who understands and comprehends the One Lord is honored. One who gathers in spiritual wisdom and meditation, dwells in the state of balance. How rare are those who, as Gurmukh, attain the One Lord. They alone find peace, whom the Lord blesses with His Grace. In the Gurdwara, the Guru's Door, they speak and hear of the Lord. || 7 || His Light illuminates the ocean and the earth. Throughout the three worlds, is the Guru, the Lord of the World. The Lord reveals His various forms; granting His Grace, He enters the home of the heart. The clouds hang low, and the rain is pouring down. The Lord embellishes and exalts with the Sublime Word of the Shabad. One who knows the mystery of the One God, is Himself the Creator, Himself the Divine Lord. || 8 || When the sun rises, the demons are slain; the mortal looks upwards, and contemplates the Shabad. The Lord is beyond the beginning and the end, beyond the three worlds. He Himself acts, speaks and listens.

He is the Architect of Destiny; He blesses us with mind and body. That Architect of Destiny is in my mind and mouth. God is the Life of the world; there is no other at all. O Nanak, imbued with the Naam, the Name of the Lord, one is honored. || 9 || One who lovingly chants the Name of the Sovereign Lord King, fights the battle and conquers his own mind; day and night, he remains imbued with the Lord's Love. He is famous throughout the three worlds and the four ages. One who knows the Lord, becomes like Him. He becomes absolutely immaculate, and his body is sanctified. His heart is happy, in love with the One Lord. He lovingly centers his attention deep within upon the True Word of the Shabad. || 10 || Don't be angry — drink in the Ambrosial Nectar; you shall not remain in this world forever. The ruling kings and the paupers shall not remain; they come and go, throughout the four ages. Everyone says that they will remain, but none of them remain; unto whom should I offer my prayer? The One Shabad, the Name of the Lord, will never fail you; the Guru grants honor and understanding. || 11 || My shyness and hesitation have died and gone, and I walk with my face unveiled. The confusion and doubt from my crazy, insane mother-in-law has been removed from over my head. My Beloved has summoned me with joyful caresses; my mind is filled with the bliss of the Shabad. Imbued with the Love of my Beloved, I have become Gurmukh, and carefree. || 12 || Chant the jewel of the Naam, and earn the profit of the Lord. Greed, avarice, evil and egotism; slander, inuendo and gossip; the self-willed manmukh is blind, foolish and ignorant. For the sake of earning the profit of the Lord, the mortal comes into the world. But he becomes a mere slave laborer, and is mugged by the mugger, Maya. One who earns the profit of the Naam, with the capital of faith, O Nanak, is truly honored by the True Supreme King. || 13 || The world is ruined on the path of Death. No one has the power to erase Maya's influence. If wealth visits the home of the lowliest clown, seeing that wealth, all pay their respects to him. Even an idiot is thought of as clever, if he is rich. Without devotional worship, the world is insane. The One Lord is contained among all. He reveals Himself, unto those whom He blesses with His Grace. || 14 || Throughout the ages, the Lord is eternally established; He has no vengeance. He is not subject to birth and death; He is not entangled in worldly affairs. Whatever is seen, is the Lord Himself. Creating Himself, He establishes Himself in the heart. He Himself is unfathomable; He links people to their affairs. He is the Way of Yoga, the Life of the World. Living a righteous lifestyle, true peace is found. Without the Naam, the Name of the Lord, how can anyone find liberation? || 15 || Without the Name, even one's own body is an enemy. Why not meet the Lord, and take away the pain of your mind? The traveller comes and goes along the highway. What did he bring when he came, and what will he take away when he goes? Without the Name, one loses everywhere. The profit is earned, when the Lord grants understanding. In merchandise and trade, the merchant is trading. Without the Name, how can one find honor and nobility? || 16 || One who contemplates the Lord's Virtues is spiritually wise. Through His Virtues, one receives spiritual wisdom. How rare in this world, is the Giver of virtue. The True way of life comes through contemplation of the Guru. The Lord is inaccessible and unfathomable.

His worth cannot be estimated. They alone meet Him, whom the Lord causes to meet. The virtuous soul bride continually contemplates His Virtues. O Nanak, following the Guru's Teachings, one meets the Lord, the true friend. || 17 || Unfulfilled sexual desire and unresolved anger waste the body away, as gold is dissolved by borax. The gold is touched to the touchstone, and tested by fire; when its pure color shows through, it is pleasing to the eye of the assayer. The world is a beast, and arrogent Death is the butcher. The created beings of the Creator receive the karma of their actions. What else can be said? There is nothing at all to say. || 18 || Searching, searching, I drink in the Ambrosial Nectar. I have adopted the way of tolerance, and given my mind to the True Guru. Everyone calls himself true and genuine. He alone is true, who obtains the jewel throughout the four ages. Eating and drinking, one dies, but still does not know. He dies in an instant, when he realizes the Word of the Shabad. His consciousness becomes permanently stable, and his mind accepts death. By Guru's Grace, he realizes the Naam, the Name of the Lord. || 19 || The Profound Lord dwells in the sky of the mind, the Tenth Gate; singing His Glorious Praises, one dwells in intuitive poise and peace. He does not go to come, or come to go. By Guru's Grace, he remains lovingly focused on the Lord. The Lord of the mind-sky is inaccessible, independent and beyond birth. The most worthy Samaadhi is to keep the consciousness stable, focused on Him. Remembering the Lord's Name, one is not subject to reincarnation. The Guru's Teachings are the most Excellent; all other ways lack the Naam, the Name of the Lord. || 20 || Wandering to countless doorsteps and homes, I have grown weary. My incarnations are countless, without limit. I have had so many mothers and fathers, sons and daughters. I have had so many gurus and disciples. Through a false guru, liberation is not found. There are so many brides of the One Husband Lord — consider this. The Gurmukh dies, and lives with God. Searching in the ten directions, I found Him within my own home. I have met Him; the True Guru has led me to meet Him. || 21 || The Gurmukh sings, and the Gurmukh speaks. The Gurmukh evaluates the value of the Lord, and inspires others to evaluate Him as well. The Gurmukh comes and goes without fear. His filth is taken away, and his stains are burnt off. The Gurmukh contemplates the sound current of the Naad for his Vedas. The Gurmukh's cleansing bath is the performance of good deeds. For the Gurmukh, the Shabad is the most excellent Ambrosial Nectar. O Nanak, the Gurmukh crosses over. || 22 || The fickle consciousness does not remain stable. The deer secretly nibbles at the green sprouts. One who enshrines the Lord's lotus feet in his heart and consciousness lives long, always remembering the Lord. Everyone has worries and cares. He alone finds peace, who thinks of the One Lord. When the Lord dwells in the consciousness, and one is absorbed in the Lord's Name, one is liberated, and returns home with honor. || 23 || The body falls apart, when one knot is untied. Behold, the world is on the decline; it wlll be totally destroyed. Only one who looks alike upon sunshine and shade has his bonds shattered; he is liberated and returns home. Maya is empty and petty; she has defrauded the world. Such destiny is pre-ordained by past actions. Youth is wasting away; old age and death hover above the head.

The body falls apart, like algae upon the water. || 24 || God Himself appears throughout the three worlds. Throughout the ages, He is the Great Giver; there is no other at all. As it pleases You, You protect and preserve us. I ask for the Lord's Praises, which bless me with honor and credit. Remaining awake and aware, I am pleasing to You, O Lord. When You unite me with Yourself, then I am merged in You. I chant Your Victorious Praises, O Life of the World. Accepting the Guru's Teachings, one is sure to merge in the One Lord. || 25 || Why do you speak such nonsense, and argue with the world? You shall die repenting, when you see your own insanity. He is born, only to die, but he does not wish to live. He comes hopeful, and then goes, without hope. Regretting, repenting and grieving, he is dust mixing with dust. Death does not chew up one who sings the Glorious Praises of the Lord. The nine treasures are obtained through the Name of the Lord; the Lord bestows intuitive peace and poise. || 26 || He speaks spiritual wisdom, and He Himself understands it. He Himself knows it, and He Himself comprehends it. One who takes the Words of the Guru into his very fiber, is immaculate and holy, and is pleasing to the True Lord. In the ocean of the Guru, there is no shortage of pearls. The treasure of jewels is truly inexhaustible. Do those deeds which the Guru has ordained. Why are you chasing after the Guru's actions? O Nanak, through the Guru's Teachings, merge in the True Lord. || 27 || Love is broken, when one speaks in defiance. The arm is broken, when it is pulled from both sides. Love breaks, when the speech goes sour. The Husband Lord abandons and leaves behind the evil-minded bride. The broken knot is tied again, through contemplation and meditation. Through the Word of the Guru's Shabad, one's affairs are resolved in one's own home. One who earns the profit of the True Name, will not lose it again; the Lord and Master of the three worlds is your best friend. || 28 || Control your mind, and keep it in its place. The world is destroyed by conflict, regretting its sinful mistakes. There is one Husband Lord, and all are His brides. The false bride wears many costumes. He stops her from going into the homes of others; He summons her to the Mansion of His Presence, and no obstacles block her path. She is embellished with the Word of the Shabad, and is loved by the True Lord. She is the happy soul bride, who takes the Support of her Lord and Master. || 29 || Wandering and roaming around, O my companion, your beautiful robes are torn. In jealousy, the body is not at peace; without the Fear of God, multitudes are ruined. One who remains dead within her own home, through the Fear of God, is looked upon with favor by her all-knowing Husband Lord. She maintains fear of her Guru, and chants the Name of the Fearless Lord. Living on the mountain, I suffer such great thirst; when I see Him, I know that He is not far away. My thirst is quenched, and I have accepted the Word of the Shabad. I drink my fill of the Ambrosial Nectar. Everyone says, "Give! Give!" As He pleases, He gives. Through the Gurdwara, the Guru's Door, He gives, and quenches the thirst. || 30 || Searching and seeking, I fell down and collapsed upon the bank of the river of life. Those who are heavy with sin sink down, but those who are light swim across. I am a sacrifice to those who meet the immortal and immeasurable Lord. The dust of their feet brings emancipation; in their company, we are united in the Lord's Union. I gave my mind to my Guru, and received the Immaculate Name.

I serve the One who gave me the Naam; I am a sacrifice to Him. He who builds, also demolishes; there is no other than Him. By Guru's Grace, I contemplate Him, and then my body does not suffer in pain. || 31 || No one is mine — whose gown should I grasp and hold? No one ever was, and no one shall ever be mine. Coming and going, one is ruined, afflicted with the disease of dual-mindedness. Those beings who lack the Naam, the Name of the Lord, collapse like pillars of salt. Without the Name, how can they find release? They fall into hell in the end. Using a limited number of words, we describe the unlimited True Lord. The ignorant lack understanding. Without the Guru, there is no spiritual wisdom. The separated soul is like the broken string of a guitar, which does not vibrate its sound. God unites the separated souls with Himself, awakening their destiny. || 32 || The body is the tree, and the mind is the bird; the birds in the tree are the five senses. They peck at the essence of reality, and merge with the One Lord. They are never trapped at all. But the others fly away in a hurry, when they see the food. Their feathers are clipped, and they are caught in the noose; through their mistakes, they are caught in disaster. Without the True Lord, how can anyone find release? The jewel of the Lord's Glorious Praises comes by the karma of good actions. When He Himself releases them, only then are they released. He Himself is the Great Master. By Guru's Grace, they are released, when He Himself grants His Grace. Glorious greatness rests in His Hands. He blesses those with whom He is pleased. || 33 || The soul trembles and shakes, when it loses its mooring and support. Only the support of the True Lord brings honor and glory. Through it, one's works are never in vain. The Lord is eternal and forever stable; the Guru is stable, and contemplation upon the True Lord is stable. O Lord and Master of angels, men and Yogic masters, You are the support of the unsupported. In all places and interspaces, You are the Giver, the Great Giver. Wherever I look, there I see You, Lord; You have no end or limitation. You are pervading and permeating the places and interspaces; reflecting upon the Word of the Guru's Shabad, You are found. You give gifts even when they are not asked for; You are great, inaccessible and infinite. || 34 || O Merciful Lord, You are the embodiment of mercy; creating the Creation, You behold it. Please shower Your Mercy upon me, O God, and unite me with Yourself. In an instant, You destroy and rebuild. You are all-wise and all-seeing; You are the Greatest Giver of all givers. He is the Eradicator of poverty, and the Destroyer of pain; the Gurmukh realizes spiritual wisdom and meditation. || 35 || Losing his wealth, he cries out in anguish; the fool's consciousness is engrossed in wealth. How rare are those who gather the wealth of Truth, and love the Immaculate Naam, the Name of the Lord. If by losing your wealth, you may become absorbed in the Love of the One Lord, then just let it go. Dedicate your mind, and surrender your head; seek only the Support of the Creator Lord. Worldly affairs and wanderings cease, when the mind is filled with the bliss of the Shabad. Even one's enemies become friends, meeting with the Guru, the Lord of the Universe. Wandering from forest to forest searching, you will find that those things are within the home of your own heart. United by the True Guru, you shall remain united, and the pains of birth and death will be ended. || 36 || Through various rituals, one does not find release. Without virtue, one is sent to the City of Death.

One will not have this world or the next; committing sinful mistakes, one comes to regret and repent in the end. He has neither spiritual wisdom or meditation; neither Dharmic faith mor meditation. Without the Name, how can one be fearless? How can he understand egotistical pride? I am so tired — how can I get there? This ocean has no bottom or end. I have no loving companions, whom I can ask for help. O Nanak, crying out, "Beloved, Beloved", we are united with the Uniter. He who separated me, unites me again; my love for the Guru is infinite. || 37 || Sin is bad, but it is dear to the sinner. He loads himself with sin, and expands his world through sin. Sin is far away from one who understands himself. He is not afflicted by sorrow or separation. How can one avoid falling into hell? How can he cheat the Messenger of Death? How can coming and going be forgotten? Falsehood is bad, and death is cruel. The mind is enveloped by entanglements, and into entanglements it falls. Without the Name, how can anyone be saved? They rot away in sin. || 38 || Again and again, the crow falls into the trap. Then he regrets it, but what can he do now? Even though he is trapped, he pecks at the food; he does not understand. If he meets the True Guru, then he sees with his eyes. Like a fish, he is caught in the noose of death. Do not seek liberation from anyone else, except the Guru, the Great Giver. Over and over again, he comes; over and over again, he goes. Be absorbed in love for the One Lord, and remain lovingly focused on Him. In this way you shall be saved, and you shall not fall into the trap again. || 39 || She calls out, "Brother, O brother — stay, O brother!" But he becomes a stranger. Her brother departs for his own home, and his sister burns with the pain of separation. In this world, her father's home, the daughter, the innocent soul bride, loves her Young Husband Lord. If you long for your Husband Lord, O soul bride, then serve the True Guru with love. How rare are the spiritually wise, who meet the True Guru, and truly understand. All glorious greatness rests in the Lord and Master's Hands. He grants them, when He is pleased. How rare are those who contemplate the Word of the Guru's Bani; they become Gurmukh. This is the Bani of the Supreme Being; through it, one dwells within the home of his inner being. || 40 || Shattering and breaking apart, He creates and re-creates; creating, He shatters again. He builds up what He has demolished, and demolishes what He has built. He dries up the pools which are full, and fills the dried tanks again. He is all-powerful and independent. Deluded by doubt, they have gone insane; without destiny, what do they obtain? The Gurmukhs know that God holds the string; wherever He pulls it, they must go. Those who sing the Glorious Praises of the Lord, are forever imbued with His Love; they never again feel regret. Bhabha: If someone seeks, and then becomes Gurmukh, then he comes to dwell in the home of his own heart. Bhabha: The way of the terrifying world-ocean is treacherous. Remain free of hope, in the midst of hope, and you shall cross over. By Guru's Grace, one comes to understand himself; in this way, he remains dead while yet alive. || 41 || Crying out for the wealth and riches of Maya, they die; but Maya does not go along with them. The soul-swan arises and departs, sad and depressed, leaving its wealth behind. The false mind is hunted by the Messenger of Death; it carries its faults along when it goes. The mind turns inward, and merges with mind, when it is with virtue.

Crying out, “Mine, mine!”, they have died, but without the Name, they find only pain. So where are their forts, mansions, palaces and courts? They are like a short story. O Nanak, without the True Name, the false just come and go. He Himself is clever and so very beautiful; He Himself is wise and all-knowing. || 42 || Those who come, must go in the end; they come and go, regretting and repenting. They will pass through 8.4 millions species; this number does not decrease or rise. They alone are saved, who love the Lord. Their worldly entanglements are ended, and Maya is conquered. Whoever is seen, shall depart; who should I make my friend? I dedicate my soul, and place my body and mind in offering before Him. You are eternally stable, O Creator, Lord and Master; I lean on Your Support. Conquered by virtue, egotism is killed; imbued with the Word of the Shabad, the mind rejects the world. || 43 || Neither the kings nor the nobles will remain; neither the rich nor the poor will remain. When one’s turn comes, no one can stay here. The path is difficult and treacherous; the pools and mountains are impassable. My body is filled with faults; I am dying of grief. Without virtue, how can I enter my home? The virtuous take virtue, and meet God; how can I meet them with love? If ony I could be like them, chanting and meditating within my heart on the Lord. He is overflowing with faults and demerits, but virtue dwells within him as well. Without the True Guru, he does not see God’s Virtues; he does not chant the Glorious Virtues of God. || 44 || God’s soldiers take care of their homes; their pay is pre-ordained, before they come into the world. They serve their Supreme Lord and Master, and obtain the profit. They renounce greed, avarice and evil, and forget them from their minds. In the fortress of the body, they announce the victory of their Supreme King; they are never ever vanquished. One who calls himself a servant of his Lord and Master, and yet speaks defiantly to Him, shall forfeit his pay, and not be seated upon the throne. Glorious greatness rests in the hands of my Beloved; He gives, according to the Pleasure of His Will. He Himself does everything; who else should we address? No one else does anything. || 45 || I cannot conceive of any other, who could be seated upon the royal cushions. The Supreme Man of men eradicates hell; He is True, and True is His Name. I wandered around searching for Him in the forests and meadows; I contemplate Him within my mind. The treasures of myriads of pearls, jewels and emeralds are in the hands of the True Guru. Meeting with God, I am exalted and elevated; I love the One Lord single-mindedly. O Nanak, one who lovingly meets with his Beloved, earns profit in the world hereafter. He who created and formed the creation, made your form as well. As Gurmukh, meditate on the Infinite Lord, who has no end or limitation. || 46 || Rharha: The Dear Lord is beautiful; There is no other king, except Him. Rharha: Listen to the spell, and the Lord will come to dwell in your mind. By Guru’s Grace, one finds the Lord; do not be deluded by doubt. He alone is the true banker, who has the capital of the wealth of the Lord. The Gurmukh is perfect — applaud him!

Through the beautiful Word of the Guru's Bani, the Lord is obtained; contemplate the Word of the Guru's Shabad. Self-conceit is eliminated, and pain is eradicated; the soul bride obtains her Husband Lord. || 47 || He hoards gold and silver, but this wealth is false and poisonous, nothing more than ashes. He calls himself a banker, gathering wealth, but he is ruined by his dual-mindedness. The truthful ones gather Truth; the True Name is priceless. The Lord is immaculate and pure; through Him, their honor is true, and their speech is true. You are my friend and companion, all-knowing Lord; You are the lake, and You are the swan. I am a sacrifice to that being, whose mind is filled with the True Lord and Master. Know the One who created love and attachment to Maya, the Enticer. One who realizes the all-knowing Primal Lord, looks alike upon poison and nectar. || 48 || Without patience and forgiveness, countless hundreds of thousands have perished. Their numbers cannot be counted; how could I count them? Bothered and bewildered, uncounted numbers have died. One who realizes his Lord and Master is set free, and not bound by chains. Through the Word of the Shabad, enter the Mansion of the Lord's Presence; you shall be blessed with patience, forgiveness, truth and peace. Partake of the true wealth of meditation, and the Lord Himself shall abide within your body. With mind, body and mouth, chant His Glorious Virtues forever; courage and composure shall enter deep within your mind. Through egotism, one is distracted and ruined; other than the Lord, all things are corrupt. Forming His creatures, He placed Himself within them; the Creator is unattached and infinite. || 49 || No one knows the mystery of the Creator of the World. Whatever the Creator of the World does, is certain to occur. For wealth, some meditate on the Lord. By pre-ordained destiny, wealth is obtained. For the sake of wealth, some become servants or thieves. Wealth does not go along with them when they die; it passes into the hands of others. Without Truth, honor is not obtained in the Court of the Lord. Drinking in the subtle essence of the Lord, one is emancipated in the end. || 50 || Seeing and perceiving, O my companions, I am wonder-struck and amazed. My egotism, which proclaimed itself in possessiveness and self-conceit, is dead. My mind chants the Word of the Shabad, and attains spiritual wisdom. I am so tired of wearing all these necklaces, hair-ties and bracelets, and decorating myself. Meeting with my Beloved, I have found peace; now, I wear the necklace of total virtue. O Nanak, the Gurmukh attains the Lord, with love and affection. Without the Lord, who has found peace? Reflect upon this in your mind, and see. Read about the Lord, understand the Lord, and enshrine love for the Lord. Chant the Lord's Name, and meditate on the Lord; hold tight to the Support of the Name of the Lord. || 51 || The inscription inscribed by the Creator Lord cannot be erased, O my companions. He who created the universe, in His Mercy, installs His Feet within us. Glorious greatness rests in the Hands of the Creator; reflect upon the Guru, and understand this. This inscription cannot be challenged. As it pleases You, You care for me. By Your Glance of Grace, I have found peace; O Nanak, reflect upon the Shabad. The self-willed manmukhs are confused; they rot away and die. Only by reflecting upon the Guru can they be saved. What can anyone say, about that Primal Lord, who cannot be seen? I am a sacrifice to my Guru, who has revealed Him to me, within my own heart. || 52 || That Pandit, that religious scholar, is said to be well-educated, if he contemplates knowledge with intuitive ease.

Considering his knowledge, he finds the essence of reality, and lovingly focuses his attention on the Name of the Lord. The self-willed manmukh sells his knowledge; he earns poison, and eats poison. The fool does not think of the Word of the Shabad. He has no understanding, no comprehension. || 53 || That Pandit is called Gurmukh, who imparts understanding to his students. Contemplate the Naam, the Name of the Lord; gather in the Naam, and earn the true profit in this world. With the true notebook of the true mind, study the most sublime Word of the Shabad. O Nanak, he alone is learned, and he alone is a wise Pandit, who wears the necklace of the Lord's Name. || 54 || 1 ||

RAAMKALEE, FIRST MEHL, SIDH GOSHT ~ CONVERSATIONS WITH THE SIDDHAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Siddhas formed an assembly; sitting in their Yogic postures, they shouted, "Salute this gathering of Saints." I offer my salutation to the One who is true, infinite and incomparably beautiful. I cut off my head, and offer it to Him; I dedicate my body and mind to Him. O Nanak, meeting with the Saints, Truth is obtained, and one is spontaneously blessed with distinction. || 1 || What is the use of wandering around? Purity comes only through Truth. Without the True Word of the Shabad, no one finds liberation. || 1 || Pause || "Who are you? What is your name? What is your way? What is your goal? We pray that you will answer us truthfully; we are a sacrifice to the humble Saints. Where is your seat? Where do you live, boy? Where did you come from, and where are you going? Tell us, Nanak — the detached Siddhas wait to hear your reply. What is your path?" || 2 || He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru. I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will. I sit in the posture of the eternal, imperishable Lord. These are the Teachings I have received from the Guru. As Gurmukh, I have come to understand and realize myself; I merge in the Truest of the True. || 3 || "The world-ocean is treacherous and impassable; how can one cross over? Charpat the Yogi says, O Nanak, think it over, and give us your true reply." What answer can I give to someone, who claims to understand himself? I speak the Truth; if you have already crossed over, how can I argue with you? || 4 || The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord. One who lives alone, as a hermit, enshring the One Lord in his mind, remaining unaffected by hope in the midst of hope, sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave. || 5 || "Listen, Lord, to our prayer. We seek your true opinion. Don't be angry with us — please tell us: How can we find the Guru's Door?" This fickle mind sits in its true home, O Nanak, through the Support of the Naam, the Name of the Lord. The Creator Himself unites us in Union, and inspires us to love the Truth. || 6 || "Away from stores and highways, we live in the woods, among plants and trees. For food, we take fruits and roots.

This is the spiritual wisdom spoken by the renunciates. We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us. Luhaareepaa, the disciple of Gorakh says, this is the Way of Yoga." || 7 || In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home. Without the Name, the mind has no firm support; O Nanak, this hunger never departs. The Guru has revealed the stores and the city within the home of my own heart, where I intuitively carry on the true trade. Sleep little, and eat little; O Nanak, this is the essence of wisdom. || 8 || "Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat. Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path. This is the way to instruct the mind, so you will never suffer beatings again." Nanak speaks: the Gurmukh understands; this is the way that Yoga is attained. || 9 || Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment. Discard sexual desire, anger and egotism, and through the Word of the Guru's Shabad, attain true understanding. For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across. True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True. || 10 || Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap. Let the body be your meditation mat, and the mind your loin cloth. Let truth, contentment and self-discipline be your companions. O Nanak, the Gurmukh dwells on the Naam, the Name of the Lord. || 11 || "Who is hidden? Who is liberated? Who is united, inwardly and outwardly? Who comes, and who goes? Who is permeating and pervading the three worlds?" || 12 || He is hidden within each and every heart. The Gurmukh is liberated. Through the Word of the Shabad, one is united, inwardly and outwardly. The self-willed manmukh perishes, and comes and goes. O Nanak, the Gurmukh merges in Truth. || 13 || "How is one placed in bondage, and consumed by the sepent of Maya? How does one lose, and how does one gain? How does one become immaculate and pure? How is the darkness of ignorance removed? One who understands this essence of reality is our Guru." || 14 || Man is bound by evil-mindedness, and consumed by Maya, the serpent. The self-willed manmukh loses, and the Gurmukh gains. Meeting the True Guru, darkness is dispelled. O Nanak, eradicating egotism, one merges in the Lord. || 15 || Focused deep within, in perfect absorption, the soul-swan does not fly away, and the body-wall does not collapse. Then, one knows that his true home is in the cave of intuitive poise. O Nanak, the True Lord loves those who are truthful. || 16 || "Why have you left your house and become a wandering Udaasee? Why have you adopted these religious robes? What merchandise do you trade? How will you carry others across with you?" || 17 || I became a wandering Udaasee, searching for the Gurmukhs. I have adopted these robes seeking the Blessed Vision of the Lord's Darshan. I trade in the merchandise of Truth. O Nanak, as Gurmukh, I carry others across. || 18 || "How have you changed the course of your life? With what have you linked your mind?

How have you subdued your hopes and desires? How have you found the Light deep within your nucleus? Without teeth, how can you eat iron? Give us your true opinion, Nanak." || 19 || Born into the House of the True Guru, my wandering in reincarnation ended. My mind is attached and attuned to the unstruck sound current. Through the Word of the Shabad, my hopes and desires have been burnt away. As Gurmukh, I found the Light deep within the nucleus of my self. Eradicating the three qualities, one eats iron. O Nanak, the Emancipator emancipates. || 20 || "What can you tell us about the beginning? In what home did the absolute dwell then? What are the ear-rings of spiritual wisdom? Who dwells in each and every heart? How can one avoid the attack of death? How can one enter the home of fearlessness? How can one know the posture of intuition and contentment, and overcome one's adversaries?" Through the Word of the Guru's Shabad, egotism and corruption are conquered, and then one comes to dwell in the home of the self within. One who realizes the Shabad of the One who created the creation — Nanak is his slave. || 21 || "Where did we come from? Where are we going? Where will we be absorbed? One who reveals the meaning of this Shabad is the Guru, who has no greed at all. How can one find the essence of the unmanifest reality? How does one become Gurmukh, and enshrine love for the Lord? He Himself is consciousness, He Himself is the Creator; share with us, Nanak, your wisdom." By His Command we come, and by His Command we go; by His Command, we merge in absorption. Through the Perfect Guru, live the Truth; through the Word of the Shabad, the state of dignity is attained. || 22 || We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then. Consider freedom from desire to be the ear-rings of the Guru's spiritual wisdom. The True Lord, the Soul of all, dwells within each and every heart. Through the Guru's Word, one merges in the absolute, and intuitively receives the immaculate essence. O Nanak, that Sikh who seeks and finds the Way does not serve any other. Wonderful and amazing is His Command; He alone realizes His Command and knows the true way of life of His creatures. One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Lord deep within. || 23 || From His state of absolute existence, He assumed the immaculate form; from formless, He assumed the supreme form. By pleasing the True Guru, the supreme status is obtained, and one is absorbed in the True Word of the Shabad. He knows the True Lord as the One and only; he sends his egotism and duality far away. He alone is a Yogi, who realizes the Word of the Guru's Shabad; the lotus of the heart blossoms forth within. If one remains dead while yet alive, then he understands everything; he knows the Lord deep within himself, who is kind and compassionate to all. O Nanak, he is blessed with glorious greatness; he realizes himself in all beings. || 24 || We emerge from Truth, and merge into Truth again. The pure being merges into the One True Lord. The false come, and find no place of rest; in duality, they come and go. This coming and going in reincarnation is ended through the Word of the Guru's Shabad; the Lord Himself analyzes and grants His forgiveness.

One who suffers from the disease of duality, forgets the Naam, the source of nectar. He alone understands, whom the Lord inspires to understand. Through the Word of the Guru's Shabad, one is liberated. O Nanak, the Emancipator emancipates one who drives out egotism and duality. || 25 || The self-willed manmukhs are deluded, under the shadow of death. They look into the homes of others, and lose. The manmukhs are confused by doubt, wandering in the wilderness. Having lost their way, they are plundered; they chant their mantras at cremation grounds. They do not think of the Shabad; instead, they utter obscenities. O Nanak, those who are attuned to the Truth know peace. || 26 || The Gurmukh lives in the Fear of God, the True Lord. Through the Word of the Guru's Bani, the Gurmukh refines the unrefined. The Gurmukh sings the immaculate, Glorious Praises of the Lord. The Gurmukh attains the supreme, sanctified status. The Gurmukh meditates on the Lord with every hair of his body. O Nanak, the Gurmukh merges in Truth. || 27 || The Gurmukh is pleasing to the True Guru; this is contemplation on the Vedas. Pleasing the True Guru, the Gurmukh is carried across. Pleasing the True Guru, the Gurmukh receives the spiritual wisdom of the Shabad. Pleasing the True Guru, the Gurmukh comes to know the path within. The Gurmukh attains the unseen and infinite Lord. O Nanak, the Gurmukh finds the door of liberation. || 28 || The Gurmukh speaks the unspoken wisdom. In the midst of his family, the Gurmukh lives a spiritual life. The Gurmukh lovingly meditates deep within. The Gurmukh obtains the Shabad, and righteous conduct. He knows the mystery of the Shabad, and inspires others to know it. O Nanak, burning away his ego, he merges in the Lord. || 29 || The True Lord fashioned the earth for the sake of the Gurmukhs. There, he set in motion the play of creation and destruction. One who is filled with the Word of the Guru's Shabad enshrines love for the Lord. Attuned to the Truth, he goes to his home with honor. Without the True Word of the Shabad, no one receives honor. O Nanak, without the Name, how can one be absorbed in Truth? || 30 || The Gurmukh obtains the eight miraculous spiritual powers, and all wisdom. The Gurmukh crosses over the terrifying world-ocean, and obtains true understanding. The Gurmukh knows the ways of truth and untruth. The Gurmukh knows worldliness and renunciation. The Gurmukh crosses over, and carries others across as well. O Nanak, the Gurmukh is emancipated through the Shabad. || 31 || Attuned to the Naam, the Name of the Lord, egotism is dispelled. Attuned to the Naam, they remain absorbed in the True Lord. Attuned to the Naam, they contemplate the Way of Yoga. Attuned to the Naam, they find the door of liberation. Attuned to the Naam, they understand the three worlds. O Nanak, attuned to the Naam, eternal peace is found. || 32 || Attuned to the Naam, they attain Sidh Gosht — conversation with the Siddhas. Attuned to the Naam, they practice intense meditation forever. Attuned to the Naam, they live the true and excellent lifestyle. Attuned to the Naam, they contemplate the Lord's virtues and spiritual wisdom. Without the Name, all that is spoken is useless. O Nanak, attuned to the Naam, their victory is celebrated. || 33 || Through the Perfect Guru, one obtains the Naam, the Name of the Lord. The Way of Yoga is to remain absorbed in Truth. The Yogis wander in the twelve schools of Yoga; the Sannyaasis in six and four. One who remains dead while yet alive, through the Word of the Guru's Shabad, finds the door of liberation.

Without the Shabad, all are attached to duality. Contemplate this in your heart, and see. O Nanak, blessed and very fortunate are those who keep the True Lord enshrined in their hearts. || 34 || The Gurmukh obtains the jewel, lovingly focused on the Lord. The Gurmukh intuitively recognizes the value of this jewel. The Gurmukh practices Truth in action. The mind of the Gurmukh is pleased with the True Lord. The Gurmukh sees the unseen, when it pleases the Lord. O Nanak, the Gurmukh does not have to endure punishment. || 35 || The Gurmukh is blessed with the Name, charity and purification. The Gurmukh centers his meditation on the celestial Lord. The Gurmukh obtains honor in the Court of the Lord. The Gurmukh obtains the Supreme Lord, the Destroyer of fear. The Gurmukh does good deeds, an inspires others to do so. O Nanak, the Gurmukh unites in the Lord's Union. || 36 || The Gurmukh understands the Simritees, the Shaastras and the Vedas. The Gurmukh knows the secrets of each and every heart. The Gurmukh eliminates hate and envy. The Gurmukh erases all accounting. The Gurmukh is imbued with love for the Lord's Name. O Nanak, the Gurmukh realizes his Lord and Master. || 37 || Without the Guru, one wanders, coming and going in reincarnation. Without the Guru, one's work is useless. Without the Guru, the mind is totally unsteady. Without the Guru, one is unsatisfied, and eats poison. Without the Guru, one is stung by the poisonous snake of Maya, and dies. O Nanak without the Guru, all is lost. || 38 || One who meets the Guru is carried across. The residues of his sins and mistakes are erased, and he is emancipated through virtue. The supreme peace of liberation is attained, contemplating the Word of the Guru's Shabad. The Gurmukh is never defeated. In the store of the body, this mind is the merchant; O Nanak, it deals intuitively in Truth. || 39 || The Gurmukh is the bridge, built by the Architect of Destiny. The demons of passion which plundered Sri Lanka — the body — have been conquered. Ram Chand — the mind — has slaughtered Raawan — pride; the Gurmukh understands the secret revealed by Babheekhan. The Gurmukh carries even stones across the ocean. The Gurmukh saves millions of people. || 40 || The comings and goings in reincarnation are ended for the Gurmukh. The Gurmukh is honored in the Court of the Lord. The Gurmukh distinguishes the true from the false. The Gurmukh focuses his meditation on the celestial Lord. In the Court of the Lord, the Gurmukh is absorbed in His Praises. O Nanak, the Gurmukh is not bound by bonds. || 41 || The Gurmukh obtains the Name of the Immaculate Lord. Through the Shabad, the Gurmukh burns away his ego. The Gurmukh sings the Glorious Praises of the True Lord. The Gurmukh remains absorbed in the True Lord. Through the True Name, the Gurmukh is honored and exalted. O Nanak, the Gurmukh understands all the worlds. || 42 || "What is the root, the source of all? What teachings hold for these times? Who is your guru? Whose disciple are you? What is that speech, by which you remain unattached? Listen to what we say, O Nanak, you little boy. Give us your opinion on what we have said.

How can the Shabad carry us across the terrifying world-ocean?" || 43 || From the air came the beginning. This is the age of the True Guru's Teachings. The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple. Speaking the Unspoken Speech, I remain unattached. O Nanak, throughout the ages, the Lord of the World is my Guru. I contemplate the sermon of the Shabad, the Word of the One God. The Gurmukh puts out the fire of egotism. || 44 || "With teeth of wax, how can one chew iron? What is that food, which takes away pride? How can one live in the palace, the home of snow, wearing robes of fire? Where is that cave, within which one may remain unshaken? Who should we know to be pervading here and there? What is that meditation, which leads the mind to be absorbed in itself?" || 45 || Eradicating egotism and individualism from within, and erasing duality, the mortal becomes one with God. The world is difficult for the foolish, self-willed manmukh; practicing the Shabad, one chews iron. Know the One Lord, inside and out. O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will. || 46 || Imbued with the True Fear of God, pride is taken away; realize that He is One, and contemplate the Shabad. With the True Shabad abiding deep within the heart, the body and mind are cooled and soothed, and colored with the Lord's Love. The fire of sexual desire, anger and corruption is quenched. O Nanak, the Beloved bestows His Glance of Grace. || 47 || "The moon of the mind is cool and dark; how is it enlightened? How does the sun blaze so brilliantly? How can the constant watchful gaze of Death be turned away? By what understanding is the honor of the Gurmukh preserved? Who is the warrior, who conquers Death? Give us your thoughtful reply, O Nanak." || 48 || Giving voice to the Shabad, the moon of the mind is illuminated with infinity. When the sun dwells in the house of the moon, the darkness is dispelled. Pleasure and pain are just the same, when one takes the Support of the Naam, the Name of the Lord. He Himself saves, and carries us across. With faith in the Guru, the mind merges in Truth, and then, prays Nanak, one is not consumed by Death. || 49 || The essence of the Naam, the Name of the Lord, is known to be the most exalted and excellent of all. Without the Name, one is afflicted by pain and death. When one's essence merges into the essence, the mind is satisfied and fulfilled. Duality is gone, and one enters into the home of the One Lord. The breath blows across the sky of the Tenth Gate and vibrates. O Nanak, the mortal then intuitively meets the eternal, unchanging Lord. || 50 || The absolute Lord is deep within; the absolute Lord is outside us as well. The absolute Lord totally fills the three worlds. One who knows the Lord in the fourth state, is not subject to virtue or vice. One who knows the mystery of God the Absolute, who pervades each and every heart, knows the Primal Being, the Immaculate Divine Lord. That humble being who is imbued with the Immaculate Naam, O Nanak, is himself the Primal Lord, the Architect of Destiny. || 51 || "Everyone speaks of the Absolute Lord, the unmanifest void. How can one find this absolute void? Who are they, who are attuned to this absolute void?" They are like the Lord, from whom they originated. They are not born, they do not die; they do not come and go. O Nanak, the Gurmukhs instruct their minds. || 52 || By practicing control over the nine gates, one attains perfect control over the Tenth Gate. There, the unstruck sound current of the absolute Lord vibrates and resounds. Behold the True Lord ever-present, and merge with Him.

The True Lord is pervading and permeating each and every heart. The hidden Bani of the Word is revealed. O Nanak, the True Lord is revealed and known. || 53 || Meeting with the Lord through intuition and love, peace is found. The Gurmukh remains awake and aware; he does not fall sleep. He enshrines the unlimited, absolute Shabad deep within. Chanting the Shabad, he is liberated, and saves others as well. Those who practice the Guru's Teachings are attuned to the Truth. O Nanak, those who eradicate their self-conceit meet with the Lord; they do not remain separated by doubt. || 54 || "Where is that place, where evil thoughts are destroyed? The mortal does not understand the essence of reality; why must he suffer in pain?" No one can save one who is tied up at Death's door. Without the Shabad, no one has any credit or honor. "How can one obtain understanding and cross over?" O Nanak, the foolish self-willed manmukh does not understand. || 55 || Evil thoughts are erased, contemplating the Word of the Guru's Shabad. Meeting with the True Guru, the door of liberation is found. The self-willed manmukh does not understand the essence of reality, and is burnt to ashes. His evil-mindedness separates him from the Lord, and he suffers. Accepting the Hukam of the Lord's Command, he is blessed with all virtues and spiritual wisdom. O Nanak, he is honored in the Court of the Lord. || 56 || One who possesses the merchandise, the wealth of the True Name, crosses over, and carries others across with him as well. One who intuitively understands, and is attuned to the Lord, is honored. No one can estimate his worth. Wherever I look, I see the Lord permeating and pervading. O Nanak, through the Love of the True Lord, one crosses over. || 57 || "Where is the Shabad said to dwell? What will carry us across the terrifying world-ocean? The breath, when exhaled, extends out ten finger lengths; what is the support of the breath? Speaking and playing, how can one be stable and steady? How can the unseen be seen?" Listen, O master; Nanak prays truly. Instruct your own mind. The Gurmukh is lovingly attuned to the True Shabad. Bestowing His Glance of Grace, He unites us in His Union. He Himself is all-knowing and all-seeing. By perfect destiny, we merge in Him. || 58 || That Shabad dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him. The air is the dwelling place of the absolute Lord. He has no qualities; He has all qualities. When He bestows His Glance of Grace, the Shabad comes to abide within the heart, and doubt is eradicated from within. The body and mind become immaculate, through the Immaculate Word of His Bani. Let His Name be enshrined in your mind. The Shabad is the Guru, to carry you across the terrifying world-ocean. Know the One Lord alone, here and hereafter. He has no form or color, shadow or illusion; O Nanak, realize the Shabad. || 59 || O reclusive hermit, the True, Absolute Lord is the support of the exhaled breath, which extends out ten finger lengths. The Gurmukh speaks and churns the essence of reality, and realizes the unseen, infinite Lord. Eradicating the three qualities, he enshrines the Shabad within, and then, his mind is rid of egotism. Inside and out, he knows the One Lord alone; he is in love with the Name of the Lord. He understands the Sushmana, Ida and Pingala, when the unseen Lord reveals Himself. O Nanak, the True Lord is above these three energy channels. Through the Word, the Shabad of the True Guru, one merges with Him. || 60 || "The air is said to be the soul of the mind. But what does the air feed on? What is the way of the spiritual teacher, and the reclusive hermit?

What is the occupation of the Siddha?" Without the Shabad, the essence does not come, O hermit, and the thirst of egotism does not depart. Imbued with the Shabad, one finds the ambrosial essence, and remains fulfilled with the True Name. "What is that wisdom, by which one remains steady and stable? What food brings satisfaction?" O Nanak, when one looks upon pain and pleasure alike, through the True Guru, then he is not consumed by Death. || 61 || If one is not imbued with the Lord's Love, nor intoxicated with His subtle essence, without the Word of the Guru's Shabad, he is frustrated, and consumed by his own inner fire. He does not preserve his semen and seed, and does not chant the Shabad. He does not control his breath; he does not worship and adore the True Lord. But one who speaks the Unspoken Speech, and remains balanced, O Nanak, attains the Lord, the Supreme Soul. || 62 || By Guru's Grace, one is attuned to the Lord's Love. Drinking in the Ambrosial Nectar, he is intoxicated with the Truth. Contemplating the Guru, the fire within is put out. Drinking in the Ambrosial Nectar, the soul settles in peace. Worshipping the True Lord in adoration, the Gurmukh crosses over the river of life. O Nanak, after deep contemplation, this is understood. || 63 || "Where does this mind-elephant live? Where does the breath reside? Where should the Shabad reside, so that the wanderings of the mind may cease?" When the Lord blesses one with His Glance of Grace, he leads him to the True Guru. Then, this mind dwells in its own home within. When the individual consumes his egotism, he becomes immaculate, and his wandering mind is restrained. "How can the root, the source of all be realized? How can the soul know itself? How can the sun enter into the house of the moon?" The Gurmukh eliminates egotism from within; then, O Nanak, the sun naturally enters into the home of the moon. || 64 || When the mind becomes steady and stable, it abides in the heart, and then the Gurmukh realizes the root, the source of all. The breath is seated in the home of the navel; the Gurmukh searches, and finds the essence of reality. This Shabad permeates the nucleus of the self, deep within, in its own home; the Light of this Shabad pervades the three worlds. Hunger for the True Lord shall consume your pain, and through the True Lord, you shall be satisfied. The Gurmukh knows the unstruck sound current of the Bani; how rare are those who understand. Says Nanak, one who speaks the Truth is dyed in the color of Truth, which will never fade away. || 65 || "When this heart and body did not exist, where did the mind reside? When there was no support of the navel lotus, then in which home did the breath reside? When there was no form or shape, then how could anyone lovingly focus on the Shabad? When there was no dungeon formed from egg and sperm, who could measure the Lord's value and extent? When color, dress and form could not be seen, how could the True Lord be known?" O Nanak, those who are attuned to the Naam, the Name of the Lord, are detached. Then and now, they see the Truest of the True. || 66 || When the heart and the body did not exist, O hermit, then the mind resided in the absolute, detached Lord. When there was no support of the lotus of the navel, the breath remained in its own home, attuned to the Lord's Love. When there was no form or shape or social class, then the Shabad, in its essence, resided in the unmanifest Lord.

When the world and the sky did not even exist, the Light of the Formless Lord filled the three worlds. Color, dress and form were contained in the One Lord; the Shabad was contained in the One, Wondrous Lord. Without the True Name, no one can become pure; O Nanak, this is the Unspoken Speech. || 67 || "How, in what way, was the world formed, O man? And what disaster will end it?" In egotism, the world was formed, O man; forgetting the Naam, it suffers and dies. One who becomes Gurmukh contemplates the essence of spiritual wisdom; through the Shabad, he burns away his egotism. His body and mind become immaculate, through the Immaculate Bani of the Word. He remains absorbed in Truth. Through the Naam, the Name of the Lord, he remains detached; he enshrines the True Name in his heart. O Nanak, without the Name, Yoga is never attained; reflect upon this in your heart, and see. || 68 || The Gurmukh is one who reflects upon the True Word of the Shabad. The True Bani is revealed to the Gurmukh. The mind of the Gurmukh is drenched with the Lord's Love, but how rare are those who understand this. The Gurmukh dwells in the home of the self, deep within. The Gurmukh realizes the Way of Yoga. O Nanak, the Gurmukh knows the One Lord alone. || 69 || Without serving the True Guru, Yoga is not attained; without meeting the True Guru, no one is liberated. Without meeting the True Guru, the Naam cannot be found. Without meeting the True Guru, one suffers in terrible pain. Without meeting the True Guru, there is only the deep darkness of egotistical pride. O Nanak, without the True Guru, one dies, having lost the opportunity of this life. || 70 || The Gurmukh conquers his mind by subduing his ego. The Gurmukh enshrines Truth in his heart. The Gurmukh conquers the world; he knocks down the Messenger of Death, and kills it. The Gurmukh does not lose in the Court of the Lord. The Gurmukh is united in God's Union; he alone knows. O Nanak, the Gurmukh realizes the Word of the Shabad. || 71 || This is the essence of the Shabad — listen, you hermits and Yogis. Without the Name, there is no Yoga. Those who are attuned to the Name, remain intoxicated night and day; through the Name, they find peace. Through the Name, everything is revealed; through the Name, understanding is obtained. Without the Name, people wear all sorts of religious robes; the True Lord Himself has confused them. The Name is obtained only from the True Guru, O hermit, and then, the Way of Yoga is found. Reflect upon this in your mind, and see; O Nanak, without the Name, there is no liberation. || 72 || You alone know Your state and extent, Lord; What can anyone say about it? You Yourself are hidden, and You Yourself are revealed. You Yourself enjoy all pleasures. The seekers, the Siddhas, the many gurus and disciples wander around searching for You, according to Your Will. They beg for Your Name, and You bless them with this charity. I am a sacrifice to the Blessed Vision of Your Darshan. The eternal imperishable Lord God has staged this play; the Gurmukh understands it. O Nanak, He extends Himself throughout the ages; there is no other than Him. || 73 || 1 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

VAAR OF RAAMKALEE, THIRD MEHL,

TO BE SUNG TO THE TUNE OF 'JODHA AND VEERA POORBAANEE':

SHALOK, THIRD MEHL: The True Guru is the field of intuitive wisdom. One who is inspired to love Him, plants the seed of the Name there. The Name sprouts up, and he remains absorbed in the Name. But this egotism is the seed of skepticism; it has been uprooted. It is not planted there, and it does not sprout; whatever God grants us, we eat. When water mixes with water, it cannot be separated again. O Nanak, the Gurmukh is wonderful; come, poeple, and see! But what can the poor people see? They do not understand. He alone sees, whom the Lord causes to see; the Lord comes to dwell in his mind. || 1 || THIRD MEHL: The self-willed manmukh is the field of sorrow and suffering. He plains sorrow, and eats sorrow. In sorrow he is born, and in sorrow he dies. Acting in egotism, his life passes away. He does not understand the coming and going of reincarnation; the blind man acts in blindness. He does not know the One who gives, but he is attached to what is given. O Nanak, he acts according to his pre-ordained destiny. He cannot do anything else. || 2 || THIRD MEHL: Meeting the True Guru, everlasting peace is obtained. He Himself leads us to meet Him. This is the true meaning of peace, that one becomes immaculate within oneself. The doubt of ignorance is eradicated, and spiritual wisdom is obtained. Nanak comes to gaze upon the One Lord alone; wherever he looks, there He is. || 3 || PAUREE: The True Lord created His throne, upon which He sits. He Himself is everything; this is what the Word of the Guru's Shabad says. Through His almighty creative power, He created and fashioned the mansions and hotels. He made the two lamps, the sun and the moon; He formed the perfect form. He Himself sees, and He Himself hears; meditate on the Word of the Guru's Shabad. || 1 || Waaho! Waaho! Hail, hail, O True King! True is Your Name. || 1 || Pause || SHALOK: Kabeer, I have ground myself into henna paste. O my Husband Lord, You took no notice of me; You never applied me to Your feet. || 1 || THIRD MEHL: O Nanak, my Husband Lord keeps me like henna paste; He blesses me with His Glance of Grace. He Himself grinds me, and He Himself rubs me; He Himself applies me to His feet. This is the cup of love of my Lord and Master; He gives it as He chooses. || 2 || PAUREE: You created the world with its variety; by the Hukam of Your Command, it comes, goes, and merges again in You. You Yourself see, and blossom forth; there is no one else at all. As it pleases You, You keep me. Through the Word of the Guru's Shabad, I understand You. You are the strength of all. As it pleases You, You lead us on. There is no other as great as You; unto whom should I speak and talk? || 2 || SHALOK, THIRD MEHL: Deluded by doubt, I wandered over the whole world.

Searching, I became frustrated. My Husband Lord has not blessed me with peace and tranquility; what will work with Him? By Guru's Grace, I meditate on the Lord; I enshrine Him deep within my heart. O Nanak, seated in his her own home, she finds her Husband Lord, when the Creator Lord grants His Grace. || 1 || THIRD MEHL: Chasing after worldly affairs, the day is wasted, and the night passes in sleep. Speaking lies, one eats poison; the self-willed manmukh departs, crying out in pain. The Mesenger of Death holds his club over the mortal's head; in the love of duality, he loses his honor. He never even thinks of the Name of the Lord; over and over again, he comes and goes in reincarnation. But if, by Guru's Grace, the Lord's Name comes to dwell in his mind, then the Messenger of Death will not strike him down with his club. Then, O Nanak, he merges intuitively into the Lord, receiving His Grace. || 2 || PAUREE: Some are linked to His Praises, when the Lord blesses them with the Guru's Teachings. Some are blessed with the Name of the eternal, unchanging True Lord. Water, air and fire, by His Will, worship Him. They are held in the Fear of God; He has formed the perfect form. The Hukam, the Command of the One Lord is all-pervasive; accepting it, peace is found. || 3 || SHALOK: Kabeer, such is the touchstone of the Lord; the false cannot even touch it. He alone passes this test of the Lord, who remains dead while yet alive. || 1 || THIRD MEHL: How can this mind be conquered? How can it be killed? If one does not accept the Word of the Shabad, egotism does not depart. By Guru's Grace, egotism is eradicated, and then, one is Jivan Mukta — liberated while yet alive. O Nanak, one whom the Lord forgives is united with Him, and then no obstacles block his way. || 2 || THIRD MEHL: Everyone can say that they are dead while yet alive; how can they be liberated while yet alive? If someone restrains himself through the Fear of God, and takes the medicine of the Love of God, night and day, he sings the Glorious Praises of the Lord. In celestial peace and poise, he crosses over the poisonous, terrifying world-ocean, through the Naam, the Name of the Lord. O Nanak, the Gurmukh finds the Lord; he is blessed with His Glance of Grace. || 3 || PAUREE: God created the love of duality, and the three modes which pervade the universe. He created Brahma, Vishnu and Shiva, who act according to His Will. The Pandits, the religious scholars, and the astrologers study their books, but they do not understand contemplation. Everything is Your play, O True Creator Lord. As it pleases You, You bless us with forgiveness, and merge us in the True Word of the Shabad. || 4 || SHALOK, THIRD MEHL: The man of false mind practices falsehood. He runs after Maya, and yet pretends to be a man of disciplined meditation. Deluded by doubt, he visits all the sacred shrines of pilgrimage. How can such a man of disciplined meditation attain the supreme status? By Guru's Grace, one lives the Truth. O Nanak, such a man of disciplined meditation attains liberation. || 1 || THIRD MEHL: He alone is a man of disciplined meditation, who practices this self-discipline. Meeting with the True Guru, he contemplates the Word of the Shabad. Serving the True Guru — this is the only acceptable disciplined meditation. O Nanak, such a man of disciplined meditation is honored in the Court of the Lord. || 2 || PAUREE: He created the night and the day, for the activities of the world.

Following the Guru's Teachings, one's heart is illumined, and the darkness is dispelled. By the Hukam of His Command, He creates everything; He pervades and permeates all the woods and meadows. He Himself is everything; the Gurmukh constantly chants the Lord's Name. Through the Shabad, understanding comes; the True Lord Himself inspires us to understand. || 5 || SHALOK, THIRD MEHL: He is not called a renunciate, whose consciousness is filled with doubt. Donations to him bring proportionate rewards. He hungers for the supreme status of the Fearless, Immaculate Lord; O Nanak, how rare are those who offer him this food. || 1 || THIRD MEHL: They are not called renunciates, who take food in the homes of others. For the sake of their bellies, they wear various religious robes. They alone are renunciates, O Nanak, who enter into their own souls. They seek and find their Husband Lord; they dwell within the home of their own inner self. || 2 || PAUREE: They sky and the earth are separate, but the True Lord supports them from within. True are all those homes and gates, within which the True Name is enshrined. The Hukam of the True Lord's Command is effective everywhere. The Gurmukh merges in the True Lord. He Himself is True, and True is His throne. Seated upon it, He administers true justice. The Truest of the True is all-pervading everywhere; the Gurmukh sees the unseen. || 6 || SHALOK, THIRD MEHL: In the world-ocean, the Infinite Lord abides. The false come and go in reincarnation. One who walks according to his own will, suffers terrible punishment. All things are in the world-ocean, but they are obtained only by the karma of good actions. O Nanak, he alone obtains the nine treasures, who walks in the Will of the Lord. || 1 || THIRD MEHL: One who intuitively serves the True Guru, loses his life in egotism. His tongue does not taste the sublime essence of the Lord, and his heart-lotus does not blossom forth. The self-willed manmukh eats poison and dies; he is ruined by love and attachment to Maya. Without the Name of the One Lord, his life is cursed, and his home is cursed as well. When God Himself bestows His Glance of Grace, then one becomes the slave of His slaves. And then, night and day, he serves the True Guru, and never leaves His side. As the lotus flower floats unaffected in the water, so does he remain detached in his own household. O servant Nanak, the Lord acts, and inspires everyone to act, according to the Pleasure of His Will. He is the treasure of virtue. || 2 || PAUREE: For thirty-six ages, there was utter darkness. Then, the Lord revealed Himself. He Himself created the entire universe. He Himself blessed it with understanding. He created the Simritees and the Shaastras; He calculates the accounts of virtue and vice. He alone understands, whom the Lord inspires to understand and to be pleased with the True Word of the Shabad. He Himself is all-pervading; He Himself forgives, and unites with Himself. || 7 || SHALOK, THIRD MEHL: This body is all blood; without blood, the body cannot exist. Those who are attuned to their Lord — their bodies are not filled with the blood of greed.

In the Fear of God, the body becomes thin, and the blood of greed passes out of the body. As fire purifies metal, so does the Fear of the Lord eradicate the filth of evil-mindedness. O Nanak, beautiful are those humble beings, who are imbued with the Lord's Love. || 1 || THIRD MEHL: In Raamkalee, I have enshrined the Lord in my mind; thus I have been embellished. Through the Word of the Guru's Shabad, my heart-lotus has blossomed forth; the Lord blessed me with the treasure of devotional worship. My doubt was dispelled, and I woke up; the darkness of ignorance was dispelled. She who is in love with her Lord, is the most infinitely beautiful. Such a beautiful, happy soul-bride enjoys her Husband Lord forever. The self-willed manmukhs do not know how to decorate themselves; wasting their whole lives, they depart. Those who decorate themselves without devotional worship to the Lord, are continually reincarnated to suffer. They do not obtain respect in this world; the Creator Lord alone knows what will happen to them in the world hereafter. O Nanak, the True Lord is the One and only; duality exists only in the world. He Himself enjoins them to good and bad; they do only that which the Creator Lord causes them to do. || 2 || THIRD MEHL: Without serving the True Guru, tranquility is not obtained. It cannot be found anywhere else. No matter how much one may long for it, without the karma of good actions, it cannot be found. Those whose inner beings are filled with greed and corruption, are ruined through the love of duality. The cycle of birth and death is not ended, and filled with egotism, they suffer in pain. Those who focus their consciousness on the True Guru, do not remain unfulfilled. They are not summoned by the Messenger of Death, and they do not suffer in pain. O Nanak, the Gurmukh is saved, merging in the True Word of the Shabad. || 3 || PAUREE: He Himself remains unattached forever; all others run after worldly affairs. He Himself is eternal, unchanging and unmoving; the others continue coming and going in reincarnation. Meditating on the Lord forever and ever, the Gurmukh finds peace. He dwells in the home of his own inner being, absorbed in the Praise of the True Lord. The True Lord is profound and unfathomable; through the Word of the Guru's Shabad, He is understood. || 8 || SHALOK, THIRD MEHL: Meditate on the True Name; the True Lord is all-pervading. O Nanak, one who realizes the Hukam of the Lord's Command, obtains the fruit of Truth. One who merely mouths the words, does not understand the Hukam of the True Lord's Command. O Nanak, one who accepts the Will of the Lord is His devotee. Without accepting it, he is the falsest of the false. || 1 || THIRD MEHL: The self-willed manmukhs do not know what they are saying. They are filled with sexual desire, anger and egotism. They do not understand right places and wrong places; they are filled with greed and corruption. They come, and sit and talk for their own purposes. The Messenger of Death strikes them down. Hereafter, they are called to account in the Court of the Lord; the false ones are struck down and humiliated. How can this filth of falsehood be washed off? Can anyone think about this, and find the way? If one meets with the True Guru, He implants the Naam, the Name of the Lord within; all residues of his sinful mistakes are destroyed.

Let all bow in humility to that humble being who chants the Naam, and worships the Naam in adoration. The Naam washes off the filth of falsehood; chanting the Naam, one becomes truthful. O servant Nanak, wondrous are the plays of the Lord, the Giver of life. || 2 || PAUREE: You are the Great Giver; no other is as great as You. Unto whom should I speak and talk? By Guru's Grace, I find You; You eradicate egotism from within. You are beyond sweet and salty flavors; True is Your glorious greatness. You bless those whom You forgive, and unite them with Yourself. You have placed the Ambrosial Nectar deep within the heart; the Gurmukh drinks it in. || 9 || SHALOK, THIRD MEHL: The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. Go and consult the Simritees, the Shaastras, the writings of Vyaas, Suk Dayv, Naarad, and all those who preach to the world. Those, whom the True Lord attaches, are attached to the Truth; they contemplate the True Name forever. O Nanak, their coming into the world is approved; they redeem all their ancestors. || 1 || THIRD MEHL: The disciples whose teacher is blind, act blindly as well. They walk according to their own wills, and continually speak falsehood and lies. They practice falsehood and deception, and endlessly slander others. Slandering others, they drown themselves, and drown all their generations as well. O Nanak, whatever the Lord links them to, to that they are linked; what can the poor creatures do? || 2 || PAUREE: He keeps all under His Gaze; He created the entire Universe. He has linked some to falsehood and deception; these self-willed manmukhs are plundered. The Gurmukhs meditate on the Lord forever; their inner beings are filled with love. Those who have the treasure of virtue, chant the Praises of the Lord. O Nanak, meditate on the Naam, and the Glorious Praises of the True Lord. || 10 || SHALOK, FIRST MEHL: Men of charity gather wealth by committing sins, and then give it away in donations to charity. Their spiritual teachers go to their homes to instruct them. The woman loves the man only for his wealth; they come and go as they please. No one obeys the Shaastras or the Vedas. Everyone worships himself. Becoming judges, they sit and administer justice. They chant on their malas, and call upon God. They accept bribes, and block justice. If someone asks them, they read quotations from their books. The Muslim scriptures are in their ears and in their hearts. They plunder the people, and engage in gossip and flattery. They anoint their kitchens to try to become pure. Behold, such is the Hindu. The Yogi, with matted hair and ashes on his body, has become a householder. The children weep in front of him and behind him. He does not attain Yoga — he has lost his way. Why does he apply ashes to his forehead? O Nanak, this is the sign of the Dark Age of Kali Yuga; everyone says that he himself knows. || 1 || FIRST MEHL: The Hindu comes to the house of a Hindu. He puts the sacred thread around his neck and reads the scriptures. He puts on the thread, but does evil deeds. His cleansings and washings will not be approved.

The Muslim glorifies his own faith. Without the Guru or a spiritual teacher, no one is accepted. They may be shown the way, but only a few go there. Without the karma of good actions, heaven is not attained. The Way of Yoga is demonstrated in the Yogi's monastery. They wear ear-rings to show the way. Wearing ear-rings, they wander around the world. The Creator Lord is everywhere. There are as many travellers as there are beings. When one's death warrant is issued, there is no delay. One who knows the Lord here, realizes Him there as well. Others, whether Hindu or Muslim, are just babbling. Everyone's account is read in the Court of the Lord; without the karma of good actions, no one crosses over. One who speaks the True Name of the True Lord, O Nanak, is not called to account hereafter. || 2 || PAUREE: The fortress of the body is called the Mansion of the Lord. The rubies and gems are found within it; the Gurmukh chants the Name of the Lord. The body, the Mansion of the Lord, is very beautiful, when the Name of the Lord, Har, Har, is implanted deep within. The self-willed manmukhs ruin themselves; they boil continuously in attachment to Maya. The One Lord is the Master of all. He is found only by perfect destiny. || 11 || SHALOK, FIRST MEHL: There is no Truth in suffering, there is no Truth in comfort. There is no Truth in wandering like animals through the water. There is no Truth in shaving one's head; there is no Truth is studying the scriptures or wandering in foreign lands. There is no Truth in trees, plants or stones, in mutilating oneself or suffering in pain. There is no Truth in binding elephants in chains; there is no Truth in grazing cows. He alone grants it, whose hands hold spritual perfection; he alone receives it, unto whom it is given. O Nanak, he alone is blessed with glorious greatness, whose heart is filled with the Word of the Shabad. God says, all hearts are mine, and I am in all hearts. Who can explain this to one who is confused? Who can confuse that being, unto whom I have shown the Way? And who can show the Path to that being whom I have confused since the beginning of time? || 1 || FIRST MEHL: He alone is a householder, who restrains his passions and begs for meditation, austerity and self-discipline. He gives donations to charity with his body; such a householder is as pure as the water of the Ganges. Says Eeshar, the Lord is the embodiment of Truth. The supreme essence of reality has no shape or form. || 2 || FIRST MEHL: He alone is a detached hermit, who burns away his self-conceit. He begs for suffering as his food. In the city of the heart, he begs for charity. Such a renunciate ascends to the City of God. Says Gorakh, God is the embodiment of Truth; the supreme essence of reality has no shape or form. || 3 || FIRST MEHL: He alone is an Udasi, a shaven-headed renunciate, who embraces renunciation. He sees the Immaculate Lord dwelling in both the upper and lower regions. He balances the sun and the moon energies. The body-wall of such an Udasi does not collapse. Says Gopi Chand, God is the embodiment of Truth; the supreme essence of reality has no shape or form. || 4 || FIRST MEHL: He alone is a Paakhandi, who cleanses his body of filth. The fire of his body illuminates God within. He does not waste his energy in wet dreams.

Such a Paakhandi does not grow old or die. Says Charpat, God is the embodiment of Truth; the supreme essence of reality has no shape or form. || 5 || FIRST MEHL: He alone is a Bairaagi, who turns himself toward God. In the Tenth Gate, the sky of the mind, he erects his pillar. Night and day, he remains in deep inner meditation. Such a Bairaagi is just like the True Lord. Says Bhart'har, God is the embodiment of Truth; the supreme essence of reality has no shape or form. || 6 || FIRST MEHL: How is evil eradicated? How can the true way of life be found? What is the use of piercing the ears, or begging for food? Throughout existence and non-existence, there is only the Name of the One Lord. What is that Word, which holds the heart in its place? When you look alike upon sunshine and shade, says Nanak, then the Guru will speak to you. The students follow the six systems. They are neither worldly people, nor detached renunciates. One who remains absorbed in the Formless Lord — why should he go out begging? || 7 || PAUREE: That alone is said to be the Lord's temple, where the Lord is known. In the human body, the Guru's Word is found, when one understands that the Lord, the Supreme Soul, is in all. Don't look for Him outside your self. The Creator, the Architect of Destiny, is within the home of your own heart. The self-willed manmukh does not appreciate the value of the Lord's temple; they waste away and lose their lives. The One Lord is pervading in all; through the Word of the Guru's Shabad, He can be found. || 12 || SHALOK, THIRD MEHL: Only a fool listens to the words of the fool. What are the signs of the fool? What does the fool do? A fool is stupid; he dies of egotism. His actions always bring him pain; he lives in pain. If someone's beloved friend falls into the pit, what can be used to pull him out? One who becomes Gurmukh contemplates the Lord, and remains detached. Chanting the Lord's Name, he saves himself, and he carries across those who are drowning as well. O Nanak, he acts in accordance with the Will of God; he endures whatever he is given. || 1 || FIRST MEHL: Says Nanak, listen, O mind, to the True Teachings. Opening His ledger, God will call you to account. Those rebels who have unpaid accounts shall be called out. Azraa-eel, the Angel of Death, shall be appointed to punish them. They will find no way to escape coming and going in reincarnation; they are trapped in the narrow path. Falsehood will come to an end, O Nanak, and Truth will prevail in the end. || 2 || PAUREE: The body and everything belongs to the Lord; the Lord Himself is all-pervading. The Lord's value cannot be estimated; nothing can be said about it. By Guru's Grace, one praises the Lord, imbued with feelings of devotion. The mind and body are totally rejuvenated, and egotism is eradicated. Everything is the play of the Lord. The Gurmukh understands this. || 13 || SHALOK, FIRST MEHL: Branded with a thousand marks of disgrace, Indra cried in shame. Paras Raam returned home crying. Ajai cried and weeped, when he was made to eat the manure he had given, pretending it was charity. Such is the punishment received in the Court of the Lord.

Rama weeped when he was sent into exile, and separated from Sita and Lakhshman. The ten-headed Raawan, who stole away Sita with the beat of his tambourine, wept when he lost Sri Lanka. The Paandavas once lived in the Presence of the Lord; they were made slaves, and wept. Janmayjaa wept, that he had lost his way. One mistake, and he became a sinner. The Shaykhs, Pirs and spiritual teachers weep; at the very last instant, they suffer in agony. The kings weep — their ears are cut; they go begging from house to house. The miser weeps; he has to leave behind the wealth he has gathered. The Pandit, the religious scholar, weeps when his learning is gone. The young woman weeps because she has no husband. O Nanak, the whole world is suffering. He alone is victorious, who believes in the Lord's Name. No other action is of any account. || 1 || SECOND MEHL: Meditation, austerity and everything come through belief in the Lord's Name. All other actions are useless. O Nanak, believe in the One who is worth believing in. By Guru's Grace, he is realized. || 2 || PAUREE: The union of the body and the soul-swan was pre-ordained by the Creator Lord. He is hidden, and yet pervading all. He is revealed to the Gurmukh. Singing the Glorious Praises of the Lord, and chanting His Praises, one merges in His Glories. True is the True Word of the Guru's Bani. One unites in Union with the True Lord. He Himself is everything; He Himself grants glorious greatness. || 14 || SHALOK, SECOND MEHL: O Nanak, the blind man may go to appraise the jewels, but he will not know their value; he will return home after exposing his ignorance. || 1 || SECOND MEHL: The Jeweller has come, and opened up the bag of jewels. The merchandise and the merchant are merged together. They alone purchase the gem, O Nanak, who have virtue in their purse. Those who do not appreciate the value of the jewels, wander like blind men in the world. || 2 || PAUREE: The fortress of the body has nine gates; the tenth gate is kept hidden. The rigid door is not open; only through the Word of the Guru's Shabad can it be opened. The unstruck sound current resounds and vibrates there. The Word of the Guru's Shabad is heard. Deep within the nucleus of the heart, the Divine Light shines forth. Through devotional worship, one meets the Lord. The One Lord is pervading and permeating all. He Himself created the creation. || 15 || SHALOK, SECOND MEHL: He is truly blind, who follows the way shown by the blind man. O Nanak, why should the one who can see, get lost? Do not call them blind, who have no eyes in their face. They alone are blind, O Nanak, who wander away from their Lord and Master. || 1 || SECOND MEHL: One whom the Lord has made blind — the Lord can make him see again. He acts only as he knows, although he may be spoken to a hundred times. Where the real thing is not seen, self-conceit prevails there — know this well. O Nanak, how can the purshaser purchase the real thing, if he cannot recognize it? || 2 || SECOND MEHL: How can someone be called blind, if he was made blind by the Lord's Command?

O Nanak, one who does not understand the Hukam of the Lord's Command should be called blind. || 3 || PAUREE: Deep within the body is the fortress of the Lord, and all lands and countries. He Himself sits in primal, profound Samaadhi; He Himself is all-pervading. He Himself created the Universe, and He Himself remains hidden within it. Serving the Guru, the Lord is known, and the Truth is revealed. He is True, the Truest of the True; the Guru has imparted this understanding. || 16 || SHALOK, FIRST MEHL: Night is the summer season, and day is the winter season; sexual desire and anger are the two fields planted. Greed prepares the soil, and the seed of falsehood is planted; attachment and love are the farmer and hired hand. Contemplation is the plow, and corruption is the harvest; this is what one earns and eats, according to the Hukam of the Lord's Command. O Nanak, when one is called to give his account, he will be barren and infertile. || 1 || FIRST MEHL: Make the Fear of God the farm, purity the water, truth and contentment the cows and bulls, humility the plow, consciousness the plowman, remembrance the preparation of the soil, and union with the Lord the planting time. Let the Lord's Name be the seed, and His Forgiving Grace the harvest. Do this, and the whole world will seem false. O Nanak, if He bestows His Merciful Glance of Grace, then all your separation will be ended. || 2 || PAUREE: The self-willed manmukh is trapped in the darkness of emotional attachment; in the love of duality he speaks. The love of duality brings pain forever; he churns the water endlessly. The Gurmukh meditates on the Naam, the Name of the Lord; he churns, and obtains the essence of reality. The Divine Light illuminates his heart deep within; he seeks the Lord, and obtains Him. He Himself deludes in doubt; no one can comment on this. || 17 || SHALOK, SECOND MEHL: O Nanak, don't be anxious; the Lord will take care of you. He created the creatures in water, and He gives them their nourishment. There are no stores open there, and no one farms there. No business is ever transacted there, and no one buys or sells. Animals eat other animals; this is what the Lord has given them as food. He created them in the oceans, and He provides for them as well. O Nanak, don't be anxious; the Lord will take care of you. || 1 || FIRST MEHL: O Nanak, this soul is the fish, and death is the hungry fisherman. The blind man does not even think of this. And suddenly, the net is cast. O Nanak, his consciousness is unconscious, and he departs, bound by anxiety. But if the Lord bestows His Glance of Grace, then He unites the soul with Himself. || 2 || PAUREE: They are true, forever true, who drink in the sublime essence of the Lord. The True Lord abides in the mind of the Gurmukh; He strikes the true bargain. Everything is in the home of the self within; only the very fortunate obtain it. The hunger within is conquered and overcome, singing the Glorious Praises of the Lord. He Himself unites in His Union; He Himself blesses them with understanding. || 18 || SHALOK, FIRST MEHL: The cotton is ginned, woven and spun; the cloth is laid out, washed and bleached white. The tailor cuts it with his scissors, and sews it with his thread. Thus, the torn and tattered honor is sewn up again, through the Lord's Praise, O Nanak, and one lives the true life. Becoming worn, the cloth is torn; with needle and thread it is sewn up again. It will not last for a month, or even a week.

It barely lasts for an hour, or even a moment. But the Truth does not grow old; and when it is stitched, it is never torn again. O Nanak, the Lord and Master is the Truest of the True. While we meditate on Him, we see Him. || 1 || FIRST MEHL: The knife is Truth, and its steel is totally True. Its workmanship is incomparably beautiful. It is sharpened on the grindstone of the Shabad. It is placed in the scabbard of virtue. If the Shaykh is killed with that, then the blood of greed will spill out. One who is slaughtered in this ritualistic way, will be attached to the Lord. O Nanak, at the Lord's door, he is absorbed into His Blessed Vision. || 2 || FIRST MEHL: A beautiful dagger hangs by your waist, and you ride such a beautiful horse. But don't be too proud; O Nanak, you may fall head first to the ground. || 3 || PAUREE: They alone walk as Gurmukh, who receive the Shabad in the Sat Sangat, the True Congregation. Meditating on the True Lord, they become truthful; they carry in their robes the supplies of the Lord's wealth. The devotees look beautiful, singing the Praises of the Lord; following the Guru's Teachings, they become stable and unchanging. They enshrine the jewel of contemplation within their minds, and the most sublime Word of the Guru's Shabad. He Himself unites in His Union; He Himself grants glorious greatness. || 19 || SHALOK, THIRD MEHL: Everyone is filled with hope; hardly anyone is free of hope. O Nanak, blessed is the birth of one, who remains dead while yet alive. || 1 || THIRD MEHL: Nothing is in the hands of hope. How can one become free of hope? What can this poor being do? The Lord Himself creates confusion. || 2 || PAUREE: Cursed is the life in this world, without the True Name. God is the Great Giver of givers. His wealth is permanent and unchanging. That humble being is immaculate, who worships the Lord with each and every breath. With your tongue, vibrate the One Inaccessible Lord, the Inner-knower, the Searcher of hearts. He is all-pervading everywhere. Nanak is a sacrifice to Him. || 20 || SHALOK, FIRST MEHL: The union between the lake of the True Guru, and the swan of the soul, was pre-ordained from the very beginning, by the Pleasure of the Lord's Will. The diamonds are in this lake; they are the food of the swams. The cranes and the ravens may be very wise, but they do not remain in this lake. They do not find their food there; their food is different. Practicing Truth, the True Lord is found. False is the pride of the false. O Nanak, they alone meet the True Guru, who are so pre-destined by the Lord's Command. || 1 || My Lord and Master is immaculate, as are those who think of Him. O Nanak, serve Him, who gives to you forever and ever. O Nanak, serve Him; by serving Him, sorrow is dispelled. Faults and demerits vanish, and virtues take their place; peace comes to dwell in the mind. || 2 || PAUREE: He Himself is all-pervading; He Himself is absorbed in the profound state of Samaadhi. He Himself instructs; the Gurmukh is satisfied and fulfilled. Some, He causes to wander in the wilderness, while others are committed to His devotional worship. He alone understands, whom the Lord causes to understand; He Himself attaches mortals to His Name. O Nanak, meditating on the Naam, the Name of the Lord, true greatness is obtained. || 21 || 1 || SUDH ||

VAAR OF RAAMKALEE, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, FIFTH MEHL: As I have heard of the True Guru, so I have seen Him. He re-unites the separated ones with God; He is the Mediator at the Court of the Lord. He implants the Mantra of the Lord's Name, and eradicates the illness of egotism. O Nanak, he alone meets the True Guru, who has such union pre-ordained. || 1 || FIFTH MEHL: If the One Lord is my Friend, then all are my friends. If the One Lord is my enemy, then all fight with me. The Perfect Guru has shown me that, without the Name, everything is useless. The faithless cynics and the evil people wander in reincarnation; they are attached to other tastes. Servant Nanak has realized the Lord God, by the Grace of the Guru, the True Guru. || 2 || PAUREE: The Creator Lord created the Creation. He Himself is the perfect Banker; He Himself earns His profit. He Himself made the expansive Universe; He Himself is imbued with joy. The value of God's almighty creative power cannot be estimated. He is inaccessible, unfathomable, endless, the farthest of the far. He Himself is the greatest Emperor; He Himself is His own Prime Minister. No one knows His worth, or the greatness of His resting place. He Himself is our True Lord and Master. He reveals Himself to the Gurmukh. || 1 || SHALOK, FIFTH MEHL: Listen, O my beloved friend: please show me the True Guru. I dedicate my mind to Him; I keep Him continually enshrined within my heart. Without the One and Only True Guru, life in this world is cursed. O servant Nanak, they alone meet the True Guru, with whom He constantly abides. || 1 || FIFTH MEHL: Deep within me is the longing to meet You; how can I find You, God? I will search for someone, some friend, who will unite me with my Beloved. The Perfect Guru has united me with Him; wherever I look, there He is. Servant Nanak serves that God; there is no other as great as He is. || 2 || PAUREE: He is the Great Giver, the Generous Lord; with what mouth can I praise Him? In His Mercy, He protects, preserves and sustains us. No one is under anyone else's control; He is the One Support of all. He cherishes all as His children, and reaches out with His hand. He stages His joyous plays, which no one understands at all. The all-powerful Lord gives His Support to all; I am a sacrifice to Him. Night and day, sing the Praises of the One who is worthy of being praised. Those who fall at the Guru's Feet, enjoy the sublime essence of the Lord. || 2 || SHALOK, FIFTH MEHL: He has widened the narrow path for me, and preserved my integrity, along with that of my family. He Himself has arranged and resolved my affairs. I dwell upon that God forever. God is my mother and father; He hugs me close in His embrace, and cherishes me, like His tiny baby. All beings and creatures have become kind and compassionate to me.

O Nanak, the Lord has blessed me with His Glance of Grace. || 1 || FIFTH MEHL: To ask for any other than You, Lord, is the most miserable of miseries. Please bless me with Your Name, and make me content; may the hunger of my mind be satisfied. The Guru has made the woods and meadows green again. O Nanak, is it any wonder that He blesses human beings as well? || 2 || PAUREE: Such is that Great Giver; may I never forget Him from my mind. I cannot survive without Him, for an instant, for a moment, for a second. Inwardly and outwardly, He is with us; how can we hide anything from Him? One whose honor He Himself has preserved, crosses over the terrifying world-ocean. He alone is a devotee, a spiritual teacher, and a disciplined pratictioner of meditation, whom the Lord has so blessed. He alone is perfect and renowned as supreme, whom the Lord has blessed with His power. He alone endures the unendurable, whom the Lord inspires to endure it. And he alone meets the True Lord, within whose mind the Guru's Mantra is implanted. || 3 || SHALOK, FIFTH MEHL: Blessed are those beautiful Ragas which, when chanted, quench all thirst. Blessed are those beautiful people who, as Gurmukh, chant the Name of the Lord. I am a sacrifice to those who single-mindedly worship and adore the One Lord. I yearn for the dust of their feet; by His Grace, it is obtained. I am a sacrifice to those who are imbued with love for the Lord of the Universe. I tell them the state of my soul, and pray that I may be united with the Sovereign Lord King, my Friend. The Perfect Guru has united me with Him, and the pains of birth and death have departed. Servant Nanak has found the inaccessible, infinitely beautiful Lord, and he will not go anywhere else. || 1 || FIFTH MEHL: Blessed is that time, blessed is that hour, blessed is that second, excellent is that instant; blessed is that day, and that opportunity, when I gazed upon the Blessed Vision of the Guru's Darshan. The mind's desires are fulfilled, when the inaccessible, unfathomable Lord is obtained. Egotism and emotional attachment are eradicated, and one leans only on the Support of the True Name. O servant Nanak, one who is committed to the Lord's service — the whole world is saved along with him. || 2 || PAUREE: How rare are those who are blessed to praise the Lord, in devotional worship. Those who are blessed with the Lord's treasures are not called to give their account again. Those who are imbued with His Love are absorbed in ecstasy. They take the Support of the One Name; the One Name is their only food. For their sake, the world eats and enjoys. Their Beloved Lord belongs to them alone. The Guru comes and meets them; they alone know God. I am a sacrifice to those who are pleasing to their Lord and Master. || 4 || SHALOK, FIFTH MEHL: My friendship is with the One Lord alone; I am in love with the One Lord alone. The Lord is my only friend; my companionship is with the One Lord alone. My conversation is with the One Lord alone; He never frowns, or turns His face away. He alone knows the state of my soul; He never ignores my love. He is my only counselor, all-powerful to destroy and create. The Lord is my only Giver. He places His hand upon the heads of the generous in the world. I take the Support of the One Lord alone; He is all-powerful, over the heads of all. The Saint, the True Guru, has united me with the Lord.

He placed His hand on my forehead. The Guru led me to meet the greatest Lord and Master; He saved the whole world. The desires of the mind are fulfilled; I have attained my pre-destined Union with God. Nanak has obtained the True Name; He enjoys the enjoyments forever. || 1 || FIFTH MEHL: Friendship with the self-willed manmukhs is an alliance with Maya. As we watch, they run away; they never stand firm. As long as they get food and clothing, they stick around. But on that day when they receive nothing, then they start to curse. The self-willed manmukhs are ignorant and blind; they do not know the secrets of the soul. The false bond does not last; it is like stones joined with mud. The blind do not understand themselves; they are engrossed in false worldly entanglements. Entangled in false attachments, they pass their lives in egotism and self-conceit. But that being, whom the Lord has blessed with His Mercy from the very beginning, does perfect deeds, and accumulates good karma. O servant Nanak, those humble beings alone are saved, who enter the Sanctuary of the True Guru. || 2 || PAUREE: Those who are imbued with the Lord's Vision, speak the Truth. How can I obtain the dust of those who realize their Lord and Master? The mind, stained by corruption, becomes pure by associating with them. One sees the Mansion of the Lord's Presence, when the door of doubt is opened. That one, unto whom the Mansion of the Lord's Presence is revealed, is never pushed or shoved. My mind and body are enraptured, when the Lord blesses me, even for an instant, with His Glance of Grace. The nine treasures, and the treasure of the Naam are obtained by commitment to the Word of the Guru's Shabad. He alone is blessed with the dust of the feet of the Saints, upon whose forehead such pre-ordained desiny is inscribed. || 5 || SHALOK, FIFTH MEHL: O deer-eyed bride, I speak the Truth, which shall save you. Listen to these beautiful words, O beauteous bride; your Beloved Lord is your mind's only support. You have fallen in love with an evil person; tell me — show me why! I lack nothing, and I am not sad or depressed; I have no deficiency at all. I abandoned and lost my fascinating and beautiful Husband Lord; in this evil-mindedness, I have lost my good fortune. I am not mistaken, and I am not confused; I have no egotism, and commit no offense. As You have linked me, so I am linked; listen to my true message. She alone is the blessed soul-bride, and she alone is fortunate, upon whom the Husband Lord has showered His Mercy. Her Husband Lord takes away all her faults and mistakes; hugging her close in His embrace, He embellishes her. The unfortunate soul-bride makes this prayer: O Nanak, when will my turn come? All the blessed soul-brides celebrate and make merry; bless me as well with a night of bliss, O Lord. || 1 || FIFTH MEHL: Why do you waver, O my mind? The Lord is the Fulfiller of hopes and desires. Meditate on the True Guru, the Primal Being; He is the Destroyer of all pains. Worship and adore the Lord's Name, O my mind; all sinful residues and corruption shall be washed away. Those who are blessed with such pre-ordained destiny, are in love with the Formless Lord. They abandon the tastes of Maya, and gather in the infinite wealth of the Naam. Twenty-four hours a day, they are lovingly absorbed in the One Lord; they surrender and accept the Will of the Infinite Lord.

Servant Nanak begs for this one gift: please bless me, Lord, with the Blessed Vision of Your Darshan; my mind is in love with You. || 2 || PAUREE: One who is conscious of You finds everlasting peace. One who is conscious of You does not suffer at the hands of the Messenger of Death. One who is conscious of You is not anxious. One who has the Creator as his Friend — all his affairs are resolved. One who is conscious of You is renowned and respected. One who is conscious of You becomes very wealthy. One who is conscious of You has a great family. One who is conscious of You saves his ancestors. || 6 || SHALOK, FIFTH MEHL: Blind inwardly, and blind outwardly, he sings falsely, falsely. He washes his body, and draws ritual marks on it, and totally runs after wealth. But the filth of his egotism is not removed from within, and over and over again, he comes and goes in reincarnation. Engulfed in sleep, and tormented by frustrated sexual desire, he chants the Lord's Name with his mouth. He is called a Vaishnav, but he is bound to deeds of egotism; by threshing only husks, what rewards can be obtained? Sitting among the swans, the crane does not become one of them; sitting there, he keeps staring at the fish. And when the gathering of swans looks and sees, they realize that they can never form an alliance with the crane. The swans peck at the diamonds and pearls, while the crane chases after frogs. The poor crane flies away, so that his secret will not be exposed. Whatever the Lord attaches one to, to that he is attached. Who is to blame, when the Lord wills it so? The True Guru is the lake, overflowing with pearls. One who meets the True Guru obtains them. The Sikh-swans gather at the lake, according to the Will of the True Guru. The lake is filled with the wealth of these jewels and pearls; they are spent and consumed, but they never run out. The swan never leaves the lake; such is the Pleasure of the Creator's Will. O servant Nanak, one who has such pre-ordained destiny inscribed upon his forehead — that Sikh comes to the Guru. He saves himself, and saves all his generations as well; he emancipates the whole world. || 1 || FIFTH MEHL: He is called a Pandit, a religious scholar, and yet he wanders along many pathways. He is as hard as uncooked beans. He is filled with attachment, and constantly engrossed in doubt; his body cannot hold still. False is his coming, and false is his going; he is continually on the lookout for Maya. If someone speaks the truth, then he is aggravated; he is totally filled with anger. The evil fool is engrossed in evil-mindedness and false intellectualizations; his mind is attached to emotional attachment. The deceiver abides with the five deceivers; it is a gathering of like minds. And when the Jeweller, the True Guru, appraises him, then he is exposed as mere iron. Mixed and mingled with others, he was passed off as genuine in many places; but now, the veil has been lifted, and he stands naked before all. One who comes to the Sanctuary of the True Guru, shall be transformed from iron into gold. The True Guru has no anger or vengeance; He looks upon son and enemy alike. Removing faults and mistakes, He purifies the human body.

O Nanak, one who has such pre-ordained destiny inscribed upon his forehead, is in love with the True Guru. The Word of the Perfect True Guru's Bani is Ambrosial Nectar; it dwells in the heart of one who is blessed by the Guru's Mercy. His coming and going in reincarnation is ended; forever and ever, he is at peace. || 2 || PAUREE: He alone understands You, Lord, with whom You are pleased. He alone is approved in the Court of the Lord, with whom You are pleased. Egotism is eradicated, when You bestow Your Grace. Sinful residues are erased, when You are thoroughly pleased. One who has the Lord Master on his side, becomes fearless. One who is blessed with Your Mercy, becomes truthful. One who is blessed with Your Kindness, is not touched by fire. You are forever Merciful to those who are receptive to the Guru's Teachings. || 7 || SHALOK, FIFTH MEHL: Please grant Your Grace, O Merciful Lord; please forgive me. Forever and ever, I chant Your Name; I fall at the feet of the True Guru. Please, dwell within my mind and body, and end my sufferings. Please give me Your hand, and save me, that fear may not afflict me. May I sing Your Glorious Praises day and night; please commit me to this task. Associating with the humble Saints, the disease of egotism is eradicated. The One Lord and Master is all-pervading, permeating everywhere. By Guru's Grace, I have truly found the Truest of the True. Please bless me with Your Kindness, O Kind Lord, and bless me with Your Praises. Gazing upon the Blessed Vision of Your Darshan, I am in ecstasy; this is what Nanak loves. || 1 || FIFTH MEHL: Meditate on the One Lord within your mind, and enter the Sanctuary of the One Lord alone. Be in love with the One Lord; there is no other at all. Beg from the One Lord, the Great Giver, and you will be blessed with everything. In your mind and body, with each breath and morsel of food, meditate on the One and only Lord God. The Gurmukh obtains the true treasure, the Ambrosial Naam, the Name of the Lord. Very fortunate are those humble Saints, within whose minds the Lord has come to abide. He is pervading and permeating the water, the land and the sky; there is no other at all. Meditating on the Naam, and chanting the Naam, Nanak abides in the Will of his Lord and Master. || 2 || PAUREE: One who has You as his Saving Grace — who can kill him? One who has You as his Saving Grace conquers the three worlds. One who has You on his side — his face is radiant and bright. One who has You on his side, is the purest of the Pure. One who is blessed with Your Grace is not called to give his account. One with whom You are pleased, obtains the nine treasures. One who has You on his side, God — unto whom is he subservient? One who is blessed with Your Kind Mercy is dedicated to Your worship. || 8 || SHALOK, FIFTH MEHL: Be Merciful, O my Lord and Master, that I may pass my life in the Society of the Saints. Those who forget You are born only to die and be reincarnated again; their sufferings will never end. || 1 || FIFTH MEHL: Meditate in remembrance within your heart on the True Guru, whether you are on the most difficult path, on the mountain or by the river bank. Chanting the Name of the Lord, Har, Har, no one shall block your way. || 2 || PAUREE:

Where You are, Almighty Lord, there is no one else. There, in the fire of the mother's womb, You protected us. Hearing Your Name, the Messenger of Death runs away. The terrifying, treacherous, impassible world-ocean is crossed over, through the Word of the Guru's Shabad. Those who feel thirst for You, take in Your Ambrosial Nectar. This is the only act of goodness in this Dark Age of Kali Yuga, to sing the Glorious Praises of the Lord of the Universe. He is Merciful to all; He sustains us with each and every breath. Those who come to You with love and faith are never turned away empty-handed. || 9 || SHALOK, FIFTH MEHL: Those whom You bless with the Support of Your Name, O Supreme Lord God, do not know any other. Inaccessible, Unfathomable Lord and Master, All-powerful True Great Giver: You are eternal and unchanging, without vengeance and True; True is the Darbaar of Your Court. Your worth cannot be described; You have no end or limitation. To forsake God, and ask for something else, is all corruption and ashes. They alone find peace, and they are the true kings, whose dealings are true. Those who are in love with God's Name, intuitively enjoy the essence of peace. Nanak worships and adores the One Lord; he seeks the dust of the Saints. || 1 || FIFTH MEHL: Singing the Kirtan of the Lord's Praises, bliss, peace and rest are obtained. Forsake other clever tricks, O Nanak; only through the Name will you be saved. || 2 || PAUREE: No one can bring You under control, by despising the world. No one can bring You under control, by studying the Vedas. No one can bring You under control, by wandering all over the world. No one can bring You under control, by any clever tricks. No one can bring You under control, by giving huge donations to charities. Everyone is under Your power, O inaccessible, unfathomable Lord. You are under the control of Your devotees; You are the strength of Your devotees. || 10 || SHALOK, FIFTH MEHL: The Lord Himself is the true physician. These physicians of the world only burden the soul with pain. The Word of the Guru's Shabad is Ambrosial Nectar; it is so delicious to eat. O Nanak, one whose mind is filled with this Nectar — all his pains are dispelled. || 1 || FIFTH MEHL: By the Hukam of Lord's Command, they move about; by the Lord's Command, they remain still. By His Hukam, they endure pain and pleasure alike. By His Hukam, they chant the Naam, the Name of the Lord, day and night. O Nanak, he alone does so, who is blessed. By the Hukam of the Lord's Command, they die; by the Hukam of His Command, they live. By His Hukam, they become tiny, and huge. By His Hukam, they receive pain, happiness and bliss. By His Hukam, they chant the Guru's Mantra, which always works. By His Hukam, coming and going in reincarnation cease, O Nanak, when He links them to His devotional worship. || 2 || PAUREE: I am a sacrifice to that musician who is Your servant, O Lord. I am a sacrifice to that musician who sings the Glorious Praises of the Infinite Lord. Blessed, blessed is that musician, for whom the Formless Lord Himself longs. Very fortunate is that musician who comes to the gate of the Court of the True Lord. That musician meditates on You, Lord, and praises You day and night. He begs for the Ambrosial Naam, the Name of the Lord, and will never be defeated. His clothes and his food are true, and he enshrines love for the Lord within.

Praiseworthy is that musician who loves God. || 11 || SHALOK, FIFTH MEHL: The Bani of the Guru's Word is Ambrosial Nectar; its taste is sweet. The Name of the Lord is Ambrosial Nectar. Meditate in remembrance on the Lord in your mind, body and heart; twenty-four hours a day, sing His Glorious Praises. Listen to these Teachings, O Sikhs of the Guru. This is the true purpose of life. This priceless human life will be made fruitful; embrace love for the Lord in your mind. Celestial peace and absolute bliss come when one meditates on God — suffering is dispelled. O Nanak, chanting the Naam, the Name of the Lord, peace wells up, and one obtains a place in the Court of the Lord. || 1 || FIFTH MEHL: O Nanak, meditate on the Naam, the Name of the Lord; this is the Teaching imparted by the Perfect Guru. In the Lord's Will, they practice meditation, austerity and self-discipline; in the Lord's Will, they are released. In the Lord's Will, they are made to wander in reincarnation; in the Lord's Will, they are forgiven. In the Lord's Will, pain and pleasure are experienced; in the Lord's Will, actions are performed. In the Lord's Will, clay is fashioned into form; in the Lord's Will, His Light is infused into it. In the Lord's Will, enjoyments are enjoyed; in the Lord's Will, these enjoyments are denied. In the Lord's Will, they are incarnated in heaven and hell; in the Lord's Will, they fall to the ground. In the Lord's Will, they are committed to His devotional worship and Praise; O Nanak, how rare are these! || 2 || PAUREE: Hearing, hearing of the glorious greatness of the True Name, I live. Even ignorant beasts and goblins can be saved, in an instant. Day and night, chant the Name, forever and ever. The most horrible thirst and hunger is satisfied through Your Name, O Lord. Disease, sorrow and pain run away, when the Name dwells within the mind. He alone attains his Beloved, who loves the Word of the Guru's Shabad. The worlds and solar systems are saved by the Infinite Lord. Your glory is Yours alone, O my Beloved True Lord. || 12 || SHALOK, FIFTH MEHL: I abandoned and lost my Beloved Friend, O Nanak; I was fooled by the transitory color of the safflower, which fades away. I did not know Your value, O my Friend; without You, I am not worth even half a shell. || 1 || FIFTH MEHL: My mother-in-law is my enemy, O Nanak; my father-in-law is argumentative and my brother-in-law burns me at every step. They can all just play in the dust, when You are my Friend, O Lord. || 2 || PAUREE: You relieve the pains of those, within whose consciousness You dwell, O Lord. Those, within whose consciousness You dwell, never lose. One who meets the Perfect Guru will surely be saved. One who is attached to Truth, contemplates Truth. One, into whose hands the treasure comes, stops searching. He alone is known as a devotee, who loves the One Lord. He is the dust under the feet of all; he is the lover of the Lord's feet. Everything is Your wonderful play; the whole creation is Yours. || 13 || SHALOK, FIFTH MEHL: I have totally discarded praise and slander, O Nanak; I have forsaken and abandoned everything. I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord. || 1 || FIFTH MEHL: I wandered and wandered and went crazy, O Nanak, in countless foreign lands and pathways.

But then, I slept in peace and comfort, when I met the Guru, and found my Friend. || 2 || PAUREE: When I forget You, I endure all pains and afflictions. Making thousands of efforts, they are still not eliminated. One who forgets the Name, is known as a poor person. One who forgets the Name, wanders in reincarnation. One who does not remember his Lord and Master, is punished by the Messenger of Death. One who does not remember his Lord and Master, is judged to be a sick person. One who does not remember his Lord and Master, is egotistical and proud. One who forgets the Name is miserable in this world. || 14 || SHALOK, FIFTH MEHL: I have not seen any other like You. You alone are pleasing to Nanak's mind. I am a dedicated, devoted sacrifice to that friend, that mediator, who leads me to recognize my Husband Lord. || 1 || FIFTH MEHL: Beautiful are those feet which walk towards You; beautiful is that head which falls at Your Feet. Beautiful is that mouth which sings Your Praises; beautiful is that soul which seeks Your Sanctuary. || 2 || PAUREE: Meeting the Lord's brides, in the True Congregation, I sing the songs of joy. The home of my heart is now held steady, and I shall not go out wandering again. Evil-mindedness has been dispelled, along with sin and my bad reputation. I am well-known as being calm and good-natured; my heart is filled with Truth. Inwardly and outwardly, the One and only Lord is my way. My mind is thirsty for the Blessed Vision of His Darshan. I am a slave at His feet. I am glorified and embellished, when my Lord and Master enjoys me. I meet Him through my blessed destiny, when it is pleasing to His Will. || 15 || SHALOK, FIFTH MEHL: All virtues are Yours, Dear Lord; You bestow them upon us. I am unworthy — what can I achieve, O Nanak? There is no other Giver as great as You. I am a beggar; I beg from You forever. || 1 || FIFTH MEHL: My body was wasting away, and I was depressed. The Guru, my Friend, has encouraged and consoled me. I sleep in total peace and comfort; I have conquered the whole world. || 2 || PAUREE: The Darbaar of Your Court is glorious and great. Your holy throne is True. You are the Emperor over the heads of kings. Your canopy and chauree (fly-brush) are permanent and unchanging. That alone is true justice, which is pleasing to the Will of the Supreme Lord God. Even the homeless receive a home, when it is pleasing to the Will of the Supreme Lord God. Whatever the Creator Lord does, is a good thing. Those who recognize their Lord and Master, are seated in the Court of the Lord. True is Your Command; no one can challenge it. O Merciful Lord, Cause of causes, Your creative power is all-powerful. || 16 || SHALOK, FIFTH MEHL: Hearing of You, my body and mind have blossomed forth; chanting the Naam, the Name of the Lord, I am flushed with life. Walking on the Path, I have found cool tranquility deep within; gazing upon the Blessed Vision of the Guru's Darshan, I am enraptured. || 1 || FIFTH MEHL: I have found the jewel within my heart. I was not charged for it; the True Guru gave it to me. My search has ended, and I have become stable. O Nanak, I have conquered this priceless human life. || 2 || PAUREE: One who has such good karma inscribed upon his forehead, is committed to the Lord's service. One whose heart lotus blossoms forth upon meeting the Guru, remains awake and aware, night and day.

All doubt and fear run away from one who is in love with the Lord's lotus feet. He conquers his soul, following the Guru's Teachings, and attains the Imperishable Lord. He alone keeps up in this Dark Age of Kali Yuga, who meditates on the Supreme Lord God. In the Saadh Sangat, the Company of the Holy, he is immaculate, as if he has bathed at the sixty-eight sacred shrines of pilgrimage. He alone is a man of good fortune, who has met with God. Nanak is a sacrifice to such a one, whose destiny is so great! || 17 || SHALOK, FIFTH MEHL: When the Husband Lord is within the heart, then Maya, the bride, goes outside. When one's Husband Lord is outside of oneself, then Maya, the bride, is supreme. Without the Name, one wanders all around. The True Guru shows us that the Lord is with us. Servant Nanak merges in the Truest of the True. || 1 || FIFTH MEHL: Making all sorts of efforts, they wander around; but they do not make even one effort. O Nanak, how rare are those who understand the effort which saves the world. || 2 || PAUREE: The greatest of the great, infinite is Your dignity. Your colors and hues are so numerous; no one can know Your actions. You are the Soul within all souls; You alone know everything. Everything is under Your control; Your home is beautiful. Your home is filled with bliss, which resonates and resounds throughout Your home. Your honor, majesty and glory are Yours alone. You are overflowing with all powers; wherever we look, there You are. Nanak, the slave of Your slaves, prays to You alone. || 18 || SHALOK, FIFTH MEHL: Your streets are covered with canopies; under them, the traders look beautiful. O Nanak, he alone is truly a banker, who buys the infinite commodity. || 1 || FIFTH MEHL: Kabeer, no one is mine, and I belong to no one. I am absorbed in the One, who created this creation. || 2 || PAUREE: The Lord is the most beautiful fruit tree, bearing fruits of Ambrosial Nectar. My mind longs to meet Him; how can I ever find Him? He has no color or form; He is inaccessible and unconquerable. I love Him with all my soul; He opens the door for me. I shall serve you forever, if you tell me of my Friend. I am a sacrifice, a dedicated, devoted sacrifice to Him. The Beloved Saints tell us, to listen with our consciousness. One who has such pre-ordained destiny, O slave Nanak, is blessed with the Ambrosial Name by the True Guru. || 19 || SHALOK, FIFTH MEHL: Kabeer, the earth belongs to the Holy, but the thieves have come and now sit among them. The earth does not feel their weight; even they profit. || 1 || FIFTH MEHL: Kabeer, for the sake of the rice, the husks are beaten and threshed. When one sits in the company of evil people, then he will be called to account by the Righteous Judge of Dharma. || 2 || PAUREE: He Himself has the greatest family; He Himself is all alone. He alone knows His own worth. He Himself, by Himself, created everything. Only He Himself can describe His own creation. Blessed is Your place, where You dwell, Lord.

Blessed are Your devotees, who see You, O True Lord. He alone praises You, who is blessed by Your Grace. One who meets the Guru, O Nanak, is immaculate and sanctified. || 20 || SHALOK, FIFTH MEHL: Fareed, this world is beautiful, but there is a thorny garden within it. Those who are blessed by their spiritual teacher are not even scratched. || 1 || FIFTH MEHL: Fareed, blessed is the life, with such a beautiful body. How rare are those who are found to love their Beloved Lord. || 2 || PAUREE: He alone obtains meditation, austerities, self-discipline, compassion and Dharmic faith, whom the Lord so blesses. He alone meditates on the Naam, the Name of the Lord, whose fire the Lord puts out. The Inner-knower, the Searcher of hearts, the Inaccessible Primal Lord, inspires us to look upon all with an impartial eye. With the support of the Saadh Sangat, the Company of the Holy, one falls in love with God. One's faults are eradicated, and one's face becomes radiant and bright; through the Lord's Name, one crosses over. The fear of birth and death is removed, and he is not reincarnated again. God lifts him up and pulls him out of the deep, dark pit, and attaches him to the hem of His robe. O Nanak, God forgives him, and holds him close in His embrace. || 21 || SHALOK, FIFTH MEHL: One who loves God is imbued with the deep crimson color of His love. O Nanak, such a person is rarely found; the value of such a humble person can never be estimated. || 1 || FIFTH MEHL: The True Name has pierced the nucleus of my self deep within. Outside, I see the True Lord as well. O Nanak, He is pervading and permeating all places, the forests and the meadows, the three worlds, and every hair. || 2 || PAUREE: He Himself created the Universe; He Himself imbues it. He Himself is One, and He Himself has numerous forms. He Himself is within all, and He Himself is beyond them. He Himself is known to be far away, and He Himself is right here. He Himself is hidden, and He Himself is revealed. No one can estimate the value of Your Creation, Lord. You are deep and profound, unfathomable, infinite and invaluable. O Nanak, the One Lord is all-pervading. You are the One and only. || 22 || 1 || 2 || SUDH ||

VAAR OF RAAMKALEE, UTTERED BY SATTA AND BALWAND THE DRUMMER:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

One who chants the Name of the Almighty Creator — how can his words be judged? His divine virtues are the true sisters and brothers; through them, the gift of supreme status is obtained. Nanak established the kingdom; He built the true fortress on the strongest foundations. He installed the royal canopy over Lehna's head; chanting the Lord's Praises, He drank in the Ambrosial Nectar. The Guru implanted the almighty sword of the Teachings to illuminate his soul. The Guru bowed down to His disciple, while Nanak was still alive. The King, while still alive, applied the ceremonial mark to his forehead. || 1 || Nanak proclaimed Lehna's succession — he earned it. They shared the One Light and the same way; the King just changed His body. The immaculate canopy waves over Him, and He sits on the throne in the Guru's shop.

He does as the Guru commands; He tasted the tasteless stone of Yoga. The Langar — the Kitchen of the Guru's Shabad has been opened, and its supplies never run short. Whatever His Master gave, He spent; He distributed it all to be eaten. The Praises of the Master were sung, and the Divine Light descended from the heavens to the earth. Gazing upon You, O True King, the filth of countless past lives is washed away. The Guru gave the True Command; why should we hesitate to proclaim this? His sons did not obey His Word; they turned their backs on Him as Guru. These evil-hearted ones became rebellious; they carry loads of sin on their backs. Whatever the Guru said, Lehna did, and so he was installed on the throne. Who has lost, and who has won? || 2 || He who did the work, is accepted as Guru; so which is better — the thistle or the rice? The Righteous Judge of Dharma considered the arguments and made the decision. Whatever the True Guru says, the True Lord does; it comes to pass instantaneously. Guru Angad was proclaimed, and the True Creator confirmed it. Nanak merely changed his body; He still sits on the throne, with hundreds of branches reaching out. Standing at His door, His followers serve Him; by this service, their rust is scraped off. He is the Dervish — the Saint, at the door of His Lord and Master; He loves the True Name, and the Bani of the Guru's Word. Balwand says that Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all. She distributes the bounty of the Guru's Langar; the kheer — the rice pudding and ghee, is like sweet ambrosia. The faces of the Guru's Sikhs are radiant and bright; the self-willed manmukhs are pale, like straw. The Master gave His approval, when Angad exerted Himself heroically. Such is the Husband of mother Khivi; He sustains the world. || 3 || It is as if the Guru made the Ganges flow in the opposite direction, and the world wonders: what has he done? Nanak, the Lord, the Lord of the World, spoke the words out loud. Making the mountain his churning stick, and the snake-king his churning string, He has churned the Word of the Shabad. From it, He extracted the fourteen jewels, and illuminated the world. He revealed such creative power, and touched such greatness. He raised the royal canopy to wave over the head of Lehna, and raised His glory to the skies. His Light merged into the Light, and He blended Him into Himself. Guru Nanak tested His Sikhs and His sons, and everyone saw what happened. When Lehna alone was found to be pure, then He was set on the throne. || 4 || Then, the True Guru, the son of Pheru, came to dwell at Khadoor. Meditation, austerities and self-discipline rest with You, while the others are filled with excessive pride. Greed ruins mankind, like the green algae in the water. In the Guru's Court, the Divine Light shines in its creative power. You are the cooling peace, whose depth cannot be found. You are overflowing with the nine treasures, and the treasure of the Naam, the Name of the Lord. Whoever slanders You will be totally ruined and destroyed. People of the world can see only what is near at hand, but You can see far beyond.

Then the True Guru, the son of Pheru, came to dwell at Khadoor. || 5 || The same mark on the forehead, the same throne, and the same Royal Court. Just like the father and grandfather, the son is approved. He took the thousand-headed serpent as his churning string, and with the force of devotional love, he churned the ocean of the world with his churning stick, the Sumayr mountain. He extracted the fourteen jewels, and brought forth the Divine Light. He made intuition his horse, and chastity his saddle. He placed the arrow of the Lord's Praise in the bow of Truth. In this Dark Age of Kali Yuga, there was only pitch darkness. Then, He rose like the sun to illuminate the darkness. He farms the field of Truth, and spreads out the canopy of Truth. Your kitchen always has ghee and flour to eat. You understand the four corners of the universe; in your mind, the Word of the Shabad is approved and supreme. You eliminate the comings and goings of reincarnation, and bestow the insignia of Your Glance of Grace. You are the Avataar, the Incarnation of the all-knowing Primal Lord. You are not pushed or shaken by the storm and the wind; you are like the Sumayr Mountain. You know the inner state of the soul; You are the Knower of knowers. How can I praise You, O True Supreme King, when You are so wise and all-knowing? Those blessings granted by the Pleasure of the True Guru — please bless Satta with those gifts. Seeing Nanak's canopy waving over Your head, everyone was astonished. The same mark on the forehead, the same throne, and the same Royal Court. Just like the father and grandfather, the son is approved. || 6 || Blessed, blessed is Guru Raam Daas; He who created You, has also exalted You. Perfect is Your miracle; the Creator Lord Himself has installed You on the throne. The Sikhs and all the Congregation recognize You as the Supreme Lord God, and bow down to You. You are unchanging, unfathomable and immeasurable; You have no end or limitation. Those who serve You with love — You carry them across. Greed, envy, sexual desire, anger and emotional attachment — You have beaten them and driven them out. Blessed is Your place, and True is Your magnificent glory. You are Nanak, You are Angad, and You are Amar Daas; so do I recognize You. When I saw the Guru, then my mind was comforted and consoled. || 7 || The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form. He created Himself, and He Himself is the supporting pillar. He Himself is the paper, He Himself is the pen, and He Himself is the writer. All His followers come and go; He alone is fresh and new. Guru Arjun sits on the throne; the royal canopy waves over the True Guru. From east to west, He illuminates the four directions. Those self-willed manmukhs who do not serve the Guru die in shame. Your miracles increase two-fold, even four-fold; this is the True Lord's true blessing. The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form. || 8 || 1 ||

RAAMKALEE, THE WORD OF THE DEVOTEES. KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Make your body the vat, and mix in the yeast.

Let the Word of the Guru's Shabad be the molasses. Cut up desire, sexuality, anger, pride and envy, and let them be the fermenting bark. || 1 || Is there any Saint, with intuitive peace and poise deep within, unto whom I might offer my meditation and austerities as payment? I dedicate my body and mind to whoever gives me even a drop of this wine from such a vat. || 1 || Pause || I have made the fourteen worlds the furnace, and I have burnt my body with the fire of God. My mudra — my hand-gesture, is the pipe; tuning into the celestial sound current within, the Shushmanaa — the central spinal channel, is my cooling pad. || 2 || Pilgrimages, fasting, vows, purifications, self-discipline, austerities and breath control through the sun and moon channels — all these I pledge. My focused consciousness is the cup, and the Ambrosial Nectar is the pure juice. I drink in the supreme, sublime essence of this juice. || 3 || The pure stream constantly trickles forth, and my mind is intoxicated by this sublime essence. Says Kabeer, all other wines are trivial and tasteless; this is the only true, sublime essence. || 4 || 1 || Make spiritual wisdom the molasses, meditation the flowers, and the Fear of God the fire enshrined in your mind. The Shushmanaa, the central spinal channel, is intuitively balanced, and the drinker drinks in this wine. || 1 || O hermit Yogi, my mind is intoxicated. When that wine rises up, one tastes the sublime essence of this juice, and sees across the three worlds. || 1 || Pause || Joining the two channels of the breath, I have lit the furnace, and I drink in the supreme, sublime essence. I have burnt both sexual desire and anger, and I have been emancipated from the world. || 2 || The light of spiritual wisdom enlightens me; meeting with the Guru, the True Guru, I have obtained this understanding. Slave Kabeer is intoxicated with that wine, which never wears off. || 3 || 2 || You are my Sumayr Mountain, O my Lord and Master; I have grasped Your Support. You do not shake, and I do not fall. You have preserved my honor. || 1 || Now and then, here and there, You, only You. By Your Grace, I am forever in peace. || 1 || Pause || Relying upon You, I can live even in the cursed place of Magahar; You have put out the fire of my body. First, I obtained the Blessed Vision of Your Darshan in Magahar; then, I came to dwell at Benares. || 2 || As is Magahar, so is Benares; I see them as one and the same. I am poor, but I have obtained this wealth of the Lord; the proud are bursting with pride, and die. || 3 || One who takes pride in himself is stuck with thorns; no one can pull them out. Here, he cries bitterly, and hereafter, he burns in the most hideous hell. || 4 || What is hell, and what is heaven? The Saints reject them both. I have no obligation to either of them, by the Grace of my Guru. || 5 || Now, I have mounted to the throne of the Lord; I have met the Lord, the Sustainer of the World. The Lord and Kabeer have become one. No one can tell them apart. || 6 || 3 || I honor and obey the Saints, and punish the wicked; this is my duty as God's police officer. Day and night, I wash Your feet, Lord; I wave my hair as the chauree, to brush away the flies. || 1 || I am a dog at Your Court, Lord.

I open my snout and bark before it. || 1 || Pause || In my past life, I was Your servant; now, I cannot leave You. The celestial sound current resounds at Your Door. Your insignia is stamped upon my forehead. || 2 || Those who are branded with Your brand fight bravely in battle; those without Your brand run away. One who becomes a Holy person, appreciates the value of devotional worship to the Lord. The Lord places him in His treasury. || 3 || In the fortress is the chamber; by contemplative meditation it becomes the supreme chamber. The Guru has blessed Kabeer with the commodity, saying, "Take this commodity; cherish it and keep it secure." || 4 || Kabeer gives it to the world, but he alone receives it, upon whose forehead such destiny is recorded. Permanent is the marriage, of one who receives this ambrosial essence. || 5 || 4 || O Brahmin, how can you forget the One, from whose mouth the Vedas and the Gayitri prayer issured forth? The whole world falls at His feet; why don't you chant the Name of that Lord, O Pandit? || 1 || Why, O my Brahmin, do you not chant the Lord's Name? If you don't chant the Lord's Name, O Pandit, you will only suffer in hell. || 1 || Pause || You think that you are high, but you take food from the houses of the lowly; you fill up your belly by forcibly practicing your rituals. On the fourteenth day, and the night of the new moon, you go out begging; even though you hold the lamp in your hands, still, you fall into the pit. || 2 || You are a Brahmin, and I am only a weaver from Benares. How can I compare to you? Chanting the Lord's Name, I have been saved; relying on the Vedas, O Brahmin, you shall drown and die. || 3 || 5 || There is a single tree, with countless branches and twigs; its flowers and leaves are filled with its juice. This world is a garden of Ambrosial Nectar. The Perfect Lord created it. || 1 || I have come to know the story of my Sovereign Lord. How rare is that Gurmukh who knows, and whose inner being is illumined by the Lord's Light. || 1 || Pause || The bumble bee, addicted to the nectar of the twelve-petalled flowers, enshrines it in the heart. He holds his breath suspended in the sixteen-petalled sky of the Akaashic Ethers, and beats his wings in esctasy. || 2 || In the profound void of intuitive Samaadhi, the one tree rises up; it soaks up the water of desire from the ground. Says Kabeer, I am the servant of those who have seen this celestial tree. || 3 || 6 || Make silence your ear-rings, and compassion your wallet; let meditation be your begging bowl. Sew this body as your patched coat, and take the Lord's Name as your support. || 1 || Practice such Yoga, O Yogi. As Gurmukh, enjoy meditation, austerities and self-discipline. || 1 || Pause || Apply the ashes of wisdom to your body; let your horn be your focused consciousness. Become detached, and wander through the city of your body; play the harp of your mind. || 2 || Enshrine the five tatvas — the five elements, within your heart; let your deep meditative trance be undisturbed. Says Kabeer, listen, O Saints: make righteousness and compassion your garden. || 3 || 7 || For what purpose were you created and brought into the world? What rewards have you received in this life? God is the boat to carry you across the terrifying world-ocean; He is the Fulfiller of the mind's desires.

You have not centered your mind on Him, even for an instant. || 1 || O Lord of the Universe, I am such a sinner! God gave me body and soul, but I have not practiced loving devotional worship to Him. || 1 || Pause || Others' wealth, others' bodies, others' wives, others' slander and others' fights — I have not given them up. For the sake of these, coming and going in reincarnation happens over and over again, and this story never ends. || 2 || That house, in which the Saints speak of the Lord — I have not visited it, even for an instant. Drunkards, thieves, and evil-doers — I constantly dwell with them. || 3 || Sexual desire, anger, the wine of Maya, and envy — these are what I collect within myself. Compassion, righteousness, and service to the Guru — these do not visit me, even in my dreams. || 4 || He is merciful to the meek, compassionate and benevolent, the Lover of His devotees, the Destroyer of fear. Says Kabeer, please protect Your humble servant from disaster; O Lord, I serve only You. || 5 || 8 || Remembering Him in meditation, the door of liberation is found. You shall go to heaven, and not return to this earth. In the home of the Fearless Lord, the celestial trumpets resound. The unstruck sound current will vibrate and resonate forever. || 1 || Practice such meditative remembrance in your mind. Without this meditative remembrance, liberation will never be found. || 1 || Pause || Remembering Him in meditation, you will meet with no obstruction. You will be liberated, and the great load will be taken away. Bow in humility within your heart, and you will not have to be reincarnated over and over again. || 2 || Remember Him in meditation, celebrate and be happy. God has placed His lamp deep within you, which burns without any oil. That lamp makes the world immortal; it conquers and drives out the poisons of sexual desire and anger. || 3 || Remembering Him in meditation, you shall obtain salvation. Wear that meditative remembrance as your necklace. Practice that meditative remembrance, and never let it go. By Guru's Grace, you shall cross over. || 4 || Remembering Him in meditation, you shall not be obligated to others. You shall sleep in your mansion, in blankets of silk. Your soul shall blossom forth in happiness, on this comfortable bed. So drink in this meditative remembrance, night and day. || 5 || Remembering Him in meditation, your troubles will depart. Remembering Him in meditation, Maya will not bother you. Meditate, meditate in remembrance on the Lord, Har, Har, and sing His Praises in your mind. This meditative remembrance is obtained from the True Guru. || 6 || Forever and ever, remember Him, day and night, while standing up and sitting down, with every breath and morsel of food. While awake and asleep, enjoy the essence of this meditative remembrance. The Lord's meditative remembrance is obtained by good destiny. || 7 || Remembering Him in meditation, you shall not be loaded down. Make this meditative remembrance of the Lord's Name your Support. Says Kabeer, He has no limits; no tantras or mantras can be used against Him. || 8 || 9 ||

RAAMKALEE, SECOND HOUSE, THE WORD OF KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Maya, the Trapper, has sprung her trap.

The Guru, the Liberated One, has put out the fire. When I came to understand this mind, from the tips of my toes to the crown of my head, then I took my cleansing bath, deep within my self. || 1 || The mind, the master of the breath, abides in the state of supreme bliss. There is no death, no re-birth, and no aging for me now. || 1 || Pause || Turning away from materialism, I have found intuitive support. I have entered into the sky of the mind, and opened the Tenth Gate. The chakras of the coiled Kundalini energy have been opened, and I have met my Sovereign Lord King without fear. || 2 || My attachment to Maya has been eradicated; the moon energy has devoured the sun energy. When I was focused and merged into the all-pervading Lord, then the unstruck sound current began to vibrate. || 3 || The Speaker has spoken, and proclaimed the Word of the Shabad. The hearer has heard, and enshrined it in the mind. Chanting to the Creator, one crosses over. Says Kabeer, this is the essence. || 4 || 1 || 10 || The moon and the sun are both the embodiment of light. Within their light, is God, the incomparable. || 1 || O spiritual teacher, contemplate God. In this light is contained the expanse of the created universe. || 1 || Pause || Gazing upon the diamond, I humbly salute this diamond. Says Kabeer, the Immaculate Lord is indescribable. || 2 || 2 || 11 || People of the world, remain awake and aware. Even though you are awake, you are being robbed, O Siblings of Destiny. While the Vedas stand guard watching, the Messenger of Death carries you away. || 1 || Pause || He thinks that the bitter nimm fruit is a mango, and the mango is a bitter nimm. He imagines the ripe banana on the thorny bush. He thinks that the ripe coconut hangs on the barren simmal tree; what a stupid, idiotic fool he is! || 1 || The Lord is like sugar, spilled onto the sand; the elephant cannot pick it up. Says Kabeer, give up your ancestry, social status and honor; be like the tiny ant — pick up and eat the sugar. || 2 || 3 || 12 ||

THE WORD OF NAAM DAYV JEE, RAAMKALEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The boy takes paper, cuts it and makes a kite, and flies it in the sky. Talking with his friends, he still keeps his attention on the kite string. || 1 || My mind has been pierced by the Name of the Lord, like the goldsmith, whose attention is held by his work. || 1 || Pause || The young girl in the city takes a pitcher, and fills it with water. She laughs, and plays, and talks with her friends, but she keeps her attention focused on the pitcher of water. || 2 || The cow is let loose, out of the mansion of the ten gates, to graze in the field. It grazes up to five miles away, but keeps its attention focused on its calf. || 3 || Says Naam Dayv, listen, O Trilochan: the child is laid down in the cradle. Its mother is at work, inside and outside, but she holds her child in her thoughts. || 4 || 1 || There are countless Vedas, Puraanas and Shaastras; I do not sing their songs and hymns.

In the imperishable realm of the Formless Lord, I play the flute of the unstruck sound current. || 1 || Becoming detached, I sing the Lord's Praises. Imbued with the unattached, unstruck Word of the Shabad, I shall go to the home of the Lord, who has no ancestors. || 1 || Pause || Then, I shall no longer control the breath through the energy channels of the Ida, Pingala and Shushmanaa. I look upon both the moon and the sun as the same, and I shall merge in the Light of God. || 2 || I do not go to see sacred shrines of pilgrimage, or bathe in their waters; I do not bother any beings or creatures. The Guru has shown me the sixty-eight places of pilgrimage within my own heart, where I now take my cleansing bath. || 3 || I do not pay attention to anyone praising me, or calling me good and nice. Says Naam Dayv, my consciousness is imbued with the Lord; I am absorbed in the profound state of Samaadhi. || 4 || 2 || When there was no mother and no father, no karma and no human body, when I was not and you were not, then who came from where? || 1 || O Lord, no one belongs to anyone else. We are like birds perched on a tree. || 1 || Pause || When there was no moon and no sun, then water and air were blended together. When there were no Shaastras and no Vedas, then where did karma come from? || 2 || Control of the breath and positioning of the tongue, focusing at the third eye and wearing malas of tulsi beads, are all obtained through Guru's Grace. Naam Dayv prays, this is the supreme essence of reality; the True Guru has inspired this realization. || 3 || 3 || RAAMKALEE, SECOND HOUSE: Someone may practice austerities at Benares, or die upside-down at a sacred shrine ofpilgrimage, or burn his body in fire, or rejuvenate his body to life almost forever; he may perform the horse-sacrifice ceremony, or give donations of gold covered over, but none of these is equal to the worship of the Lord's Name. || 1 || O hypocrite, renounce and abandon your hypocrisy; do not practice deception. Constantly, continually, chant the Name of the Lord. || 1 || Pause || Someone may go to the Ganges or the Godaavari, or to the Kumbha festival, or bathe at Kaydaar Naat'h, or make donations of thousands of cows at Gomti; he may make millions of pilgrimages to sacred shrines, or freeze his body in the Himalayas; still, none of these is equal to the worship of the Lord's Name. || 2 || Someone may give away horses and elephants, or women on their beds, or land; he may give such gifts over and over again. He may purify his soul, and give away in charity his body weight in gold; none of these is equal to the worship of the Lord's Name. || 3 || Do not harbor anger in your mind, or blame the Messenger of Death; instead, realize the immaculate state of Nirvaanaa. My Sovereign Lord King is Raam Chandra, the Son of the King Dasrat'h; prays Naam Dayv, I drink in the Ambrosial Nectar. || 4 || 4 ||

RAAMKALEE, THE WORD OF RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They read and reflect upon all the Names of God; they listen, but they do not see the Lord, the embodiment of love and intuition. How can iron be transformed into gold, unless it touches the Philosopher's Stone?

|| 1 || O Divine Lord, the knot of skepticism cannot be untied. Sexual desire, anger, Maya, intoxication and jealousy — these five have combined to plunder the world. || 1 || Pause || I am a great poet, of noble heritage; I am a Pandit, a religious scholar, a Yogi and a Sannyaasi; I am a spiritual teacher, a warrior and a giver — such thinking never ends. || 2 || Says Ravi Daas, no one understands; they all run around, deluded like madmen. The Lord's Name is my only Support; He is my life, my breath of life, my wealth. || 3 || 1 ||

RAAMKALEE, THE WORD OF BAYNEE JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The energy channels of the Ida, Pingala and Shushmanaa: these three dwell in one place. This is the true place of confluence of the three sacred rivers: this is where my mind takes its cleansing bath. || 1 || O Saints, the Immaculate Lord dwells there; how rare are those who go to the Guru, and understand this. The all-pervading immaculate Lord is there. || 1 || Pause || What is the insignia of the Divine Lord's dwelling? The unstruck sound current of the Shabad vibrates there. There is no moon or sun, no air or water there. The Gurmukh becomes aware, and knows the Teachings. || 2 || Spiritual wisdom wells up, and evil-mindedness departs; the nucleus of the mind sky is drenched with Ambrosial Nectar. One who knows the secret of this device, meets the Supreme Divine Guru. || 3 || The Tenth Gate is the home of the inaccessible, infinite Supreme Lord. Above the store is a niche, and within this niche is the commodity. || 4 || One who remains awake, never sleeps. The three qualities and the three worlds vanish, in the state of Samaadhi. He takes the Beej Mantra, the Seed Mantra, and keeps it in his heart. Turning his mind away from the world, he focuses on the cosmic void of the absolute Lord. || 5 || He remains awake, and he does not lie. He keeps the five sensory organs under his control. He cherishes in his consciousness the Guru's Teachings. He dedicates his mind and body to the Lord's Love. || 6 || He considers his hands to be the leaves and branches of the tree. He does not lose his life in the gamble. He plugs up the source of the river of evil tendencies. Turning away from the west, he makes the sun rise in the east. He bears the unbearable, and the drops trickle down within; then, he speaks with the Lord of the world. || 7 || The four-sided lamp illuminates the Tenth Gate. The Primal Lord is at the center of the countless leaves. He Himself abides there with all His powers. He weaves the jewels into the pearl of the mind. || 8 || The lotus is at the forehead, and the jewels surround it. Within it is the Immaculate Lord, the Master of the three worlds. The Panch Shabad, the five primal sounds, resound and vibrate their in their purity. The chauris — the fly brushes wave, and the conch shells blare like thunder. The Gurmukh tramples the demons underfoot with his spiritual wisdom. Baynee longs for Your Name, Lord. || 9 || 1 ||

RAAG NAT NAARAAYAN, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD.
TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.

BY GURU'S GRACE:

O my mind, chant the Name of the Lord, day and night. Millions and millions of sins and mistakes, committed through countless lifetimes, shall all be put aside and sent away. || 1 || Pause || Those who chant the Name of the Lord, Har, Har, and worship Him in adoration, and serve Him with love, are genuine. All their sinful residues and mistakes are erased, just as water washes off the dirt. || 1 || That being, who sings the Lord's Praises each and every instant, chants with his mouth the Name of the Lord. In a moment, in an instant, the Lord rids him of the five incurable diseases of the body-village. || 2 || Very fortunate are those who meditate on the Lord's Name; they alone are the Lord's devotees. I beg for the Sangat, the Congregation; O God, please bless me with them. I am a fool, and an idiot — please save me! || 3 || Shower me with Your Mercy and Grace, O Life of the World; save me, I seek Your Sanctuary. Servant Nanak has entered Your Sanctuary; O Lord, please preserve my honor! || 4 || 1 || NAT, FOURTH MEHL: Meditating on the Lord, His humble servants are blended with the Lord's Name. Chanting the Lord's Name, following the Guru's Teachings, the Lord showers His Mercy upon them. || 1 || Pause || Our Lord and Master, Har, Har, is inaccessible and unfathomable. Meditating on Him, His humble servant merges with Him, like water with water. Meeting with the Lord's Saints, I have obtained the sublime essence of the Lord. I am a sacrifice, a sacrifice to His humble servants. || 1 || The Lord's humble servant sings the Praises of the Name of the Supreme, Primal Soul, and all poverty and pain are destroyed. Within the body are the five evil and uncontrollable passions. The Lord destroys them in an instant. || 2 || The Lord's Saint loves the Lord in his mind, like the lotus flower gazing at the moon. The clouds hang low, the clouds tremble with thunder, and the mind dances joyfully like the peacock. || 3 || My Lord and Master has placed this yearning within me; I live by seeing and meeting my Lord. Servant Nanak is addicted to the intoxication of the Lord; meeting with the Lord, he finds sublime bliss. || 4 || 2 || NAT, FOURTH MEHL:

O my mind, chant the Name of the Lord, Har, Har, your only Friend. By Guru's Grace, I meditate on the Name of the Lord; I wash the Feet of the True Guru. || 1 || Pause || The Exalted Lord of the World, the Master of the Universe, keeps a sinner like me in His Sanctuary. You are the Greatest Being, Lord, Destroyer of the pains of the meek; You have placed Your Name in my mouth, Lord. || 1 || I am lowly, but I sing the Lofty Praises of the Lord, meeting with the Guru, the True Guru, my Friend. Like the bitter nimm tree, growing near the sandalwood tree, I am permeated with the fragrance of sandalwood. || 2 || My faults and sins of corruption are countless; over and over again, I commit them. I am unworthy, I am a heavy stone sinking down; but the Lord has carried me across, in association with His humble servants. || 3 || Those whom You save, Lord — all their sins are destroyed. O Merciful God, Lord and Master of servant Nanak, You have carried across even evil villains like Harnaakhash. || 4 || 3 || NAT, FOURTH MEHL: O my mind, chant the Name of the Lord, Har, Har, with love. When the Lord of the Universe, Har, Har, granted His Grace, then I fell at the feet of the humble, and I meditate on the Lord. || 1 || Pause || Mistaken and confused for so many past lives, I have now come and entered the Sanctuary of God. O my Lord and Master, You are the Cherisher of those who come to Your Sanctuary. I am such a great sinner — please save me! || 1 || Associating with You, Lord, who would not be saved? Only God sanctifies the sinners. Naam Dayv, the calico printer, was driven out by the evil villains, as he sang Your Glorious Praises; O God, You protected the honor of Your humble servant. || 2 || Those who sing Your Glorious Praises, O my Lord and Master — I am a sacrifice, a sacrifice, a sacrifice to them. Those houses and homes are sanctified, upon which the dust of the feet of the humble settles. || 3 || I cannot describe Your Glorious Virtues, God; You are the greatest of the great, O Great Primal Lord God. Please shower Your Mercy upon servant Nanak, God; I serve at the feet of Yor humble servants. || 4 || 4 || NAT, FOURTH MEHL: O my mind, believe in and chant the Name of the Lord, Har, Har. God, the Master of the Universe, has showered His Mercy upon me, and through the Guru's Teachings, my intellect has been molded by the Naam. || 1 || Pause || The Lord's humble servant sings the Praises of the Lord, Har, Har, listening to the Guru's Teachings. The Lord's Name cuts down sinful residues and mistakes, like the farmer cutting down his crops. || 1 || You alone know Your Praises, God; I cannot even describe Your Glorious Virtues, Lord. You are what You are, God; You alone know Your Glorious Virtues, God. || 2 || The mortals are bound by the many bonds of Maya's noose. Meditating on the Lord, the knot is untied, like the elephant, which was caught in the water by the crococile; it remembered the Lord, and chanted the Lord's Name, and was released. || 3 || O my Lord and Master, Supreme Lord God, Transcendent Lord, throughout the ages, mortals search for You. Your extent cannot be estimated or known, O Great God of servant Nanak. || 4 || 5 || NAT, FOURTH MEHL: O my mind, in this Dark Age of Kali Yuga, the Kirtan of the Lord's Praises is worthy and commendable.

When the Merciful Lord God shows kindness and compassion, then one falls at the feet of the True Guru, and meditates on the Lord. || 1 || Pause || O my Lord and Master, You are great, inaccessible and unfathomable; all meditate on You, O Beautiful Lord. Those whom You view with Your Great Eye of Grace, meditate on You, Lord, and become Gurmukh. || 1 || The expanse of this creation is Your work, O God, my Lord and Master, Life of the entire universe, united with all. Countless waves rise up from the water, and then they merge into the water again. || 2 || You alone, God, know whatever You do. O Lord, I do not know. I am Your child; please enshrine Your Praises within my heart, God, so that I may remember You in meditation. || 3 || You are the treasure of water, O Lord, the Maansarovar Lake. Whoever serves You receives all fruitful rewards. Servant Nanak longs for the Lord, Har, Har, Har, Har; bless him, Lord, with Your Mercy. || 4 || 6 ||

NAT NAARAAYAN, FOURTH MEHL, PARTAAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my mind, serve the Lord, and receive the fruits of your rewards. Receive the dust of the Guru's feet. All poverty will be eliminated, and your pains will disappear. The Lord shall bless you with His Glance of Grace, and you shall be enraptured. || 1 || Pause || The Lord Himself embellishes His household. The Lord's Mansion of Love is studded with countless jewels, the jewels of the Beloved Lord. The Lord Himself has granted His Grace, and He has come into my home.The Guru is my advocate before the Lord. Gazing upon the Lord, I have become blissful, blissful, blissful. || 1 || From the Guru, I received news of the Lord's arrival. My mind and body became ecstatic and blissful, hearing of the arrival of the Lord, my Beloved Love, my Lord. Servant Nanak has met with the Lord, Har, Har; he is intoxicated, enraptured, enraptured. || 2 || 1 || 7 || NAT, FOURTH MEHL: O mind, join the Society of the Saints, and become noble and exalted. Listen to the Unspoken Speech of the peace-giving Lord. All sinful residues and mistakes will be washed away. Meet with the Lord, according to your pre-ordained destiny. || 1 || Pause || In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praise is lofty and exalted. Following the Guru's Teachings, the intellect dwells on the sermon of the Lord. I am a sacrifice to that person who listens and believes. || 1 || One who tastes the sublime essence of the Unspoken Speech of the Lord — all his hunger is satisfied. Servant Nanak listens to the sermon of the Lord, and is satisfied; chanting the Lord's Name, Har, Har, Har, he has become like the Lord. || 2 || 2 || 8 || NAT, FOURTH MEHL: If only someone would come and tell me the Lord's sermon. I would be a sacrifice, a sacrifice, a sacrifice to him. That humble servant of the Lord is the best of the best.

Meeting with the Lord, you be enraptured. || 1 || Pause || The Guru, the Saint, has shown me the Lord's Path. The Guru has shown me the way to walk on the Lord's Path. Cast out deception from within yourself, O my Gursikhs, and without deception, serve the Lord. You shall be enraptured, enraptured, enraptured. || 1 || Those Sikhs of the Guru, who realize that my Lord God is with them, are pleasing to my Lord God. The Lord God has blessed servant Nanak with understanding; seeing his Lord hear at hand, his is enraptured, enraptured, enraptured, enraptured. || 2 || 3 || 9 ||

RAAG NAT NAARAAYAN, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Lord, how can I know what pleases You? Within my mind is such a great thirst for the Blessed Vision of Your Darshan. || 1 || Pause || He alone is a spiritual teacher, and he alone is Your humble servant, to whom You have given Your approval. He alone meditates on You forever and ever, O Primal Lord, O Architect of Destiny, unto whom You grant Your Grace. || 1 || What sort of Yoga, what spiritual wisdom and meditation, and what virtues please You? He alone is a humble servant, and he alone is God's own devotee, with whom You are in love. || 2 || That alone is intelligence, that alone is wisdom and cleverness, which inspires one to never forget God, even for an instant. Joining the Society of the Saints, I have found this peace, singing forever the Glorious Praises of the Lord. || 3 || I have seen the Wondrous Lord, the embodiment of supreme bliss, and now, I see nothing else at all. Says Nanak, the Guru has rubbed sway the rust; now how could I ever enter the womb of reincarnation again? || 4 || 1 ||

RAAG NAT NAARAAYAN, FIFTH MEHL, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I don't blame anyone else. Whatever You do is sweet to my mind. || 1 || Pause || Understanding and obeying Your Order, I have found peace; hearing, listening to Your Name, I live. Here and hereafter, O Lord, You, only You. The Guru has implanted this Mantra within me. || 1 || Since I came to realize this, I have been blessed with total peace and pleasure. In the Saadh Sangat, the Company of the Holy, this has been revealed to Nanak, and now, there is no other for him at all. || 2 || 1 || 2 || NAT, FIFTH MEHL: Whoever has You for support, has the fear of death removed; peace is found, and the disease of egotism is taken away. || 1 || Pause || The fire within is quenched, and one is satisfied through the Ambrosial Word of the Guru's Bani, as the baby is satisfied by milk. The Saints are my mother, father and friends.

The Saints are my help and support, and my brothers. || 1 || The doors of doubt are thrown open, and I have met the Lord of the World; God's diamond has pierced the diamond of my mind. Nanak blossoms forth in ecstasy, singing the Lord's Praises; my Lord and Master is the ocean of virtue. || 2 || 2 || 3 || NAT, FIFTH MEHL: He Himself saves His humble servant. Twenty-four hours a day, He dwells with His humble servant; He never forgets him from His Mind. || 1 || Pause || The Lord does not look at his color or form; He does not consider the ancestry of His slave. Granting His Grace, the Lord blesses him with His Name, and embellishes him with intuitive ease. || 1 || The ocean of fire is treacherous and difficult, but he is carried across. Seeing, seeing Him, Nanak blossoms forth, over and over again, a sacrifice to Him. || 2 || 3 || 4 || NAT, FIFTH MEHL: One who chants the Name of the Lord, Har, Har, within his mind — millions of sins are erased in an instant, and pain is relieved. || 1 || Pause || Seeking and searching, I have become detached; I have found the Saadh Sangat, the Company of the Holy. Renouncing everything, I am lovingly focused on the One Lord. I grab hold of the feet of the Lord, Har, Har. || 1 || Whoever chants His Name is liberated; whoever listens to it is saved, as is anyone who seeks His Sanctuary. Meditating, meditating in remembrance on God the Lord and Master, says Nanak, I am in ecstasy! || 2 || 4 || 5 || NAT, FIFTH MEHL: I am in love with Your Lotus Feet. O Lord, ocean of peace, please bless me with the supreme status. || 1 || Pause || He has inspired His humble servant to grasp the hem of His robe; his mind is pierced through with the intoxication of divine love. Singing His Praises, love wells up within the devotee, and the trap of Maya is broken. || 1 || The Lord, the ocean of mercy, is all-pervading, permeating everywhere; I do not see any other at all. He has united slave Nanak with Himself; His Love never diminishes. || 2 || 5 || 6 || NAT, FIFTH MEHL: O my mind, chant, and meditate on the Lord. I shall never forget Him from my mind; twenty-four hours a day, I sing His Glorious Praises. || 1 || Pause || I take my daily cleansing bath in the dust of the feet of the Holy, and I am rid of all my sinful residues and mistakes. The Lord, the ocean of mercy, is all-pervading, permeating everywhere; He is seen to be contained in each and every heart. || 1 || Hundreds of thousands and millions of meditations, austerities and worships are not equal to remembering the Lord in meditation. With his palms pressed together, Nanak begs for this blessing, that he may become the slave of the slaves of Your slaves. || 2 || 6 || 7 || NAT, FIFTH MEHL: The treasure of the Naam, the Name of the Lord, is everything for me. Granting His Grace, He has led me to join the Saadh Sangat, the Company of the Holy; the True Guru has granted this gift. || 1 || Pause || Sing the Kirtan, the Praises of the Lord, the Giver of peace, the Destroyer of pain; He shall bless you with perfect spiritual wisdom. Sexual desire, anger and greed shall be shattered and destroyed, and your foolish ego will be dispelled. || 1 || What Glorious Virtues of Yours should I chant? O God, You are the Inner-knower, the Searcher of hearts. I seek the Sanctuary of Your Lotus Feet, O Lord, ocean of peace; Nanak is forever a sacrifice to You. || 2 || 7 || 8 ||

NAT, FIFTH MEHL: I am a sacrifice, a sacrifice to the Guru, the Lord of the World. || 1 || Pause || I am unworthy; You are the Perfect Giver. You are the Merciful Master of the meek. || 1 || While standing up and sitting down, while sleeping and awake, You are my soul, my breath of life, my wealth and property. || 2 || Within my mind there is such a great thirst for the Blessed Vision of Your Darshan. Nanak is enraptured with Your Glance of Grace. || 3 || 8 || 9 ||

NAT PARTAAL, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Is there any friend or companion of mine, who will constantly share the Lord's Name with me? Will he rid me of my pains and evil tendencies? I would surrender my mind, body, consciousness and everything. || 1 || Pause || How rare is that one whom the Lord makes His own, and whose mind is sewn into the Lord's Lotus Feet. Granting His Grace, the Lord blesses him with His Praise. || 1 || Vibrating, meditating on the Lord, he is victorious in this precious human life, and millions of sinners are sanctified. Slave Nanak is a sacrifice, a sacrifice to Him. || 2 || 1 || 10 || 19 ||

NAT ASHTAPADEES, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Lord, Your Name is the support of my mind and body. I cannot survive for a moment, even for an instant, without serving You. Following the Guru's Teachings, I dwell upon the Naam, the Name of the Lord. || 1 || Pause || Within my mind, I meditate on the Lord, Har, Har, Har, Har, Har. The Name of the Lord, Har, Har, is so dear to me. When God, my Lord and Master, became merciful to me the meek one, I was exalted by the Word of the Guru's Shabad. || 1 || Almighty Lord, Slayer of demons, Life of the World, my Lord and Master, inaccessible and infinite: I offer this one prayer to the Guru, to bless me, that I may wash the feet of the Holy. || 2 || The thousands of eyes are the eyes of God; the One God, the Primal Being, remains unattached. The One God, our Lord and Master, has thousands of forms; God alone, through the Guru's Teachings, saves us. || 3 || Following the Guru's Teachings, I have been blessed with the Naam, the Name of the Lord. I have enshrined within my heart the Name of the Lord, Har, Har. The sermon of the Lord, Har, Har, is so very sweet; like the mute, I taste its sweetness, but I cannot describe it at all. || 4 || The tongue savors the bland, insipid taste of the love of duality, greed and corruption. The Gurmukh tastes the flavor of the Lord's Name, and all other tastes and flavors are forgotten. || 5 || Following the Guru's Teachings, I have obtained the wealth of the Lord's Name; hearing it, and chanting it, sins are eradicated. The Messenger of Death and the Righteous Judge of Dharma do not even approach the beloved servant of my Lord and Master. || 6 || With as many breaths as I have, I chant the Naam, under Guru's Instructions. Each and every breath which escapes me without the Naam — that breath is useless and corrupt. || 7 || Please grant Your Grace; I am meek; I seek Your Sanctuary, God.

Unite me with Your beloved, humble servants. Nanak, the slave of Your slaves, says, I am the water-carrier of Your slaves. || 8 || 1 || NAT, FOURTH MEHL: O Lord, I am an unworthy stone. The Merciful Lord, in His Mercy, has led me to meet the Guru; through the Word of the Guru's Shabad, this stone is carried across. || 1 || Pause || The True Guru has implanted within me the exceedingly sweet Naam, the Name of the Lord; it is like the most fragrant sandalwood. Through the Name, my awareness extends in the ten directions; the fragrance of the fragrant Lord permeates the air. || 1 || Your unlimited sermon is the most sweet sermon; I contemplate the most Sublime Word of the Guru. Singing, singing, I sing the Glorious Praises of the Lord; singing His Glorious Praises, the Guru saves me. || 2 || The Guru is wise and clear; the Guru looks upon all alike. Meeting with Him, doubt and skepticism are removed. Meeting with the True Guru, I have obtained the supreme status. I am a sacrifice to the True Guru. || 3 || Practicing hypocrisy and deception, people wander around in confusion. Greed and hypocrisy are evils in this world. In this world and the next, they are miserable; the Messenger of Death hovers over their heads, and strikes them down. || 4 || At the break of day, they take care of their affairs, and the poisonous entanglements of Maya. When night falls, they enter the land of dreams, and even in dreams, they take care of their corruptions and pains. || 5 || Taking a barren field, they plant falsehood; they shall harvest only falsehood. The materialistic people shall all remain hungry; the brutal Messenger of Death stands waiting at their door. || 6 || The self-willed manmukh has accumulated a tremendous load of debt in sin; only by contemplating the Word of the Shabad, can this debt be paid off. As much debt and as many creditors as there are, the Lord makes them into servants, who fall at his feet. || 7 || All the beings which the Lord of the Universe created — He puts the rings through their noses, and leads them all along. O Nanak, as God drives us on, so do we follow; it is all the Will of the Beloved Lord. || 8 || 2 || NAT, FOURTH MEHL: The Lord has bathed me in the pool of Ambrosial Nectar. The spiritual wisdom of the True Guru is the most excellent cleansing bath; bathing in it, the filthy residues of sins are washed away. || 1 || Pause || The virtues of the Sangat, the Holy Congregation, are so very great. Even the prostitute was saved, by teaching the parrot to speak the Lord's Name. Krishna was pleased, and so he touched the hunch-back Kubija, and she was transported to the heavens. || 1 || Ajaamal loved his son Naaraayan, and called out his name. His loving devotion pleased my Lord and Master, who struck down and drove off the Messengers of Death. || 2 || The mortal speaks and by speaking, makes the people listen; but he does not reflect upon what he himself says. But when he joins the Sat Sangat, the True Congregation, he is confirmed in his faith, and he is saved by the Name of the Lord. || 3 || As long as his soul and body are healthy and strong, he does not remember the Lord at all. But when his home and mansion catch fire, then, he wants to dig the well to draw water. || 4 || O mind, do not join with the faithless cynic, who has forgotten the Name of the Lord, Har, Har. The word of the faithless cynic stings like a scorpion; leave the faithless cynic far, far behind.

|| 5 || Fall in love, fall deeply in love with the Lord; clinging to the Saadh Sangat, the Company of the Holy, you will be exalted and embellished. Those who accept the Word of the Guru as True, totally True, are very dear to my Lord and Master. || 6 || Because of actions committed in past lives, one comes to love the Name of the Lord, Har, Har, Har. By Guru's Grace, you shall obtain the ambrosial essence; sing of this essence, and reflect upon this essence. || 7 || O Lord, Har, Har, all forms and colors are Yours; O my Beloved, my deep crimson ruby. Only that color which You impart, Lord, exists; O Nanak, what can the poor wretched being do? || 8 || 3 || NAT, FOURTH MEHL: In the Sanctuary of the Guru, the Lord God saves and protects us, as He protected the elephant, when the crocodile seized it and pulled it into the water; He lifted him up and pulled him out. || 1 || Pause || God's servants are sublime and exalted; they enshrine faith for Him in their minds. Faith and devotion are pleasing to my God's Mind; He saves the honor of His humble servants. || 1 || The servant of the Lord, Har, Har, is committed to His service; He sees God pervading the entire expanse of the universe. He sees the One and only Primal Lord God, who blesses all with His Glance of Grace. || 2 || God, our Lord and Master, is permeating and pervading all places; He takes care of the whole world as His slave. The Merciful Lord Himself mercifully gives His gifts, even to worms in stones. || 3 || Within the deer is the heavy fragrance of musk, but he is confused and deluded, and he shakes his horns looking for it. Wandering, rambling and roaming through the forests and woods, I exhausted myself, and then in my own home, the Perfect Guru saved me. || 4 || The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. || 5 || All is God, and God is the whole expanse; man eats what he has planted. When Dhrishtabudhi tormented the humble devotee Chandrahaans, he only set his own house on fire. || 6 || God's humble servant longs for Him within his heart; God watches over each breath of His humble servant. Mercifully, mercifully, He implants devotion within his humble servant; for his sake, God saves the whole world. || 7 || God, our Lord and Master, is Himself by Himself; God Himself embellishes the universe. O servant Nanak, He Himself is all-pervading; in His Mercy, He Himself emancipates all. || 8 || 4 || NAT, FOURTH MEHL: Grant Your Grace, Lord, and save me, as You saved Dropadi from shame when she was seized and brought before the court by the evil villians. || 1 || Pause || Bless me with Your Grace — I am just a humble beggar of Yours; I beg for a single blessing, O my Beloved. I long constantly for the True Guru. Lead me to meet the Guru, O Lord, that I may be exalted and embellished. || 1 || The actions of the faithless cynic are like the churning of water; he churns, constantly churning only water. Joining the Sat Sangat, the True Congregation, the supreme status is obtained; the butter is produced, and eaten with delight. || 2 || He may constantly and continually wash his body; he may constantly rub, clean and polish his body.

But if the Word of my True Guru is not pleasing to his mind, then all his preparations and beautiful decorations are useless. || 3 || Walk playfully and carefree, O my friends and companions; cherish the Glorious Virtues of my Lord and Master. To serve, as Gurmukh, is pleasing to my God. Through the True Guru, the unknown is known. || 4 || Women and men, all the men and women, all came from the One Primal Lord God. My mind loves the dust of the feet of the humble; the Lord emancipates those who meet with the Lord's humble servants. || 5 || From village to village, throughout all the cities I wandered; and then, inspired by the Lord's humble servants, I found Him deep within the nucleus of my heart. Faith and longing have welled up within me, and I have been blended with the Lord; the Guru, the Guru, has saved me. || 6 || The thread of my breath has been made totally sublime and pure; I contemplate the Shabad, the Word of the True Guru. I came back to the home of my own inner self; drinking in the ambrosial essence, I see the world, without my eyes. || 7 || I cannot describe Your Glorious Virtues, Lord; You are the temple, and I am just a tiny worm. Bless Nanak with Your Mercy, and unite him with the Guru; meditating on my Lord, my mind is comforted and consoled. || 8 || 5 || NAT, FOURTH MEHL: O my mind, vibrate, meditate on the inaccessible and infinite Lord and Master. I am such a great sinner; I am so unworthy. And yet the Guru, in His Mercy, has saved me. || Pause || I have found the Holy Person, the Holy and humble servant of the Lord; I offer a prayer to Him, my Beloved Guru. Please, bless me with the wealth, the capital of the Lord's Name, and take away all my hunger and thirst. || 1 || The moth, the deer, the bumble bee, the elephant and the fish are ruined, each by the one passion that controls them. The five powerful demons are in the body; the Guru, the True Guru turns out these sins. || 2 || I searched and searched through the Shaastras and the Vedas; Naarad the silent sage proclaimed these words as well. Chanting the Lord's Name, salvation is attained; the Guru saves those in the Sat Sangat, the True Congregation. || 3 || In love with the Beloved Lord God, one looks at Him as the lotus looks at the sun. The peacock dances on the mountain, when the clouds hang low and heavy. || 4 || The faithless cyinc may be totally drenched with ambrosial nectar, but even so, all his branches and flowers are filled with venom. The more one bows down in humility before the faithless cyinc, the more he provokes, and stabs, and spits out his poison. || 5 || Remain with the Holy man, the Saint of the Saints, who chants the Lord's Praises for the benefit of all. Meeting the Saint of Saints, the mind blossoms forth, like the lotus, exalted by obtaining the water. || 6 || The waves of greed are like mad dogs with rabies. Their madness ruins everything. When the news reached the Court of my Lord and Master, the Guru took up the sword of spiritual wisdom, and killed them. || 7 || Save me, save me, save me, O my God; shower me with Your Mercy, and save me! O Nanak, I have no other support; the Guru, the True Guru, has saved me. || 8 || 6 || First Set of Six Hymns ||

RAAG MAALEE GAURAA, FOURTH MEHL:

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

Countless have tried, but none have found the Lord's limit. The Lord is inaccessible, unapproachable and unfathomable; I humbly bow to the Lord God, my King. || 1 || Pause || Sexual desire, anger, greed and emotional attachment bring continual conflict and strife. Save me, save me, I am your humble creature, O Lord; I have come to Your Sanctuary, O my Lord God. || 1 || You protect and preserve those who take to Your Sanctuary, God; You are called the Lover of Your devotees. Prahlaad, Your humble servant, was caught by Harnaakhash; but You saved Him and carried him across, Lord. || 2 || Remember the Lord, O mind, and rise up to the Mansion of His Presence; the Sovereign Lord is the Destroyer of pain. Our Lord and Master takes away the fear of birth and death; following the Guru's Teachings, the Lord God is found. || 3 || The Name of the Lord, our Lord and Master, is the Purifier of sinners; I sing of the Lord, the Destroyer of the fears of His devotees. One who wears the necklace of the Name of the Lord, Har, Har, in his heart, O servant Nanak, merges in the Naam. || 4 || 1 || MAALEE GAUREE, FOURTH MEHL: O my mind, chant the Name of the Lord, the Giver of peace. One who joins the Sat Sangat, the True Congregation, and enjoys the sublime taste of the Lord, as Gurmukh, comes to realize God. || 1 || Pause || By great good fortune, one obtains the Blessed Vision of the Guru's Darshan; meeting with the Guru, the Lord God is known. The filth of evil-mindedness is totally washed away, bathing in the Lord's ambrosial pool of nectar. || 1 || Blessed, blessed are the Holy, who have found their Lord God; I ask them to tell me the stories of the Lord. I fall at their feet, and always pray to them, to mercifully unite me with my Lord, the Architect of Destiny. || 2 || Through the destiny written on my forehead, I have found the Holy Guru; my mind and body are imbued with the Guru's Word. The Lord God has come to meet me; I have found peace, and I am rid of all the residues of sinful mistakes. || 3 || Those who follow the Guru's Teachings find the Lord, the source of nectar; their words are sublime and exalted. By great good fortune, one is blessed with the dust of their feet; servant Nanak falls at their feet. || 4 || 2 ||

MAALEE GAUREE, FOURTH MEHL: All the Siddhas, seekers and silent sages, with their minds full of love, meditate on the Lord. The Supreme Lord God, my Lord and Master, is limitless; the Guru has inspired me to know the unknowable Lord. || 1 || Pause || I am low, and I commit evil actions; I have not remembered my Sovereign Lord. The Lord has led me to meet the True Guru; in an instant, He liberated me from bondage. || 1 || Such is the destiny God wrote on my forehead; following the Guru's Teachings, I enshrine love for the Lord. The Panch Shabad, the five primal sounds, vibrate and resound in the Court of the Lord; meeting the Lord, I sing the songs of joy. || 2 || The Naam, the Name of the Lord, is the Purifier of sinners; the unfortunate wretches do not like this. They rot away in the womb of reincarnation; they fall apart like salt in water. || 3 || Please bless me with such understanding, O Inaccessible Lord God, my Lord and Master, that my mind may remain attached to the Guru's feet. Servant Nanak remains attached to the Name of the Lord; he is merged in the Naam. || 4 || 3 || MAALEE GAUREE, FOURTH MEHL: My mind is addicted to the juice of the Lord's Name. My heart-lotus has blossomed forth, and I have found the Guru. Meditating on the Lord, my doubts and fears have run away. || 1 || Pause || In the Fear of God, my heart is committed in loving devotion to Him; following the Guru's Teachings, my sleeping mind has awakened. The sinful residues have been erased, and I have found peace and tranquility; I have enshrined the Lord within my heart, by great good fortune. || 1 || The self-willed manmukh is like the false color of the safflower, which fades away; its color lasts for only a few days. He perishes in an instant; he is tormented, and punished by the Righteous Judge of Dharma. || 2 || The Lord's Love, found in the Sat Sangat, the True Congregation, is absolutely permanent, and colorfast. The cloth of the body may be torn to shreds, but still, this beautiful color of the Lord's Love does not fade away. || 3 || Meeting with the Blessed Guru, one is dyed in the color of the Lord's Love, imbued with this deep crimson color. Servant Nanak washes the feet of that humble being, who is attached to the feet of the Lord. || 4 || 4 || MAALEE GAUREE, FOURTH MEHL: O my mind, meditate, vibrate upon the Name of the Lord, the Lord of the World, Har, Har. My mind and body are merged in the Lord's Name, and through the Guru's Teachings, my intellect is imbued with the Lord, the source of nectar. || 1 || Pause || Follow the Guru's Teachings, and meditate on the Naam, the Name of the Lord, Har, Har. Chant, and meditate, on the beads of the mala of the Lord. Those who have such destiny inscribed upon their foreheads, meet with the Lord, adorned with garlands of flowers. || 1 || Those who meditate on the Name of the Lord — all their entanglements are ended. The Messenger of Death does not even approach them; the Guru, the Savior Lord, saves them. || 2 || I am a child; I know nothing at all. The Lord cherishes me, as my mother and father. I continually put my hands into the fire of Maya, but the Guru saves me; He is merciful to the meek. || 3 || I was filthy, but I have become immaculate. Singing the Lord's Praises, all sinful residues and mistakes have been burnt to ashes. My mind is in esctasy, having found the Guru; servant Nanak is enraptured through the Word of the Shabad. || 4 || 5 || MAALEE GAUREE, FOURTH MEHL:

O my mind, meditate, vibrate on the Lord, and all sinful residues will be eradicated. The Guru has enshried the Lord, Har, Har, within my heart; I place my head on the Guru's Path. || 1 || Pause || Whoever tells me the stories of my Lord God, I would cut my mind into slices, and dedicate it to him. The Perfect Guru has united me with the Lord, my Friend; I have sold myself at each and every store for the Guru's Word. || 1 || One may give donations in charity at Prayaag, and cut the body in two at Benares, but without the Lord's Name, no one attains liberation, even though one may give away huge amounts of gold. || 2 || When one follows the Guru's Teachings, and sings the Kirtan of the Lord's Praises, the doors of the mind, held shut by deception, are thrown open again. The three qualities are shattered, doubt and fear run away, and the clay pot of public opinion is broken. || 3 || They alone find the Perfect Guru in this Dark Age of Kali Yuga, upon whose foreheads such pre-ordained destiny is inscribed. Servant Nanak drinks in the Ambrosial Nectar; all his hunger and thirst are quenched. || 4 || 6 || Set of Six Hymns || 1 ||

MAALEE GAURAA, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mind, true peace comes from serving the Lord. Other services are false, and as punishment for them, the Messenger of Death bashes in one's head. || 1 || Pause || They alone join the Sangat, the Congregation, upon whose forehead such destiny is inscribed. They are carried across the terrifying world-ocean by the Saints of the Infinite, Primal Lord God. || 1 || Serve forever at the feet of the Holy; renounce greed, emotional attachment and corruption. Abandon all other hopes, and rest your hopes in the One Formless Lord. || 2 || Some are faithless cynics, deluded by doubt; without the Guru, there is only pitch darkness. Whatever is pre-ordained, comes to pass; no one can erase it. || 3 || The beauty of the Lord of the Universe is profound and unfathomable; the Names of the Infinite Lord are immunerable. Blessed, blessed are those humble beings, O Nanak, who enshrine the Lord's Name in their hearts. || 4 || 1 || MAALEE GAURAA, FIFTH MEHL: I humbly bow to the Name of the Lord. Chanting it, one is saved. || 1 || Pause || Meditating on Him in remembrance, conflicts are ended. Meditating on Him, one's bonds are untied. Meditating on Him, the fool becomes wise. Meditating on Him, one's ancestors are saved. || 1 || Meditating on Him, fear and pain are taken away. Meditating on Him, misfortune is avoided. Meditating on Him, sins are erased. Meditating on Him, agony is ended. || 2 || Meditating on Him, the heart blossoms forth. Meditating on Him, Maya becomes one's slave. Meditating on Him, one is blessed with the treasures of wealth. Meditating on Him, one crosses over in the end. || 3 || The Name of the Lord is the Purifier of sinners. It saves millions of devotees. I am meek; I seek the Sanctuary of the slaves of the Lord's slaves. Nanak lays his forehead on the feet of the Saints. || 4 || 2 || MAALEE GAURAA, FIFTH MEHL: This is the sort of helper the Name of the Lord is. Meditating in the Saadh Sangat, the Company of the Holy, one's affairs are perfectly resolved. || 1 || Pause || It is like a boat to a drowning man.

It is like oil to the lamp whose flame is dying out. It is like water poured on the burning fire. It is like milk poured into the baby's mouth. || 1 || As one's brother becomes a helper on the field of battle; as one's hunger is satisfied by food; as the cloudburst saves the crops; as one is protected in the tiger's lair; || 2 || As with the magic spell of Garuda the eagle upon one's lips, one does not fear the snake; as the cat cannot eat the parrot in its cage; as the bird cherishes her eggs in her heart; as the grains are spared, by sticking to the central post of the mill; || 3 || Your Glory is so great; I can describe only a tiny bit of it. O Lord, You are inaccessible, unapproachable and unfathomable. You are lofty and high, utterly great and infinite. Meditating in remembrance on the Lord, O Nanak, one is carried across. || 4 || 3 || MAALEE GAURAA, FIFTH MEHL: Please let my works be rewarding and fruitful. Please cherish and exalt Your slave. || 1 || Pause || I lay my forehead on the feet of the Saints, and with my eyes, I gaze upon the Blessed Vision of their Darshan, day and night. With my hands, I work for the Saints. I dedicate my breath of life, my mind and wealth to the Saints. || 1 || My mind loves the Society of the Saints. The Virtues of the Saints abide within my consciousness. The Will of the Saints is sweet to my mind. Seeing the Saints, my heart-lotus blossoms forth. || 2 || I dwell in the Society of the Saints. I have such a great thirst for the Saints. The Words of the Saints are the Mantras of my mind. By the Grace of the Saints, my corruption is taken away. || 3 || This way of liberation is my treasure. O Merciful God, please bless me with this gift. O God, shower Your Mercy upon Nanak. I have enshrined the feet of the Saints within my heart. || 4 || 4 || MAALEE GAURAA, FIFTH MEHL: He is with all; He is not far away. He is the Cause of causes, ever-present here and now. || 1 || Pause || Hearing His Name, one comes to life. Pain is dispelled; peace and tranquility come to dwell within. The Lord, Har, Har, is all treasure. The silent sages serve Him. || 1 || Everything is contained in His home. No one is turned away empty-handed. He cherishes all beings and creatures. Forever and ever, serve the Merciful Lord. || 2 || Righteous justice is dispensed in His Court forever. He is carefree, and owes allegiance to no one. He Himself, by Himself, does everything. O my mind, meditate on Him. || 3 || I am a sacrifice to the Saadh Sangat, the Company of the Holy. Joining them, I am saved. My mind and body are attuned to the Naam, the Name of the Lord. God has blessed Nanak with this gift. || 4 || 5 ||

MAALEE GAURAA, FIFTH MEHL, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I seek the Sanctuary of the all-powerful Lord. My soul, body, wealth and capital belong to the One God, the Cause of causes. || 1 || Pause || Meditating, meditating in remembrance on Him, I have found everlasting peace. He is the source of life. He is all-pervading, permeating all places; He is in subtle essence and manifest form.

|| 1 || Abandon all your entanglements and corruption; sing the Glorious Praises of the Lord forever. With palms pressed together, Nanak begs for this blessing; please bless me with Your Name. || 2 || 1 || 6 || MAALEE GAURAA, FIFTH MEHL: God is all-powerful, divine and infinite. Who knows Your wondrous plays? You have no end or limitation. || 1 || Pause || In an instant, You establish and disestablish; You create and destroy, O Creator Lord. As many beings as You created, God, so many You bless with Your blessings. || 1 || I have come to Your Sanctuary, Lord; I am Your slave, O Inaccessible Lord God. Lift me up and pull me out of the terrifying, treacherous world-ocean; servant Nanak is forever a sacrifice to You. || 2 || 2 || 7 || MAALEE GAURAA, FIFTH MEHL: The Lord of the World abides in my mind and body. Friend of the meek, Lover of His devotees, forever and ever merciful. || 1 || Pause || In the beginning, in the end and in the middle, You alone exist, God; there is none other than You. He is totally permeating and pervading all worlds; He is the One and only Lord and Master. || 1 || With my ears I hear God's Praises, and with my eyes I behold the Blessed Vision of His Darshan; with my tongue I sing the Lord's Glorious Praises. Nanak is forever a sacrifice to You; please, bless me with Your Name. || 2 || 3 || 8 || 6 || 14 ||

MAALEE GAURAA, THE WORD OF DEVOTEE NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Blessed, blessed is that flute which the Lord plays. The sweet, sweet unstruck sound current sings forth. || 1 || Pause || Blessed, blessed is the wool of the sheep; blessed, blessed is the blanket worn by Krishna. || 1 || Blessed, blessed are you, O mother Dayvakee; into your home the Lord was born. || 2 || Blessed, blessed are the forests of Brindaaban; the Supreme Lord plays there. || 3 || He plays the flute, and herds the cows; Naam Dayv's Lord and Master plays happily. || 4 || 1 || O my Father, Lord of wealth, blessed are You, long-haired, dark-skinned, my darling. || 1 || Pause || You hold the steel chakra in Your hand; You came down from Heaven, and saved the life of the elephant. In the court of Duhsaasan, You saved the honor of Dropati, when her clothes were being removed. || 1 || You saved Ahliyaa, the wife of Gautam; how many have You purified and carried across? Such a lowly outcaste as Naam Dayv has come seeking Your Sanctuary. || 2 || 2 || Within all hearts, the Lord speaks, the Lord speaks. Who else speaks, other than the Lord? || 1 || Pause || Out of the same clay, the elephant, the ant, and the many sorts of species are formed. In stationary life forms, moving beings, worms, moths and within each and every heart, the Lord is contained. || 1 || Remember the One, Infinite Lord; abandon all other hopes. Naam Dayv prays, I have become dispassionate and detached; who is the Lord and Master, and who is the slave? || 2 || 3 ||

RAAG MARU, FIRST MEHL, FIRST HOUSE, CHAU-PADAS:

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

SHALOK: O my Friend, I shall forever remain the dust of Your feet. Nanak seeks Your protection, and beholds You ever-present, here and now. || 1 || SHABAD: Those who receive the call in the last hours of the night, chant the Name of their Lord and Master. Tents, canopies, pavilions and carriages are prepared and made ready for them. You send out the call, Lord, to those who meditate on Your Name. || 1 || Father, I am unfortunate, a fraud. I have not found Your Name; my mind is blind and deluded by doubt. || 1 || Pause || I have enjoyed the tastes, and now my pains have come to fruition; such is my pre-ordained destiny, O my mother. Now my joys are few, and my pains are many. In utter agony, I pass my life. || 2 || What separation could be worse than separation from the Lord? For those who are united with Him, what other union can there be? Praise the Lord and Master, who, having created this play, beholds it. || 3 || By good destiny, this union comes about; this body enjoys its pleasures. Those who have lost their destiny, suffer separation from this union. O Nanak, they may still be united once again! || 4 || 1 || MARU, FIRST MEHL: The union of the mother and father brings the body into being. The Creator inscribes upon it the inscription of its destiny. According to this inscription, gifts, light and glorious greatness are received. Joining with Maya, the spiritual consciousness is lost. || 1 || O foolish mind, why are you so proud? You shall have to arise and depart when it pleases your Lord and Master. || 1 || Pause || Abandon the tastes of the world, and find intuitive peace. All must abandon their worldly homes; no one remains here forever. Eat some, and save the rest, if you are destined to return to the world again. || 2 || He adorns his body and ress in silk robes. He issues all sorts of commands. Preparing his comfortable bed, he sleeps. When he falls into the hands of the Messenger of Death, what good does it do to cry out? || 3 ||

Household affairs are whirlpools of entanglements, O Siblings of Destiny. Sin is a stone which does not float. So let the Fear of God be the boat to carry your soul across. Says Nanak, rare are those who are blessed with this Boat. || 4 || 2 || MARU, FIRST MEHL, FIRST HOUSE: Actions are the paper, and the mind is the ink; good and bad are both recorded upon it. As their past actions drive them, so are mortals driven. There is no end to Your Glorious Virtues, Lord. || 1 || Why do you not keep Him in your consciousness, you mad man? Forgetting the Lord, your own virtues shall rot away. || 1 || Pause || Th enight is a net, and the day is a net; there are as many traps as there are moments. With relish and delight, you continually bite at the bait; you are trapped, you fool — how will you ever escape? || 2 || The body is a furnace, and the mind is the iron within it; the five fires are heating it. Sin is the charcoal placed upon it, which burns the mind; the tongs are anxiety and worry. || 3 || What was turned to slag is again transformed into gold, if one meets with the Guru. He blesses the mortal with the Ambrosial Name of the One Lord, and then, O Nanak, the body is held steady. || 4 || 3 || MARU, FIRST MEHL: In the pure, immaculate waters, both the lotus and the slimy scum are found. The lotus flower is with the scum and the water, but it remains untouched by any pollution. || 1 || You frog, you will never understand. You eat the dirt, while you dwell in the immaculate waters. You know nothing of the ambrosial nectar there. || 1 || Pause || You dwell continually in the water; the bumble bee does not dwell there, but it is intoxicated with its fragrance from afar. Intuitively sensing the moon in the distance, the lotus bows its head. || 2 || The realms of nectar are irrigated with milk and honey; you think you are clever to live in the water. You can never escape your own inner tendencies, like the love of the flea for blood. || 3 || The fool may live with the Pandit, the religious scholar, and listen to the Vedas and the Shaastras. You can never escape your own inner tendencies, like the crooked tail of the dog. || 4 || Some are hypocrites; they do not merge with the Naam, the Name of the Lord. Some are absorbed in the Feet of the Lord, Har, Har. The mortals obtain what they are predestined to receive; O Nanak, with your tongue, chant the Naam. || 5 || 4 || MARU, FIRST MEHL, SHALOK: Countless sinners are sanctified, attaching their minds to the Feet of the Lord. The merits of the sixty-eight places of pilgrimage are found in God's Name, O Nanak, when such destiny is inscribed upon one's forehead. || 1 || SHABAD: O friends and companions, so puffed up with pride, listen to this one joyous story of your Husband Lord. || 1 || Who can I tell about my pain, O my mother? Without the Lord, my soul cannot survive; how can I comfort it, O my mother? || 1 || Pause || I am a dejected, discarded bride, totally miserable. I have lost my youth; I regret and repent. || 2 || You are my wise Lord and Master, above my head. I serve You as Your humble slave. Nanak humbly prays, this is my only concern: without the Blessed Vision of my Beloved, how can I enjoy Him? || 4 || 5 ||

MARU, FIRST MEHL: I am Your slave, Your bonded servant, and so I am called fortunate. I sold myself at Your store in exchange for the Guru's Word; whatever You link me to, to that I am linked. || 1 || What cleverness can Your servant try with You? O my Lord and Master, I cannot carry out the Hukam of Your Command. || 1 || Pause || My mother is Your slave, and my father is Your slave; I am the child of Your slaves. My slave mother dances, and my slave father sings; I practice devotional worship to You, O my Sovereign Lord. || 2 || If You wish to drink, then I shall get water for You; if You wish to eat, I shall grind the corn for You. I wave the fan over You, and wash Your feet, and continue to chant Your Name. || 3 || I have been untrue to myself, but Nanak is Your slave; please forgive him, by Your glorious greatness. Since the very beginning of time, and throughout the ages, You have been the merciful and generous Lord. Without You, liberation cannot be attained. || 4 || 6 || MARU, FIRST MEHL: Some call him a ghost; some say that he is a demon. Some call him a mere mortal; O, poor Nanak! || 1 || Crazy Nanak has gone insane, after his Lord, the King. I know of none other than the Lord. || 1 || Pause || He alone is known to be insane, when he goes insane with the Fear of God. He recognizes none other than the One Lord and Master. || 2 || He alone is known to be insane, if he works for the One Lord. Recognizing the Hukam, the Command of his Lord and Master, what other cleverness is there? || 3 || He alone is known to be insane, when he falls in love with his Lord and Master. He sees himself as bad, and all the rest of the world as good. || 4 || 7 || MARU, FIRST MEHL: This wealth is all-pervading, permeating all. The self-willed manmukh wanders around, thinking that it is far away. || 1 || That commodity, the wealth of the Naam, is within my heart. Whoever You bless with it, is emancipated. || 1 || Pause || This wealth does not burn; it cannot be stolen by a thief. This wealth does not drown, and its owner is never punished. || 2 || Gaze upon the glorious greatness of this wealth, and your nights and days will pass, imbued with celestial peace. || 3 || Listen to this incomparably beautiful story, O my brothers, O Siblings of Destiny. Tell me, without this wealth, who has ever obtained the supreme status? || 4 || Nanak humbly prays, I proclaim the Unspoken Speech of the Lord. If one meets the True Guru, then this wealth is obtained. || 5 || 8 || MARU, FIRST MEHL: Heat up the sun energy of the right nostril, and cool down the moon energy of the left nostril; practicing this breath-control, bring them into perfect balance. In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall will not crumble. || 1 || You fool, why are you deluded by doubt? You do not remember the detached Lord of supreme bliss. || 1 || Pause || Seize and burn the unbearable; seize and kill the imperishable; leave behind your doubts, and then, you shall drink in the Nectar. In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall shall not crumble. || 2 || Nanak humbly prays, if the Lord's humble servant dwells upon Him, in his mind of minds, with his every breath, then he drinks in the Ambrosial Nectar.

In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall shall not crumble. || 3 || 9 || MARU, FIRST MEHL: Maya is not conquered, and the mind is not subdued; the waves of desire in the world-ocean are intoxicating wine. The boat crosses over the water, carrying the true merchandise. The jewel within the mind subdues the mind; attached to the Truth, it is not broken. The king is seated upon the throne, imbued with the Fear of God and the five qualities. || 1 || O Baba, do not see your True Lord and Master as being far away. He is the Light of all, the Life of the world; The True Lord writes His Inscription on each and every head. || 1 || Pause || Brahma and Vishnu, the Rishis and the silent sages, Shiva and Indra, penitents and beggars — whoever obeys the Hukam of the Lord's Command, looks beautiful in the Court of the True Lord, while the stubborn rebels die. The wandering beggars, warriors, celibates and Sannyaasee hermits — through the Perfect Guru, consider this: without selfless service, no one ever receives the fruits of their rewards. Serving the Lord is the most excellent action. || 2 || You are the wealth of the poor, the Guru of the guru-less, the honor of the dishonored. I am blind; I have grasped hold of the jewel, the Guru. You are the strength of the weak. He is not known through burnt offerings and ritual chanting; the True Lord is known through the Guru's Teachings. Without the Naam, the Name of the Lord, no one finds shelter in the Court of the Lord; the false come and go in reincarnation. || 3 || So praise the True Name, and through the True Name, you will find satisfaction. When the mind is cleaned with the jewel of spiritual wisdom, it does not become dirty again. As long as the Lord and Master dwells in the mind, no obstacles are encountered. O Nanak, giving one's head, one is emancipated, and the mind and body become true. || 4 || 10 || MARU, FIRST MEHL: The Yogi who is joined to the Naam, the Name of the Lord, is pure; he is not stained by even a particle of dirt. The True Lord, his Beloved, is always with him; the rounds of birth and death are ended for him. || 1 || O Lord of the Universe, what is Your Name, and what is it like? If You summon me into the Mansion of Your Presence, I will ask You, how I can become one with You. || 1 || Pause || He alone is a Brahmin, who takes his cleansing bath in the spiritual wisdom of God, and whose leaf-offerings in worship are the Glorious Praises of the Lord. The One Name, the One Lord, and His One Light pervade the three worlds. || 2 || My tongue is the balance of the scale, and this heart of mine is the pan of the scale; I weigh the immeasurable Naam. There is one store, and one banker above all; the merchants deal in the one commodity. || 3 || The True Guru saves us at both ends; he alone understands, who is lovingly focused on the One Lord; his inner being remains free of doubt. The Word of the Shabad abides within, and doubt is ended, for those who constantly serve, day and night. || 4 || Above is the sky of the mind, and beyond this sky is the Lord, the Protector of the World; the Inaccessible Lord God; the Guru abides there as well. According to the Word of the Guru's Teachings, what is outside is the same as what is inside the home of the self. Nanak has become a detached renunciate. || 5 || 11 ||

RAAG MARU, FIRST MEHL, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Day and night, he remains awake and aware; he never sleeps or dreams. He alone knows this, who feels the pain of separation from God. My body is pierced through with the arrow of love. How can any physician know the cure? || 1 || Rare is that one, who as Gurmukh, understands, and whom the True Lord links to His Praise. He alone appreciates the value of the Ambsosial Nectar, who deals in this Ambrosia. || 1 || Pause || The soul-bride is in love with her Husband Lord; the focuses her consciousness on the Word of the Guru's Shabad. The soul-bride is joyously embellished with intuitive ease; her hunger and thirst are taken away. || 2 || Tear down skepticism and dispel your doubt; with your intuition, draw the bow of the Praise of the Lord. Through the Word of the Guru's Shabad, conquer and subdue your mind; take the support of Yoga — Union with the beautiful Lord. || 3 || Burnt by egotism, one forgets the Lord from his mind. In the City of Death, he is attacked with massive swords. Then, even if he asks for it, he will not receive the Lord's Name; O soul, you shall suffer terrible punishment. || 4 || You are distracted by thoughts of Maya and worldly attachment. In the City of Death, you will be caught by the noose of the Messenger of Death. You cannot break free from the bondage of loving attachment, and so the Messenger of Death will torture you. || 5 || I have done nothing; I am doing nothing now. The True Guru has blessed me with the Ambrosial Nectar of the Naam. What other efforts can anyone make, when You bestow Your blessing? Nanak seeks Your Sanctuary. || 6 || 1 || 12 ||

MARU, THIRD MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Wherever You seat me, there I sit, O my Lord and Master; wherever You send me, there I go. In the entire village, there is only One King; all places are sacred. || 1 || O Baba, while I dwell in this body, let me sing Your True Praises, that I may intuitively merge with You. || 1 || Pause || He thinks that good and bad deeds come from himself; this is the source of all evil. Whatever happens in this world is only by the Order of our Lord and Master. || 2 || Sexual desires are so strong and compelling; where has this sexual desire come from? The Creator Himself stages all the plays; how rare are those who realize this. || 3 || By Guru's Grace, one is lovingly focused on the One Lord, and then, duality is ended. Whatever is in harmony with His Will, he accepts as True; the noose of Death is loosened from around his neck. || 4 || Prays Nanak, who can call him to account, when the egotistical pride of his mind has been silenced? Even the Righteous Judge of Dharma is intimidated and afraid of him; he has entered the Sanctuary of the True Lord. || 5 || 1 || MARU, THIRD MEHL: Coming and going in reincarnation no longer exist, when one dwells in the home of the self within.

He bestowed the Blessing of His treasure of truth; only He Himself knows. || 1 || O my mind, remember the Dear Lord, and abandon the corruption of your mind. Meditate on the Word of the Guru's Shabad; focus lovingly on the Truth. || 1 || Pause || One who forgets the Name in this world, shall not find any place of rest anywhere else. He shall wander in all sorts of reincarnations, and rot away in manure. || 2 || By great good fortune, I have found the Guru, according to my pre-ordained destiny, O my mother. Night and day, I practice true devotional worship; I am united with the True Lord. || 3 || He Himself fashioned the entire universe; He Himself bestows His Glance of Grace. O Nanak, the Naam, the Name of the Lord, is glorious and great; as He pleases, He bestows His Blessings. || 4 || 2 || MARU, THIRD MEHL: Please forgive my past mistakes, O my Dear Lord; now, please place me on the Path. I remain attached to the Lord's Feet, and eradicate self-conceit from within. || 1 || O my mind, as Gurmukh, meditate on the Name of the Lord. Remain attached forever to the Lord's Feet, single-mindedly, with love for the One Lord. || 1 || Pause || I have no social status or honor; I have no place or home. Pierced through by the Word of the Shabad, my doubts have been cut away. The Guru has inspired me to understand the Naam, the Name of the Lord. || 2 || This mind wanders around, driven by greed, totally attached to greed. He is engrossed in false pursuits; he shall endure beatings in the City of Death. || 3 || O Nanak, God Himself Himself is all-in-all. There is no other at all. He bestows the treasure of devotional worship, and the Gurmukhs abide in peace. || 4 || 3 || MARU, THIRD MEHL: Seek and find those who are imbued with Truth; they are so rare in this world. Meeting with them, one's face becomes radiant and bright, chanting the Name of the Lord. || 1 || O Baba, contemplate and cherish the True Lord and Master within your heart. Seek out and see, and ask your True Guru, and obtain the true commodity. || 1 || Pause || All serve the One True Lord; through pre-ordained destiny, they meet Him. The Gurmukhs merge with Him, and will not be separated from Him again; they attain the True Lord. || 2 || Some do not appreciate the value of devotional worship; the self-willed manmukhs are deluded by doubt. They are fillled with self-conceit; they cannot accomplish anything. || 3 || Stand and offer your prayer, to the One who cannot be moved by force. O Nanak, the Naam, the Name of the Lord, abides within the mind of the Gurmukh; hearing his prayer, the Lord applauds him. || 4 || 4 || MARU, THIRD MEHL: He transforms the burning desert into a cool oasis; he transmutes rusted iron into gold. So praise the True Lord; there is none other as great as He is. || 1 || O my mind, night and day, meditate on the Lord's Name. Contemplate the Word of the Guru's Teachings, and sing the Glorious Praises of the Lord, night and day. || 1 || Pause || As Gurmukh, one comes to know the One Lord, when the True Guru instructs him. Praise the True Guru, who imparts this understanding. || 2 || Those who forsake the True Guru, and attach themselves to duality — what will they do when they go to the world hereafter? Bound and gagged in the City of Death, they will be beaten.

They will be punished severely. || 3 || My God is independent and self-sufficient; he does not have even an iota of greed. O Nanak, run to His Sanctuary; granting His forgiveness, He merges us into Himself. || 4 || 5 ||

MARU, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Suk-deva and Janak meditated on the Naam; following the Guru's Teachings, they sought the Sanctuary of the Lord, Har, Har. God met Sudama and removed his poverty; through loving devotional worship, he crossed over. God is the Lover of His devotees; the Lord's Name is fufilling; God showers His Mercy on the Gurmukhs. || 1 || O my mind, chanting the Naam, the Name of the Lord, you will be saved. Dhroo, Prahlaad and Bidar the slave-girl's son, became Gurmukh, and through the Naam, crossed over. || 1 || Pause || In this Dark Age of Kali Yuga, the Naam is the supreme wealth; it saves the humble devotees. All the faults of Naam Dayv, Jai Dayv, Kabeer, Trilochan and Ravi Daas the leather-worker were covered. Those who become Gurmukh, and remain attached to the Naam, are saved; all their sinful residues are washed off. || 2 || Whoever chants the Naam, all his sins and mistakes are taken away. Ajaamal, who had sex with prostitites, was saved, by chanting the Name of the Lord. Chanting the Naam, Ugar Sain obtained salvation; his bonds were broken, and he was liberated. || 3 || God Himself takes pity on His humble servants, and makes them His own. My Lord of the Universe saves the honor of His servants; those who seek His Sanctuary are saved. The Lord has showered servant Nanak with His Mercy; he has enshrined the Lord's Name within his heart. || 4 || 1 || MARU, FOURTH MEHL: The Siddhas in Samaadhi meditate on Him; they are lovingly focused on Him. The seekers and the silent sages meditate on Him as well. The celibates, the true and contented beings meditate on Him; Indra and the other gods chant His Name with their mouths. Those who seek His Sanctuary meditate on Him; they become Gurmukh and swim across. || 1 || O my mind, chant the Naam, the Name of the Lord, and cross over. Dhanna the farmer, and Balmik the highway robber, became Gurmukh, and crossed over. || 1 || Pause || Angels, men, heavenly heralds and celestial singers meditate on Him; even the humble Rishis sing of the Lord. Shiva, Brahma and the goddess Lakhshmi, meditate, and chant with their mouths the Name of the Lord, Har, Har. Those whose minds are drenched with the Name of the Lord, Har, Har, as Gurmukh, cross over. || 2 || Millions and millions, thirty-three million gods meditate on Him; there is no end to those who meditate on the Lord. The Vedas, the Puraanas and the Simritees meditate on the Lord; the Pandits, the religious scholars, sing the Lord's Praises as well. Those whose minds are filled with the Naam, the source of nectar — as Gurmukh, they cross over. || 3 || Those who chant the Naam in endless waves — I cannot even count their number. The Lord of the Universe bestows His Mercy, and those who are pleasing to the Mind of the Lord God, find their place. The Guru, granting His Grace, implants the Lord's Name within; servant Nanak chants the Naam, the Name of the Lord. || 4 || 2 ||

MARU, FOURTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Take the treasure of the Name of the Lord, Har, Har. Follow the Guru's Teachings, and the Lord shall bless you with honor. Here and hereafter, the Lord goes with you; in the end, He shall deliver you. Where the path is difficult and the street is narrow, there the Lord shall liberate you. || 1 || O my True Guru, implant within me the Name of the Lord, Har, Har. The Lord is my mother, father, child and relative; I have none other than the Lord, O my mother. || 1 || Pause || I feel the pains of love and yearning for the Lord, and the Name of the Lord. If only someone would come and unite me with Him, O my mother. I bow in humble devotion to one who inspires me to meet with my Beloved. The almighty and merciful True Guru unites me with the Lord God instantaneously. || 2 || Those who do not remember the Name of the Lord, Har, Har, are most unfortunate, and are slaughtered. They wander in reincarnation, again and again; they die, and are re-born, and continue coming and going. Bound and gagged at Death's Door, they are cruelly beaten, and punished in the Court of the Lord. || 3 || O God, I seek Your Sanctuary; O my Sovereign Lord King, please unite me with Yourself. O Lord, Life of the World, please shower me with Your Mercy; grant me the Sanctuary of the Guru, the True Guru. The Dear Lord, becoming merciful, has blended servant Nanak with Himself. || 4 || 1 || 3 || MARU, FOURTH MEHL: I inquire about the commodity of the Naam, the Name of the Lord. Is there anyone who can show me the wealth, the capital of the Lord? I cut myself into pieces, and make myself a sacrifice to that one who leads me to meet my Lord God. I am filled with the Love of my Beloved; how can I meet my Friend, and merge with Him? || 1 || O my beloved friend, my mind, I take the wealth, the capital of the Name of the Lord, Har, Har. The Perfect Guru has implanted the Naam within me; the Lord is my support — I celebrate the Lord. || 1 || Pause || O my Guru, please unite me with the Lord, Har, Har; show me the wealth, the capital of the Lord. Without the Guru, love does not well up; see this, and know it in your mind. The Lord has installed Himself within the Guru; so praise the Guru, who unites us with the Lord. || 2 || The ocean, the treasure of devotional worship of the Lord, rests with the Perfect True Guru. When it pleases the True Guru, He opens the treasure, and and the Gurmukhs are illuminated by the Lord's Light. The unfortunate self-willed manmukhs die of thirst, on the very bank of the river. || 3 || The Guru is the Great Giver; I beg for this gift from the Guru, that He may unite me with God, from whom I was separated for so long! This is the great hope of my mind and body. If it pleases You, O my Guru, please listen to my prayer; this is servant Nanak's prayer. || 4 || 2 || 4 || MARU, FOURTH MEHL: O Lord God, please preach Your sermon to me. Through the Guru's Teachings, the Lord is merged into my heart. Meditate on the sermon of the Lord, Har, Har, O very fortunate ones; the Lord shall bless you with the most sublime status of Nirvaanaa.

The minds of the Gurmukhs are filled with faith; through the Perfect Guru, they merge in the Naam, the Name of the Lord. || 1 || O my mind, the sermon of the Lord, Har, Har, is pleasing to my mind. Continually and forever, speak the sermon of the Lord, Har, Har; as Gurmukh, speak the Unspoken Speech. || 1 || Pause || I have searched through and through my mind and body; how can I attain this Unspoken Speech? Meeting with the humble Saints, I have found it; listening to the Unspoken Speech, my mind is pleased. The Lord's Name is the Support of my mind and body; I am united with the all-knowing Primal Lord God. || 2 || The Guru, the Primal Being, has united me with the Primal Lord God. My consciousness has merged into the supreme consciousness. By great good fortune, I serve the Guru, and I have found my Lord, all-wise and all-knowing. The self-willed manmukhs are very unfortunate; they pass their life-night in misery and pain. || 3 || I am just a meek beggar at Your Door, God; please, place the Ambrosial Word of Your Bani in my mouth. The True Guru is my friend; He unites me with my all-wise, all-knowing Lord God. Servant Nanak has entered Your Sanctuary; grant Your Grace, and merge me into Your Name. || 4 || 3 || 5 || MARU, FOURTH MEHL: Detached from the world, I am in love with the Lord; by great good fortune, I have enshrined the Lord within my mind. Joining the Sangat, the Holy Congregation, faith has welled up within me; through the Word of the Guru's Shabad, I taste the sublime essence of the Lord. My mind and body have totally blossomed forth; through the Word of the Guru's Bani, I chant the Glorious Praises of the Lord. || 1 || O my beloved mind, my friend, taste the sublime essence of the Name of the Lord, Har, Har. Through the Perfect Guru, I have found the Lord, who saves my honor, here and hereafter. || 1 || Pause || Meditate on the Name of the Lord, Har, Har; as Gurmukh, taste the Kirtan of the Lord's Praises. Plant the seed of the Lord in the body-farm. The Lord God is enshrined within the Sangat, the Holy Congregation. The Name of the Lord, Har, Har, is Ambrosial Nectar. Through the Perfect Guru, taste the sublime essence of the Lord. || 2 || The self-willed manmukhs are filled with hunger and thirst; their minds run around in the ten directions, hoping for great wealth. Without the Name of the Lord, their life is cursed; the manmukhs are stuck in manure. They come and go, and are consigned to wander through uncounted incarnations, eating stinking rot. || 3 || Begging, imploring, I seek Your Sanctuary; Lord, shower me with Your Mercy, and save me, God. Lead me to join the Society of the Saints, and bless me with the honor and glory of the Lord's Name. I have obtained the wealth of the Name of the Lord, Har, Har; servant Nanak chants the Lord's Name, through the Guru's Teachings. || 4 || 4 || 6 ||

MARU, FOURTH MEHL, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Devotional worship to the Lord, Har, Har, is an overflowing treasure. The Gurmukh is emancipated by the Lord. One who is blessed by the Mercy of my Lord and Master sings the Glorious Praises of the Lord. || 1 || O Lord, Har, Har, take pity on me, that within my heart, I may dwell upon You, Lord, forever and ever.

Chant the Name of the Lord, Har, Har, O my soul; chanting the Name of the Lord, Har, Har, you shall be emancipated. || 1 || Pause || The Ambrosial Name of the Lord is the ocean of peace. The beggar begs for it; O Lord, please bless him, in Your kindness. True, True is the Lord; the Lord is forever True; the True Lord is pleasing to my mind. || 2 || The nine holes pour out filth. Chanting the Lord's Name, they are all purified and sanctified. When my Lord and Master is totally pleased, He leads the mortal to meditate in remembrance on the Lord, and then his filth is taken away. || 3 || Attachment to Maya is terribly treacherous. How can one cross over the difficult world-ocean? The True Lord bestows the boat of the True Guru; meditating on the Lord, Har, Har, one is carried across. || 4 || You are everywhere; all are Yours. Whatever You do, God, that alone comes to pass. Poor servant Nanak sings the Glorious Praises of the Lord; as it pleases the Lord, He bestows His approval. || 5 || 1 || 7 || MARU, FOURTH MEHL: Chant the Name of the Lord, Har, Har, O my mind. The Lord shall eradicate all your sinful residues. Treasure the Lord's wealth, and gather in the Lord's wealth; when you depart in the end, the Lord shall go along with you as your only friend and companion. || 1 || He alone meditates on the Lord, unto whom He grants His Grace. He continually chants the Lord's Chant; meditating on the Lord, one finds peace. By Guru's Grace, the sublime essence of the Lord is obtained. Meditating on the Lord, Har, Har, one is carried across. || 1 || Pause || The fearless, formless Lord — the Name is Truth. To chant it is the most sublime and exalted activity in this world. Doing so, the Messenger of Death, the evil enemy, is killed. Death does not even approach the Lord's servant. || 2 || One whose mind is satisfied with the Lord — that servant is known throughout the four ages, in all four directions. If some sinner speaks evil of him, the Messenger of Death chews him up. || 3 || The One Pure Creator Lord is in all. He stages all His wondrous plays, and watches them. Who can kill that person, whom the Lord has saved? The Creator Lord Himself delivers him. || 4 || I chant the Name of the Creator Lord, night and day. He saves all His servants and devotees. Consult the eighteen Puraanas and the four Vedas; O servant Nanak, only the Naam, the Name of the Lord, will deliver you. || 5 || 2 || 8 ||

MARU, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The earth, the Akaashic ethers and the stars abide in the Fear of God. The almighty Order of the Lord is over the heads of all. Wind, water and fire abide in the Fear of God; poor Indra abides in the Fear of God as well. || 1 || I have heard one thing, that the One Lord alone is fearless. He alone is at peace, and he alone is embellished forever, who meets with the Guru, and sings the Glorious Praises of the Lord. || 1 || Pause || The embodied and the divine beings abide in the Fear of God. The Siddhas and seekers die in the Fear of God. The 8.4 millions species of beings die, and die again, and are born over and over again.

They are consigned to reincarnation. || 2 || Those who embody the energies of sattva—white light, raajas—red passion, and taamas—black darkness, abide in the Fear of God, along with the many created forms. This miserable deceiver Maya abides in the Fear of God; the Righteous Judge of Dharma is utterly afraid of Him as well. The entire expanse of the Universe is in the Fear of God; only the Creator Lord is without this Fear. Says Nanak, God is the companion of His devotees; His devotees look beautiful in the Court of the Lord. || 4 || 1 || MARU, FIFTH MEHL: The five year old orphan boy Dhroo, by meditating in remembrance on the Lord, became stationary and permanent. For the sake of his son, Ajaamal called out, "O Lord, Naaraayan", who struck down and killed the Messenger of Death. || 1 || My Lord and Master has saved many, countless beings. I am meek, with little or no understanding, and unworthy; I seek protection at the Lord's Door. || 1 || Pause || Baalmeek the outcaste was saved, and the poor hunter was saved as well. The elephant remembered the Lord in his mind for an instant, and so was carried across. || 2 || He saved His devotee Prahlaad, and tore Harnaakhash with his nails. Bidar, the son of a slave-girl, was purified, and all his generations were redeemed. || 3 || What sins of mine should I speak of? I am intoxicated with false emotional attachment. Nanak has entered the Sanctuary of the Lord; please, reach out and take me into Your embrace. || 4 || 2 || MARU, FIFTH MEHL: For the sake of riches, I wandered around in so many ways; I rushed around, making all sorts of efforts. The deeds I did in egotism and pride, have all been done in vain. || 1 || Other days are of no use to me; please bless me with those days, O Dear God, on which I may sing the Lord's Praises. || 1 || Pause || Gazing upon children, spouse, household and possessions, one is entangled in these. Tasting the wine of Maya, one is intoxicated, and never sings of the Lord, Har, Har. || 2 || In this way, I have examined lots of methods, but without the Saints, it is not found. You are the Great Giver, the great and almighty God; I have come to beg a gift from You. || 3 || Abandoning all pride and self-importance, I have sought the Sanctuary of the dust of the feet of the Lord's slave. Says Nanak, meeting with the Lord, I have become one with Him; I have found supreme bliss and peace. || 4 || 3 || MARU, FIFTH MEHL: In what place is the Name established? Where does egotism dwell? What injury have you suffered, listening to abuse from someone else's mouth? || 1 || Listen: who are you, and where did you come from? You don't even know how long you will stay here; you have no hint of when you shall leave. || 1 || Pause || Wind and water have patience and tolerance; the earth has compassion and forgiveness, no doubt. The union of the five tattvas — the five elements — has brought you into being. Which of these is evil? || 2 || The Primal Lord, the Architect of Destiny, formed your form; He also burdened you with egotism. He alone is born and dies; He alone comes and goes. || 3 || Nothing of the color and the form of the creation shall remain; the entire expanse is transitory.

Prays Nanak, when He brings His play to its close, then only the One, the One Lord remains. || 4 || 4 || MARU, FIFTH MEHL: Pride, emotional attachment, greed and corruption are gone; I have not placed anything else, other than the Lord, within my consciousness. I have purchased the jewel of the Naam and the Glorious Praises of the Lord; loading this merchandise, I have set out on my journey. || 1 || The love which the Lord's servant feels for the Lord lasts forever. In my life, I served my Lord and Master, and as I depart, I keep Him enshrined in my consciousness. || 1 || Pause || I have not turned my face away from my Lord and Master's Command. He fills my household with celestial peace and bliss; if He asks me to leave, I leave at once. || 2 || When I am under the Lord's Command, I find even hunger pleasurable; I know no difference between sorrow and joy. Whatever the Command of my Lord and Master is, I bow my forehead and accept it. || 3 || The Lord and Master has become merciful to His servant; He has embellished both this world and the next. Blessed is that servant, and fruitful is his birth; O Nanak, he realizes his Lord and Master. || 4 || 5 || MARU, FIFTH MEHL: Good karma has dawned for me — my Lord and Master has become merciful. I sing the Kirtan of the Praises of the Lord, Har, Har. My struggle is ended; I have found peace and tranquility. All my wanderings have ceased. || 1 || Now, I have obtained the state of eternal life. The Primal Lord, the Architect of Destiny, has come into my conscious mind; I seek the Sanctuary of the Saints. || 1 || Pause || Sexual desire, anger, greed and emotional attachment are eradicated; all my enemies are eliminated. He is always ever-present, here and now, watching over me; He is never far away. || 2 || In peace and cool tranquility, my faith has been totally fulfilled; the Saints are my Helpers and Support. He has purified the sinners in an instant; I cannot express His Glorious Praises. || 3 || I have become fearless; all fear has departed. The feet of the Lord of the Universe are my only Shelter. Nanak sings the Praises of his Lord and Master; night and day, he is lovingly focused on Him. || 4 || 6 || MARU, FIFTH MEHL: He is all-powerful, the Master of all virtues, but you never sing of Him! You shall have to leave all this in an instant, but again and again, you chase after it. || 1 || Why do you not contemplate your God? You are entangled in association with your enemies, and the enjoyment of pleasures; your soul is burning up with them! || 1 || Pause || Hearing His Name, the Messenger of Death will release you, and yet, you do not enter His Sanctuary! Turn out this wretched jackal, and seek the Shelter of that God. || 2 || Praising Him, you shall cross over the terrifying world-ocean, and yet, you have not fallen in love with Him! This meager, short-lived dream, this thing — you are engrossed in it, over and over again. || 3 || When our Lord and Master, the ocean of mercy, grants His Grace, one finds honor in the Society of the Saints. Says Nanak, I am rid of the illusion of the three-phased Maya, when God becomes my help and support. || 4 || 7 || MARU, FIFTH MEHL: The Inner-knower, the Searcher of hearts, knows everything; what can anyone hide from Him?

Your hands and feet will fall off in an instant, when you are burnt in the fire. || 1 || You fool, you have forgotten the Lord from your mind! You eat His salt, and then you are untrue to Him; before your very eyes, you shall be torn apart. || 1 || Pause || The incurable disease has arisen in your body; it cannot be removed or overcome. Forgetting God, one endures utter agony; this is the essence of reality which Nanak has realized. || 2 || 8 || MARU, FIFTH MEHL: I have enshrined the lotus feet of God within my consciousness. I sing the Glorious Praises of the Lord, continually, continuously. There is none other than Him at all. He alone exists, in the beginning, in the middle, and in the end. || 1 || He Himself is the Shelter of the Saints. || 1 || Pause || The entire universe is under His control. He Himself, the Formless Lord, is Himself by Himself. Nanak holds tight to that True Lord. He has found peace, and shall never suffer pain again. || 2 || 9 ||

MARU, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He is the Giver of peace to the breath of life, the Giver of life to the soul; how can you forget Him, you ignorant person? You taste the weak, insipid wine, and you have gone insane. You have uselessly wasted this precious human life. || 1 || O man, such is the foolishness you practice. Renouncing the Lord, the Support of the earth, you wander, deluded by doubt; you are engrossed in emotional attachment, associating with Maya, the slave-girl. || 1 || Pause || Abandoning the Lord, the Support of the earth, you serve her of lowly ancestry, and you pass you life acting egotistically. You do useless deeds, you ignorant person; this is why you are called a blind, self-willed manmukh. || 2 || That which is true, you believe to be untrue; what is transitory, you believe to be permanent. You grasp as your own, what belongs to others; in such delusions you are deluded. || 3 || The Kh'shaatriyas, Brahmins, Soodras and Vaishyas all cross over, through the Name of the One Lord. Guru Nanak speaks the Teachings; whoever listens to them is carried across. || 4 || 1 || 10 || MARU, FIFTH MEHL: You may act in secrecy, but God is still with you; you can only deceive other people. Forgetting your Dear Lord, you enjoy corrupt pleasures, and so you shall have to embrace red-hot pillars. || 1 || O man, why do you go out to the households of others? You filthy, heartless, lustful donkey! Haven't you heard of the Righteous Judge of Dharma? || 1 || Pause || The stone of corruption is tied around your neck, and the load of slander is on your head. You must cross over the vast open ocean, but you cannot cross over to the other side. || 2 || You are engrossed in sexual desire, anger, greed and emotional attachment; you have turned your eyes away from the Truth. You cannot even raise your head above the water of the vast, impassable sea of Maya. || 3 || The sun is liberated, and the moon is liberated; the God-realized being is pure and untouched. His inner nature is like that of fire, untouched and forever immaculate. || 4 || When good karma dawns, the wall of doubt is torn down.

He lovingly accepts the Guru's Will. One who is blessed with the medicine of the GurMantra, the Name of the Lord, O servant Nanak, does not suffer the agonies of reincarnation. || 5 || 2 || O man, in this way, you shall cross over to the other side. Meditate on your Dear Lord, and be dead to the world; renounce your love of duality. || Second Pause || 2 || 11 || MARU, FIFTH MEHL: I have quit searching outside; the Guru has shown me that God is within the home of my own heart. I have seen God, fearless, of wondrous beauty; my mind shall never leave Him to go anywhere else. || 1 || I have found the jewel; I have found the Perfect Lord. The invaluable value cannot be obtained; in His Mercy, the Guru bestows it. || 1 || Pause || The Supreme Lord God is imperceptible and unfathomable; meeting the Holy Saint, I speak the Unspoken Speech. The unstruck sound current of the Shabad vibrates and resounds in the Tenth Gate; the Ambrosial Naam trickles down there. || 2 || I lack nothing; the thirsty desires of my mind are satisfied. The inexhaustible treasure has entered into my being. I serve the feet, the feet, the feet of the Guru, and manage the unmanageable. I have found the juice, the sublime essence. || 3 || Intuitively I come, and intuively I go; my mind intuitively plays. Says Nanak, when the Guru drives out doubt, then the soul-bride enters the Mansion of the Lord's Presence. || 4 || 3 || 12 || MARU, FIFTH MEHL: You feel no love for the One who created and embellished you. The seed, planted out season, does not germinate; it does not produce flower or fruit. || 1 || O mind, this is the time to plant the seed of the Name. Focus your mind, and cultivate this crop; at the proper time, make this your purpose. || 1 || Pause || Eradicate the stubbornness and doubt of your mind, and go to the Sanctuary of the True Guru. He alone does such deeds, who has such pre-ordained karma. || 2 || He falls in love with the Lord of the Universe, and his efforts are approved. My crop has germinated, and it shall never be used up. || 3 || I have obtained the priceless wealth, which shall never leave me or go anywhere else. Says Nanak, I have found peace; I am satisfied and fulfilled. || 4 || 4 || 13 || MARU, FIFTH MEHL: The egg of doubt has burst; my mind has been enlightened. The Guru has shattered the shackles on my feet, and has set me free. || 1 || My coming and going in reincarnation is ended. The boiling cauldron has cooled down; the Guru has blessed me with the cooling, soothing Naam, the Name of the Lord. || 1 || Pause || Since I joined the Saadh Sangat, the Company of the Holy, those who were eyeing me have left. The one who tied me up, has released me; what can the Watchman of Death do to me now? || 2 || The load of my karma has been removed, and I am now free of karma. I have crossed the world-ocean, and reached the other shore; the Guru has blessed me with this Dharma. || 3 || True is my place, and True is my seat; I have made Truth my life's purpose. True is my capital, and True is the merchandise, which Nanak has placed into the home of the heart. || 4 || 5 || 14 || MARU, FIFTH MEHL:

The Pandit, the religious scholar, proclaims the Vedas, but he is slow to act on them. Another person on silence sits alone, but his heart is tied in knots of desire. Another becomes an Udaasi, a renunciate; he abandons his home and walks out on his family, but his wandering impulses do not leave him. || 1 || Who can I tell about the state of my soul? Where can I find such a person who is liberated, and who can unite me with my God? || 1 || Pause || Someone may practice intensive meditation, and discipline his body, but his mind still runs around in ten directions. The celibate practices celibacy, but his heart is filled with pride. The Sannyaasi wanders around at sacred shrines of pilgrimage, but his mindless anger is still within him. || 2 || The temple dancers tie bells around their ankles to earn their living. Others go on fasts, take vows, perform the six rituals and wear religious robes for show. Some sing songs and melodies and hymns, but their minds do not sing of the Lord, Har, Har. || 3 || The Lord's Saints are immaculately pure; they are beyond pleasure and pain, beyond greed and attachment. My mind obtains the dust of their feet, when the Lord God shows mercy. Says Nanak, I met the Perfect Guru, and then the anxiety of my mind was removed. || 4 || My Sovereign Lord is the Inner-knower, the Searcher of hearts. The Beloved of my soul knows everything; all trivial talk is forgotten. || 1 || Second Pause || 6 || 15 || MARU, FIFTH MEHL: One who has Your Name in his heart is the king of all the hundreds of thousands and millions of beings. Those, whom my True Guru has not blessed with Your Name, are poor idiots, who die and are reborn. || 1 || My True Guru protects and preserves my honor. When You come to mind, Lord, then I obtain perfect honor. Forgetting You, I roll in the dust. || 1 || Pause || The mind's pleasures of love and beauty bring just as many blames and sins. The Name of the Lord is the treasure of Emancipation; it is absolute peace and poise. || 2 || The pleasures of Maya fade away in an instant, like the shade of a passing cloud. They alone are dyed in the deep crimson of the Lord's Love, who meet the Guru, and sing the Praises of the Lord, Har, Har. || 3 || My Lord and Master is lofty and exalted, grand and infinite. The Darbaar of His Court is inaccessible. Through the Naam, glorious greatness and respect are obtained; O Nanak, my Lord and Master is my Beloved. || 4 || 7 || 16 ||

MARU, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The One Universal Creator Lord created the creation. He made all the days and the nights. The forests, meadows, three worlds, water, the four Vedas, the four sources of creation, the countries, the continents and all the worlds, have all come from the One Word of the Lord. || 1 || Hey — understand the Creator Lord. If you meet the True Guru, then you'll understand. || 1 || Pause || He formed the expanse of the entire universe from the three gunas, the three qualities. People are incarnated in heaven and in hell. In egotism, they come and go.

The mind cannot hold still, even for an instant. Without the Guru, there is only pitch darkness. Meeting with the True Guru, one is emancipated. || 2 || All the deeds done in egotism, are just chains around the neck. Harboring self-conceit and self-interest is just like placing chains around one's ankles. He alone meets with the Guru, and realizes the One Lord, who has such destiny written on his forehead. || 3 || He alone meets the Lord, who is pleasing to His Mind. He alone is deluded, who is deluded by God. No one, by himself, is ignorant or wise. He alone chants the Naam, whom the Lord inspires to do so. You have no end or limitation. Servant Nanak is forever a sacrifice to You. || 4 || 1 || 17 || MARU, FIFTH MEHL: Maya, the enticer, has enticed the world of the three gunas, the three qualities. The false world is engrossed in greed. Crying out, "Mine, mine!" they collect possessions, but in the end, they are all deceived. || 1 || The Lord is fearless, formless and merciful. He is the Cherisher of all beings and creatures. || 1 || Pause || Some collect wealth, and bury it in the ground. Some cannot abandon wealth, even in their dreams. The king exercises his power, and fills his money-bags, but this fickle companion will not go along with him. || 2 || Some love this wealth even more than their body and breath of life. Some collect it, forsaking their fathers and mothers. Some hide it from their children, friends and siblings, but it will not remain with them. || 3 || Some become hermits, and sit in meditative trances. Some are Yogis, celibates, religious scholars and thinkers. Some dwell in homes, graveyards, cremation grounds and forests; but Maya still clings to them there. || 4 || When the Lord and Master releases one from his bonds, the Name of the Lord, Har, Har, comes to dwell in his soul. In the Saadh Sangat, the Company of the Holy, His humble servants are liberated; O Nanak, they are redeemed and enraptured by the Lord's Glance of Grace. || 5 || 2 || 18 || MARU, FIFTH MEHL: Meditate in remembrance on the One Immaculate Lord. No one is turned away from Him empty-handed. He cherished and preserved you in your mother's womb; He blessed you with body and soul, and embellished you. Each and every instant, meditate on that Creator Lord. Meditating in remembrance on Him, all faults and mistakes are covered. Enshrine the Lord's lotus feet deep within the nucleus of your self. Save your soul from the waters of corruption. Your cries and shrieks shall be ended; meditating on the Lord of the Universe, your doubts and fears shall be dispelled. Rare is that being, who finds the Saadh Sangat, the Company of the Holy. Nanak is a sacrifice, a sacrifice to Him. || 1 || The Lord's Name is the support of my mind and body. Whoever meditates on Him is emancipated. || 1 || Pause || He believes that the false thing is true. The ignorant fool falls in love with it. He is intoxicated with the wine of sexual desire, anger and greed; he loses this human life in exchance for a mere shell. He abandons his own, and loves that of others. His mind and body are permeated with the intoxication of Maya. His thirsty desires are not quenched, although he indulges in pleasures. His hopes are not fulfilled, and all his words are false. He comes alone, and he goes alone.

False is all his talk of me and you. The Lord Himself administers the poisonous potion, to mislead and delude. O Nanak, the the karma of past actions cannot be erased. || 2 || Beasts, birds, demons and ghosts — in these many ways, the false wander in reincarnation. Wherever they go, they cannot remain there. They have no place of rest; they rise up again and again and run around. Their minds and bodies are filled with immense, expansive desires. The poor wretches are cheated by egotism. They are filled with countless sins, and are severely punished. The extent of this cannot be estimated. Forgetting God, they fall into hell. There are no mothers there, no siblings, no friends and no spouses. Those humble beings, unto whom the Lord and Master becomes Merciful, O Nanak, cross over. || 3 || Rambling and roaming, wandering around, I came to seek the Sanctuary of God. He is the Master of the meek, the father and mother of the world. The Merciful Lord God is the Destroyer of sorrow and suffering. He emancipates whoever He pleases. He lifts them up and pulls him out of the deep dark pit. Emancipation comes through loving devotional worship. The Holy Saint is the very embodiment of the Lord's form. He Himself saves us from the great fire. By myself, I cannot practice meditation, austerities, penance and self-discipline. In the beginning and in the end, God is inaccessible and unfathomable. Please bless me with Your Name, Lord; Your slave begs only for this. O Nanak, my Lord God is the Giver of the true state of life. || 4 || 3 || 19 || MARU, FIFTH MEHL: Why do you try to deceive others, O people of the world? The Fascinating Lord is Merciful to the meek. || 1 || This is what I have come to know. The brave and heroic Guru, the Generous Giver, gives Sanctuary and preserves our honor. || 1 || Pause || He submits to the Will of His devotees; He is forever and ever the Giver of peace. || 2 || Please bless me with Your Mercy, that I may meditate on Your Name alone. || 3 || Nanak, the meek and humble, begs for the Naam, the Name of the Lord; it eradicates duality and doubt. || 4 || 4 || 20 || MARU, FIFTH MEHL: My Lord and Master is utterly powerful. I am just His poor servant. || 1 || My Enticing Beloved is very dear to my mind and my breath of life. He blesses me with His gift. || 1 || Pause || I have seen and tested all. There is none other than Him. || 2 || He sustains and nurtures all beings. He was, and shall always be. || 3 || Please bless me with Your Mercy, O Divine Lord, and link Nanak to Your service. || 4 || 5 || 21 || MARU, FIFTH MEHL: The Redeemer of sinners, who carries us across; I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to Him. If only I could meet with such a Saint, who would inspire me to meditate on the Lord, Har, Har, Har. || 1 || No one knows me; I am called Your slave. This is my support and sustenance. || 1 || Pause || You support and cherish all; I am meek and humble — this is my only prayer. You alone know Your Way; You are the water, and I am the fish. || 2 || O Perfect and Expansive Lord and Master, I follow You in love.

O God, You are pervading all the worlds, solar systems and galaxies. || 3 || You are eternal and unchanging, imperishable, invisible and infinite, O divine fascinating Lord. Please bless Nanak with the gift of the Society of the Saints, and the dust of the feet of Your slaves. || 4 || 6 || 22 || MARU, FIFTH MEHL: The Saints are fulfilled and satisfied; they know the Guru's Mantra and the Teachings. They cannot even be described; they are blessed with the glorious greatness of the Naam, the Name of the Lord. || 1 || My Beloved is a priceless jewel. His Name is unattainable and immeasurable. || 1 || Pause || One whose mind is satisfied believing in the imperishable Lord God, becomes Gurmukh and attains the essence of spiritual wisdom. He sees all in his meditation. He banishes egotistical pride from his mind. || 2 || Permanent is the place of those who, through the Guru, realize the Mansion of the Lord's Presence. Meeting the Guru, they remain awake and aware night and day; they are committed to the Lord's service. || 3 || They are perfectly fulfilled and satisfied, intuitively absorbed in Samaadhi. The Lord's treasure comes into their hands; O Nanak, through the Guru, they attain it. || 4 || 7 || 23 ||

MARU, FIFTH MEHL, SIXTH HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Abandon all your clever tricks; meet with the Holy, and renounce your egotistical pride. Everything else is false; with your tongue, chant the Name of the Lord, Raam, Raam. || 1 || O my mind, with your ears, listen to the Name of the Lord. The sins of your many past lifetimes shall be washed away; then, what can the wretched Messenger of Death do to you? || 1 || Pause || Pain, poverty and fear shall not afflict you, and you shall find peace and pleasure. By Guru's Grace, Nanak speaks; meditation on the Lord is the essence of spiritual wisdom. || 2 || 1 || 24 || MARU, FIFTH MEHL: Those who have forgotten the Naam, the Name of the Lord — I have seen them reduced to dust. The love of children and friends, and the pleasures of married life are torn apart. || 1 || O my mind, continually, continuously chant the Naam, the Name of the Lord. You shall not burn in the ocean of fire, and your mind and body shall be blessed with peace. || 1 || Pause || Like the shade of a tree, these things shall pass away, like the clouds blown away by the wind. Meeting with the Holy, devotional worship to the Lord is implanted within; O Nanak, only this shall work for you. || 2 || 2 || 25 || MARU, FIFTH MEHL: The perfect, primal Lord is the Giver of peace; He is always with you. He does not die, and he does not come or go in reincarnation. He does not perish, and He is not affected by heat or cold. || 1 || O my mind, be in love with the Naam, the Name of the Lord. Within the mind, think of the Lord, Har, Har, the treasure. This is the purest way of life. || 1 || Pause || Whoever meditates on the merciful compassionate Lord, the Lord of the Universe, is successful. He is always new, fresh and young, clever and beautiful; Nanak's mind is pierced through with His Love. || 2 || 3 || 26 || MARU, FIFTH MEHL: While walking and sitting, sleeping and waking, contemplate within your heart the GurMantra.

Run to the Lord's lotus feet, and join the Saadh Sangat, the Company of the Holy. Cross over the terrifying world-ocean, and reach the other side. || 1 || O my mind, enshrine the Naam, the Name of the Lord, within your heart. Love the Lord, and commit your mind and body to Him; forget everything else. || 1 || Pause || Soul, mind, body and breath of life belong to God; eliminate your self-conceit. Meditate, vibrate on the Lord of the Universe, and all your desires shall be fulfilled; O Nanak, you shall never be defeated. || 2 || 4 || 27 || MARU, FIFTH MEHL: Renounce your self-conceit, and the fever shall depart; become the dust of the feet of the Holy. He alone receives Your Name, Lord, whom You bless with Your Mercy. || 1 || O my mind, drink in the Ambrosial Nectar of the Naam, the Name of the Lord. Abandon other bland, insipid tastes; become immortal, and live throughout the ages. || 1 || Pause || Savor the essence of the One and only Naam; love the Naam, focus and attune yourself to the Naam. Nanak has made the One Lord his only friend, companion and relative. || 2 || 5 || 28 || MARU, FIFTH MEHL: He nourishes and preserves mortals in the womb of the mother, so that the fiery heat does not hurt them. That Lord and Master protects us here. Understand this in your mind. || 1 || O my mind, take the Support of the Naam, the Name of the Lord. Understand the One who created you; the One God is the Cause of causes. || 1 || Pause || Remember the One Lord in your mind, renounce your clever tricks, and give up all your religious robes. Meditating in remembrance forever on the Lord, Har, Har, O Nanak, countless beings have been saved. || 2 || 6 || 29 || MARU, FIFTH MEHL: His Name is the Purifier of sinners; He is the Master of the masterless. In the vast and terrifying world-ocean, he is the raft for those who have such destiny inscribed on their foreheads. || 1 || Without the Naam, the Name of the Lord, huge numbers of companions have drowned. Even if someone does not remember the Lord, the Cause of causes, still, the Lord reaches out with His hand, and saves him. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, chant the Glorious Praises of the Lord, and take the Path of the Ambrosial Name of the Lord. Shower me with Your Mercy, O Lord; listening to Your sermon, Nanak lives. || 2 || 7 || 30 ||

MARU, ANJULEE ~ WITH HANDS CUPPED IN PRAYER, FIFTH MEHL, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Union and separation are ordained by the Primal Lord God. The puppet is made from the five elements. By the Command of the Dear Lord King, the soul came and entered into the body. || 1 || In that place, where the fire rages like an oven, in that darkness where the body lies face down — there, one remembers his Lord and Master with each and every breath, and then he is rescued. || 2 || Then, one comes out from within the womb, and forgetting his Lord and Master, he attaches his consciousness to the world. He comes and goes, and wanders in reincarnation; he cannot remain anywhere. || 3 || The Merciful Lord Himself emancipates. He created and established all beings and creatures. Those who depart after having been victorious in this priceless human life —

O Nanak, their coming into the world is approved. || 4 || 1 || 31 || The One Lord alone is our help and support; neither physician nor friend, nor sister nor brother can be this. || 1 || His actions alone come to pass; He washes off the filth of sins. Meditate in remembrance on that Supreme Lord. || 2 || He abides in each and every heart, and dwells in all; His seat and place are eternal. || 3 || He does not come or go, and He is always with us. His actions are perfect. || 4 || He is the Savior and the Protector of His devotees. The Saints live by meditating on God, the support of the breath of life. The Almighty Lord and Master is the Cause of causes; Nanak is a sacrifice to Him. || 5 || 2 || 32 ||

One Universal Creator God. By the Grace of the True Guru:

MARU, NINTH MEHL:

The Name of the Lord is forever the Giver of peace. Meditating in remembrance on it, Ajaamal was saved, and Ganika the prostitute was emancipated. || 1 || Pause || Dropadi the princess of Panchaala remembered the Lord's Name in the royal court. The Lord, the embodiment of mercy, removed her suffering; thus His own glory was increased. || 1 || That man, who sings the Praise of the Lord, the treasure of mercy, has the help and support of the Lord. Says Nanak, I have come to rely on this. I seek the Sanctuary of the Lord. || 2 || 1 || MARU, NINTH MEHL: What should I do now, O mother? I have wasted my whole life in sin and corruption; I never remembered the Lord. || 1 || Pause || When Death places the noose around my neck, then I lose all my senses. Now, in this disaster, other than the Name of the Lord, who will be my help and support? || 1 || That wealth, which he believes to be his own, in an instant, belongs to another. Says Nanak, this still really bothers my mind — I never sang the Praises of the Lord. || 2 || 2 || MARU, NINTH MEHL: O my mother, I have not renounced the pride of my mind. I have wasted my life intoxicated with Maya; I have not focused myself in meditation on the Lord. || 1 || Pause || When Death's club falls on my head, then I will be wakened from my sleep. But what good will it do to repent at that time? I cannot escape by running away. || 1 || When this anxiety arises in the heart, then, one comes to love the Guru's feet. My life becomes fruitful, O Nanak, only when I am absorbed in the Praises of God. || 2 || 3 ||

MARU, ASHTAPADEES, FIRST MEHL, FIRST HOUSE:

One Universal Creator God. By the Grace of the True Guru:

Reciting and listening to the Vedas and the Puraanas, countless wise men have grown weary. So many in their various religious robes have grown weary, wandering to the sixty-eight sacred shrines of pilgrimage. The True Lord and Master is immaculate and pure. The mind is satisfied only by the One Lord. || 1 || You are eternal; You do not grow old. All others pass away. One who lovingly focuses on the Naam, the source of nectar — his pains are taken away.

|| 1 || Pause || Study the Lord's Name, and understand the Lord's Name; follow the Guru's Teachings, and through the Naam, you shall be saved. Perfect are the Teachings of the Perfect Guru; contemplate the Perfect Word of the Shabad. The Lord's Name is the sixty-eight sacred shrines of pilgrimage, and the Eradicator of sinful residues. || 2 || The blind ignorant mortal stirs the water and churns the water, wishing to obtain butter. Following the Guru's Teachings, one churns the cream, and the treasure of the Ambrosial Naam is obtained. The self-willed manmukh is a beast; he does not know the essence of reality that is contained within himself. || 3 || Dying in egotism and self-conceit, one dies, and dies again, only to be reincarnated over and over again. But when he dies in the Word of the Guru's Shabad, then he does not die, ever again. When he follows the Guru's Teachings, and enshrines the Lord, the Life of the World, within his mind, he redeems all his generations. || 4 || The Naam, the Name of the Lord, is the true object, the true commodity. The Naam is the only true profit in this world. Follow the Guru's Teachings, and contemplate it. To work in the love of duality, brings constant loss in this world. || 5 || True is one's association, true is one's place, and true is one's hearth and home, when one has the support of the Naam. Contemplating the True Word of the Guru's Bani, and the True Word of the Shabad, one becomes content. || 6 || Enjoying princely pleasures, one shall be destroyed in pain and pleasure. Adopting a name of greatness, one strings heavy sins around his neck. Mankind cannot give gifts; You alone are the Giver of everything. || 7 || You are inaccessible and unfathomable; O Lord, You are imperishable and infinite. Through the Word of the Guru's Shabad, seeking at the Lord's Door, one finds the treasure of liberation. O Nanak, this union is not broken, if one deals in the merchandise of Truth. || 8 || 1 || MARU, FIRST MEHL: The boat is loaded with sin and corruption, and launched into the sea. The shore cannot be seen on this side, nor on the shore beyond. There are no oars, nor any boatmen, to cross over the terrifying world-ocean. || 1 || O Baba, the world is caught in the great noose. By Guru's Grace, they are saved, contemplating the True Name. || 1 || Pause || The True Guru is the boat; the Word of the Shabad will carry them across. There is neither wind nor fire, neither water nor form there. The True Name of the True Lord is there; it carries them across the terrifying world-ocean. || 2 || The Gurmukhs reach the shore beyond, lovingly focusing on the True Lord. Their comings and goings are ended, and their light merges into the Light. Following the Guru's Teachings, intuitive peace wells up within them, and they remain merged in the True Lord. || 3 || The snake may be locked in a basket, but it is still poisonous, and the anger within its mind remains. One obtains what is pre-ordained; why does he blame others? If one, as Gurmukh, hears and believes in the Name, the charm against poison, his mind becomes content. || 4 || The crocodile is caught by the hook and line; caught in the trap of evil-mindedness, he regrets and repents, again and again. He does not understand birth and death; the inscription of one's past actions cannot be erased. || 5 || Injecting the poison of egotism, the world was created; with the Shabad enshrined within, the poison is eliminated. Old age cannot torment one who remains lovingly absorbed in the True Lord.

He alone is called Jivan-Mikta, liberated while yet alive, from within whom egotism is eradicated. || 6 || The world is chasing after worldly affairs; caught and bound, it does not understand contemplative meditation. The foolish, ignorant, self-willed manmukh has forgotten birth and death. Those whom the Guru has protected are saved, contemplating the True Word of the Shabad. || 7 || In the cage of divine love, the parrot, speaks. It pecks at the Truth, and drinks in the Ambrosial Nectar; it flies away, only once. Meeting with the Guru, one recognizes his Lord and Master; says Nanak, he finds the gate of liberation. || 8 || 2 || MARU, FIRST MEHL: One who dies in the Word of the Shabad conquers death; otherwise, where can you run? Through the Fear of God, fear runs away; His Name is Ambrosial Nectar. You alone kill and protect; except for You, there is no place at all. || 1 || O Baba, I am filthy, shallow and totally without understanding. Without the Naam, no one is anything; the Perfect Guru has made my intellect perfect. || 1 || Pause || I am full of faults, and I have no virtue at all. Without virtues, how can I go home? Through the Word of the Shabad, intuitive peace wells up; without good destiny, the wealth is not obtained. Those whose minds are not filled with the Naam are bound and gagged, and suffer in pain. || 2 || Those who have forgotten the Naam — why have they even come into the world? Here and hereafter, they do not find any peace; they have loaded their carts with ashes. Those who are separated, do not meet with the Lord; they suffer in terrible pain at Death's Door. || 3 || I do not know what will happen in the world hereafter; I am so confused — please teach me, Lord! I am confused; I would fall at the feet of one who shows me the Way. Without the Guru, there is no giver at all; His value cannot be described. || 4 || If I see my friend, then I will embrace Him; I have sent Him the letter of Truth. His soul-bride stands waiting expectantly; as Gurmukh, I see Him with my eyes. By the Pleasure of Your Will, You abide in my mind, and bless me with Your Glance of Grace. || 5 || One who is wandering hungry and thirsty — what can he give, and what can anyone ask from him? I cannot conceive of any other, who can bless my mind and body with perfection. The One who created me takes care of me; He Himself blesses me with glory. || 6 || In the body-village is my Lord and Master, whose body is ever-new, Innocent and child-like, incomparably playful. He is neither a woman, nor a man, nor a bird; the True Lord is so wise and beautiful. Whatever pleases Him, happens; You are the lamp, and You are the incense. || 7 || He hears the songs and tastes the flavors, but these flavors are useless and insipid, and bring only disease to the body. One who loves the Truth and speaks the Truth, escapes from the sorrow of separation. Nanak does not forget the Naam; whatever happens is by the Lord's Will. || 8 || 3 || MARU, FIRST MEHL: Practice Truth — other greed and attachments are useless. The True Lord has fascinated this mind, and my tongue enjoys the taste of Truth. Without the Name, there is no juice; the others depart, loaded with poison. || 1 || I am such a slave of Yours, O my Beloved Lord and Master. I walk in harmony with Your Command, O my True, Sweet Beloved. || 1 || Pause || Night and day, the slave works for his overlord. I have sold my mind for the Word of the Guru's Shabad; my mind is comforted and consoled by the Shabad.

The Perfect Guru is honored and celebrated; He has taken away the pains of my mind. || 2 || I am the servant and slave of my Master; what glorious greatness of His can I describe? The Perfect Master, by the Pleasure of His Will, forgives, and then one practices Truth. I am a sacrifice to my Guru, who re-unites the separated ones. || 3 || The intellect of His servant and slave is noble and true; it is made so by the Guru's intellect. The intuition of those who are true is beautiful; the intellect of the self-willed manmukh is insipid. My mind and body belong to You, God; from the very beginning, Truth has been my only support. || 4 || In Truth I sit and stand; I eat and speak the Truth. With Truth in my consciousness, I gather the wealth of Truth, and drink in the sublime essence of Truth. In the home of Truth, the True Lord protects me; I speak the Words of the Guru's Teachings with love. || 5 || The self-willed manmukh is very lazy; he is trapped in the wilderness. He is drawn to the bait, and continually pecking at it, he is trapped; his link to the Lord is ruined. By Guru's Grace, one is liberated, absorbed in the primal trance of Truth. || 6 || His slave remains continually pierced through with love and affection for God. Without the True Lord, the soul of the false, corrupt person is burnt to ashes. Abandoning all evil actions, he crosses over in the boat of Truth. || 7 || Those who have forgotten the Naam have no home, no place of rest. The Lord's slave renounces greed and attachment, and obtains the Lord's Name. If You forgive him, Lord, then He is united with You; Nanak is a sacrifice. || 8 || 4 || MARU, FIRST MEHL: The Lord's slave renounces his egotistical pride, through the Guru's Fear, intuitively and easily. The slave realizes his Lord and Master; glorious is his greatness! Meeting with his Lord and Master, he finds peace; His value cannot be desribed. || 1 || I am the slave and servant of my Lord and Master; all glory is to my Master. By Guru's Grace, I am saved, in the Sanctuary of the Lord. || 1 || Pause || The slave has been given the most excellent task, by the Primal Command of the Master. The slave realizes the Hukam of His Command, and submits to His Will forever. The Lord King Himself grants forgiveness; how glorious is His greatness! || 2 || He Himself is True, and everything is True; this is revealed through the Word of the Guru's Shabad. He alone serves You, whom You have enjoined to do so. Without serving Him, no one finds Him; in duality and doubt, they are ruined. || 3 || How could we forget Him from our minds? The gifts which he bestows increase day by day. Soul and body, all belong to Him; He infused the breath into us. If he shows His Mercy, then we serve Him; serving Him, we merge in Truth. || 4 || He alone is the Lord's slave, who remains dead while yet alive, and eradicates egotism from within. His bonds are broken, the fire of his desire is quenched, and he is liberated. The treasure of the Naam, the Name of the Lord, is within all, but how rare are those who, as Gurmukh, obtain it. || 5 || Within the Lord's slave, there is no virtue at all; the Lord's slave is totally unworthy. There is no Giver as great as You, Lord; You alone are the Forgiver. Your slave obeys the Hukam of Your Command; this is the most excellent action. || 6 || The Guru is the pool of nectar in the world-ocean; whatever one desires, that fruit is obtained.

The treasure of the Naam brings immortality; enshrine it in your heart and mind. Serving the Guru, eternal peace is obtained, by those whom the Lord inspires to obey the Hukam of His Command. || 7 || Gold and silver, and all metals, mix with dust in the end. Without the Name, nothing goes along with you; the True Guru has imparted this understanding. O Nanak, those who are attuned to the Naam are immaculate and pure; they remain merged in the Truth. || 8 || 5 || MARU, FIRST MEHL: The Order is issued, and he cannot remain; the permit to stay has been torn up. This mind is tied to its faults; it suffers terrible pain in its body. The Perfect Guru forgives all the mistakes of the beggar at His Door. || 1 || How can he stay here? He must get up and depart. Contemplate the Word of the Shabad, and understand this. He alone is united, whom You, O Lord, unite. Such is the Primal Command of the Infinite Lord. || 1 || Pause || As You keep me, I remain; whatever You give me, I eat. As You lead me, I follow, with the Ambrosial Name in my mouth. All glorious greatness rests in the hands of my Lord and Master; my mind yearns to unite with You. || 2 || Why should anyone praise any other created being? That Lord acts and sees. The One who created me, abides within my mind; there is no other at all. So praise that True Lord, and you shall be blessed with true honor. || 3 || The Pandit, the religious scholar, reads, but does not reach the Lord; he is totally entangled in worldly affairs. He keeps the company of both virtue and vice, tormented by hunger and the Messenger of Death. One who is protected by the Perfect Lord, forgets separation and fear. || 4 || They alone are perfect, O Siblings of Destiny, whose honor is certified. Perfect is the intellect of the Perfect Lord. True is His glorious greatness. His gifts never run short, although those who receive may grow weary of receiving. || 5 || Searching the salty sea, one finds the pearl. It looks beautiful for a few days, but in the end, it is eaten away by dust. If one serves the Guru, the ocean of Truth, the gifts one receives never run short. || 6 || They alone are pure, who are pleasing to my God; all others are soiled with filth. The filthy become pure, when they meet with the Guru, the Philosopher's Stone. Who can estimate the value of the color of the true jewel? || 7 || Wearing religious robes, the Lord is not obtained, nor is He obtained by giving donations at sacred shrines of pilgrimage. Go and ask the readers of the Vedas; without faith, the world is cheated. O Nanak, he alone values the jewel, who is blessed with the spiritual wisdom of the Perfect Guru. || 8 || 6 || MARU, FIFTH MEHL: The self-willed manmukh, in a fit of passion, abandons his home, and is ruined; then, he spies on the homes of others. He neglects his household duties, and does not meet with the True Guru; he is caught in the whirlpool of evil-mindedness. Wandering in foreign lands and reading scriptures, he grows weary, and his thirsty desires only increase. His perishable body does not remember the Word of the Shabad; like a beast, he fills his belly. || 1 || O Baba, this is the way of life of the Sannyaasi, the renunciate. Through the Word of the Guru's Shabad, he is to enshrine love for the One Lord. Imbued with Your Name, Lord, he remains satisfied and fulfilled. || 1 || Pause || He dyes his robes with saffron dye, and wearing these robes, he goes out begging. Tearing his robes, he makes a patched coat, and puts the money in his wallet. From house to house he goes begging, and tries to teach the world; but his mind is blind, and so he loses his honor. He is deluded by doubt, and does not remember the Word of the Shabad.

He loses his life in the gamble. || 2 || Without the Guru, the fire within is not quenched; and outside, the fire still burns. Without serving the Guru, there is no devotional worship. How can anyone, by himself, know the Lord? Slandering others, one lives in hell; within him is hazy darkness. Wandering to the eixty-eight sacred shrines of pilgrimage, he is ruined. How can the filth of sin be washed away? || 3 || He sifts through the dust, and applies ashes to his body, but he is searching for the path of Maya's wealth. Inwardly and outwardly, he does not know the One Lord; if someone tells him the Truth, he grows angry. He reads the scriptures, but tells lies; such is the intellect of one who has no guru. Without chanting the Naam, how can he find peace? Without the Name, how can he look good? || 4 || Some shave their heads, some keep their hair in matted tangles; some keep it in braids, while some keep silent, filled with egotistical pride. Their minds waver and wander in ten directions, without loving devotion and enlightenment of the soul. They abandon the Ambrosial Nectar, and drink the deadly poison, driven mad by Maya. Past actions cannot be erased; without understanding the Hukam of the Lord's Command, they become beasts. || 5 || With bowl in hand, wearing his patched coat, great desires well up in his mind. Abandoning his own wife, he is engrossed in sexual desire; his thoughts are on the wives of others. He teaches and preaches, but does not contemplate the Shabad; he is bought and sold on the street. With poison within, he pretends to be free of doubt; he is ruined and humiliated by the Messenger of Death. || 6 || He alone is a Sannyaasi, who serves the True Guru, and removes his self-conceit from within. He does not ask for clothes or food; without asking, he accepts whatever he receives. He does not speak empty words; he gathers in the wealth of tolerance, and burns away his anger with the Naam. Blessed is such a householder, Sannyaasi and Yogi, who focuses his consciousness on the Lord's feet. || 7 || Amidst hope, the Sannyaasi remains unmoved by hope; he remains lovingly focused on the One Lord. He drinks in the sublime essence of the Lord, and so finds peace and tranquility; in the home of his own being, he remains absorbed in the deep trance of meditation. His mind does not waver; as Gurmukh, he understands. He restrains it from wandering out. Following the Guru's Teachings, he searches the home of his body, and obtains the wealth of the Naam. || 8 || Brahma, Vishnu and Shiva are exalted, imbued with contemplative meditation on the Naam. The sources of creation, speech, the heavens and the underworld, all beings and creatures, are infused with Your Light. All comforts and liberation are found in the Naam, and the vibrations of the Guru's Bani; I have enshrined the True Name within my heart. Without the Naam, no one is saved; O Nanak, with the Truth, cross over to the other side. || 9 || 7 || MARU, FIRST MEHL: Through the union of mother and father, the fetus is formed. The egg and sperm join together to make the body. Upside-down within the womb, it lovingly dwells on the Lord; God provides for it, and gives it nourishment there. || 1 || How can he cross over the terrifying world-ocean? The Gurmukh obtains the Immaculate Naam, the Name of the Lord; the unbearable load of sins is removed. || 1 || Pause || I have forgotten Your Virtues, Lord; I am insane — what can I do now? You are the Merciful Giver, above the heads of all. Day and night, You give gifts, and take care of all. || 2 || One is born to achieve the four great objectives of life.

The spirit has taken up its home in the material world. Driven by hunger, it sees the path of Maya's riches; this emotional attachment takes away the treasure of liberation. || 3 || Weeping and wailing, he does not receive them; he searches here and there, and grows weary. Engrossed in sexual desire, anger and egotism, he falls in love with his false relatives. || 4 || He eats and enjoys, listens and watches, and dresses up to show off in this house of death. Without the Word of the Guru's Shabad, he does not undersand himself. Without the Lord's Name, death cannot be avoided. || 5 || The more attachment and egotism delude and confuse him, the more he cries out, "Mine, mine!", and the more he loses out. His body and wealth pass away, and he is torn by skepticism and cynicism; in the end, he regrets and repents, when the dust falls on his face. || 6 || He grows old, his body and youth waste away, and his throat is plugged with mucous; water flows from his eyes. He feet fail him, and his hands shake and tremble; the faithless cynic does not enshrine the Lord in his heart. || 7 || His intellect fails him, his black hair turns white, and no one wants to keep him in their home. Forgetting the Naam, these are the stigmas which stick to him; the Messenger of Death beats him, and drags him to hell. || 8 || The record of one's past actions cannot be erased; who else is to blame for one's birth and death? Without the Guru, life and death are pointless; without the Word of the Guru's Shabad, life just burns away. || 9 || The pleasures enjoyed in happiness bring ruin; acting in corruption is useless indulgence. Forgetting the Naam, and caught by greed, he betrays his own source; the club of the Righteous Judge of Dharma will strike him over the head. || 10 || The Gurmukhs sing the Glorious Praises of the Lord's Name; the Lord God blesses them with His Glance of Grace. Those beings are pure, perfect unlimited and infinite; in this world, they are the embodiment of the Guru, the Lord of the Universe. || 11 || Meditate in remembrance on the Lord; meditate and contemplate the Guru's Word, and love to associate with the humble servants of the Lord. The Lord's humble servants are the embodiment of the Guru; they are supreme and respected in the Court of the Lord. Nanak seeks the dust of the feet of those humble servants of the Lord. || 12 || 8 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

MARU, KAAFEE, FIRST MEHL, SECOND HOUSE:

The double-minded person comes and goes, and has numerous friends. The soul-bride is separated from her Lord, and she has no place of rest; how can she be comforted? || 1 || My mind is attuned to the Love of my Husband Lord. I am devoted, dedicated, a sacrifice to the Lord; if only He would bless me with His Glance of Grace, even for an instant! || 1 || Pause || I am a rejected bride, abandoned in my parents' home; how can I go to my in-laws now? I wear my faults around my neck; without my Husband Lord, I am grieving, and wasting away to death. || 2 || But if, in my parents' home, I remember my Husband Lord, then I will come to dwell in the home of my in-laws yet. The happy soul-brides sleep in peace; they find their Husband Lord, the treasure of virtue. || 3 || Their blankets and mattresses are made of silk, and so are the clothes on their bodies. The Lord rejects the impure soul-brides.

Their life-night passes in misery. || 4 || I have tasted many flavors, and worn many robes, but without my Husband Lord, my youth is slipping away uselessly; I am separated from Him, and I cry out in pain. || 5 || I have heard the True Lord's message, contemplating the Guru. True is the home of the True Lord; by His Gracious Grace, I love Him. || 6 || The spiritual teacher applies the ointment of Truth to his eyes, and sees God, the Seer. The Gurmukh comes to know and understand; ego and pride are subdued. || 7 || O Lord, You are pleased with those who are like Yourself; there are many more like me. O Nanak, the Husband does not separate from those who are imbued with Truth. || 8 || 1 || 9 || MARU, FIRST MEHL: Neither the sisters, nor the sisters-in-law, nor the mothers-in-law, shall remain. The true relationship with the Lord cannot be broken; it was established by the Lord, O sister soul-brides. || 1 || I am a sacrifice to my Guru; I am forever a sacrifice to Him. Wandering so far without the Guru, I grew weary; now, the Guru has united me in Union with my Husband Lord. || 1 || Pause || Aunts, uncles, grandparents and sisters-in-law — they all come and go; they cannot remain. They are like boatloads of passengers embarking. || 2 || Uncles, aunts, and cousins of all sorts, cannot remain. The caravans are full, and great crowds of them are loading up at the riverbank. || 3 || O sister-friends, my Husband Lord is dyed in the color of Truth. She who lovingly remembers her True Husband Lord is not separated from Him again. || 4 || All the seasons are good, in which the soul-bride falls in love with the True Lord. That soul-bride, who knows her Husband Lord, sleeps in peace, night and day. || 5 || At the ferry, the ferryman announces, "O travellers, hurry up and cross over." I have seen them crossing over there, on the boat of the True Guru. || 6 || Some are getting on board, and some have already set out; some are weighed down with their loads. Those who deal in Truth, remain with their True Lord God. || 7 || I am not called good, and I see none who are bad. O Nanak, one who conquers and subdues his ego, becomes just like the True Lord. || 8 || 2 || 10 || MARU, FIRST MEHL: I do not believe that anyone is foolish; I do not believe that anyone is clever. Imbued forever with the Love of my Lord and Master, I chant His Name, night and day. || 1 || O Baba, I am so foolish, but I am a sacrifice to the Name. You are the Creator, You are wise and all-seeing. Through Your Name, we are carried across. || 1 || Pause || The same person is foolish and wise; the same light within has two names. The most foolish of the foolish are those who do not believe in the Name. || 2 || Through the Guru's Gate, the Gurdwara, the Name is obtained. Without the True Guru, it is not received. Through the Pleasure of the True Guru's Will, the Name comes to dwell in the mind, and then, night and day, one remains lovingly absorbed in the Lord. || 3 || In power, pleasures, beauty, wealth and youth, one gambles his life away. Bound by the Hukam of God's Command, the dice are thrown; he is just a piece in the game of chess. || 4 || The world is clever and wise, but it is deluded by doubt, and forgets the Name; the Pandit, the religious scholar, studies the scriptures, but he is still a fool.

Forgetting the Name, he dwells upon the Vedas; he writes, but he is confused by his poisonous corruption. || 5 || He is like the crop planted in the salty soil, or the tree growing on the river bank, or the white clothes sprinkled with dirt. This world is the house of desire; whoever enters it, is burnt down by egotistical pride. || 6 || Where are all the kings and their subjects? Those who are immersed in duality are destroyed. Says Nanak, these are the steps of the ladder, of the Teachings of the True Guru; only the Unseen Lord shall remain. || 7 || 3 || 11 ||

MARU, THIRD MEHL, FIFTH HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

One whose mind is filled with the Lord's Love, is intuitively exalted by the True Word of the Shabad. He alone knows the pain of this love; what does anyone else know about its cure? || 1 || He Himself unites in His Union. He Himself inspires us with His Love. He alone appreciates the value of Your Love, upon whom You shower Your Grace, O Lord. || 1 || Pause || One whose spiritual vision is awakened — his doubt is driven out. By Guru's Grace, he obtains the supreme status. He alone is a Yogi, who understands this way, and contemplates the Word of the Guru's Shabad. || 2 || By good destiny, the soul-bride is united with her Husband Lord. Following the Guru's Teachings, she eradicates her evil-mindedness from within. With love, she continually enjoys pleasure with Him; she becomes the beloved of her Husband Lord. || 3 || Other than the True Guru, there is no physician. He Himself is the Immaculate Lord. Meeting with the True Guru, evil is conquered, and spiritual wisdom is contemplated. || 4 || One who is committed to this most sublime Shabad becomes Gurmukh, and is rid of thirst and hunger. By one's own efforts, nothing can be accomplished; the Lord, in His Mercy, bestows power. || 5 || The True Guru has revealed the essence of the Shaastras and the Vedas. In His Mercy, He has come into the home of my self. In the midst of Maya, the Immaculate Lord is known, by those upon whom You bestow Your Grace. || 6 || One who becomes Gurmukh, obtains the essence of reality; he eradictes his self-conceit from within. Without the True Guru, all are entangled in worldly affairs; consider this in your mind, and see. || 7 || Some are deluded by doubt; they strut around egotistically. Some, as Gurmukh, subdue their egotism. Attuned to the True Word of the Shabad, they remain detached from the world. The other ignorant fools wander, confused and deluded by doubt. || 8 || Those who have not become Gurmukh, and who have not found the Naam, the Name of the Lord — those self-willed manmukhs waste their lives uselessly. In the world hereafter, nothing except the Name will be of any assistance; this is understood by contemplating the Guru. || 9 || The Ambrosial Naam is the Giver of peace forever. Throughout the four ages, it is known through the Perfect Guru. He alone receives it, unto whom You bestow it; this is the essence of reality which Nanak has realized. || 10 || 1 ||

MARU, FIFTH MEHL, THIRD HOUSE, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Wandering and roaming through 8.4 million incarnations, you have now been given this human life, so difficult to obtain. || 1 || You fool! You are attached and clinging to such trivial pleasures! The Ambrosial Nectar abides with you, but you are engrossed in sin and corruption. || 1 || Pause || You have come to trade in gems and jewels, but you have loaded only barren soil. || 2 || That home within which you live — you have not kept that home in your thoughts. || 3 || He is immovable, indestructible, the Giver of peace to the soul; and yet you do not sing His Praises, even for an instant. || 4 || You have forgotten that place where you must go; you have not attached your mind to the Lord, even for an instant. || 5 || Gazing upon your children, spouse, household and paraphernalia, you are entangled in them. || 6 || As God links the mortals, so are they linked, and so are the deeds they do. || 7 || When He becomes Merciful, then the Saadh Sangat, the Company of the Holy, is found; servant Nanak meditates on God. || 8 || 1 || MARU, FIFTH MEHL: Granting His Grace, He has protected me; I have found the Saadh Sangat, the Company of the Holy. My tongue lovingly chants the Lord's Name; this love is so sweet and intense! || 1 || He is the place of rest for my mind, my friend, companion, associate and relative; He is the Inner-knower, the Searcher of hearts. || 1 || Pause || He created the world-ocean; I seek the Sanctuary of that God. By Guru's Grace, I worship and adore God; the Messenger of Death can't say anything to me. || 2 || Emancipation and liberation are at His Door; He is the treasure in the hearts of the Saints. The all-knowing Lord and Master shows us the true way of life; He is our Savior and Protector forever. || 3 || Pain, suffering and troubles are eradicated, when the Lord abides in the mind. Death, hell and the most horrible dwelling of sin and corruption cannot even touch such a person. || 4 || Wealth, miraculous spiritual powers and the nine treasures come from the Lord, as do the streams of Ambrosial Nectar. In the beginning, in the middle, and in the end, He is perfect, lofty, unapproachable and unfathomable. || 5 || The Siddhas, seekers, angelic beings, silent sages, and the Vedas speak of Him. Meditating in remembrance on the Lord and Master, celestial peace is enjoyed; He has no end or limitation. || 6 || Countless sins are erased in an instant, meditating on the Benevolent Lord within the heart. Such a person becomes the purest of the pure, and is blessed with the merits of millions of donations to charity and cleansing baths. || 7 || God is power, intellect, understanding, the breath of life, wealth, and everything for the Saints. May I never forget Him from my mind, even for an instant — this is Nanak's prayer. || 8 || 2 || MARU, FIFTH MEHL: The sharp tool cuts down the tree, but it does not feel anger in its mind. It serves the purpose of the cutter, and does not blame him at all. || 1 || O my mind, continually, continuously, meditate on the Lord. The Lord of the Universe is merciful, divine and compassionate.

Listen — this is the way of the Saints. || 1 || Pause || He plants his feet in the boat, and then sits down in it; the fatigue of his body is relieved. The great ocean does not even affect him; in an instant, he arrives on the other shore. || 2 || Sandalwood, aloe, and camphor-paste — the earth does not love them. But it doesn't mind, if someone digs it up bit by bit, and applies manure and urine to it. || 3 || High and low, bad and good — the comforting canopy of the sky stretches evenly over all. It knows nothing of friend and enemy; all beings are alike to it. || 4 || Blazing with its dazzling light, the sun rises, and dispels the darkness. Touching both the pure and the impure, it harbors no hatred to any. || 5 || The cool and fragrant wind gently blows upon all places alike. Wherever anything is, it touches it there, and does not hesitate a bit. || 6 || Good or bad, whoever comes close to the fire — his cold is taken away. It knows nothing of its own or others'; it is constant in the same quality. || 7 || Whoever seeks the Sancuary of the feet of the Sublime Lord — his mind is attuned to the Love of the Beloved. Constantly singing the Glorious Praises of the Lord of the World, O Nanak, God becomes merciful to us. || 8 || 3 ||

MARU, FIFTH MEHL, FOURTH HOUSE, ASHTAPADEES:

One Universal Creator God. By the Grace of the True Guru:

Moonlight, moonlight — in the courtyard of the mind, let the moonlight of God shine down. || 1 || Meditation, meditation — sublime is meditation on the Name of the Lord, Har, Har. || 2 || Renunciation, renunciation — noble is the renunciation of sexual desire, anger and greed. || 3 || Begging, begging — it is noble to beg for the Lord's Praise from the Guru. || 4 || Vigils, vigils — sublime is the vigil spent singing the Kirtan of the Lord's Praises. || 5 || Attachment, attachment — sublime is the attachment of the mind to the Guru's Feet. || 6 || He alone is blessed with this way of life, upon whose forehead such destiny is recorded. || 7 || Says Nanak, everything is sublime and noble, for one who enters the Sanctuary of God. || 8 || 1 || 4 || MARU, FIFTH MEHL: Please come, O please come into the home of my heart, that I may hear with my ears the Lord's Praises. || 1 || Pause || With your coming, my soul and body are rejuvenated, and I sing with you the Lord's Praises. || 1 || By the Grace of the Saint, the Lord dwells within the heart, and the love of duality is eradicated. || 2 || By the kindness of the devotee, the intellect is enlightened, and pain and evil-mindedness are eradicated. || 3 || Beholding the Blessed Vision of His Darshan, one is sanctified, and is no longer consigned to the womb of reincarnation. || 4 || The nine treasures, wealth and miraculous spiritual powers are obtained, by one who is pleasing to Your mind. || 5 || Without the Saint, I have no place of rest at all; I cannot think of any other place to go. || 6 || I am unworthy; no one gives me sanctuary. But in the Society of the Saints, I merge in God. || 7 || Says Nanak, the Guru has revealed this miracle; within my mind, I enjoy the Lord, Har, Har. || 8 || 2 || 5 ||

MARU, FIFTH MEHL: Fruitful is the life, the life of one who hears about the Lord, and chants and meditates on Him; he lives forever. || 1 || Pause || The real drink is that which satisfies the mind; this drink is the sublime essence of the Ambrosial Naam. || 1 || The real food is that which will never leave you hungry again; it will leave you contented and satisfied forever. || 2 || The real clothes are those which protect your honor before the Transcendent Lord, and do not leave you naked ever again. || 3 || The real enjoyment within the mind is to be absorbed in the sublime essence of the Lord, in the Society of the Saints. || 4 || Sew devotional worship to the Lord into the mind, without any needle or thread. || 5 || Imbued and intoxicated with the sublime essence of the Lord, this experience will never wear off again. || 6 || One is blessed with all treasures, when God, in His Mercy, gives them. || 7 || O Nanak, service to the Saints beings peace; I drink in the wash water of the feet of the Saints. || 8 || 3 || 6 ||

MARU, FIFTH MEHL, EIGHTH HOUSE, ANJULEES ~ WITH HANDS CUPPED IN PRAYER:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The household which is filled with abundance — that household suffers anxiety. One whose household has little, wanders around searching for more. He alone is happy and at peace, who is liberated from both conditions. || 1 || Householders and kings fall into hell, along with renunciates and angry men, and all those who study and recite the Vedas in so many ways. Perfect is the work of that humble servant, who remains unattached while in the body. || 2 || The mortal sleeps, even while he is awake; he is being plundered by doubt. Without the Guru, liberation is not obtained, friend. In the Saadh Sangat, the Company of the Holy, the bonds of egotism are released, and one comes to behold the One and only Lord. || 3 || Doing deeds, one is placed in bondage; but if he does not act, he is slandered. Intoxicated with emotional attachment, the mind is afflicted with anxiety. One who looks alike upon pleasure and pain, by Guru's Grace, sees the Lord in each and every heart. || 4 || Within the world, one is afflicted by skepticism; he does not know the imperceptible Unspoken Speech of the Lord. He alone understands, whom the Lord inspires to understand. The Lord cherishes him as His child. || 5 || He may try to abandon Maya, but he is not released. If he collects things, then his mind is afraid of losing them. I wave the fly-brush over that holy person, whose honor is protected in the midst of Maya. || 6 || He alone is a warrior hero, who remains dead to the world. One who runs away will wander in reincarnation. Whatever happens, accept that as good. Realize the Hukam of His Command, and your evil-mindedness will be burnt away. || 7 || Whatever He links us to, to that we are linked. He acts, and does, and watches over His Creation. You are the Giver of peace, the Perfect Lord of Nanak; as You grant Your blessings, I dwell upon Your Name. || 8 || 1 || 7 || MARU, FIFTH MEHL: Beneath the tree, all beings have gathered. Some are hot-headed, and some speak very sweetly. Sunset has come, and they rise up and depart; their days have run their course and expired. || 1 || Those who committed sins are sure to be ruined. Azraa-eel, the Angel of Death, seizes and tortures them.

They are consigned to hell by the Creator Lord, and the Accountant calls them to give their account. || 2 || No brothers or sisters can go with them. Leaving behind their property, youth and wealth, they march off. They do not know the kind and compassionate Lord; they shall be crushed like sesame seeds in the oil-press. || 3 || You happily, cheerfully steal the possessions of others, but the Lord God is with you, watching and listening. Through worldly greed, you have fallen into the pit; you know nothing of the future. || 4 || You shall be born and born again, and die and die again, only to be reincarnated again. You shall suffer terrible punishment, on your way to the land beyond. The mortal does not know the One who created him; he is blind, and so he shall suffer. || 5 || Forgetting the Creator Lord, he is ruined. The drama of the world is bad; it brings sadness and then happiness. One who does not meet the Saint does not have faith or contentment; he wanders just as he pleases. || 6 || The Lord Himself stages all this drama. Some, he lifts up, and some he throws into the waves. As He makes them dance, so do they dance. Everyone lives their lives according to their past actions. || 7 || When the Lord and Master grants His Grace, then we meditate on Him. In the Society of the Saints, one is not consigned to hell. Please bless Nanak with the gift of the Ambrosial Naam, the Name of the Lord; he continually sings the songs of Your Glories. || 8 || 2 || 8 || 12 || 20 ||

MARU, SOLAHAS, FIRST MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The True Lord is True; there is no other at all. He who created, shall in the end destroy. As it pleases You, so You keep me, and so I remain; what excuse could I offer to You? || 1 || You Yourself create, and You Yourself destroy. You yourself link each and every person to their tasks. You contemplate Yourself, You Yourself make us worthy; You Yourself place us on the Path. || 2 || You Yourself are all-wise, You Yourself are all-knowing. You Yourself created the Universe, and You are pleased. You Yourself are the air, water and fire; You Yourself unite in Union. || 3 || You Yourself are the moon, the sun, the most perfect of the perfect. You Yourself are spiritual wisdom, meditation, and the Guru, the Warrior Hero. The Messenger of Death, and his noose of death, cannot touch one, who is lovingly focused on You, O True Lord. || 4 || You Yourself are the male, and You Yourself are the female. You Yourself are the chess-board, and You Yourself are the chessman. You Yourself staged the drama in the arena of the world, and You Yourself evaluate the players. || 5 || You Yourself are the bumble bee, the flower, the fruit and the tree. You Yourself are the water, the desert, the ocean and the pool. You Yourself are the great fish, the tortoise, the Cause of causes; Your form cannot be known. || 6 || You Yourself are the day, and You Yourself are the night. You Yourself are pleased by the Word of the Guru's Bani. From the very beginning, and throughout the ages, the unstruck sound current resounds, night and day; in each and every heart, the Word of the Shabad, echoes Your Will. || 7 || You Yourself are the jewel, incomparably beautiful and priceless. You Yourself are the Assessor, the Perfect Weigher.

You Yourself test and forgive. You Yourself give and take, O Siblings of Destiny. || 8 || He Himself is the bow, and He Himself is the archer. He Himself is all-wise, beautiful and all-knowing. He is the speaker, the orator and the listener. He Himself made what is made. || 9 || Air is the Guru, and water is known to be the father. The womb of the great mother earth gives birth to all. Night and day are the two nurses, male and female; the world plays in this play. || 10 || You Yourself are the fish, and You Yourself are the net. You Yourself are the cows, and You yourself are their keeper. Your Light fills all the beings of the world; they walk according to Your Command, O God. || 11 || You Yourself are the Yogi, and You Yourself are the enjoyer. You Yourself are the reveller; You form the supreme Union. You Yourself are speechless, formless and fearless, absorbed in the primal ecstasy of deep meditation. || 12 || The sources of creation and speech are contained within You, Lord. All that is seen, is coming and going. They are the true bankers and traders, whom the True Guru has inspired to understand. || 13 || The Word of the Shabad is understood through the Perfect True Guru. The True Lord is overflowing with all powers. You are beyond our grasp, and forever independent. You do not have even an iota of greed. || 14 || Birth and death are meaningless, for those who enjoy the sublime celestial essence of the Shabad within their minds. He Himself is the Giver of liberation, satisfaction and blessings, to those devotees who love Him in their minds. || 15 || He Himself is immaculate; by contact with the Guru, spiritual wisdom is obtained. Whatever is seen, shall merge into You. Nanak, the lowly, begs for charity at Your Door; please, bless him with the glorious greatness of Your Name. || 16 || 1 || MARU, FIRST MEHL: He Himself is the earth, the mythical bull which supports it and the Akaashic ethers. The True Lord Himself reveals His Glorious Virtues. He Himself is celibate, chaste and contented; He Himself is the Doer of deeds. || 1 || He who created the creation, beholds what He has created. No one can erase the Inscription of the True Lord. He Himself is the Doer, the Cause of causes; He Himself is the One who bestows glorious greatness. || 2 || The five thieves cause the fickle consciousness to waver. It looks into the homes of others, but does not search its own home. The body-village crumbles into dust; without the Word of the Shabad, one's honor is lost. || 3 || One who realizes the Lord through the Guru, comprehends the three worlds. He subdues his desires, and struggles with his mind. Those who serve You, become just like You; O Fearless Lord, You are their best friend from infancy. || 4 || You Yourself are the heavenly realms, this world and the nether regions of the underworld. You Yourself are the embodiment of light, forever young. With matted hair, and a horrible, dreadful form, still, You have no form or feature. || 5 || The Vedas and the Bible do not know the mystery of God. He has no mother, father, child or brother. He created all the mountains, and levels them again; the Unseen Lord cannot be seen. || 6 || I have grown weary of making so many friends. No one can rid me of my sins and mistakes. God is the Supreme Lord and Master of all the angels and mortal beings; blessed with His Love, their fear is dispelled. || 7 || He puts back on the Path those who have wandered and strayed. You Yourself make them stray, and You teach them again. I cannot see anything except the Name.

Through the Name comes salvation and merit. || 8 || The Ganges, the Jamunaa where Krishna played, Kaydar Naat'h, Benares, Kanchivaram, Puri, Dwaarkaa, Ganga Saagar where the Ganges empties into the ocean, Trivaynee where the three rivers come together, and the sixty-eight sacred shrines of pilgrimage, are all merged in the Lord's Being. || 9 || He Himself is the Siddha, the seeker, in meditative contemplation. He Himself is the King and the Council. God Himself, the wise Judge, sits on the throne; He takes away doubt, duality and fear. || 10 || He Himself is the Qazi; He Himself is the Mullah. He Himself is infallible; He never makes mistakes. He Himself is the Giver of Grace, compassion and honor; He is no one's enemy. || 11 || Whoever He forgives, He blesses with glorious greatness. He is the Giver of all; He does not have even an iota of greed. The Immaculate Lord is all pervading, permeating everywhere, both hidden and manifest. || 12 || How can I praise the inaccessible, infinite Lord? The True Creator Lord is the Enemy of ego. He unites those whom He blesses with His Grace; uniting them in His Union, they are united. || 13 || Brahma, Vishnu and Shiva stand at His Door; they serve the unseen, infinite Lord. Millions of others can be seen crying at His door; I cannot even estimate their numbers. || 14 || True is the Kirtan of His Praise, and True is the Word of His Bani. I can see no other in the Vedas and the Puraanas. Truth is my capital; I sing the Glorious Praises of the True Lord. I have no other support at all. || 15 || In each and every age, the True Lord is, and shall always be. Who has not died? Who shall not die? Nanak the lowly offers this prayer; see Him within your own self, and lovingly focus on the Lord. || 16 || 2 || MARU, FIRST MEHL: In duality and evil-mindedness, the soul-bride is blind and deaf. She wears the dress of sexual desire and anger. Her Husband Lord is within the home of her own heart, but she does not know Him; without her Husband Lord, she cannot go to sleep. || 1 || The great fire of desire blazes within her. The self-willed manmukh looks around in the four directions. Without serving the True Guru, how can she find peace? Glorious greatness rests in the hands of the True Lord. || 2 || Eradicating sexual desire, anger and egotism, she destroys the five thieves through the Word of the Shabad. Taking up the sword of spiritual wisdom, she struggles with her mind, and hope and desire are smoothed over in her mind. || 3 || From the union of the mother's egg and the father's sperm, the form of infinite beauty has been created. The blessings of light all come from You; You are the Creator Lord, pervading everywhere. || 4 || You have created birth and death. Why should anyone fear, if they come to understand through the Guru? When You, O Merciful Lord, look with Your kindness, then pain and suffering leave the body. || 5 || One who sits in the home of his own self, eats his own fears. He quiets and holds his wandering mind still. His heart-lotus blossoms forth in the overflowing green pool, and the Lord of his soul becomes his companion and helper. || 6 || With their death already ordained, mortals come into this world. How can they remain here? They have to go to the world beyond. True is the Lord's Command; the true ones dwell in the eternal city. The True Lord blesses them with glorious greatness. || 7 || He Himself created the whole world.

The One who made it, assigns the tasks to it. I cannot see any other above the True Lord. The True Lord does the appraisal. || 8 || In this green pasture, the mortal stays only a few days. He plays and frolics in utter darkness. The jugglers have staged their show, and left, like people mumbling in a dream. || 9 || They alone are blessed with glorious greatness at the Lord's throne, who enshrine the fearless Lord in their minds, and lovingly center themselves on Him. In the galaxies and solar systems, nether regions, celestial realms and the three worlds, the Lord is in the primal void of deep absorption. || 10 || True is the village, and true is the throne, of those Gurmukhs who meet with the True Lord, and find peace. In Truth, seated upon the true throne, they are blessed with glorious greatness; their egotism is eradicated, along with the calculation of their account. || 11 || Calculating its account, the soul becomes anxious. How can one find peace, through duality and the three gunas — the three qualities? The One Lord is immaculate and formless, the Great Giver; through the Perfect Guru, honor is obtained. || 12 || In each and every age, very rare are those who, as Gurmukh, realize the Lord. Their minds are imbued with the True, all-pervading Lord. Seeking His Shelter, they find peace, and their minds and bodies are not stained with filth. || 13 || Their tongues are imbued with the True Lord, the source of nectar; abiding with the Lord God, they have no fear or doubt. Hearing the Word of the Guru's Bani, their ears are satisfied, and their light merges into the Light. || 14 || Carefully, carefully, I place my feet upon the ground. Wherever I go, I behold Your Sanctuary. Whether You grant me pain or pleasure, You are pleasing to my mind. I am in harmony with You. || 15 || No one is anyone's companion or helper at the very last moment; as Gurmukh, I realize You and praise You. O Nanak, imbued with the Naam, I am detached; in the home of my own self deep within, I am absorbed in the primal void of deep meditation. || 16 || 3 || MARU, FIRST MEHL: From the very beginning of time, and throughout the ages, You are infinite and incomparable. You are my primal, immaculate Lord and Master. I contemplate the Way of Yoga, the Way of Union with the True Lord. I am truly absorbed in the primal void of deep meditation. || 1 || For so many ages, there was only pitch darkness; the Creator Lord was absorbed in the primal void. There was the True Name, the glorious greatness of the Truth, and the glory of His true throne. || 2 || In the Golden Age of Truth, Truth and contentment filled the bodies. Truth was pervasive, Truth, deep, profound and unfathomable. The True Lord appraises the mortals on the Touchstone of Truth, and issues His True Command. || 3 || The Perfect True Guru is true and contented. He alone is a spiritual hero, who believes in the Word of the Guru's Shabad. He alone obtains a true seat in the True Court of the Lord, who surrenders to the Command of the Commander. || 4 || In the Golden Age of Truth, everyone spoke the Truth. Truth was pervasive — the Lord was Truth. With Truth in their minds and mouths, mortals were rid of doubt and fear. Truth was the friend of the Gurmukhs. || 5 || In the Silver Age of Traytaa Yoga, one power of Dharma was lost. Three feet remained; through duality, one was cut off. Those who were Gurmukh spoke the Truth, while the self-willed manmukhs wasted away in vain. || 6 || The manmukh never succeeds in the Court of the Lord. Without the Word of the Shabad, how can one be pleased within? In bondage they come, and in bondage they go; they understand and comprehend nothing. || 7 || In the Brass Age of Dwaapur Yuga, compassion was cut in half.

Only a few, as Gurmukh, remembered the Lord. Dharmic faith, which upholds and supports the earth, had only two feet; Truth was revealed to the Gurmukhs. || 8 || The kings acted righteously only out of self-interest. Tied to hopes of reward, they gave to charities. Without the Lord's Name, liberation did not come, although they grew weary of performing rituals. || 9 || Practicing religious rituals, they sought liberation, but the treasure of liberation comes only by praising the Shabad. Without the Word of the Guru's Shabad, liberation is not obtained; practicing hypocrisy, they wander around confused. || 10 || Love and attachment to Maya cannot be abandoned. They alone find release, who practice deeds of Truth. Day and night, the devotees remain imbued with contemplative meditation; they become just like their Lord and Master. || 11 || Some chant and practice intensive meditation, and take cleansing baths at sacred shrines of pilgrimage. They walk as You will them to walk. By stubborn rituals of self-suppression, the Lord is not pleased. No one has ever obtained honor, without the Lord, without the Guru. || 12 || In the Iron Age, the Dark Age of Kali Yuga, only one power remains. Without the Perfect Guru, no one has even described it. The self-willed manmukhs have staged the show of falsehood. Without the True Guru, doubt does not depart. || 13 || The True Guru is the Creator Lord, independent and carefree. He does not fear death, and He is not dependent on mortal men. Whoever serves Him becomes immortal and imperishable, and will not be tortured by death. || 14 || The Creator Lord has enshrined Himself within the Guru. The Gurmukh saves countless millions. The Life of the World is the Great Giver of all beings. The Fearless Lord has no filth at all. || 15 || Everyone begs from the Guru, God's Treasurer. He Himself is the immaculate, unknowable, infinite Lord. Nanak speaks the Truth; he begs from God. Please bless me with the Truth, by Your Will. || 16 || 4 || MARU, FIRST MEHL: The True Lord unites with those who are united with the Word of the Shabad. When it pleases Him, we intuitively merge with Him. The Light of the Transcendent Lord pervades the three worlds; there is no other at all, O Siblings of Destiny. || 1 || I am His servant; I serve Him. He is unknowable and mysterious; He is pleased by the Shabad. The Creator is the Benefactor of His devotees. He forgives them — such is His greatness. || 2 || The True Lord gives and gives; His blessings never run short. The false ones receive, and then deny having received. They do not understand their origins, they are not pleased with the Truth, and so they wander in duality and doubt. || 3 || The Gurmukhs remain awake and aware, day and night. Following the Guru's Teachings, they know the Love of the True Lord. The self-willed manmukhs remain asleep, and are plundered. The Gurmukhs remain safe and sound, O Siblings of Destiny. || 4 || The false come, and the false go; imbued with falsehood, they practice only falsehood. Those who are imbued with the Shabad are robed in honor in the Court of the Lord; the Gurmukhs focus their consciousness on Him. || 5 || The false are cheated, and robbed by the robbers. The garden is laid waste, like the rough wilderness. Without the Naam, the Name of the Lord, nothing tastes sweet; forgetting the Lord, they suffer in sorrow. || 6 || Receiving the food of Truth, one is satisfied. True is the glorious greatness of the jewel of the Name. One who understands his own self, realizes the Lord.

His light merges into the Light. || 7 || Wandering from the Name, he endures beatings. Even great cleverness does not dispel doubt. The unconscious fool does not remain conscious of the Lord; he putrifies and rots away to death, carrying his heavy load of sin. || 8 || No one is free of conflict and strife. Show me anyone who is, and I will praise him. Dedicating mind and body to God, one meets the Lord, the Life of the World, and becomes just like Him. || 9 || No one knows the state and extent of God. Whoever calls himself great, will be eaten by his greatness. There is no lack of gifts of our True Lord and Master. He created all. || 10 || Great is the glorious greatness of the independent Lord. He Himself created, and gives sustanance to all. The Merciful Lord is not far away; the Great Giver spontaneously unites with Himself, by His Will. || 11 || Some are sad, and some are afflicted with disease. Whatever God does, He does by Himself. Through loving devotion, and the Perfect Teachings of the Guru, the unstruck sound current of the Shabad is realized. || 12 || Some wander and roam around, hungry and naked. Some act in stubbornness and die, but do not know the value of God. They do not know the difference between good and bad; this is understood only through the practice of the Word of the Shabad. || 13 || Some bathe at sacred shrines and refuse to eat. Some torment their bodies in burning fire. Without the Lord's Name, liberation is not obtained; how can anyone cross over? || 14 || Abandoning the Guru's Teachings, some wander in the wilderness. The self-willed manmukhs are destitute; they do not meditate on the Lord. They are ruined, destroyed and drowned from practicing falsehood; death is the enemy of the false. || 15 || By the Hukam of the Lord's Command, they come, and by the Hukam of His Command, they go. One who realizes His Hukam, merges in the True Lord. O Nanak, he merges in the True Lord, and his mind is pleased with the Lord. The Gurmukhs do His work. || 16 || 5 || MARU, FIRST MEHL: He Himself is the Creator Lord, the Architect of Destiny. He evaluates those whom He Himself has created. He Himself is the True Guru, and He Himself is the servant; He Himself created the Universe. || 1 || He is near at hand, not far away. The Gurmukhs understand Him; perfect are those humble beings. Associating with them night and day is profitable. This is the glorious greatness of associating with the Guru. || 2 || Throughout the ages, Your Saints are holy and sublime, O God. They sing the Glorious Praises of the Lord, savoring it with their tongues. They chant His Praises, and their pain and poverty are taken away; they are not afraid of anyone else. || 3 || They remain awake and aware, and do not appear to sleep. They serve up Truth, and so save their companions and relatives. They are not stained with the filth of sinful residues; they are immaculate and pure, and remain absorbed in loving devotional worship. || 4 || O humble servants of the Lord, understand the Word of the Guru's Bani. This youth, breath and body shall pass away. O mortal, you shall die today or tomorrow; chant, and meditate on the Lord within your heart. || 5 || O mortal, abandon falsehood and your worthless ways. Death viciously kills the false beings. The faithless cynic is ruined through falsehood and his egotistical mind.

On the path of duality, he rots away and decomposes. || 6 || Abandon slander and envy of others. Reading and studying, they burn, and do not find tranquility. Joining the Sat Sangat, the True Congregation, praise the Naam, the Name of the Lord. The Lord, the Supreme Soul, shall be your helper and companion. || 7 || Abandon sexual desire, anger and wickedness. Abandon your involvement in egotistical affairs and conflicts. If you seek the Sanctuary of the True Guru, then you shall be saved. In this way you shall cross over the terrifying world-ocean, O Siblings of Destiny. || 8 || In the hereafter, you shall have to cross over the fiery river of poisonous flames. No one else will be there; your soul shall be all alone. The ocean of fire spits out waves of searing flames; the self-willed manmukhs fall into it, and are roasted there. || 9 || Liberation comes from the Guru; He grants this blessing by the Pleasure of His Will. He alone knows the way, who obtains it. So ask one who has obtained it, O Siblings of Destiny. Serve the True Guru, and find peace. || 10 || Without the Guru, he dies entangled in sin and corruption. The Messenger of Death smashes his head and humiliates him. The slanderous person is not freed of his bonds; he is drowned, slandering others. || 11 || So speak the Truth, and realize the Lord deep within. He is not far away; look, and see Him. No obstacles shall block your way; become Gurmukh, and cross over to the other side. This is the way to cross over the terrifying world-ocean. || 12 || The Naam, the Name of the Lord, abides deep within the body. The Creator Lord is eternal and imperishable. The soul does not die, and it cannot be killed; God creates and watches over all. Through the Word of the Shabad, His Will is manifest. || 13 || He is immaculate, and has no darkness. The True Lord Himself sits upon His throne. The faithless cynics are bound and gagged, and forced to wander in reincarnation. They die, and are reborn, and continue coming and going. || 14 || The Guru's servants are the Beloveds of the True Guru. Contemplating the Shabad, they sit upon His throne. They realize the essence of reality, and know the state of their inner being. This is the true glorious greatness of those who join the Sat Sangat. || 15 || He Himself saves His humble servant, and saves his ancestors as well. His companions are liberated; He carries them across. Nanak is the servant and slave of that Gurmukh who lovingly focuses his consciousness on the Lord. || 16 || 6 || MARU, FIRST MEHL: For many ages, only darkness prevailed; the infinite, endless Lord was absorbed in the primal void. He sat alone and unaffected in absolute darkness; the world of conflict did not exist. || 1 || Thirty-six ages passed like this. He causes all to happen by the Pleasure of His Will. No rival of His can be seen. He Himself is infinite and endless. || 2 || God is hidden throughout the four ages — understand this well. He pervades each and every heart, and is contained within the belly. The One and Only Lord prevails throughout the ages. How rare are those who contemplate the Guru, and understand this. || 3 || From the union of the sperm and the egg, the body was formed. From the union of air, water and fire, the soul is made. He Himself plays joyfully in the mansion of the body; all the rest is just attachment to Maya's expanse. || 4 || Within the mother's womb, upside-down, the mortal meditated on God. The Inner-knower, the Searcher of hearts, knows everything.

With each and every breath, he contemplated the True Name, deep within himself, within the womb. || 5 || He came into the world to obtain the four great blessings. He came to dwell in the home of the Shiva and Shakti, energy and matter. But he forgot the One Lord, and he has lost the game. The blind person forgets the Naam, the Name of the Lord. || 6 || The child dies in his childish games. They cry and mourn, saying that he was such a playful child. The Lord who owns him has taken him back. Those who weep and mourn are mistaken. || 7 || What can they do, if he dies in his youth? They cry out, "His is mine, he is mine!" They cry for the sake of Maya, and are ruined; their lives in this world are cursed. || 8 || Their black hair eventually turns grey. Without the Name, they lose their wealth, and then leave. They are evil-minded and blind — they are totally ruined; they are plundered, and cry out in pain. || 9 || One who understands himself, does not cry. When he meets the True Guru, then he understands. Without the Guru, the heavy, hard doors are not opened. Obtaining the Word of the Shabad, one is emancipated. || 10 || The body grows old, and is beaten out of shape. But he does not meditate on the Lord, His only friend, even at the end. Forgetting the Naam, the Name of the Lord, he departs with his face blackened. The false are humiliated in the Court of the Lord. || 11 || Forgetting the Naam, the false ones depart. Coming and going, dust falls on their heads. The soul-bride finds no home in her in-laws' home, the world hereafter; she suffers in agony in this world of her parents' home. || 12 || She eats, dresses and plays joyfully, but without loving devotional worship of the Lord, she dies uselessly. One who does not distinguish between good and evil, is beaten by the Messenger of Death; how can anyone escape this? || 13 || One who realizes what he has to possess, and what he has to abandon, associating with the Guru, comes to know the Word of the Shabad, within the home of his own self. Do not call anyone else bad; follow this way of life. Those who are true are judged to be genuine by the True Lord. || 14 || Without Truth, no one succeeds in the Court of the Lord. Through the True Shabad, one is robed in honor. He forgives those with whom He is pleased; they silence their egotism and pride. || 15 || One who realizes the Hukam of God's Command, by the Grace of the Guru, comes to know the lifestyle of the ages. O Nanak, chant the Naam, and cross over to the other side. The True Lord will carry you across. || 16 || 1 || 7 || MARU, FIRST MEHL: I have no other friend like the Lord. He gave me body and mind, and infused consciousness into my being. He cherishes and cares for all beings; He is deep within, the wise, all-knowing Lord. || 1 || The Guru is the sacred pool, and I am His beloved swan. In the ocean, there are so many jewels and rubies. The Lord's Praises are pearls, gems and diamonds. Singing His Praises, my mind and body are drenched with His Love. || 2 || The Lord is inaccessible, inscrutable, unfathomable and unattached. The Lord's limits cannot be found; the Guru is the Lord of the World. Through the Teachings of the True Guru, the Lord carries us across to the other side. He unites in His Union those who are colored by His Love. || 3 || Without the True Guru, how can anyone be liberated? He has been the Friend of the Lord, from the very beginning of time, and all throughout the ages.

By His Grace, He grants liberation in His Court; He forgives them for their sins. || 4 || The True Guru, the Giver, grants liberation; all diseases are eradicated, and one is blessed with the Ambrosial Nectar. Death, the tax collector, does not impose any tax on one whose inner fire has been put out, whose heart is cool and tranquil. || 5 || The body has developed a great love for the soul-swan. He is a Yogi, and she is a beautiful woman. Day and night, he enjoys her with delight, and then he arises and departs without consulting her. || 6 || Creating the Universe, God remains diffused throughout it. In the wind, water and fire, He vibrates and resounds. The mind wavers, keeping company with evil passions; one obtains the rewards of his own actions. || 7 || Forgetting the Naam, one suffers the misery of his evil ways. When the order to depart is issued, how can he remain here? He falls into the pit of hell, and suffers like a fish out of water. || 8 || The faithless cynic has to endure 8.4 million hellish incarnations. As he acts, so does he suffer. Without the True Guru, there is no liberation. Bound and gagged by his own actions, he is helpless. || 9 || This path is very narrow, like the sharp edge of a sword. When his account is read, he shall be crushed like the sesame seed in the mill. Mother, father, spouse and child — none is anyone's friend in the end. Without the Lord's Love, no one is liberated. || 10 || You may have many friends and companions in the world, but without the Guru, the Transcendent Lord Incarnate, there is no one at all. Service to the Guru is the way to liberation. Night and day, sing the Kirtan of the Lord's Praises. || 11 || Abandon falsehood, and pursue the Truth, and you shall obtain the fruits of your desires. Very few are those who trade in the merchandise of Truth. Those who deal in it, obtain the true profit. || 12 || Depart with the merchandise of the Name of the Lord, Har, Har, and you shall intuitively obtain the Blessed Vision of His Darshan, in the Mansion of His Presence. The Gurmukhs search for Him and find Him; they are the perfect humble beings. In this way, they see Him, who looks upon all alike. || 13 || God is endless; following the Guru's Teachings, some find Him. Through the Word of the Guru's Shabad, they instruct their minds. Accept as True, Perfectly True, the Word of the True Guru's Bani. In this way, you shall merge in the Lord, the Supreme Soul. || 14 || Naarad and Saraswati are Your servants. Your servants are the greatest of the great, throughout the three worlds. Your creative power permeates all; You are the Great Giver of all. You created the whole creation. || 15 || Some serve at Your Door, and their sufferings are dispelled. They are robed with honor in the Court of the Lord, and emancipated by the True Guru. The True Guru breaks the bonds of egotism, and restrains the fickle consciousness. || 16 || Meet the True Guru, and search for the way, by which you may find God, and not have to answer for your account. Subdue your egotism, and serve the Guru; O servant Nanak, you shall be drenched with the Lord's Love. || 17 || 2 || 8 || MARU, FIRST MEHL: My Lord is the Destroyer of demons. My Beloved Lord is pervading each and every heart. The unseen Lord is always with us, but He is not seen at all. The Gurmukh contemplates the record. || 1 ||

The Holy Gurmukh seeks Your Sanctuary. God grants His Grace, and carries him across to the other side. The ocean is very deep, filled with fiery water; the Guru, the True Guru, carries us across to the other side. || 2 || The blind, self-willed manmukh does not understand. He comes and goes in reincarnation, dying, and dying again. The primal inscription of destiny cannot be erased. The spiritually blind suffer terribly at Death's door. || 3 || Some come and go, and do not find a home in their own heart. Bound by their past actions, they commit sins. The blind ones have no understanding, no wisdom; they are trapped and ruined by greed and egotism. || 4 || Without her Husband Lord, what good are the soul-bride's decorations? She has forgotten her Lord and Master, and is infatuated with another's husband. Just as no one knows who is the father of the prostitute's son, such are the worthless, useless deeds that are done. || 5 || The ghost, in the body-cage, suffers all sorts of afflictions. Those who are blind to spiritual wisdom, putrefy in hell. The Righteous Judge of Dharma collects the balance due on the account, of those who forget the Name of the Lord. || 6 || The scorching sun blazes with flames of poison. The self-willed manmukh is dishonored, a beast, a demon. Trapped by hope and desire, he practices falsehood, and is afflicted by the terrible disease of corruption. || 7 || He carries the heavy load of sins on his forehead and head. How can he cross the terrifying world-ocean? From the very beginning of time, and throughout the ages, the True Guru has been the boat; through the Lord's Name, He carries us across. || 8 || The love of one's children and spouse is so sweet in this world. The expansive expanse of the Universe is attachment to Maya. The True Guru snaps the noose of Death, for that Gurmukh who contemplates the essence of reality. || 9 || Cheated by falsehood, the self-willed manmukh walks along many paths; he may be highly educated, but he burns in the fire. The Guru is the Great Giver of the Ambrosial Naam, the Name of the Lord. Chanting the Naam, sublime peace is obtained. || 10 || The True Guru, in His Mercy, implants Truth within. All suffering is eradicated, and one is placed on the Path. Not even a thorn ever pierces the foot of one who has the True Guru as his Protector. || 11 || Dust mixes with dust, when the body wastes away. The self-willed manmukh is like a stone slab, which is impervious to water. He cries out and weeps and wails; he is reincarnated into heaven and then hell. || 12 || They live with the poisonous snake of Maya. This duality has ruined so many homes. Without the True Guru, love does not well up. Imbued with devotional worship, the soul is satisfied. || 13 || The faithless cynics chase after Maya. Forgetting the Naam, how can they find peace? In the three qualities, they are destroyed; they cannot cross over to the other side. || 14 || The false are called pigs and dogs. They bark themselves to death; they bark and bark and howl in fear. False in mind and body, they practice falsehood; through their evil-mindedness, they lose out in the Court of the Lord. || 15 || Meeting the True Guru, the mind is stabilized. One who seeks His Sanctuary is blessed with the Lord's Name. They are given the priceless wealth of the Lord's Name; singing His Praises, they are His beloveds in His court. || 16 ||

In the Sanctuary of the Holy, chant the Lord's Name. Through the True Guru's Teachings, one comes to know His state and extent. Nanak: chant the Name of the Lord, Har, Har, O my mind; the Lord, the Uniter, shall unite you with Himself. || 17 || 3 || 9 || MARU, FIRST MEHL: Remain in your own home, O my foolish and ignorant mind. Meditate on the Lord — concentrate deep within your being and meditate on Him. Renounce your greed, and merge with the infinite Lord. In this way, you shall find the door of liberation. || 1 || If you forget Him, the Messenger of Death will catch sight of you. All peace will be gone, and you will suffer in pain in the world hereafter. Chant the Name of the Lord as Gurmukh, O my soul; this is the supreme essence of contemplation. || 2 || Chant the Name of the Lord, Har, Har, the sweetest essence. As Gurmukh, see the essence of the Lord deep within. Day and night, remain imbued with the Lord's Love. This is the essence of all chanting, deep meditation and self-discipline. || 3 || Speak the Guru's Word, and the Name of the Lord. In the Society of the Saints, search for this essence. Follow the Guru's Teachings — seek and find the home of your own self, and you shall never be consigned to the womb of reincarnation again. || 4 || Bathe at the sacred shrine of Truth, and sing the Glorious Praises of the Lord. Reflect upon the essence of reality, and lovingly focus your consciousness on the Lord. At the very last moment, the Messenger of Death will not be able to touch you, if you chant the Name of the Beloved Lord. || 5 || The True Guru, the Primal Being, the Great Giver, is all-knowing. Whoever has Truth within himself, merges in the Word of the Shabad. One whom the True Guru unites in Union, is rid of the overpowering fear of death. || 6 || The body is formed from the union of the five elements. Know that the Lord's jewel is within it. The soul is the Lord, and the Lord is the soul; contemplating the Shabad, the Lord is found. || 7 || Abide in truth and contentment, O humble Siblings of Destiny. Hold tight to compassion and the Sanctuary of the True Guru. Know your soul, and know the Supreme Soul; associating with the Guru, you shall be emancipated. || 8 || The faithless cynics are stuck in falsehood and deceit. Day and night, they slander many others. Without meditative remembrance, they come and then go, and are cast into the hellish womb of reincarnation. || 9 || The faithless cynic is not rid of his fear of death. The Messenger of Death's club is never taken away. He has to answer to the Righteous Judge of Dharma for the account of his actions; the egotistical being carries the unbearable load. || 10 || Tell me: without the Guru, what faithless cynic has been saved? Acting egotistically, he falls into the terrifying world-ocean. Without the Guru, no one is saved; meditating on the Lord, they are carried across to the other side. || 11 || No one can erase the Guru's blessings. The Lord carries across those whom He forgives. The pains of birth and death do not even approach those whose minds are filled with God, the infinite and endless. || 12 || Those who forget the Guru come and go in reincarnation. They are born, only to die again, and continue committing sins. The unconscious, foolish, faithless cynic does not remember the Lord; but when he is stricken with pain, then he cries out for the Lord. || 13 || Pleasure and pain are the consequences of the actions of past lives. The Giver, who blesses us with these — He alone knows. So who can you blame, O mortal being?

The hardships you suffer are from your own actions. || 14 || Practicing egotism and possessiveness, you have come into the world. Hope and desire bind you and lead you on. Indulging in egotism and self-conceit, what will you be able to carry with you, except the load of ashes from poison and corruption? || 15 || Worship the Lord in devotion, O humble Siblings of Destiny. Speak the Unspoken Speech, and the mind will merge back into the Mind. Restrain your restless mind within its own home, and the Lord, the Destroyer, shall destroy your pain. || 16 || I seek the support of the Perfect Guru, the Lord. The Gurmukh loves the Lord; the Gurmukh realizes the Lord. O Nanak, through the Lord's Name, the intellect is exalted; granting His forgiveness, the Lord carries him across to the other side. || 17 || 4 || 10 || MARU, FIRST MEHL: O Divine Guru, I have entered Your Sanctuary. You are the Almighty Lord, the Merciful Lord. No one knows Your wondrous plays; You are the perfect Architect of Destiny. || 1 || From the very beginning of time, and throughout the ages, You cherish and sustain Your beings. You are in each and every heart, O Merciful Lord of incomparable beauty. As You will, You cause all to walk; everyone acts according to Your Command. || 2 || Deep within the nucleus of all, is the Light of the Life of the World. The Lord enjoys the hearts of all, and drinks in their essence. He Himself gives, and He himself takes; He is the generous father of the beings of the three worlds. || 3 || Creating the world, He has set His play into motion. He placed the soul in the body of air, water and fire. The body-village has nine gates; the Tenth Gate remains hidden. || 4 || There are four horrible rivers of fire. How rare is that Gurmukh who understands this, and through the Word of the Shabad, remains unattached. The faithless cynics are drowned and burnt through their evil-mindedness. The Guru saves those who are imbued with the Love of the Lord. || 5 || Water, fire, air, earth and ether — in that house of the five elements, they dwell. Those who remain imbued with the Word of the True Guru's Shabad, renounce Maya, egotism and doubt. || 6 || This mind is drenched with the Shabad, and satisfied. Without the Name, what support can anyone have? The temple of the body is being plundered by the thieves within, but this faithless cynic does not even recognize these demons. || 7 || They are argumentative demons, terrifying goblins. These demons stir up conflict and strife. Without awareness of the Shabad, one comes and goes in reincarnation; he loses his honor in this coming and going. || 8 || The body of the false person is just a pile of barren dirt. Without the Name, what honor can you have? Bound and gagged throughout the four ages, there is no liberation; the Messenger of Death keeps such a person under his gaze. || 9 || At Death's door, he is tied up and punished; such a sinner does not obtain salvation. He cries out in pain, like the fish pierced by the hook. || 10 || The faithless cynic is caught in the noose all alone. The miserable spiritually blind person is caught in the power of Death. Without the Lord's Name, liberation is not known. He shall waste away, today or tomorrow. || 11 || Other than the True Guru, no one is your friend. Here and hereafter, God is the Savior. He grants His Grace, and bestows the Lord's Name.

He merges with Him, like water with water. || 12 || The Guru instructs His wandering Sikhs; if they go astray, He sets them on the right path. So serve the Guru, forever, day and night; He is the Destroyer of pain — He is with you as your companion. || 13 || O mortal being, what devotional worship have you performed to the Guru? Even Brahma, Indra and Shiva do not know it. Tell me, how can the unknowable True Guru be known? He alone attains this realization, whom the Lord forgives. || 14 || One who has love within, obtains the Blessed Vision of His Darshan. One who enshrines love for the Word of the Guru's Bani, meets with Him. Day and night, the Gurmukh sees the immaculate Divine Light everywhere; this lamp illuminates his heart. || 15 || The food of spiritual wisdom is the supremely sweet essence. Whoever tastes it, sees the Blessed Vision of the Lord's Darshan. Beholding His Darshan, the unattached one meets the Lord; subduing the mind's desires, he merges into the Lord. || 16 || Those who serve the True Guru are supreme and famous. Deep within each and every heart, they recognize God. Please bless Nanak with the Lord's Praises, and the Sangat, the Congregation of the Lord's humble servants; through the True Guru, they know their Lord God. || 17 || 5 || 11 || MARU, FIRST MEHL: The True Lord is the Creator of the Universe. He established and contemplates the worldly sphere. He Himself created the creation, and beholds it; He is True and independent. || 1 || He created the beings of different kinds. The two travellers have set out in two directions. Without the Perfect Guru, no one is liberated. Chanting the True Name, one profits. || 2 || The self-willed manmukhs read and study, but they do not know the way. They do not understand the Naam, the Name of the Lord; they wander, deluded by doubt. They take bribes, and give false testimony; the noose of evil-mindedness is around their necks. || 3 || They read the Simritees, the Shaastras and the Puraanas; they argue and debate, but do not know the essence of reality. Without the Perfect Guru, the essence of reality is not obtained. The true and pure beings walk the Path of Truth. || 4 || All praise God and listen, and listen and speak. He Himself is wise, and He Himself judges the Truth. Those whom God blesses with His Glance of Grace become Gurmukh, and praise the Word of the Shabad. || 5 || Many listen and listen, and speak the Guru's Bani. Listening and speaking, no one knows His limits. He alone is wise, unto whom the unseen Lord reveals Himself; he speaks the Unspoken Speech. || 6 || At birth, the congratulations pour in; the ignorant sing songs of joy. Whoever is born, is sure to die, according to the destiny of past deeds inscribed upon his head by the Sovereign Lord King. || 7 || Union and separation were created by my God. Creating the Universe, He gave it pain and pleasure. The Gurmukhs remain unaffected by pain and pleasure; they wear the armor of humility. || 8 || The noble people are traders in Truth. They purchase the true merchandise, contemplating the Guru. One who has the wealth of the true commodity in his lap, is blessed with the rapture of the True Shabad. || 9 || The false dealings lead only to loss. The trades of the Gurmukh are pleasing to God. His stock is safe, and his capital is safe and sound.

The noose of Death is cut away from around his neck. || 10 || Everyone speaks as they please. The self-willed manmukh, in duality, does not know how to speak. The blind person has a blind and deaf intellect; coming and going in reincarnation, he suffers in pain. || 11 || In pain he is born, and in pain he dies. His pain is not relieved, without seeking the Sanctuary of the Guru. In pain he is created, and in pain he perishes. What has he brought with himself? And what will he take away? || 12 || True are the actions of those who are under the Guru's influence. They do not come and go in reincarnation, and they are not subject to the laws of Death. Whoever abandons the branches, and clings to the true root, enjoys true ecstasy within his mind. || 13 || Death cannot strike down the people of the Lord. They do not see pain on the most difficult path. Deep within the nucleus of their hearts, they worship and adore the Lord's Name; there is nothing else at all for them. || 14 || There is no end to the Lord's sermon and Praise. As it pleases You, I remain under Your Will. I am embellished with robes of honor in the Court of the Lord, by the Order of the True King. || 15 || How can I chant Your uncounted glories? Even the greatest of the great do not know Your limits. Please bless Nanak with the Truth, and preserve his honor; You are the supreme emperor above the heads of kings. || 16 || 6 || 12 || MARU, FIRST MEHL, DAKHANEE: Deep within the body-village is the fortress. The dwelling of the True Lord is within the city of the Tenth Gate. This place is permanent and forever immaculate. He Himself created it. || 1 || Within the fortress are balconies and bazaars. He Himself takes care of His merchandise. The hard and heavy doors of the Tenth Gate are closed and locked. Through the Word of the Guru's Shabad, they are thrown open. || 2 || Within the fortress is the cave, the home of the self. He established the nine gates of this house, by His Command and His Will. In the Tenth Gate, the Primal Lord, the unknowable and infinite dwells; the unseen Lord reveals Himself. || 3 || Within the body of air, water and fire, the One Lord dwells. He Himself stages His wondrous dramas and plays. By His Grace, water puts out the burning fire; He Himself stores it up in the watery ocean. || 4 || Creating the earth, He established it as the home of Dharma. Creating and destroying, He remains unattached. He stages the play of the breath everywhere. Withdrawing His power, He lets the beings crumble. || 5 || Your gardener is the vast vegetation of nature. The wind blowing around is the chauree, the fly-brush, waving over You. The Lord placed the two lamps, the sun and the moon; the sun merges in the house of the moon. || 6 || The five birds do not fly wild. The tree of life is fruitful, bearing the fruit of Ambrosial Nectar. The Gurmukh intuitively sings the Glorious Praises of the Lord; he eats the food of the Lord's sublime essence. || 7 || The dazzling light glitters, although neither the moon nor the stars are shining; neither the sun's rays nor the lightning flashes across the sky. I describe the indescribable state, which has no sign, where the all-pervading Lord is still pleasing to the mind. || 8 || The rays of Divine Light have spread out their brilliant radiance. Having created the creation, the Merciful Lord Himself gazes upon it. The sweet, melodious, unstruck sound current vibrates continuously in the home of the fearless Lord.

|| 9 || When the unstruck sound current resounds, doubt and fear run away. God is all-pervading, giving shade to all. All belong to You; to the Gurmukhs, You are known. Singing Your Praises, they look beautiful in Your Court. || 10 || He is the Primal Lord, immaculate and pure. I know of no other at all. The One Universal Creator Lord dwells within, and is pleasing to the mind of those who banishe egotism and pride. || 11 || I drink in the Ambrosial Nectar, given by the True Guru. I do not know any other second or third. He is the One, Unique, Infinite and Endless Lord; He evaluates all beings and places some in His treasury. || 12 || Spiritual wisdom and meditation on the True Lord are deep and profound. No one knows Your expanse. All that are, beg from You; You are attained only by Your Grace. || 13 || You hold karma and Dharma in Your hands, O True Lord. O Independent Lord, Your treasures are inexhaustible. You are forever kind and compassionate, God. You unite in Your Union. || 14 || You Yourself see, and cause Yourself to be seen. You Yourself establish, and You Yourself disestablish. The Creator Himself unites and separates; He Himself kills and rejuvenates. || 15 || As much as there is, is contained within You. You gaze upon Your creation, sitting within Your royal palace. Nanak offers this true prayer; gazing upon the Blessed Vision of the Lord's Darshan, I have found peace. || 16 || 1 || 13 || MARU, FIRST MEHL: If I am pleasing to You, Lord, then I obtain the Blessed Vision of Your Darshan. In loving devotional worship, O True Lord, I sing Your Glorious Praises. By Your Will, O Creator Lord, You have become pleasing to me, and so sweet to my tongue. || 1 || The devotees look beautiful in the Darbaar, the Court of God. Your slaves, Lord, are liberated. Eradicating self-conceit, they are attuned to Your Love; night and day, they meditate on the Naam, the Name of the Lord. || 2 || Shiva, Brahma, gods and goddesses, Indra, ascetics and silent sages serve You. Celibates, givers of charity and the many forest-dwellers have not found the Lord's limits. || 3 || No one knows You, unless You let them know You. Whatever is done, is by Your Will. You created the 8.4 million species of beings; by Your Will, they draw their breath. || 4 || Whatever is pleasing to Your Will, undoubtedly comes to pass. The self-willed manmukh shows off, and comes to grief. Forgetting the Name, he finds no place of rest; coming and going in reincarnation, he suffers in pain. || 5 || Pure is the body, and immaculate is the swan-soul; within it is the immaculate essence of the Naam. Such a being drinks in all his pains like Ambrosial Nectar; he never suffers sorrow again. || 6 || For his excessive indulgences, he receives only pain; from his enjoyments, he contracts diseases, and in the end, he wastes away. His pleasure can never erase his pain; without accepting the Lord's Will, he wanders lost and confused. || 7 || Without spiritual wisdom, they all just wander around. The True Lord is pervading and permeating everywhere, lovingly engaged. The Fearless Lord is known through the Shabad, the Word of the True Guru; one's light merges into the Light. || 8 || He is the eternal, unchanging, immeasurable Lord. In an instant, He destroys, ang then reconstructs. He has no form or shape, no limit or value.

Pierced by the Shabad, one is satisfied. || 9 || I am the slave of Your slaves, O my Beloved. The seekers of Truth and goodness contemplate You. Whoever believes in the Name, wins; He Himself implants Truth within. || 10 || The Truest of the True has the Truth is His lap. The True Lord is pleased with those who love the Shabad. Exerting His power, the Lord has established Truth throughout the three worlds; with Truth He is pleased. || 11 || Everyone calls Him the greatest of the great. Without the Guru, no one understands Him. The True Lord is pleased with those who merge in Truth; they are not separated again, and they do not suffer. || 12 || Separated from the Primal Lord, they loudly weep and wail. They die and die, only to be reborn, when their time has passed. He blesses those whom He forgives with glorious greatness; united with Him, they do not regret or repent. || 13 || He Himself is the Creator, and He Himself is the Enjoyer. He Himself is satisfied, and He Himself is liberated. The Lord of liberation Himself grants liberation; He eradicates possessiveness and attachment. || 14 || I consider Your gifts to be the most wonderful gifts. You are the Cause of causes, Almighty Infinite Lord. Creating the creation, You gaze upon what You have created; You cause all to do their deeds. || 15 || They alone sing Your Glorious Praises, who are pleasing to You, O True Lord. They issue forth from You, and merge again into You. Nanak offers this true prayer; meeting with the True Lord, peace is obtained. || 16 || 2 || 14 || MARU, FIRST MEHL: For endless eons, there was only utter darkness. There was no earth or sky; there was only the infinite Command of His Hukam. There was no day or night, no moon or sun; God sat in primal, profound Samaadhi. || 1 || There were no sources of creation or powers of speech, no air or water. There was no creation or destruction, no coming or going. There were no continents, nether regions, seven seas, rivers or flowing water. || 2 || There were no heavenly realms, earth or nether regions of the underworld. There was no heaven or hell, no death or time. There was no hell or heaven, no birth or death, no coming or going in reincarnation. || 3 || There was no Brahma, Vishnu or Shiva. No one was seen, except the One Lord. There was no female or male, no social class or caste of birth; no one experienced pain or pleasure. || 4 || There were no people of celibacy or charity; no one lived in the forests. There were no Siddhas or seekers, no one living in peace. There were no Yogis, no wandering pilgrims, no religious robes; no one called himself the master. || 5 || There was no chanting or meditation, no self-discipline, fasting or worship. No one spoke or talked in duality. He created Himself, and rejoiced; He evaluates Himself. || 6 || There was no purification, no self-restraint, no malas of basil seeds. There were no Gopis, no Krishna, no cows or cowherds. There were no tantras, no mantras and no hypocrisy; no one played the flute. || 7 || There was no karma, no Dharma, no buzzing fly of Maya. Social class and birth were not seen with any eyes. There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything. || 8 || There was no slander, no seed, no soul and no life. There was no Gorakh and no Maachhindra.

There was no spiritual wisdom or meditation, no ancestry or creation, no reckoning of accounts. || 9 || There were no castes or social classes, no religious robes, no Brahmin or Kh'shaatriya. There were no demi-gods or temples, no cows or Gaayatri prayer. There were no burnt offerings, no ceremonial feasts, no cleansing rituals at sacred shrines of pilgrimage; no one worshipped in adoration. || 10 || There was no Mullah, there was no Qazi. There was no Shaykh, or pilgrims to Mecca. There was no king or subjects, and no worldly egotism; no one spoke of himself. || 11 || There was no love or devotion, no Shiva or Shakti — no energy or matter. There were no friends or companions, no semen or blood. He Himself is the banker, and He Himself is the merchant. Such is the Pleasure of the Will of the True Lord. || 12 || There were no Vedas, Korans or Bibles, no Simritees or Shaastras. There was no recitation of the Puraanas, no sunrise or sunset. The Unfathomable Lord Himself was the speaker and the preacher; the unseen Lord Himself saw everything. || 13 || When He so willed, He created the world. Without any supporting power, He sustained the universe. He created Brahma, Vishnu and Shiva; He fostered enticement and attachment to Maya. || 14 || How rare is that person who listens to the Word of the Guru's Shabad. He created the creation, and watches over it; the Hukam of His Command is over all. He formed the planets, solar systems and nether regions, and brought what was hidden to manifestation. || 15 || No one knows His limits. This understanding comes from the Perfect Guru. O Nanak, those who are attuned to the Truth are wonderstruck; singing His Glorious Praises, they are filled with wonder. || 16 || 3 || 15 || MARU, FIRST MEHL: He Himself created the creation, remaining unattached. The Merciful Lord has established His True Home. Binding together air, water and fire, He created the fortress of the body. || 1 || The Creator established the nine gates. In the Tenth Gate, is the dwelling of the infinite, unseen Lord. The seven seas are overflowing with the Ambrosial Water; the Gurmukhs are not stained with filth. || 2 || The lamps of the sun and the moon fill all with light. Creating them, He beholds His own glorious greatness. The Giver of peace is forever the embodiment of Light; from the True Lord, glory is obtained. || 3 || Within the fortress are the stores and markets; the business is transacted there. The Supreme Merchant weighs with the perfect weights. He Himself buys the jewel, and He Himself appraises its value. || 4 || The Appraiser appraises its value. The Independent Lord is overflowing with His treasures. He holds all powers, He is all-pervading; how few are those who, as Gurmukh, understand this. || 5 || When He bestows His Glance of Grace, one meets the Perfect Guru. The tyrannical Messenger of Death cannot strike him then. He blossoms forth like the lotus flower in the water; he blossoms forth in joyful meditation. || 6 || He Himself rains down the Ambrosial Stream of jewels, diamonds, and rubies of priceless value. When they meet the True Guru, then they find the Perfect Lord; they obtain the treasure of Love. || 7 || Whoever receives the priceless treasure of Love — his weight never decreases; he has perfect weight. The trader of Truth becomes true, and obtains the merchandise. || 8 || How rare are those who obtain the true merchandise.

Meeting the Perfect True Guru, one meets with the Lord. One who becomes Gurmukh realizes the Hukam of His command; surrendering to His Command, one merges in the Lord. || 9 || By His Command we come, and by His command we merge into Him again. By His Command, the world was formed. By His Command, the heavens, this world and the nether regions were created; by His Command, His Power supports them. || 10 || The Hukam of His Command is the mythical bull which supports the burden of the earth on its head. By His Hukam, air, water and fire came into being. By His Hukam, one dwells in the house of matter and energy — Shiva and Shakti. By His Hukam, He plays His plays. || 11 || By the Hukam of His command, the sky is spread above. By His Hukam, His creatures dwell in the water, on the land and throughout the three worlds. By His Hukam, we draw our breath and receive our food; by His Hukam, He watches over us, and inspires us to see. || 12 || By His Hukam, He created His ten incarnations, and the uncounted and infinite gods and devils. Whoever obeys the Hukam of His Command, is robed with honor in the Court of the Lord; united with the Truth, He merges in the Lord. || 13 || By the Hukam of His Command, the thirty-six ages passed. By His Hukam, the Siddhas and seekers contemplate Him. The Lord Himself has brought all under His control. Whoever He forgives, is liberated. || 14 || In the strong fortress of the body with its beautiful doors, is the king, with his special assistants and ministers. Those gripped by falsehood and greed do not dwell in the celestial home; engrossed in greed and sin, they come to regret and repent. || 15 || Truth and contentment govern this body-village. Chastity, truth and self-control are in the Sanctuary of the Lord. O Nanak, one intuitively meets the Lord, the Life of the World; the Word of the Guru's Shabad brings honor. || 16 || 4 || 16 || MARU, FIRST MEHL: In the Primal Void, the Infinite Lord assumed His Power. He Himself is unattached, infinite and incomparable. He Himself exercised His Creative Power, and He gazes upon His creation; from the Primal Void, He formed the Void. || 1 || From this Primal Void, He fashioned air and water. He created the universe, and the king in the fortress of the body. Your Light pervades fire, water and souls; Your Power rests in the Primal Void. || 2 || From this Primal Void, Brahma, Vishnu and Shiva issued forth. This Primal Void is pervasive throughout all the ages. That humble being who contemplates this state is perfect; meeting with him, doubt is dispelled. || 3 || From this Primal Void, the seven seas were established. The One who created them, Himself contemplates them. That human being who becomes Gurmukh, who bathes in the pool of Truth, is not cast into the womb of reincarnation again. || 4 || From this Primal Void, came the moon, the sun and the earth. His Light pervades all the three worlds. The Lord of this Primal Void is unseen, infinite and immaculate; He is absorbed in the Primal Trance of Deep Meditation. || 5 || From this Primal Void, the earth and the Akaashic Ethers were created. He supports them without any visible support, by exercising His True Power. He fashioned the three worlds, and the rope of Maya; He Himself creates and destroys. || 6 || From this Primal Void, came the four sources of creation, and the power of speech. They were created from the Void, and they will merge into the Void. The Supreme Creator created the play of Nature; through the Word of His Shabad, He stages His Wondrous Show. || 7 || From this Primal Void, He made both night and day; creation and destruction, pleasure and pain. The Gurmukh is immortal, untouched by pleasure and pain.

He obtains the home of his own inner being. || 8 || The Saam Veda, the Rig Veda, the Jujar Veda and the At'harva Veda form the mouth of Brahma; they speak of the three gunas, the three qualities of Maya. None of them can describe His worth. We speak as He inspires us to speak. || 9 || From the Primal Void, He created the seven nether regions. From the Primal Void, He established this world to lovingly dwell upon Him. The Infinite Lord Himself created the creation. Everyone acts as You make them act, Lord. || 10 || Your Power is diffused through the three gunas: raajas, taamas and satva. Through egotism, they suffer the pains of birth and death. Those blessed by His Grace become Gurmukh; they attain the fourth state, and are liberated. || 11 || From the Primal Void, the ten incarnations welled up. Creating the Universe, He made the expanse. He fashioned the demi-gods and demons, the heavenly heralds and celestial musicians; everyone acts according to their past karma. || 12 || The Gurmukh understands, and does not suffer the disease. How rare are those who understand this ladder of the Guru. Throughout the ages, they are dedicated to liberation, and so they become liberated; thus they are honored. || 13 || From the Primal Void, the five elements became manifest. They joined to form the body, which engages in actions. Both bad and good are written on the forehead, the seeds of vice and virtue. || 14 || The True Guru, the Primal Being, is sublime and detached. Attuned to the Word of the Shabad, He is intoxicated with the sublime essence of the Lord. Riches, intellect, miraculous spiritual powers and spiritual wisdom are obtained from the Guru; through perfect destiny, they are received. || 15 || This mind is so in love with Maya. Only a few are spiritually wise enough to understand and know this. In hope and desire, egotism and skepticism, the greedy man acts falsely. || 16 || From the True Guru, contemplative meditation is obtained. And then, one dwells with the True Lord in His celestial home, the Primal State of Absorption in Deepest Samaadhi. O Nanak, the immaculate sound current of the Naad, and the Music of the Shabad resound; one merges into the True Name of the Lord. || 17 || 5 || 17 || MARU, FIRST MEHL: Wherever I look, I see the Lord, merciful to the meek. God is compassionate; He does not come or go in reincarnation. He pervades all beings in His mysterious way; the Sovereign Lord remains detached. || 1 || The world is a reflection of Him; He has no father or mother. He has not acquired any sister or brother. There is no creation or destruction for Him; He has no ancestry or social status. The Ageless Lord is pleasing to my mind. || 2 || You are the Deathless Primal Being. Death does not hover over Your head. You are the unseen inaccessible and detached Primal Lord. You are true and content; the Word of Your Shabad is cool and soothing. Through it, we are lovingly, intuitively attuned to You. || 3 || The three qualities are pervasive; the Lord dwells in His home, the fourth state. He has made death and birth into a bite of food. The immaculate Light is the Life of the whole world. The Guru reveals the unstruck melody of the Shabad. || 4 || Sublime and good are those humble Saints, the Beloveds of the Lord. They are intoxicated with the sublime essence of the Lord, and are carried across to the other side. Nanak is the dust of the Society of the Saints; by Guru's Grace, he finds the Lord. || 5 ||

You are the Inner-knower, the Searcher of hearts. All beings belong to You. You are the Great Giver; I am Your slave. Please be merciful and bless me with Your Ambrosial Naam, and the jewel, the lamp of the Guru's spiritual wisdom. || 6 || From the union of the five elements, this body was made. Finding the Lord, the Supreme Soul, peace is established. The good karma of past actions brings fruitful rewards, and man is blessed with the jewel of the Lord's Name. || 7 || His mind does not feel any hunger or thirst. He knows the Immaculate Lord to be everywhere, in each and every heart. Imbued with the Lord's Ambrosial essence, he becomes a pure, detached renunciate; he is lovingly absorbed in the Guru's Teachings. || 8 || Whoever does the deeds of the soul, day and night, sees the immaculate Divine Light deep within. Enraptured with the delightful essence of the Shabad, the source of nectar, my tongue plays the sweet music of the flute. || 9 || He alone plays the sweet music of this flute, who knows the three worlds. O Nanak, know this, through the Guru's Teachings, and lovingly focus yourself on the Lord's Name. || 10 || Rare are those beings in this world, who contemplate the Word of the Guru's Shabad, and remain detached. They save themselves, and save all their associates and ancestors; fruitful is their birth and coming into this world. || 11 || He alone knows the home of his own heart, and the door to the temple, who obtains perfect understanding from the Guru. In the body-fortress is the palace; God is the True Master of this Palace. The True Lord established His True Throne there. || 12 || The fourteen realms and the two lamps are the witnesses. The Lord's servants, the self-elect, do not taste the poison of corruption. Deep within, is the priceless, incomparable commodity; meeting with the Guru, the wealth of the Lord is obtained. || 13 || He alone sits on the throne, who is worthy of the throne. Following the Guru's Teachings, he subdues the five demons, and becomes the Lord's foot soldier. He has existed from the very beginning of time and throughout the ages; He exists here and now, and will always exist. Meditating on Him, skepticism and doubt are dispelled. || 14 || The Lord of the Throne is greeted and worshipped day and night. This true glorious greatness comes to those who love the Guru's Teachings. O Nanak, meditate on the Lord, and swim across the river; they find the Lord, their best friend, in the end. || 15 || 1 || 18 || MARU, FIRST MEHL: Gather in the wealth of the Lord, O humble Siblings of Destiny. Serve the True Guru, and remain in His Sanctuary. This wealth cannot be stolen; the celestial melody of the Shabad wells up and keeps us awake and aware. || 1 || You are the One Universal Creator, the Immaculate King. You Yourself arrange and resolve the affairs of Your humble servant. You are immortal, immovable, infinite and priceless; O Lord, Your place is beautiful and eternal. || 2 || In the body-village, the most sublime place, the supremely noble people dwell. Above them is the Immaculate Lord, the One Universal Creator; they are lovingly absorbed in the profound, primal state of Samaadhi. || 3 || There are nine gates to the body-village; the Creator Lord fashioned them for each and every person. Within the Tenth Gate, dwells the Primal Lord, detached and unequalled. The unknowable reveals Himself. || 4 || The Primal Lord cannot be held to account; True is His Celestial Court. The Hukam of His Command is in effect; True is His Insignia.

O Nanak, search and examine your own home, and you shall find the Supreme Soul, and the Name of the Lord. || 5 || The Primal Lord is everywhere, immaculate and all-knowing. He administers justice, and is absorbed in the spiritual wisdom of the Guru. He seizes sexual desire and anger by their necks, and kills them; He eradicates egotism and greed. || 6 || In the True Place, the Formless Lord abides. Whoever understands his own self, contemplates the Word of the Shabad. He comes to abide deep within the True Mansion of His Presence, and his comings and goings are ended. || 7 || His mind does not waver, and he is not buffeted by the winds of desire. Such a Yogi vibrates the unstruck sound current of the Shabad. God Himself plays the pure music of the Panch Shabad, the five primal sounds to hear. || 8 || In the Fear of God, in detachment, one intuitively merges into the Lord. Renouncing egotism, he is imbued with the unstruck sound current. With the ointment of enlightenment, the Immaculate Lord is known; the Immaculate Lord King is pervading everywhere. || 9 || God is eternal and imperishable; He is the Destroyer of pain and fear. He cures the disease, and cuts away the noose of death. O Nanak, the Lord God is the Destroyer of fear; meeting the Guru, the Lord God is found. || 10 || One who knows the Immaculate Lord chews up death. One who understands karma, realizes the Word of the Shabad. He Himself knows, and He Himself realizes. This whole world is all His play. || 11 || He Himself is the Banker, and He Himself is the Merchant. The Appraiser Himself appraises. He Himself tests upon His Touchstone, and He Himself estimates the value. || 12 || God Himself, the Merciful Lord, grants His Grace. The Gardener pervades and permeates each and every heart. The pure, primal, detached Lord abides within all. The Guru, the Lord Incarnate, leads us to meet the Lord God. || 13 || God is wise and all-knowing; He purges men of their pride. Eradicating duality, the One Lord reveals Himself. Such a being remains unattached amidst hope, singing the Praise of the Immaculate Lord, who has no ancestry. || 14 || Eradicating egotism, he obtains the peace of the Shabad. He alone is spiritually wise, who contemplates his own self. O Nanak, singing the Glorious Praises of the Lord, the true profit is obtained; in the Sat Sangat, the True Congregation, the fruit of Truth is obtained. || 15 || 2 || 19 || MARU, FIRST MEHL: Speak the Truth, and remain in the home of Truth. Remain dead while yet alive, and cross over the terrifying world-ocean. The Guru is the boat, the ship, the raft; meditating on the Lord in your mind, you shall be carried across to the other side. || 1 || Eliminating egotism, possessiveness and greed, one is liberated from the nine gates, and obtains a place in the Tenth Gate. Lofty and high, the farthest of the far and infinite, He created Himself. || 2 || Receiving the Guru's Teachings, and lovingly attuned to the Lord, one crosses over. Singing the Praises of the absolute Lord, why should anyone be afraid of death? Wherever I look, I see only You; I do not sing of any other at all. || 3 || True is the Lord's Name, and True is His Sanctuary. True is the Word of the Guru's Shabad, grasping it, one is carries across. Speaking the Unspoken, one sees the Infinite Lord, and then, he does not have to enter the womb of reincarnation again. || 4 || Without the Truth, no one finds sincerity or contentment. Without the Guru, no one is liberated; coming and going in reincarnation continue. Chanting the Mool Mantra, and the Name of the Lord, the source of nectar, says Nanak, I have found the Perfect Lord.

|| 5 || Without the Truth, the terrifying world-ocean cannot be crossed. This ocean is vast and unfathomable; it is overflowing with the worst poison. One who receives the Guru's Teachings, and remains aloof and detached, obtains a place in the home of the Fearless Lord. || 6 || False is the cleverness of loving attachment to the world. In no time at all, it comes and goes. Forgetting the Naam, the Name of the Lord, the proud egotistical people depart; in creation and destruction they are wasted away. || 7 || In creation and destruction, they are bound in bondage. The noose of egotism and Maya is around their necks. Whoever does not accept the Guru's Teachings, and does not dwell upon the Lord's Name, is bound and bagged, and dragged into the City of Death. || 8 || Without the Guru, how can anyone be emancipated or liberated? Without the Guru, how can anyone meditate on the Lord's Name? Accepting the Guru's Teachings, cross over the arduous, terrifying world-ocean; you shall be emancipated, and find peace. || 9 || Through the Guru's Teachings, Krishna lifted up the mountain of Govardhan. Through the Guru's Teachings, Rama floated stones across the ocean. Accepting the Guru's Teachings, the supreme status is obtained; O Nanak, the Guru eradicates doubt. || 10 || Accepting the Guru's Teachings, cross over to the other side through Truth. O soul, remember the Lord within your heart. The noose of death is cut away, meditating on the Lord; you shall obtain the Immaculate Lord, who has no ancestry. || 11 || Through the Guru's Teachings, the Holy become one's friends and Siblings of Destiny. Through the Guru's Teachings, the inner fire is subdued and extinguished. Chant the Naam with your mind and mouth; know the unknowable Lord, the Life of the World, deep within the nucleus of your heart. || 12 || The Gurmukh understands, and is pleased with the Word of the Shabad. Who does he praise or slander? Know yourself, and meditate on the Lord of the Universe; let your mind be pleased with the Lord, the Master of the Universe. || 13 || Know the One who pervades all the realms of the universe. As Gurmukh, understand and realize the Shabad. The Enjoyer enjoys each and every heart, and yet He remains detached from all. || 14 || Through the Guru's Teachings, chant the Pure Praises of the Lord. Through the Guru's Teachings, behold the lofty Lord with your eyes. Whoever listens to the Lord's Name, and the Word of His Bani, O Nanak, is imbued with the color of the Lord's Love. || 15 || 3 || 20 || MARU, FIRST MEHL: Leave behind sexual desire, anger and the slander of others. Renounce greed and possessiveness, and become carefree. Break the chains of doubt, and remain unattached; you shall find the Lord, and the Lord's sublime essence, deep within yourself. || 1 || As one sees the flash of lightning in the night, see the Divine Light deep within your nucleus, day and night. The Lord, the embodiment of bliss, incomparably beautiful, reveals the Perfect Guru. || 2 || So meet with the True Guru, and God Himself will save you. He placed the lamps of the sun and the moon in the home of the sky. See the invisible Lord, and remain absorbed in loving devotion. God is all throughout the three worlds. || 3 || Obtaining the sublime ambrosial essence, desire and fear are dispelled. The state of inspired illumination is obtained, and self-conceit is eradicated. The lofty and exalted state, the highest of the high is obtained, practicing the immaculate Word of the Shabad. || 4 || The Naam, the Name of the invisible and unfathomable Lord, is infinite.

The sublime essence of the Beloved Naam is utterly sweet. O Lord, please bless Nanak with Your Praise in each and every age; meditating on the Lord, I cannot find His limits. || 5 || With the Naam deep within the nucleus of the self, the jewel is obtained. Meditating on the Lord, the mind is comforted and consoled by the mind itself. On that most difficult path, the Destroyer of fear is found, and one does not have to enter the womb of reincarnation again. || 6 || Through the Word of the Guru's Shabad, inspiration for loving devotional worship wells up. I beg for the treasure of the Naam, and the Lord's Praise. When it pleases the Lord, He unites me in Union with the Guru; the Lord saves the whole world. || 7 || One who chants the Lord's Chant, attains the Wisdom of the True Guru. The tyrant, the Messenger of Death, becomes a servant at his feet. In the noble congregation of the Sangat, one's state and way of life become noble as well, and one crosses over the terrifying world-ocean. || 8 || Through the Shabad, one crosses over this terrifying world-ocean. The duality within is burnt away from within. Taking up the five arrows of virtue, Death is killed, drawing the Bow of the Tenth Gate in the Mind's Sky. || 9 || How can the faithless cynics attain enlightened awareness of the Shabad? Without awareness of the Shabad, they come and go in reincarnation. O Nanak, the Gurmukh obtains the support of liberation; by perfect destiny, he meets the Lord. || 10 || The Fearless True Guru is our Savior and Protector. Devotional worship is obtained through the Guru, the Lord of the world. The blissful music of the unstruck sound current vibrates and resounds; through the Word of the Guru's Shabad, the Immaculate Lord is obtained. || 11 || He alone is fearless, who has no destiny written on His head. God Himself is unseen; He reveals Himself through His wondrous creative power. He Himself is unattached, unborn and self-existent. O Nanak, through the Guru's Teachings, He is found. || 12 || The True Guru knows the state of one's inner being. He alone is fearless, who realizes the Word of the Guru's Shabad. He looks within his own inner being, and realizes the Lord within all; his mind does not waver at all. || 13 || He alone is fearless, within whose being the Lord abides. Day and night, he is delighted with the Immaculate Naam, the Name of the Lord. O Nanak, in the Sangat, the Holy Congregation, the Lord's Praise is obtained, and one easily, intuitively meets the Lord. || 14 || One who knows God, within the self and beyond, remains detached, and brings his wandering mind back to its home. The True Primal Lord is over all the three worlds; O Nanak, His Ambrosial Nectar is obtained. || 15 || 4 || 21 || MARU, FIRST MEHL: The Creator Lord is infinite; His creative power is wondrous. Created beings have no power over Him. He formed the living beings, and He Himself sustains them; the Hukam of His Command controls each and every one. || 1 || The all-pervading Lord orchestrates all through His Hukam. Who is near, and who is far away? Behold the Lord, both hidden and manifest, in each and every heart; the unique Lord is permeating all. || 2 || One whom the Lord unites with Himself, merges in conscious awareness. Through the Word of the Guru's Shabad, meditate on the Lord's Name. God is the embodiment of bliss, incomparably beautiful and unfathomable; meeting with the Guru, doubt is dispelled. || 3 || The Naam, the Name of the Lord, is more dear to me than my mind, body and wealth. In the end, when I must depart, it shall be my only help and support.

In this world of love and attachment, no one is anyone else's friend or companion; without the Lord, without the Guru, who has ever found peace? || 4 || He, unto whom the Perfect Guru grants His Grace, is merged in the Word of the Shabad, through the Teachings of the brave, heroic Guru. O Nanak, dwell upon, and serve at the Guru's feet; He places those who wander back on the Path. || 5 || The wealth of the Lord's Praise is very dear to the humble Saints. Through the Guru's Teachings, I have obtained Your Name, Lord. The beggar serves at the Lord's door, and in the Court of the Lord, sings His Praises. || 6 || When one meets the True Guru, he is called into the Mansion of the Lord's Presence. In the True Court, he is blessed with salvation and honor. The faithless cynic has no place of rest in the Lord's palace; he suffers the pains of birth and death. || 7 || So serve the True Guru, the unfathomable ocean, and you shall obtain the profit, the wealth, the jewel of the Naam. The filth of corruption is washed away, by bathing in the pool of Ambrosial Nectar. In the Guru's pool, contentment is obtained. || 8 || So serve the Guru without hesitation. And in the midst of hope, remain unmoved by hope. Serve the Eradicator of cynicism and suffering, and you shall never again be afflicted by the disease. || 9 || One who is pleasing to the True Lord is blessed with glorious greatness. Who else can teach him anything? The Lord and the Guru are pervading in one form. O Nanak, the Lord loves the Guru. || 10 || Some read scriptures, the Vedas and the Puraanas. Some sit and listen, and read to others. Tell me, how can the heavy, rigid doors be opened? Without the True Guru, the essence of reality is not realized. || 11 || Some collect dust, and smear their bodies with ashes; but deep within them are the outcasts of anger and egotism. Practicing hypocrisy, Yoga is not obtained; without the True Guru, the unseen Lord is not found. || 12 || Some make vows to visit sacred shrines of pilgrimage, keep fasts and live in the forest. Some practice chastity, charity and self-discipline, and speak of spiritual wisdom. But without the Lord's Name, how can anyone find peace? Without the True Guru, doubt is not dispelled. || 13 || Inner cleansing techniques, channeling the energy to raise the Kundalini to the Tenth Gate, inhaling, exhaling and holding the breath by the force of the mind — by empty hypocritical practices, Dharmic love for the Lord is not produced. Only through the Word of the Guru's Shabad is the sublime, supreme essence obtained. || 14 || Seeing the Lord's creative power, my mind remains satisfied. Through the Guru's Shabad, I have realized that all is God. O Nanak, the Lord, the Supreme Soul, is in all. The Guru, the True Guru, has inspired me to see the unseen Lord. || 15 || 5 || 22 ||

MARU, SOLHAY, THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

By the Hukam of His Command, He effortlessly created the Universe. Creating the creation, He gazes upon His own greatness. He Himself acts, and inspires all to act; in His Will, He pervades and permeates all. || 1 || The world is in the darkness of love and attachment to Maya. How rare is that Gurmukh who contemplates, and understands.

He alone attains the Lord, unto whom He grants His Grace. He Himself unites in His Union. || 2 || Uniting with Himself, He bestows glorious greatness. By Guru's Grace, one comes to know the Lord's worth. The self-willed manmukh wanders everywhere, weeping and wailing; he is utterly ruined by the love of duality. || 3 || Egotism was instilled into the illusion of Maya. The self-willed manmukh is deluded, and loses his honor. But one who becomes Gurmukh is absorbed in the Name; he remains immersed in the True Lord. || 4 || Spiritual wisdom is obtained from the Guru, along with the jewel of the Naam, the Name of the Lord. Desires are subdued, and one remains immersed in the mind. The Creator Himself stages all His plays; He Himself bestows understanding. || 5 || One who serves the True Guru eradicates self-conceit. Meeting with his Beloved, he finds peace through the Word of the Shabad. Deep within his inner being, he is imbued with loving devotion; intuitively, he becomes one with the Lord. || 6 || The Destroyer of pain is known through the Guru. The Great Giver, the Life of the world, Himself has met me. He alone understands, whom the Lord joins with Himself. Fear and doubt are taken away from his body. || 7 || He Himself is the Gurmukh, and He Himself bestows His blessings. Through the True Word of the Shabad, serve the True Guru. Old age and death cannot even touch one who is in harmony with the True Lord. || 8 || The world is burning up in the fire of desire. It burns and burns, and is destroyed in all its corruption. The self-willed manmukh finds no place of rest anywhere. The True Guru has imparted this understanding. || 9 || Those who serve the True Guru are very fortunate. They remain lovingly focused on the True Name forever. The Immaculate Naam, the Name of the Lord, permeates the nucleus of their inner being; through the Shabad, their desires are quenched. || 10 || True is the Word of the Shabad, and True is the Bani of His Word. How rare is that Gurmukh who realizes this. Those who are imbued with the True Shabad are detached. Their comings and goings in reincarnation are ended. || 11 || One who realizes the Shabad is cleansed of impurities. The Immaculate Naam abides within his mind. He serves his True Guru forever, and egotism is eradicated from within. || 12 || If one comes to understand, through the Guru, then he comes to know the Lord's Door. But without the Naam, one babbles and argues in vain. The glory of serving the True Guru is that it eradicates hunger and thirst. || 13 || When the Lord unites them with Himself, then they come to understand. Without spiritual wisdom, they understand nothing at all. One whose mind is filled with the Guru's gift forever — his inner being resounds with the Shabad, and the Word of the Guru's Bani. || 14 || He acts according to his pre-ordained destiny. No one can erase the Command of the Primal Lord. They alone dwell in the Sat Sangat, the True Congregation, who have such pre-ordained destiny. || 15 || He alone finds the Lord, unto whom He grants His Grace. He links his consciousness to the deep meditative state of the True Shabad. Nanak, Your slave, offers this humble prayer; I stand at Your Door, begging for Your Name. || 16 || 1 || MARU, THIRD MEHL: The One and only Lord is pervading and permeating everywhere. How rare is that person, who as Gurmukh, understands this. The One Lord is permeating and pervading, deep within the nucleus of all. Without Him, there is no other at all. || 1 || He created the 8.4 millions species of beings.

The spiritual teachers and meditators proclaim this. He Himself nourishes all; no one else can estimate His value. || 2 || Love and attachment to Maya are utter darkness. Egotism and possessiveness have spread throughout the expanse of the universe. Night and day, they burn, day and night; without the Guru, there is no peace or tranquility. || 3 || He Himself unites, and He Himself separates. He Himself establishes, and He Himself disestablishes. True is the Hukam of His Command, and True is the expanse of His universe. No one else can issue any Command. || 4 || He alone is attached to the Lord, whom the Lord attaches to Himself. By Guru's Grace, the fear of death runs away. The Shabad, the Giver of peace, dwells forever deep within the nucleus of the self. One who is Gurmukh understands. || 5 || God Himself unites those united in His Union. Whatever is pre-ordained by destiny, cannot be erased. Night and day, His devotees worship Him, day and night; one who becomes Gurmukh serves Him. || 6 || Serving the True Guru, lasting peace is experienced. He Himself, the Giver of all, has come and met me. Subduing egotism, the fire of thirst has been extinguished; contemplating the Word of the Shabad, peace is found. || 7 || One who is attached to his body and family, does not understand. But one who becomes Gurmukh, sees the Lord with his eyes. Night and day, he chants the Naam, day and night; meeting with his Beloved, he finds peace. || 8 || The self-willed manmukh wanders distracted, attached to duality. That unfortunate wretch — why didn't he just die as soon as he was born? Coming and going, he wastes away his life in vain. Without the Guru, liberation is not obtained. || 9 || That body which is stained with the filth of egotism is false and impure. It may be washed a hundred times, but its filth is still not removed. But if it is washed with the Word of the Shabad, then it is truly cleansed, and it shall never be soiled again. || 10 || The five demons destroy the body. He dies and dies again, only to be reincarnated; he does not contemplate the Shabad. The darkness of emotional attachment to Maya is within his inner being; as if in a dream, he does not understand. || 11 || Some conquer the five demons, by being attached to the Shabad. They are blessed and very fortunate; the True Guru comes to meet them. Within the nucleus of their inner being, they dwell upon the Truth; attuned to the Lord's Love, they intuitively merge in Him. || 12 || The Guru's Way is known through the Guru. His perfect servant attains realization through the Shabad. Deep within his heart, he dwells forever upon the Shabad; he tastes the sublime essence of the True Lord with his tongue. || 13 || Egotism is conquered and subdued by the Shabad. I have enshrined the Name of the Lord within my heart. Other than the One Lord, I know nothing at all. Whatever will be, will automatically be. || 14 || Without the True Guru, no one obtains intuitive wisdom. The Gurmukh understands, and is immersed in the True Lord. He serves the True Lord, and is attuned to the True Shabad. The Shabad banishes egotism. || 15 || He Himself is the Giver of virtue, the Contemplative Lord. The Gurmukh is given the winning dice. O Nanak, immersed in the Naam, the Name of the Lord, one becomes true; from the True Lord, honor is obtained. || 16 || 2 || MARU, THIRD MEHL: One One True Lord is the Life of the World, the Great Giver.

Serving the Guru, through the Word of the Shabad, He is realized. There is only One Command, and there is only One Supreme King. In each and every age, He links each to their tasks. || 1 || That humble being is immaculate, who knows his own self. The Lord, the Giver of peace, Himself comes and meets him. His tongue is imbued with the Shabad, and he sings the Glorious Praises of the Lord; he is honored in the Court of the True Lord. || 2 || The Gurmukh is blessed with the glorious greatness of the Naam. The self-willed manmukh, the slanderer, loses his honor. Attuned to the Naam, the supreme soul-swans remain detached; in the home of the self, they remain absorbed in deep meditative trance. || 3 || That humble being who dies in the Shabad is perfect. The brave, heroic True Guru chants and proclaims this. Deep within the body is the true pool of Ambrosial Nectar; the mind drinks it in with loving devotion. || 4 || The Pandit, the religious scholar, reads and instructs others, but he does not realize that his own home is on fire. Without serving the True Guru, the Naam is not obtained. You can read until you are exhausted, but you shall not find peace and tranquility. || 5 || Some smear their bodies with ashes, and wander around in religious disguises. Without the Word of the Shabad, who has ever subdued egotism? Night and day, they continue burning, day and night; they are deluded and confused by their doubt and religious costumes. || 6 || Some, in the midst of their household and family, remain always unattached. They die in the Shabad, and dwell in the Lord's Name. Night and day, they remain forever attuned to His Love; they focus their consciousness on loving devotion and the Fear of God. || 7 || The self-willed manmukh indulges in slander, and is ruined. The dog of greed barks within him. The Messenger of Death never leaves him, and in the end, he leaves, regretting and repenting. || 8 || Through the True Word of the Shabad, true honor is obtained. Without the Name, no one attains liberation. Without the True Guru, no one finds the Name. Such is the making which God has made. || 9 || Some are Siddhas and seekers, and great contemplators. Some remain imbued with the Naam, the Name of the Formless Lord, day and night. He alone understands, whom the Lord unites with Himself; through loving devotional worship, fear is dispelled. || 10 || Some take cleansing baths and give donations to charities, but they do not understand. Some struggle with their minds, and conquer and subdue their minds. Some are imbued with love for the True Word of the Shabad; they merge with the True Shabad. || 11 || He Himself creates and bestows glorious greatness. By the Pleasure of His Will, He bestows union. Bestowing His Grace, He comes to dwell in the mind; such is the Command ordained by my God. || 12 || Those humble beings who serve the True Guru are true. The false, self-willed manmukhs do not know how to serve the Guru. The Creator Himself creates the creation and watches over it; he attaches all according to the Pleasure of His Will. || 13 || In each and every age, the True Lord is the one and only Giver. Through perfect destiny, one realizes the Word of the Guru's Shabad. Those who are immersed in the Shabad are not separated again. By His Grace, they are intuitively immersed in the Lord. || 14 || Acting in egotism, they are stained with the filth of Maya. They die and die again, only to be reborn in the love of duality. Without serving the True Guru, no one finds liberation. O mind, tune into this, and see. || 15 ||

He does whatever He pleases. No one has done, or can do anything by himself. O Nanak, through the Name, one is blessed with glorious greatness, and obtains honor in the Court of the True Lord. || 16 || 3 || MARU, THIRD MEHL: All who come shall have to depart. In the love of duality, they are caught by the noose of the Messenger of Death. Those humble beings who are protected by the True Guru, are saved. They merge into the Truest of the True. || 1 || The Creator Himself creates the creation, and watches over it. Thay alone are acceptable, upon whom He bestows His Glance of Grace. The Gurmukh attains spiritual wisdom, and understands everything. The ignorant ones act blindly. || 2 || The self-willed manmukh is cynical; he doesn't understand. He dies and dies again, only to be reborn, and loses his life uselessly again. The Gurmukh is imbued with the Naam, the Name of the Lord; he find peace, and is intuitively immersed in the True Lord. || 3 || Chasing after worldly affairs, the mind has become corroded and rusty. But meeting with the Perfect Guru, it is transmuted into gold once again. When the Lord Himself grants forgiveness, then peace is obtained; through the Perfect Word of the Shabad, one is united with Him. || 4 || The false and evil-minded are the most wicked of the wicked. They are the most unworthy of the unworthy. With false intellect, and insipid words of mouth, evil-minded, they do not obtain the Naam. || 5 || The unworthy soul-bride is not pleasing to her Husband Lord. False-minded, her actions are false. The foolish person does not know the excellence of her Husband Lord. Without the Guru, she does not understand at all. || 6 || The evil-minded, wicked soul-bride practices wickedness. She decorates herself, but her Husband Lord is not pleased. The virtuous soul-bride enjoys and ravishes her Husband Lord forever; the True Guru unites her in His Union. || 7 || God Himself issues the Hukam of His Command, and beholds all. Some are forgiven, according to their pre-ordained destiny. Night and day, they are imbued with the Naam, and they find the True Lord. He Himself unites them in His Union. || 8 || Egotism attaches them to the juice of emotional attachment, and makes them run around. The Gurmukh is intuitively immersed in the True Love of the Lord. He Himself unites, He Himself acts, and beholds. Without the True Guru, understanding is not obtained. || 9 || Some contemplate the Word of the Shabad; these humble beings remain always awake and aware. Some are attached to the love of Maya; these unfortunate ones remain asleep. He Himself acts, and inspires all to act; no one else can do anything. || 10 || Through the Word of the Guru's Shabad, death is conquered and killed. Keep the Name of the Lord enshrined within your heart. Serving the True Guru, peace is obtained, and one merges in the Name of the Lord. || 11 || In the love of duality, the world wanders around insane. Immersed in love and attachment to Maya, it suffers in pain. Wearing all sorts of religious robes, He is not obtained. Without the True Guru, peace is not found. || 12 || Who is to blame, when He Himself does everything? As He wills, so is the path we take. He Himself is the Merciful Giver of peace; as He wills, so do we follow. || 13 || He Himself is the Creator, and He Himself is the Enjoyer. He Himself is detached, and He Himself is attached. He Himself is immaculate, compassionate, the lover of nectar; the Hukam of His Command cannot be erased. || 14 || Those who know the One Lord are very fortunate.

He dwells in each and every heart, the Great Giver, the Life of the world. At the same time, He is both hidden and revealed. For the Gurmukh, doubt and fear are dispelled. || 15 || The Gurmukh knows the One, the Dear Lord. Deep within the nucleus of his inner being, is the Naam, the Name of the Lord; he realizes the Word of the Shabad. He alone receives it, unto whom You give it. O Nanak, the Naam is glorious greatness. || 16 || 4 || MARU, THIRD MEHL: I praise the true, profound and unfathomable Lord. All the world is in His power. He enjoys all hearts forever, day and night; He Himself dwells in peace. || 1 || True is the Lord and Master, and True is His Name. By Guru's Grace, I enshrine Him in my mind. He Himself has come to dwell deep within the nucleus of my heart; the noose of death has been snapped. || 2 || Whom should I serve, and whom should I praise? I serve the True Guru, and praise the Word of the Shabad. Through the True Shabad, the intellect is exalted and ennobled forever, and the lotus deep within blossoms forth. || 3 || The body is frail and perishable, like paper. When the drop of water falls upon it, it crumbles and dissolves instantaneously. But the body of the Gurmukh, who understands, is like gold; the Naam, the Name of the Lord, dwells deep within. || 4 || Pure is that kitchen, which is enclosed by spiritual awareness. The Lord's Name is my food, and Truth is my support. Forever satisfied, sanctified and pure is that person, within whose heart the Lord's Name abides. || 5 || I am a sacrifice to those who are attached to the Truth. They sing the Glorious Praises of the Lord, and remain awake and aware night and day. True peace fills them forever, and their tongues savor the sublime essence of the Lord. || 6 || I remember the Lord's Name, and no other at all. I serve the One Lord, and no other at all. The Perfect Guru has revealed the whole Truth to me; I dwell in the True Name. || 7 || Wandering, wandering in reincarnation, again and again, he comes into the world. He is deluded and confused, when the Lord and Master confuses him. He meets with the Dear Lord, when, as Gurmukh, he understands; he remembers the Shabad, the Word of the immortal, eternal Lord God. || 8 || I am a sinner, overflowing with sexual desire and anger. With what mouth should I speak? I have no virtue, and I have rendered no service. I am a sinking stone; please, Lord, unite me with Yourself. Your Name is eternal and imperishable. || 9 || No one does anything; no one is able to do anything. That alone happens, which the Lord Himself does, and causes to be done. Those whom He Himself forgives, find peace; they dwell forever in the Naam, the Name of the Lord. || 10 || This body is the earth, and the infinite Shabad is the seed. Deal and trade with the True Name alone. The True wealth increases; it is never exhausted, when the Naam dwells deep within. || 11 || O Dear Lord, please bless me, the worthless sinner, with virtue. Forgive me, and bless me with Your Name. One who becomes Gurmukh, is honored; he dwells in the Name of the One Lord alone. || 12 || The wealth of the Lord is deep within one's inner being, but he does not realize it. By Guru's Grace, one comes to understand. One who becomes Gurmukh is blessed with this wealth; he lives forever in the Naam. || 13 || Fire and wind lead him into delusions of doubt.

In love and attachment to Maya, he has no understanding at all. The blind, self-willed manmukh sees nothing; through the Guru's Teachings, the Naam is gloriously revealed. || 14 || The manmukhs are asleep in egotism and Maya. They do not watch over their own homes, and are ruined in the end. They slander others, and burn in great anxiety; they dwell in pain and suffering. || 15 || The Creator Himself has created the creation. He blesses the Gurmukh with understanding. O Nanak, those who are attuned to the Naam — their minds become immaculate; they dwell in the Naam, and only the Naam. || 16 || 5 || MARU, THIRD MEHL: I serve the One Lord, who is eternal, stable and True. Attached to duality, the whole world is false. Following the Guru's Teachings, I praise the True Lord forever, pleased with the Truest of the True. || 1 || Your Glorious Virtues are so many, Lord; I do not know even one. The Life of the world, the Great Giver, attaches us to himself. He Himself forgives, and bestows glorious greatness. Following the Guru's Teachings, this mind is delighted. || 2 || The Word of the Shabad has subdued the waves of Maya. Egotism has been conquered, and this mind has become immaculate. I intuitively sing His Glorious Praises, imbued with the Lord's Love. My tongue chants and savors the Lord's Name. || 3 || Crying out, "Mine, mine!" he spends his life. The self-willed manmukh does not understand; he wanders around in ignorance. The Messenger of Death watches over him every moment, every instant; night and day, his life is wasting away. || 4 || He practices greed within, and does not understand. He does not see the Messenger of Death hovering over his head. Whatever one does in this world, will come to face him in the hereafter; what can he do at that very last moment? || 5 || Those who are attached to the Truth are true. The self-willed manmukhs, attached to duality, weep and wail. He is the Lord and Master of both worlds; He Himself delights in virtue. || 6 || Through the Word of the Guru's Shabad, His humble servant is exalted forever. This mind is enticed by the Naam, the source of nectar. It is not stained at all by the dirt of attachment to Maya; through the Guru's Teachings, it is pleased and saturated with the Lord's Name. || 7 || The One Lord is contained within all. By Guru's Grace, He is revealed. One who subdues his ego, finds lasting peace; he drinks in the Ambrosial Nectar of the True Name. || 8 || God is the Destroyer of sin and pain. The Gurmukh serves Him, and contemplates the Word of the Shabad. He Himself is pervading everything. The Gurmukh's body and mind are saturated and pleased. || 9 || The world is burning in the fire of Maya. The Gurmukh extinguishes this fire, by contemplating the Shabad. Deep within are peace and tranquility, and lasting peace is obtained. Following the Guru's Teachings, one is blessed with the Naam, the Name of the Lord. || 10 || Even Indra, seated upon his throne, is caught in the fear of death. The Messenger of Death will not spare them, even though they try all sorts of things. When one meets with the True Guru, one is liberated, drinking in and savoring the sublime essence of the Lord, Har, Har. || 11 || There is no devotion within the self-willed manmukh. Through devotional worship, the Gurmukh obtains peace and tranquility. Forever pure and sanctified is the Word of the Guru's Bani; following the Guru's Teachings, one's inner being is drenched in it. || 12 || I have considered Brahma, Vishnu and Shiva.

They are bound by the three qualities — the three gunas; they are far away from liberation. The Gurmukh knows the spiritual wisdom of the One Lord. Night and day, he chants the Naam, the Name of the Lord. || 13 || He may read the Vedas, but he does not realize the Lord's Name. For the sake of Maya, he reads and recites and argues. The ignorant and blind person is filled with filth within. How can he cross over the impassable world-ocean? || 14 || He voices all the controversies of the Vedas, but his inner being is not saturated or satisfied, and he does not realize the Word of the Shabad. The Vedas tell all about virtue and vice, but only the Gurmukh drinks in the Ambrosial Nectar. || 15 || The One True Lord is all by Himself. There is no one else except Him. O Nanak, true is the mind of one who is attuned to the Naam; he speaks Truth, and nothing but Truth. || 16 || 6 || MARU, THIRD MEHL: The True Lord has established the Throne of Truth. He dwells in His own home deep within the self, where there is no emotional attachment to Maya. The True Lord dwells deep within the nucleus of the Gurmukh's heart forever; his actions are excellent. || 1 || True is his merchandise, and true is his trade. There is no doubt within him, and no expanse of duality. He has earned the true wealth, which is never exhausted. How few are those who contemplate this, and understand. || 2 || They alone are attached to the True Name, whom the Lord Himself attaches. The Word of the Shabad is deep within the nucleus of the self; good fortune is recorded upon their foreheads. Through the True Word of the Shabad, they sing the True Praises of the Lord; they are attuned to contemplative meditation on the Shabad. || 3 || I praise the True Lord, the Truest of the True. I see the One Lord, and no other. The Guru's Teachings are the ladder to reach the highest of the high. the jewel of spiritual wisdom conquers egotism. || 4 || Emotional attachment to Maya is burnt away by the Word of the Shabad. The True One comes to dwell in the mind, when it pleases You, O Lord. True are all the actions of the truthful; the thirst of egotism is subdued. || 5 || All by Himself, God created emotional attachment to Maya. How rare are those who, as Gurmukh, realize the Lord. One who becomes Gurmukh practices Truth; true and excellent are his actions. || 6 || He does those deeds which are pleasing to my God; through the Shabad, he burns away egotism and the thirst of desire. Following the Guru's Teachings, he remains forever cool and calm deep within; he conquers and subdues his ego. || 7 || Those who are attached to the Truth are pleased with everything. They are embellished with the True Word of the Shabad. Those who are true in this world, are true in the Court of the Lord. The Merciful Lord adorns them with His Mercy. || 8 || Those who are attached to duality, and not the Truth, are trapped in emotional attachment to Maya; they totally suffer in pain. Without the Guru, they do not understand pain and pleasure; attached to Maya, they suffer in terrible pain. || 9 || Those whose minds are pleased with the True Word of the Shabad act according to pre-ordained destiny. They serve the True Lord, and meditate on the True Lord; they are imbued with contemplative meditation on the True Lord. || 10 || Service to the Guru seems sweet to them. Night and day, they are intuitively immersed in celestial peace. Chanting the Name of the Lord, Har, Har, their minds become immaculate; they love to serve the Guru. || 11 || Those humble beings are at peace, whom the True Guru attaches to the Truth. He Himself, in His Will, merges them into Himself. Those humble beings, whom the True Guru protects, are saved.

The rest are ruined through emotional attachment to Maya. || 12 || The Gurmukh realizes the True Word of the Shabad. He has no family, and he has no mother. The One and Only Lord is pervading and permeating deep within the nucleus of all. He is the Support of all beings. || 13 || Egotism, possessiveness, and the love of duality — none of these shall go along with you; such is the pre-ordained will of our Lord and Master. Through the True Guru, practice Truth, and the True Lord shall take away your pains. || 14 || If You so bless me, then I shall find lasting peace. Through the True Word of the Shabad, I live the Truth. The True Lord is within me, and my mind and body have become True. I am blessed with the overflowing treasure of devotional worship. || 15 || He Himself watches, and issues His Command. He Himself inspires us to obey His Will. O Nanak, only those who are attuned to the Naam are detached; their minds, bodies and tongues are embellished with the Naam. || 16 || 7 || MARU, THIRD MEHL: He Himself created Himself, and came into being. The One Lord is pervading in all, remaining hidden. The Lord, the Life of the world, takes care of all. Whoever knows his own self, realizes God. || 1 || He who created Brahma, Vishnu and Shiva, links each and every being to its tasks. He merges into Himself, whoever is pleasing to His Will. The Gurmukh knows the One Lord. || 2 || The world is coming and going in reincarnation. Attached to Maya, it dwells on its many sins. One who realizes the Word of the Guru's Shabad, praises forever the eternal, unchanging True Lord. || 3 || Some are attached to the root — they find peace. But those who are attached to the branches, waste their lives away uselessly. Those humble beings, who chant the Name of the Ambrosial Lord, produce the ambrosial fruit. || 4 || I have no virtues; what words should I speak? You see all, and weigh them on Your scale. By Your will, You preserve me, and so do I remain. The Gurmukh knows the One Lord. || 5 || According to Your Will, You link me to my true tasks. Renouncing vice, I am immersed in virtue. The One Immaculate True Lord abides in virtue; through the Word of the Guru's Shabad, He is realized. || 6 || Wherever I look, there I see Him. Duality and evil-mindedness are destroyed through the Shabad. The One Lord God is immersed in His Oneness. He is attuned forever to His own delight. || 7 || The body-lotus is withering away, but the ignorant, self-willed manmukh does not understand the Shabad. By Guru's Grace, he searches his body, and finds the Great Giver, the Life of the world. || 8 || The Lord frees up the body-fortress, which was seized by sins, when one keeps the Dear Lord enshrined forever in the heart. The fruits of his desires are obtained, and he is dyed in the permanent color of the Lord's Love. || 9 || The self-willed manmukh speaks of spiritual wisdom, but does not understand. Again and again, he comes into the world, but he finds no place of rest. The Gurmukh is spiritually wise, and praises the Lord forever. Throughout each and every age, the Gurmukh knows the One Lord. || 10 || All the deeds which the manmukh does bring pain — nothing but pain. The Word of the Shabad is not within him; how can he go to the Court of the Lord? The True Shabad dwells deep within the mind of the Gurmukh; he serves the Giver of peace forever.

|| 11 || Wherever I look, I see You, everywhere. Through the Perfect Guru, all this is known. I meditate forever and ever on the Naam; this mind is imbued with the Naam. || 12 || Imbued with the Naam, the body is sanctified. Without the Naam, they are drowned and die without water. They come and go, but do not understand the Naam. Some, as Gurmukh, realize the Word of the Shabad. || 13 || The Perfect True Guru has imparted this understanding. Without the Name, no one attains liberation. Through the Naam, the Name of the Lord, one is blessed with glorious greatness; he remains intuitively attuned to the Lord's Love. || 14 || The body-village crumbles and collapses into a pile of dust. Without the Shabad, the cycle of reincarnation is not brought to an end. One who knows the One Lord, through the True Guru, praises the True Lord, and remains immersed in the True Lord. || 15 || The True Word of the Shabad comes to dwell in the mind, when the Lord bestows His Glance of Grace. O Nanak, those who are attuned to the Naam, the Name of the Formless Lord, realize the True Lord in His True Court. || 16 || 8 || MARU, SOLHAY, THIRD MEHL: O Creator, it is You Yourself who does all. All beings and creatures are under Your Protection. You are hidden, and yet permeating within all; through the Word of the Guru's Shabad, You are realized. || 1 || Devotion to the Lord is a treasure overflowing. He Himself blesses us with contemplative meditation on the Shabad. You do whatever You please; my mind is attuned to the True Lord. || 2 || You Yourself are the priceless diamond and jewel. In Your Mercy, You weigh with Your scale. All beings and creatures are under Your protection. One who is blessed by Your Grace realizes his own self. || 3 || One who receives Your Mercy, O Primal Lord, does not die, and is not reborn; he is released from the cycle of reincarnation. He sings the Glorious Praises of the True Lord, day and night, and, throughout the ages, he knows the One Lord. || 4 || Emotional attachment to Maya wells up throughout the whole world, from Brahma, Vishnu and all the demi-gods. Those who are pleasing to Your Will, are attached to the Naam; through spiritual wisdom and understanding, You are recognized. || 5 || The world is engrossed in vice and virtue. Happiness and misery are totally loaded with pain. One who becomes Gurmukh finds peace; such a Gurmukh recognizes the Naam. || 6 || No one can erase the record of one's actions. Through the Word of the Guru's Shabad, one finds the door of salvation. One who conquers self-conceit and recognizes the Lord, obtains the fruits of his pre-destined rewards. || 7 || Emotionally attached to Maya, one's consciousness is not attached to the Lord. In the love of duality, he will suffer terrible agony in the world hereafter. The hypocritical, self-willed manmukhs are deluded by doubt; at the very last moment, they regret and repent. || 8 || In accordance with the Lord's Will, he sings the Glorious Praises of the Lord. He is rid of all sinful residues, and all suffering. The Lord is immaculate, and immaculate is the Word of His Bani. My mind is imbued with the Lord. || 9 || One who is blessed with the Lord's Glance of Grace, obtains the Lord, the treasure of virtue. Egotism and possessiveness are brought to an end. The One Lord is the only Giver of virtue and vice, merits and demerits; how rare are those who, as Gurmukh, understand this. || 10 || My God is immaculate, and utterly infinite. God unites with Himself, through contemplation of the Word of the Guru's Shabad.

He Himself forgives, and implants the Truth. The mind and body are then attuned to the True Lord. || 11 || Within the polluted mind and body is the Light of the Infinite Lord. One who understands the Guru's Teachings, contemplates this. Conquering egotism, the mind becomes immaculate forever; with his tongue, he serves the Lord, the Giver of peace. || 12 || In the fortress of the body there are many shops and bazaars; within them is the Naam, the Name of the utterly infinite Lord. In His Court, one is embellished forever with the Word of the Guru's Shabad; he conquers egotism and realizes the Lord. || 13 || The jewel is priceless, inaccessible and infinite. How can the poor wretch estimate its worth? Through the Word of the Guru's Shabad, it is weighed, and so the Shabad is realized deep within. || 14 || The great volumes of the Simritees and the Shaastras only extend the extension of attachment to Maya. The fools read them, but do not understand the Word of the Shabad. How rare are those who, as Gurmukh, understand. || 15 || The Creator Himself acts, and causes all to act. Through the True Word of His Bani, Truth is implanted deep within. O Nanak, through the Naam, one is blessed with glorious greatness, and throughout the ages, the One Lord is known. || 16 || 9 || MARU, THIRD MEHL: Serve the True Creator Lord. The Word of the Shabad is the Destroyer of pain. He is inaccessible and unfathomable; He cannot be evaluated. He Himself is inaccessible and immeasurable. || 1 || The True Lord Himself makes Truth pervasive. He attaches some humble beings to the Truth. They serve the True Lord and practice Truth; through the Name, they are absorbed in the True Lord. || 2 || The Primal Lord unites His devotees in His Union. He attaches them to true devotional worship. One who sings forever the Glorious Praises of the Lord, through the True Word of His Bani, earns the profit of this life. || 3 || The Gurmukh trades, and understands his own self. He knows no other than the One Lord. True is the banker, and True are His traders, who buy the merchandise of the Naam. || 4 || He Himself fashions and creates the Universe. He inspires a few to realize the Word of the Guru's Shabad. Those humble beings who serve the True Guru are true. He snaps the noose of death from around their necks. || 5 || He destroys, creates, embellishes and fashions all beings, and attaches them to duality, attachment and Maya. The self-willed manmukhs wander around forever, acting blindly. Death has strung his noose around their necks. || 6 || He Himself forgives, and enjoins us to serve the Guru. Through the Guru's Teachings, the Naam comes to dwell within the mind. Night and day, meditate on the Naam, the Name of the True Lord, and earn the profit of the Naam in this world. || 7 || He Himself is True, and True is His Name. The Gurmukh bestows it, and enshrines it within the mind. Noble and exalted are those, within whose mind the Lord abides. Their heads are free of strife. || 8 || He is inaccessible and unfathomable; His value cannot be appraised. By Guru's Grace, He dwells within the mind. No one calls that person to account, who praises the Word of the Shabad, the Giver of virtue. || 9 || Brahma, Vishnu and Shiva serve Him. Even they cannot find the limits of the unseen, unknowable Lord. Those who are blessed by Your Glance of Grace, become Gurmukh, and comprehend the incomprehensible.

|| 10 || The Perfect True Guru has imparted this understanding. I have enshrined the Naam, the One Name, within my mind. I chant the Naam, and meditate on the Naam. Singing His Glorious Praises, I enter the Mansion of the Lord's Presence. || 11 || The servant serves, and obeys the Command of the Infinite Lord. The self-willed manmukhs do not know the value of the Lord's Command. By the Hukam of the Lord's Command, one is exalted; by His Hukam, one is glorified; by His Hukam, one becomes carefree. || 12 || By Guru's Grace, one recognizes the Lord's Hukam. The wandering mind is restrained, and brought back to the home of the One Lord. Imbued with the Naam, one remains forever detached; the jewel of the Naam rests within the mind. || 13 || The One Lord is pervasive throughout all the world. By Guru's Grace, He is revealed. Those humble beings who praise the Shabad are immaculate; they dwell within the home of their own inner self. || 14 || The devotees abide forever in Your Sanctuary, Lord. You are inaccessible and unfathomable; Your value cannot be estimated. As it pleases Your Will, You keep us; the Gurmukh meditates on the Naam. || 15 || Forever and ever, I sing Your Glorious Praises. O my True Lord and Master, may I become pleasing to Your Mind. Nanak offers this true prayer: O Lord, please bless me with Truth, that I may merge in the Truth. || 16 || 1 || 10 || MARU, THIRD MEHL: Those who serve the True Guru are very fortunate. Night and day, they remain lovingly attuned to the True Name. The Lord, the Giver of peace, abides forever deep within their hearts; they delight in the True Word of the Shabad. || 1 || When the Lord grants His Grace, one meets with the Guru. The Name of the Lord is enshrined within the mind. The Lord, the Giver of peace, abides forever within the mind; the mind is delighted with the Word of the Shabad. || 2 || When the Lord bestows His Mercy, He unites in His Union. Egotism and attachment are burned away by the Shabad. In the Love of the One Lord, one remains liberated forever; he is not in conflict with anyone. || 3 || Without serving the True Guru, there is only pitch-black darkness. Without the Shabad, no one crosses over to the other side. Those who are imbued with the Shabad, are very detached. They earn the profit of the True Word of the Shabad. || 4 || Pain and pleasure are pre-ordained by the Creator. He Himself has caused the love of duality to be pervasive. One who becomes Gurmukh remains detached; how can anyone trust the self-willed manmukh? || 5 || Those who do not recognize the Shabad are manmukhs. They do not know the essence of the Fear of the Guru. Without this Fear, how can anyone find the Fearless True Lord? The Messenger of Death will pull the breath out. || 6 || The invulnerable Messenger of Death cannot be killed. The Word of the Guru's Shabad prevents him from approaching. When he hears the Word of the Shabad, he runs far away. He is afraid that the self-sufficient Dear Lord will kill him. || 7 || The Dear Lord is the Ruler above all. What can this wretched Messenger of Death do? As slave to the Hukam of the Lord's Command, the mortal acts according to His Hukam. According to His Hukam, he is deprived of his breath. || 8 || The Gurmukh realizes that the True Lord created the creation. The Gurmukh knows that the Lord has expanded the entire expanse. One who becomes Gurmukh, understands the True Lord. Through the True Word of the Shabad, he finds peace. || 9 || The Gurmukh knows that the Lord is the Architect of karma.

Throughout the four ages, he recognizes the Word of the Guru's Shabad. The Gurmukh does not die, the Gurmukh is not reborn; the Gurmukh is immersed in the Shabad. || 10 || The Gurmukh praises the Naam, and the Shabad. God is inaccessible, unfathomable and self-sufficient. The Naam, the Name of the One Lord, saves and redeems throughout the four ages. Through the Shabad, one trades in the Naam. || 11 || The Gurmukh obtains eternal peace and tranqulity. The Gurmukh enshrines the Naam within his heart. One who becomes Gurmukh recognizes the Naam, and the noose of evil-mindedness is snapped. || 12 || The Gurmukh wells up from, and then merges back into Truth. He does not die and take birth, and is not consigned to reincarnation. The Gurmukh remains forever imbued with the color of the Lord's Love. Night and day, he earns a profit. || 13 || The Gurmukhs, the devotees, are exalted and beautified in the Court of the Lord. They are embellished with the True Word of His Bani, and the Word of the Shabad. Night and day, they sing the Glorious Praises of the Lord, day and night, and they intuitively go to their own home. || 14 || The Perfect True Guru proclaims the Shabad; night and day, remain lovingly attuned to devotional worship. One who sings forever the Glorious Praises of the Lord, becomes immaculate; Immaculate are the Glorious Praises of the Sovereign Lord . || 15 || The True Lord is the Giver of virtue. How rare are those who, as Gurmukh, understand this. Servant Nanak praises the Naam; he blossoms forth in the ecstasy of the Name of the self-sufficient Lord. || 16 || 2 || 11 || MARU, THIRD MEHL: Serve the Dear Lord, the inaccessible and infinite. He has no end or limitation. By Guru's Grace, one who dwells upon the Lord deep within his heart — his heart is filled with infinite wisdom. || 1 || The One Lord is pervading and permeating amidst all. By Guru's Grace, He is revealed. The Life of the world nurtures and cherishes all, giving sustenance to all. || 2 || The Perfect True Guru has imparted this understanding. By the Hukam of His Command, He created the entire Universe. Whoever submits to His Command, finds peace; His Command is above the heads of kings and emperors. || 3 || True is the True Guru. Infinite is the Word of His Shabad. Through His Shabad, the world is saved. The Creator Himself created the creation; He gazes upon it, and blesses it with breath and nourishment. || 4 || Out of millions, only a few understand. Imbued with the Word of the Guru's Shabad, they are colored in His Love. They praise the Lord, the Giver of peace forever; the Lord forgives His devotees, and blesses them with His Praise. || 5 || Those humble beings who serve the True Guru are true. The falsest of the false die, only to be reborn. The inaccessible, unfathomable, self-sufficient, incomprehensible Lord is the Lover of His devotees. || 6 || The Perfect True Guru implants Truth within. Through the True Word of the Shabad, they sing His Glorious Praises forever. The Giver of virtue is pervading deep within the nucleus of all beings; He inscribes the time of destiny upon each and every person's head. || 7 || The Gurmukh knows that God is always ever-present. That humble being who serves the Shabad, is comforted and fulfilled. Night and day, he serves the True Word of the Guru's Bani; he delights in the True Word of the Shabad. || 8 || The ignorant and blind cling to all sorts of rituals. They stubborn-mindedly perform these rituals, and are consigned to reincarnation.

For the sake of poison, they act in greed and possessiveness, and evil-minded duality. || 9 || The Perfect True Guru implants devotional worship within. Through the Word of the Guru's Shabad, he lovingly centers his consciousness on the Lord's Name. The Lord pervades his mind, body and heart; deep within, his mind is drenched with devotional worship and praise of the Lord. || 10 || My True Lord God is the Destroyer of demons. Through the Word of the Guru's Shabad, His devotees are saved. My True Lord God is forever True. He is the Emperor over the heads of kings. || 11 || True are those devotees, who are pleasing to Your Mind. They sing the Kirtan of His Praises at His Door; they are embellished and exalted by the Word of the Guru's Shabad. Night and day, they sing the True Word of His Bani. The Naam is the wealth of the poor. || 12 || Those whom You unite, Lord, are never separated again. Through the Word of the Guru's Shabad, they praise You forever. You are the One Lord and Master over all. Through the Shabad, the Naam is praised. || 13 || Without the Shabad, no one knows You. You Yourself speak the Unspoken Speech. You Yourself are the Shabad forever, the Guru, the Great Giver; chanting the Lord's Name, You bestow Your treasure. || 14 || You Yourself are the Creator of the Universe. No one can erase what You have written. You Yourself bless the Gurmukh with the Naam, who is no longer skeptical, and is not held to account. || 15 || Your true devotees stand at the Door of Your Court. They serve the Shabad with love and affection. O Nanak, those who are attuned to the Naam remain detached; through the Naam, their affairs are resolved. || 16 || 3 || 12 || MARU, THIRD MEHL: My True Lord God has staged a play. He has created no one like anyone else. He made them different, and he gazes upon them with pleasure; he placed all the flavors in the body. || 1 || You Yourself vibrate the beat of the breath. Shiva and Shakti, energy and matter — You have placed them into the body. By Guru's Grace, one turns away from the world, and attains the jewel of spiritual wisdom, and the Word of the Shabad. || 2 || He Himself created darkness and light. He alone is pervasive; there is no other at all. One who realizes his own self — by Guru's Grace, the lotus of his mind blossoms forth. || 3 || Only He Himself knows His depth and extent. Other people can only listen and hear what is spoken and said. One who is spiritually wise, understands himself as Gurmukh; he praises the True Lord. || 4 || Deep within the body is the priceless object. He Himself opens the doors. The Gurmukh intuitively drings in the Ambrosial Nectar, and the fire of desire is quenched. || 5 || He placed all the flavors within the body. How rare are those who understand, through the Word of the Guru's Shabad. So search within yourself, and praise the Shabad. Why run around outside your self? || 6 || Without tasting, no one enjoys the flavor. Through the Word of the Guru's Shabad, one drinks in the Ambrosial Nectar. The Ambrosial Nectar is drunk, and the immoral status is obtained, when one obtains the sublime essence of the Guru's Shabad. || 7 || One who realizes himself, knows all virtues.

Through the Word of the Guru's Shabad, he chants the Name of the Lord. Night and day, he remains imbued with the Naam, day and night; he is rid of emotional attachment to Maya. || 8 || Serving the Guru, all things are obtained; egotism, possessiveness and self-conceit are taken away. The Lord, the Giver of peace Himself grants His Grace; He exalts and adorns with the Word of the Guru's Shabad. || 9 || The Guru's Shabad is the Ambrosial Bani. Night and day, chant the Name of the Lord. That heart becomes immaculate, which is filled with the True Lord, Har, Har. || 10 || His servants serve, and praise His Shabad. Imbued forever with the color of His Love, they sing the Glorious Praises of the Lord. He Himself forgives, and unites them with the Shabad; the fragrance of sandalwood permeates their minds. || 11 || Through the Shabad, they speak the Unspoken, and praise the Lord. My True Lord God is self-sufficient. The Giver of virtue Himself unites them with the Shabad; they enjoy the sublime essence of the Shabad. || 12 || The confused, self-willed manmukhs find no place of rest. They do those deeds which they are pre-destined to do. Imbued with poison, they search out poison, and suffer the pains of death and rebirth. || 13 || He Himself praises Himself. Your Glorious Virtues are within You alone, God. You Yourself are True, and True is the Word of Your Bani. You Yourself are invisible and unknowable. || 14 || Without the Guru, the Giver, no one finds the Lord, though one may make hundreds of thousands and millions of attempts. By Guru's Grace, He dwells deep within the heart; through the Shabad, praise the True Lord. || 15 || They alone meet Him, whom the Lord unites with Himself. They are adorned and exalted with the True Word of His Bani, and the Shabad. Servant Nanak continually sings the Glorious Praises of the True Lord; singing His Glories, he is immersed in the Glorious Lord of Virtue. || 16 || 4 || 13 || MARU, THIRD MEHL: The One Lord is eternal and unchanging, forever True. Through the Perfect Guru, this understanding is obtained. Those who are drenched with the sublime essence of the Lord, meditate forever on Him; following the Guru's Teachings, they obtain the armor of humility. || 1 || Deep within, they love the True Lord forever. Through the Word of the Guru's Shabad, they love the Lord's Name. The Naam, the embodiment of the nine treasures, abides within their hearts; they renounce the profit of Maya. || 2 || Both the king and his subjects are involved in evil-mindedness and duality. Without serving the True Guru, they do not become one with the Lord. Those who meditate on the One Lord find eternal peace. Their power is eternal and unfailing. || 3 || No one can save them from coming and going. Birth and death come from Him. The Gurmukh meditates forever on the True Lord. Emancipation and liberation are obtained from Him. || 4 || Truth and self-control are found through the Door of the True Guru. Egotism and anger are silenced through the Shabad. Serving the True Guru, lasting peace is found; humility and contentment all come from Him. || 5 || Out of egotism and attachment, the Universe welled up. Forgetting the Naam, the Name of the Lord, all the world perishes. Without serving the True Guru, the Naam is not obtained. The Naam is the True profit in this world. || 6 || True is His Will, beauteous and pleasing through the Word of the Shabad. The Panch Shabad, the five primal sounds, vibrate and resonate.

Through the True Name, one's actions are forever embellished. Without the Shabad, what can anyone do? || 7 || One instant, he laughs, and the next instant, he cries. Because of duality and evil-mindedness, his affairs are not resolved. Union and separation are pre-ordained by the Creator. Actions already committed cannot be taken back. || 8 || One who lives the Word of the Guru's Shabad becomes Jivan Mukta — liberated while yet alive. He remains forever immersed in the Lord. By Guru's Grace, one is blessed with glorious greatness; he is not afflicted by the disease of egotism. || 9 || Eating tasty delicacies, he fattens up his body and wears religious robes, but he does not live to the Word of the Guru's Shabad. Deep with the nucleus of his being is the great disease; he suffers terrible pain, and eventually sinks into the manure. || 10 || He reads and studies the Vedas, and argues about them; God is within his own heart, but he does not recognize the Word of the Shabad. One who becomes Gurmukh churns the essence of reality; his tongue savors the sublime essence of the Lord. || 11 || Those who forsake the object within their own hearts, wander outside. The blind, self-willed manmukhs do not taste the flavor of God. Imbued with the taste of another, their tongues speak tasteless, insipid words. They never taste the sublime essence of the Lord. || 12 || The self-willed manmukh has doubt as his spouse. He dies of evil-mindedness, and suffers forever. His mind is attached to sexual desire, anger and duality, and he does not find peace, even in dreams. || 13 || The body becomes golden, with the Word of the Shabad as its spouse. Night and day, enjoy the enjoyments, and be in love with the Lord. Deep within the mansion of the self, one finds the Lord, who transcends this mansion. Realizing His Will, we merge in Him. || 14 || The Great Giver Himself gives. No one has any power to stand against Him. He Himself forgives, and unites us with the Shabad; The Word of His Shabad is unfathomable. || 15 || Body and soul, all belong to Him. The True Lord is my only Lord and Master. O Nanak, through the Word of the Guru's Bani, I have found the Lord. Chanting the Lord's Chant, I merge in Him. || 16 || 5 || 14 || MARU, THIRD MEHL: The Gurmukh contemplates the sound current of the Naad instead of the Vedas. The Gurmukh attains infinite spiritual wisdom and meditation. The Gurmukh acts in harmony with God's Will; the Gurmukh finds perfection. || 1 || The mind of the Gurmukh turns away from the world. The Gurmukh vibrates the Naad, the sound current of the Guru's Bani. The Gurmukh, attuned to the Truth, remains detached, and dwells in the home of the self deep within. || 2 || I speak the Ambrosial Teachings of the Guru. I lovingly chant the Truth, through the True Word of the Shabad. My mind remains forever imbued with the Love of the True Lord. I am immersed in the Truest of the True. || 3 || Immaculate and pure is the mind of the Gurmukh, who bathes in the Pool of Truth. No filth attaches to him; he merges in the True Lord. He truly practices Truth forever; true devotion is implanted within him. || 4 || True is the speech of the Gurmukh; true are the eyes of the Gurmukh. The Gurmukh practices and lives the Truth. He speaks the Truth forever, day and night, and inspires others to speak the Truth. || 5 || True and exalted is the speech of the Gurmukh. The Gurmukh speaks Truth, only Truth.

The Gurmukh serves the Truest of the True forever; the Gurmukh proclaims the Word of the Shabad. || 6 || One who becomes Gurmukh understands. He rids himself of egotism, Maya and doubt. He ascends the sublime, exalted ladder of the Guru, and he sings the Glorious Praises of the Lord at His True Door. || 7 || The Gurmukh practices true self-control, and acts in excellence. The Gurmukh obtains the gate of salvation. Through loving devotion, he remains forever imbued with the Lord's Love; eradicating self-conceit, he merges in the Lord. || 8 || One who becomes Gurmukh examines his own mind, and instructs others. He is lovingly attuned to the True Name forever. They act in harmony with the Mind of the True Lord. || 9 || As it pleases His Will, He unites us with the True Guru. As it pleases His Will, He comes to dwell within the mind. As it pleases His Will, He imbues us with His Love; as it pleases His Will, He comes to dwell in the mind. || 10 || Those who act stubborn-mindedly are destroyed. Wearing all sorts of religious robes, they do not please the Lord. Tinged by corruption, they earn only pain; they are immersed in pain. || 11 || One who becomes Gurmukh earns peace. He comes to understand death and birth. One who looks alike upon death and birth, is pleasing to my God. || 12 || The Gurmukh, while remaining dead, is respected and approved. He realizes that coming and going are according to God's Will. He does not die, he is not reborn, and he does not suffer in pain; his mind merges in the Mind of God. || 13 || Very fortunate are those who find the True Guru. They eradicate egotism and attachment from within. Their minds are immaculate, and they are never again stained with filth. They are honored at the Door of the True Court. || 14 || He Himself acts, and inspires all to act. He Himself watches over all; He establishes and disestablishes. The service of the Gurmukh is pleasing to my God; one who listens to the Truth is approved. || 15 || The Gurmukh practices Truth, and only Truth. The Gurmukh is immaculate; no filth attaches to him. O Nanak, those who contemplate the Naam are imbued with it. They merge in the Naam, the Name of the Lord. || 16 || 1 || 15 || MARU, THIRD MEHL: He Himself fashioned the Universe, through the Hukam of His Command. He Himself establishes and disestablishes, and embellishes with grace. The True Lord Himself administers all justice; through Truth, we merge in the True Lord. || 1 || The body takes the form of a fortress. Emotional attachment to Maya has expanded throughout its expanse. Without the Word of the Shabad, the body is reduced to a pile of ashes; in the end, dust mingles with dust. || 2 || The body is the infinite fortress of gold; it is permeated by the Infinite Word of the Shabad. The Gurmukh sings the Glorious Praises of the True Lord forever; meeting his Beloved, he finds peace. || 3 || The body is the temple of the Lord; the Lord Himself embellishes it. The Dear Lord dwells within it. Through the Word of the Guru's Shabad, the merchants trade, and in His Grace, the Lord merges them with Himself. || 4 || He alone is pure, who eradicates anger. He realizes the Shabad, and reforms himself. The Creator Himself acts, and inspires all to act; He Himself abides in the mind. || 5 || Pure and unique is devotional worship.

The mind and body are washed clean, contemplating the Shabad. One who remains forever imbued with His Love, night and day — in His Mercy, the Lord inspires him to perform devotional worship service. || 6 || In this temple of the mind, the mind wanders around. Discarding joy like straw, it suffers in terrible pain. Without meeting the True Guru, it finds no place of rest; He Himself has staged this play. || 7 || He Himself is infinite; He contemplates Himself. He Himself bestows Union through actions of excellence. What can the poor creatures do? Granting forgiveness, He unites them with Himself. || 8 || The Perfect Lord Himself unites them with the True Guru. Through the True Word of the Shabad, he makes them brave spiritual heroes. Uniting them with Himself, He bestows glorious greatness; He inspires them to focus their consciousness on the True Lord. || 9 || The True Lord is deep within the heart. How rare are those who, as Gurmukh, realize this. The treasure of the Naam abides deep within their hearts; they meditate on the Naam with their tongues. || 10 || He wanders through foreign lands, but does not look within himself. Attached to Maya, he is bound and gagged by the Messenger of Death. The noose of death around his neck will never be untied; in the love of duality, he wanders in reincarnation. || 11 || There is no real chanting, meditation, penance or self-control, as long as one does not live to the Word of the Guru's Shabad. Accepting the Word of the Guru's Shabad, one obtains Truth; through Truth, one merges in the True Lord. || 12 || Sexual desire and anger are very powerful in the world. They lead to all sorts of actions, but these only add to all the pain. Those who serve the True Guru find peace; they are united with the True Shabad. || 13 || Air, water and fire make up the body. Emotional attachment to Maya rules deep within all. When one realizes the One who created him, emotional attachment to Maya is dispelled. || 14 || Some are engrossed in emotional attachment to Maya and pride. They are self-conceited and egotistical. They never think about the Messenger of Death; in the end, they leave, regretting and repenting. || 15 || He alone knows the Way, who created it. The Gurmukh, who is blessed with the Shabad, realizes Him. Slave Nanak offers ths prayer; O Lord, let my consciousness be attached to the True Name. || 16 || 2 || 16 || MARU, THIRD MEHL: From the very beginning of time, and throughout the ages, the Merciful Lord has been the Great Giver. Through the Shabad, the Word of the Perfect Guru, He is realized. Those who serve You are immersed in You. You unite them in Union with Yourself. || 1 || You are inaccessible and unfathomable; Your limits cannot be found. All beings and creatures seek Your Sanctuary. As is pleases Your Will, You guide us along; You Yourself place us on the Path. || 2 || The True Lord is, and shall always be. He Himself creates — there is no other at all. The Giver of peace takes care of all; He Himself sustains them. || 3 || You are inaccessible, unfathomable, invisible and infinite; no one knows Your extent. You Yourself realize Yourself. Through the Guru's Teachings, You reveal Yourself. || 4 ||

Your Almighty Command prevails throughout the nether worlds, realms and worlds of form. By the Hukam of Your Command, You create, and by Your Command, You destroy. By Your Command, You unite in Union. || 5 || One who realizes Your Command, praises Your Command. You are Inaccessible, Unfathomable and Self-Sufficient. As is the understanding You give, so do I become. You Yourself reveal the Shabad. || 6 || Night and day, the days of our lives wear away. Night and day both bear witness to this loss. The blind, foolish, self-willed manmukh is not aware of this; death is hovering over his head. || 7 || The mind and body are cooled and soothed, holding tight to the Guru's Feet. Doubt is eliminated from within, and fear runs away. One is in bliss forever, singing the Glorious Praises of the True Lord, and speaking the True Word of His Bani. || 8 || One who knows You as the Architect of Karma, has the good fortune of perfect destiny, and recognizes the Word of the Guru's Shabad. The Lord, the Truest of the True, is his social class and honor. Conquering his ego, he is united with the Lord. || 9 || The stubborn and insensitive mind is attached to the love of duality. Deluded by doubt, the unfortunate wander around in confusion. But if they are blessed by God's Grace, they serve the True Guru, and easily obtain peace. || 10 || He Himself created the 8.4 million species of beings. Only in this human life, is devotional worship to the Guru implanted within. Without devotion, one lives in manure; he falls into manure again and again. || 11 || If one is blessed with His Grace, devotional worship to the Guru is implanted within. Without God's Grace, how can anyone find Him? The Creator Himself acts, and inspires all to act; as He wills, he leads us on. || 12 || The Simritees and the Shaastras do not know His limits. The blind fool does not recognize the essence of reality. The Creator Himself acts, and inspires all to act; He Himself deludes with doubt. || 13 || He Himself causes everything to be done. He Himself joins each and every person to his tasks. He Himself establishes and disestablishes, and watches over all; He reveals Himself to the Gurmukh. || 14 || The True Lord and Master is profoundly deep and unfathomable. Praising Him forever, the mind is comforted and consoled. He is inaccessible and unfathomable; His value cannot be estimated. He dwells in the mind of the Gurmukh. || 15 || He Himself is detached; all others are entangled in their affairs. By Guru's Grace, one comes to understand Him. O Nanak, the Naam, the Name of the Lord, comes to dwell deep within the heart; through the Guru's Teachings, one is united in His Union. || 16 || 3 || 17 || MARU, THIRD MEHL: For thirty-six ages, utter darkness prevailed. Only You Yourself know this, O Creator Lord. What can anyone else say? What can anyone explain? Only You Yourself can estimate Your worth. || 1 || The One Universal Creator created the entire Universe. All the plays and dramas are to Your glory and greatness. The True Lord Himself makes all distinctions; He Himself breaks and builds. || 2 || The Juggler has staged His juggling show. Through the Perfect Guru, one comes to behold it. One who remains forever detached in the Word of the Guru's Shabad — his consciousness is attuned to the True Lord. || 3 || The musical instruments of the body vibrate and resound. The Player Himself plays them. The breath flows equally through the hearts of each and every being.

Receiving the breath, all the instruments sing. || 4 || Whatever the Creator does, surely comes to pass. Through the Word of the Guru's Shabad, egotism is consumed. By Guru's Grace, some are blessed with glorious greatness; they meditate on the Naam, the Name of the Lord. || 5 || There is no other profit as great as service to the Guru. The Naam abides within my mind, and I praise the Naam. The Naam is forever the Giver of peace. Through the Naam, we earn the profit. || 6 || Without the Name, all the world suffers in misery. The more actions one does, the more the corruption increases. Without serving the Naam, how can anyone find peace? Without the Naam, one suffers in pain. || 7 || He Himself acts, and inspires all to act. By Guru's Grace, He reveals Himself to a few. One who becomes Gurmukh breaks his bonds, and attains the home of liberation. || 8 || One who calculates his accounts, burns in the world. His skepticism and corruption are never dispelled. One who becomes Gurmukh abandons his calculations; through Truth, we merge in the True Lord. || 9 || If God grants Truth, then we may attain it. By Guru's Grace, it is revealed. One who praises the True Name, and remains imbued with the Lord's Love, by Guru's Grace, finds peace. || 10 || The Beloved Naam, the Name of the Lord, is chanting, meditation, penance and self-control. God, the Destroyer, destroys sins. Through the Name of the Lord, the body and mind are cooled and soothed, and one is intuitively, easily absorbed into the Celestial Lord. || 11 || With greed within them, their minds are filthy, and they spread filth around. They do filthy deeds, and suffer in pain. They deal in falsehood, and nothing but falsehood; telling lies, they suffer in pain. || 12 || Rare is that person who enshrines the Immaculate Bani of the Guru's Word within his mind. By Guru's Grace, his skepticism is removed. He walks in harmony with the Guru's Will, day and night; remembering the Naam, the Name of the Lord, he finds peace. || 13 || The True Lord Himself is the Creator. He Himself creates and destroys. One who becomes Gurmukh, praises the Lord forever. Meeting the True Lord, he finds peace. || 14 || Making countless efforts, sexual desire is not overcome. Everyone is burning in the fires of sexuality and anger. Serving the True Guru, one brings his mind under control; conquering his mind, he merges in the Mind of God. || 15 || You Yourself created the sense of 'mine' and 'yours.' All creatures are Yours; You created all beings. O Nanak, contemplate the Naam forever; through the Guru's Teachings, the Lord abides in the mind. || 16 || 4 || 18 || MARU, THIRD MEHL: The Dear Lord is the Giver, inaccessible and unfathomable. He does not have even an iota of greed; He is self-sufficient. No one can reach up to Him; He Himself unites in His Union. || 1 || Whatever He does, surely comes to pass. There is no other Giver, except for Him. Whoever the Lord blesses with His gift, obtains it. Through the Word of the Guru's Shabad, He unites him with Himself. || 2 || The fourteen worlds are Your markets. The True Guru reveals them, along with one's inner being.

One who deals in the Name, through the Word of the Guru's Shabad, obtains it. || 3 || Serving the True Guru, one obtains intuitive bliss. The Lord of the Universe comes to dwell within the heart. He intuitively practices devotional worship day and night; God Himself practices devotional worship. || 4 || Those who are separated from the True Guru, suffer in misery. Night and day, they are punished, and they suffer in total agony. Their faces are blackened, and they do not obtain the Mansion of the Lord's Presence. They suffer in sorrow and agony. || 5 || Those who serve the True Guru are very fortunate. They intuitively enshrine love for the True Lord. They practice Truth, forever Truth; they are united in Union with the True Lord. || 6 || He alone obtains the Truth, unto whom the True Lord gives it. His inner being is filled with Truth, and his doubt is dispelled. The True Lord Himself is the Giver of Truth; he alone obtains the Truth, unto whom He gives it. || 7 || He Himself is the Creator of all. Only one whom He instructs, understands Him. He Himself forgives, and grants glorious greatness. He himself unites in His Union. || 8 || Acting egotistically, one loses his life. Even in the world hereafter, emotioal attachment to Maya does not leave him. In the world hereafter, the Messenger of Death calls him to account, and crushes him like sesame seeds in the oil-press. || 9 || By perfect destiny, one serves the Guru. If God grants His Grace, then one serves. The Messenger of Death cannot even approach him, and in the Mansion of the True Lord's Presence, he finds peace. || 10 || They alone find peace, who are pleasing to Your Will. By perfect destiny, they are attached to the Guru's service. All glorious greatness rests in Your Hands; he alone obtains it, unto whom You give it. || 11 || Through the Guru, one's inner being is enlightened and illumined. The wealth of the Naam, the Name of the Lord, comes to dwell in the mind. The jewel of spiritual wisdom ever illumines the heart, and the darkness of spiritual ignorance is dispelled. || 12 || The blind and ignorant are attached to duality. The unfortunates are drowned without water, and die. When they depart from the world, they do not find the Lord's door and home; bound and gagged at Death's door, they suffer in pain. || 13 || Without serving the True Guru, no one finds liberation. Go ask any spiritual teacher or meditator. Whoever serves the True Guru is blessed with glorious greatness, and honored in the Court of the True Lord. || 14 || One who serves the True Guru, the Lord merges into Himself. Cutting away attachment, one lovingly focuses on the True Lord. The merchants deal forever in Truth; they earn the profit of the Naam. || 15 || The Creator Himself acts, and inspires all to act. He alone is liberated, who dies in the Word of the Shabad. O Nanak, the Naam dwells deep within the mind; meditate on the Naam, the Name of the Lord. || 16 || 5 || 19 || MARU, THIRD MEHL: Whatever You do, is done. How rare are those who walk in harmony with the Lord's Will. One who surrenders to the Lord's Will finds peace; he finds peace in the Lord's Will. || 1 || Your Will is pleasing to the Gurmukh. Practicing Truth, he intuitively finds peace. Many long to walk in harmony with the Lord's Will; He Himself inspires us to surrender to His Will. || 2 || One who surrenders to Your Will, meets with You, Lord.

One who is pleased with Your Will is immersed in You. Glorious greatness rests in God's Will; rare are those who accept it. || 3 || When it pleases His Will, He leads us to meet the Guru. The Gurmukh finds the treasure of the Naam, the Name of the Lord. By Your Will, You created the whole Universe; those whom You bless with Your favor are pleased with Your Will. || 4 || The blind, self-willed manmukhs practice cleverness. They do not surrender to the Lord's Will, and suffer terrible pain. Deluded by doubt, they come and go in reincarnation; they never find the Mansion of the Lord's Presence. || 5 || The True Guru brings Union, and grants glorious greatness. The Primal Lord ordained service to the True Guru. Serving the True Guru, the Naam is obtained. Through the Naam, one finds peace. || 6 || Everything wells up from the Naam, and through the Naam, perishes. By Guru's Grace, the mind and body are pleased with the Naam. Meditating on the Naam, the tongue is drenched with the Lord's sublime essence. Through this essence, the Essence is obtained. || 7 || Rare are those who find the Mansion of the Lord's Presence within the mansion of their own body. Through the Word of the Guru's Shabad, they lovingly focus their consciousness on the True Lord. Whoever the Lord blesses with Truth obtains Truth; he merges in Truth, and only Truth. || 8 || Forgetting the Naam, the Name of the Lord, the mind and body suffer in pain. Attached to the love of Maya, he earns nothing but disease. Without the Name, his mind and body are afflicted with leprosy, and he obtains his home in hell. || 9 || Those who are imbued with the Naam — their bodies are immaculate and pure. Their soul-swan is immaculate, and in the Lord's Love, they find eternal peace. Praising the Naam, they find eternal peace, and dwell in the home of their own inner being. || 10 || Everyone deals and trades. Without the Name, all the world loses. Naked they come, and naked they go; without the Name, they suffer in pain. || 11 || He alone obtains the Naam, unto whom the Lord gives it. Through the Word of the Guru's Shabad, the Lord comes to dwell in the mind. By Guru's Grace, the Naam dwells deep within the heart, and one meditates upon the Naam, the Name of the Lord. || 12 || Everyone who comes into the world, longs for the Name. They alone are blessed with the Name, whose past actions were so ordained by the Primal Lord. Those who obtain the Name are very fortunate. Through the Word of the Guru's Shabad, they are united with God. || 13 || Utterly incomparable is the fortress of the body. Within it, God sits in contemplation. He administers true justice, and trades in Truth; through Him, one finds the eternal, unchanging dwelling. || 14 || Deep within the inner self are glorious homes and beautiful places. But rare is that person who, as Gurmukh, finds these places. If one stays in these places, and praises the True Lord, the True Lord comes to dwell in the mind. || 15 || My Creator Lord has formed this formation. He has placed everything within this body. O Nanak, those who deal in the Naam are imbued with His Love. The Gurmukh obtains the Naam, the Name of the Lord. || 16 || 6 || 20 || MARU, THIRD MEHL: Contemplating the Word of the Shabad, the body becomes golden. The Lord abides there; He has no end or limitation. Night and day, serve the Lord, and chant the True Word of the Guru's Bani.

Through the Shabad, meet the Dear Lord. || 1 || I am a sacrifice to those who remember the Lord. Through the Word of the Guru's Shabad, I unite in Union with the Lord. I touch the dust of their feet to my face and forehead; sitting in the Society of the Saints, I sing His Glorious Praises. || 2 || I sing the Glorious Praises of the Lord, as I am pleasing to the Lord God. With the Lord's Name deep within my inner being, I am adorned with the Word of the Shabad. The Word of the Guru's Bani is heard throughout the four corners of the world; through it, we merge in the True Name. || 3 || That humble being, who searches within himself, through the Word of the Guru's Shabad, sees the Lord with his eyes. Through the Guru's Shabad, he applies the ointment of spiritual wisdom to his eyes; the Gracious Lord, in His Grace, unites him with Himself. || 4 || By great good fortune, I obtained this body; in this human life, I have focused my consciousness on the Word of the Shabad. Without the Shabad, everything is enveloped in utter darkness; only the Gurmukh understands. || 5 || Some merely waste away their lives — why have they even come into the world? The self-willed manmukhs are attached to the love of duality. This opportunity shall not into their hands again; their foot slips, and they come to regret and repent. || 6 || Through the Word of the Guru's Shabad, the body is sanctified. The True Lord, the ocean of virtue, dwells within it. One who sees the Truest of the True everywhere, hears the Truth, and enshrines it within his mind. || 7 || Egotism and mental calculations are relieved through the Word of the Guru's Shabad. Keep the Dear Lord close, and enshrine Him in your heart. One who praises the Lord forever, through the Guru's Shabad, meets with the True Lord, and finds peace. || 8 || He alone remembers the Lord, whom the Lord inspires to remember. Through the Word of the Guru's Shabad, He comes to dwell in the mind. He Himself sees, and He Himself understands; He merges all into Himself. || 9 || He alone knows, who has placed the object within his mind. Through the Word of the Guru's Shabad, he comes to understand himself. That humble being who understands himself is immaculate. He proclaims the Guru's Bani, and the Word of the Shabad. || 10 || This body is sanctified and purified; through the Word of the Guru's Shabad, it contemplates the Lord, the ocean of virtue. One who chants the Glorious Praises of the Lord night and day, and remains attuned to His Love, chants His Glorious Virtues, immersed in the Glorious Lord. || 11 || This body is the source of all Maya; in love with duality, it is deluded by doubt. It does not remember the Lord, and suffers in eternal pain. Without remembering the Lord, it suffers in pain. || 12 || One who serves the True Guru is approved and respected. His body and soul-swan are immaculate and pure; in the Court of the Lord, he is known to be true. He serves the Lord, and enshrines the Lord in his mind; he is exalted, singing the Glorious Praises of the Lord. || 13 || Without good destiny, no one can serve the True Guru. The self-willed manmukhs are deluded, and die weeping and wailing. Those who are blessed by the Guru's Glance of Grace — the Dear Lord unites them with Himself. || 14 || In the body fortress, are the solidly-constructed markets. The Gurmukh purchases the object, and takes care of it. Meditating on the Name of the Lord, day and night, he attains the sublime, exalted status. || 15 || The True Lord Himself is the Giver of peace. Through the Shabad of the Perfect Guru, He is realized. Nanak praises the Naam, the True Name of the Lord; through perfect destiny, He is found.

|| 16 || 7 || 21 || MARU, THIRD MEHL: The Formless Lord created the universe of form. By the Hukam of His Command, He created attachment to Maya. The Creator Himself stages all the plays; hearing of the True Lord, enshrine Him in your mind. || 1 || Maya, the mother, gave birth to the three gunas, the three qualities, and proclaimed the four Vedas to Brahma. Creating the years, months, days and dates, He infused intelligence into the world. || 2 || Service to the Guru is the most excellent action. Enshrine the Lord's Name within your heart. The Word of the Guru's Bani prevails throughout the world; through this Bani, the Lord's Name is obtained. || 3 || He reads the Vedas, but he starts arguments night and day. He does not remember the Naam, the Name of the Lord; he is bound and gagged by the Messenger of Death. In the love of duality, he suffers in pain forever; he is deluded by doubt, and confused by the three gunas. || 4 || The Gurmukh is in love with the One Lord alone; he submerges in his mind the three-phased desire. Through the True Word of the Shabad, he is liberated forever; he renounces emotional attachment to Maya. || 5 || Those who are so pre-ordained to be imbued, are imbued with love for the Lord. By Guru's Grace, they are intuitively intoxicated. Serving the True Guru forever, they find God; He Himself unites them with Himself. || 6 || In attachment to Maya and doubt, the Lord is not found. Attached to the love of duality, one suffers in pain. The crimson color lasts for only a few days; all too soon, it fades away. || 7 || So color this mind in the Fear and the Love of God. Dyed in this color, one merges in the True Lord. By perfect destiny, some may obtain this color. Through the Guru's Teachings, this color is applied. || 8 || The self-willed manmukhs take great pride in themselves. In the Court of the Lord, they are never honored. Attached to duality, they waste their lives; without understanding, they suffer in pain. || 9 || My God has hidden Himself deep within the self. By Guru's Grace, one is united in the Lord's Union. God is True, and True is His trade, through which the priceless Naam is obtained. || 10 || No one has found this body's value. My Lord and Master has worked His handiwork. One who becomes Gurmukh purifies his body, and then the Lord unites him with Himself. || 11 || Within the body, one loses, and within the body, one wins. The Gurmukh seeks the self-sustaining Lord. The Gurmukh trades, and finds peace forever; he intuitively merges in the Celestial Lord. || 12 || True is the Lord's Mansion, and True is His treasure. The Great Giver Himself gives. The Gurmukh praises the Giver of peace; his mind is united with the Lord, and he comes to know His worth. || 13 || Within the body is the object; its value cannot be estimated. He Himself grants glorious greatness to the Gurmukh. He alone knows this object, to whom this store belongs; the Gurmukh is blessed with it, and does not come to regret. || 14 || The Dear Lord is pervading and permeating all. By Guru's Grace, He is found. He Himself unites in His Union; through the Word of the Shabad, one intuitively merges with Him. || 15 ||

The True Lord Himself unites us in the Word of His Shabad. Within the Shabad, doubt is driven out. O Nanak, He blesses us with His Naam, and throgh the Naam, peace is found. || 16 || 8 || 22 || MARU, THIRD MEHL: He is inaccessible, unfathomable and self-sustaining. He Himself is merciful, inaccessible and unlimited. No one can reach up to Him; through the Word of the Guru's Shabad, He is met. || 1 || He alone serves You, who pleases You. Through the Guru's Shabad, he merges in the True Lord. Night and day, he chants the Lord's Praises, day and night; his tongue savors and delights in the sublime essence of the Lord. || 2 || Those who die in the Shabad — their death is exalted and glorified. They enshrine the Lord's Glories in their hearts. Holding tight to the Guru's feet, their lives becomes prosperous, and they are rid of the love of duality. || 3 || The Dear Lord unites them in Union with Himself. Through the Guru's Shabad, self-conceit is dispelled. Those who remain attuned to devotional worship to the Lord, night and day, earn the profit in this world. || 4 || What Glorious Virtues of Yours should I describe? I cannot describe them. You have no end or limitation. Your value cannot be estimated. When the Giver of peace Himself bestows His Mercy, the virtuous are absorbed in virtue. || 5 || In this world, emotional attachment is spread all over. The ignorant, self-willed manmukh is immersed in utter darkness. Chasing after worldly affairs, he wastes away his life in vain; without the Name, he suffers in pain. || 6 || If God grants His Grace, then one finds the True Guru. Through the Shabad, the filth of egotism is burned away. The mind becomes immaculate, and the jewel of spiritual wisdom brings enlightenment; the darkness of spiritual ignorance is dispelled. || 7 || Your Names are countless; Your value cannot be estimated. I enshrine the Lord's True Name within my heart. Who can estimate Your value, God? You are immersed and absorbed in Yourself. || 8 || The Naam, the Name of the Lord, is priceless, inaccessible and infinite. No one can weigh it. You Yourself weigh, and estimate all; through the Word of the Guru's Shabad, You unite, when the weight is perfect. || 9 || Your servant serves, and offers this prayer. Please, let me sit near You, and unite me with Yourself. You are the Giver of peace to all beings; by perfect karma, we meditate on You. || 10 || Chastity, truth and self-control come by practicing and living the Truth. This mind becomes immaculate and pure, singing the Glorious Praises of the Lord. In this world of poison, the Ambrosial Nectar is obtained, if it pleases my Dear Lord. || 11 || He alone understands, whom God inspires to understand. Singing the Glorious Praises of the Lord, one's inner being is awakened. Egotism and possessiveness are silenced and subdued, and one intuitively finds the True Lord. || 12 || Without good karma, countless others wander around. They die, and die again, only to be reborn; they cannot escape the cycle of reincarnation. Imbued with poison, they practice poison and corruption, and they never find peace. || 13 || Many disguise themselves with religious robes. Without the Shabad, no one has conquered egotism. One who remains dead while yet alive is liberated, and merges in the True Name. || 14 || Spiritual ignorance and desire burn this human body.

He alone puts out this fire, who practices and lives the Guru's Shabad. His body and mind are cooled and soothed, and his anger is silenced; conquering egotism, he merges in the Lord. || 15 || True is the Lord and Master, and True is His glorious greatness. By Guru's Grace, a rare few attain this. Nanak offers this one prayer: through the Naam, the Name of the Lord, may I merge in the Lord. || 16 || 1 || 23 || MARU, THIRD MEHL: By Your Grace, please unite with Your devotees. Your devotees ever praise You, lovingly focusing on You. In Your Sanctuary, they are saved, O Creator Lord; You unite them in Union with Yourself. || 1 || Sublime and exalted is devotion to the Perfect Word of the Shabad. Peace prevails within; they are pleasing to Your Mind. One whose mind and body are imbued with true devotion, focuses his consciousness on the True Lord. || 2 || In egotism, the body is forever burning. When God grants His Grace, one meets the Perfect Guru. The Shabad dispels the spiritual ignorance within, and through the True Guru, one finds peace. || 3 || The blind, self-willed manmukh acts blindly. He is in terrible trouble, and wanders in reincarnation. He can never snap the noose of Death, and in the end, he suffers in horrible pain. || 4 || Through the Shabad, one's comings and goings in reincarnation are ended. He keeps the True Name enshrined within his heart. He dies in the Word of the Guru's Shabad, and conquers his mind; stilling his egotism, he merges in the Lord. || 5 || Coming and going, the people of the world are wasting away. Without the True Guru, no one finds permanence and stability. The Shabad shines its Light deep within the self, and one dwells in peace; one's light merges into the Light. || 6 || The five demons think of evil and corruption. The expanse is the manifestation of emotional attachment to Maya. Serving the True Guru, one is liberated, and the five demons are put under his control. || 7 || Without the Guru, there is only the darkness of attachment. Over and over, time and time again, they are drowned. Meeting the True Guru, Truth is implanted within, and the True Name becomes pleasing to the mind. || 8 || True is His Door, and True is His Court, His Royal Darbaar. The true ones serve Him, through the Beloved Word of the Shabad. Singing the Glorious Praises of the True Lord, in the true melody, I am immersed and absorbed in Truth. || 9 || Deep within the home of the self, one finds the home of the Lord. Through the Word of the Guru's Shabad, one easily, intuitively finds it. There, one is not afflicted with sorrow or separation; merge into the Celestial Lord with intuitive ease. || 10 || The evil people live in the love of duality. They wander around, totally attached and thirsty. They sit in evil gatherings, and suffer in pain forever; they earn pain, nothing but pain. || 11 || Without the True Guru, there is no Sangat, no Congregation. Without the Shabad, no one can cross over to the other side. One who intuitively chants God's Glorious Praises day and night — his light merges into the Light. || 12 || The body is the tree; the bird of the soul dwells within it. It drinks in the Ambrosial Nectar, resting in the Word of the Guru's Shabad. It never flies away, and it does not come or go; it dwells within the home of its own self. || 13 || Purify the body, and contemplate the Shabad. Remove the poisonous drug of emotional attachment, and eradicate doubt.

The Giver of peace Himself bestows His Mercy, and unites us in Union with Himself. || 14 || He is always near at hand; He is never far away. Through the Word of the Guru's Shabad, realize that He is very near. Your heart-lotus shall blossom forth, and the ray of God's Divine Light shall illuminate your heart; He shall be revealed to You. || 15 || The True Lord is Himself the Creator. He Himself kills, and gives life; there is no other at all. O Nanak, through the Naam, the Name of the Lord, glorious greatness is obtained. Eradicating self-conceit, peace is found. || 16 || 2 || 24 ||

MARU, SOLAHAS, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord Lord Himself is the One who exalts and embellishes. Do not consider any other work. The True Lord abides deep within the heart of the Gurmukh, who intuitively merges in the True Lord. || 1 || The True Lord dwells within the minds of all. By Guru's Grace, they are intuitively absorbed in Him. Calling out, "Guru, Guru", I have found eternal peace; my consciousness is focused on the Guru's feet. || 2 || The True Guru is spiritual wisdom; the True Guru is worship and adoration. I serve the True Guru, and no other. From the True Guru, I have obtained the wealth, the jewel of the Naam. Service to the True Guru is pleasing to me. || 3 || Without the True Guru, those who are attached to duality come and go, and wander in reincarnation; these unfortunate ones die. O Nanak, even after they are emancipated, those who become Gurmukh remain in the Guru's Sanctuary. || 4 || The love of the Gurmukh is forever true. I beg for the invaluable Naam, the Name of the Lord, from the Guru. O Dear Lord, please be kind, and grant Your Grace; please keep me in the Guru's Sanctuary. || 5 || The True Guru trickles the Ambrosial Nectar into my mouth. My Tenth Gate has been opened and revealed. The unstruck sound current of the Shabad vibrates and resounds there, with the melody of the Guru's Bani; one is easily, intuitively absorbed in the Lord. || 6 || Those who are so pre-ordained by the Creator, pass their nights and days calling on the Guru. Without the True Guru, no one understands; focus your consciousness on the Guru's Feet. || 7 || The Lord Himself blesses those with whom He is pleased. The Gurmukh receives the wealth of the Naam. When the Lord grants His Grace, He bestows the Naam; Nanak is immersed and absorbed in the Naam. || 8 || The jewel of spiritual wisdom is revealed within the mind. The wealth of the Naam is easily, intuitively received. This glorious greatness is obtained from the Guru; I am forever a sacrifice to the True Guru. || 9 || With the rising of the sun, the darkness of the night is dispelled. Spiritual ignorance is eradicated, by the priceless jewel of the Guru. The True Guru is the fantastically valuable jewel of spiritual wisdom; blessed by God's Mercy, peace is found. || 10 || The Gurmukh obtains the Naam, and his good reputation increases. Imbued with the Naam, the Name of the Lord, he finds peace. He remains lovingly focused on the Naam. || 11 || The Gurmukh receives the Naam. In intuitive peace he wakes, and in intuitive peace he sleeps.

The Gurmukh is immersed and absorbed in the Naam; Nanak meditates on the Naam. || 12 || The Ambrosial Nectar of the Guru's Bani is in the mouth of the devotees. The Gurmukhs chant and repeat the Lord's Name. Chanting the Name of the Lord, Har, Har, their minds forever blossom forth; they focus their minds on the Lord's Feet. || 13 || I am foolish and ignorant; I have no wisdom at all. From the True Guru, I have obtained understanding in my mind. O Dear Lord, please be kind to me, and grant Your Grace; let me be committed to serving the True Guru. || 14 || Those who know the True Guru realize the One Lord. The Giver of peace is all-pervading, permeating everywhere. Understanding my own soul, I have obtained the Supreme Status; my awareness is immersed in selfless service. || 15 || Those who are blessed with glorious greatness by the Primal Lord God are lovingly focused on the True Guru, who dwells within their minds. The Giver of life to the world Himself meets them; O Nanak, they are absorbed in His Being. || 16 || 1 || MARU, FOURTH MEHL: The Lord is inaccessible and unfathomable; He is eternal and imperishable. He dwells in the heart, and is all-pervading, permeating everywhere. There is no other Giver except Him; worship the Lord, O mortals. || 1 || No one can kill anyone who is saved by the Savior Lord. So serve such a Lord, O Saints, whose Bani is exalted and sublime. || 2 || When it seems that a place is empty and void, there, the Creator Lord is permeating and pervading. He causes the dried-up branch to blossom forth in greenery again; so meditate on the Lord — wondrous are His ways! || 3 || The One who knows the anguish of all beings — unto that Lord and Master, I am a sacrifice. Offer your prayers to the One who is the Giver of all peace and joy. || 4 || But one who does not know the state of the soul — do not say anything to such an ignorant person. Do not argue with fools, O mortals. Meditate on the Lord, in the state of Nirvaanaa. || 5 || Don't worry — let the Creator take care of it. The Lord gives to all creatures in the water and on the land. My God bestows His blessings without being asked, even to worms in soil and stones. || 6 || Do not place your hopes in friends, children and siblings. Do not place your hopes in kings or the business of others. Without the Lord's Name, no one will be your helper; so meditate on the Lord, the Lord of the world. || 7 || Night and day, chant the Naam. All your hopes and desires shall be fulfilled. O servant Nanak, chant the Naam, the Name of the Destroyer of fear, and your life-night shall pass in intuitive peace and poise. || 8 || Those who serve the Lord find peace. They are intuitively absorbed in the Lord's Name. The Lord preserves the honor of those who seek His Sanctuary; go and consult the Vedas and the Puraanas. || 9 || That humble being is attached to the Lord's service, whom the Lord so attaches. Through the Word of the Guru's Shabad, doubt and fear are dispelled. In his own home, he remains unattached, like the lotus flower in the water.

|| 10 || One who serves in egotism is not accepted or approved. Such a person is born, only to die again, and come and go in reincarnation. Perfect is that penance and that service, which is pleasing to the Mind of my Lord. || 11 || What Glorious Virtues of Yours should I chant, O my Lord and Master? You are the Inner-knower, the Searcher of all souls. I beg for blessings from You, O Creator Lord; I repeat Your Name night and day. || 12 || Some speak in egotistical power. Some have the power of authority and Maya. I have no other Support at all, except the Lord. O Creator Lord, please save me, meek and dishonored. || 13 || You bless the meek and dishonored with honor, as it pleases You, O Lord. Many others argue in conflict, coming and going in reincarnation. Those people, whose side You take, O Lord and Master, are elevated and successful. || 14 || Those who meditate forever on the Name of the Lord, Har, Har, by Guru's Grace, obtain the supreme status. Those who serve the Lord find peace; without serving Him, they regret and repent. || 15 || You are pervading all, O Lord of the world. He alone meditates on the Lord, upon whose forehead the Guru places His hand. Entering the Sanctuary of the Lord, I meditate on the Lord; servant Nanak is the slave of His slaves. || 16 || 2 ||

MARU, SOLAHAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He infused His power into the earth. He suspends the heavens upon the feet of His Command. He created fire and locked it into wood. That God protects all, O Siblings of Destiny. || 1 || He gives nourishment to all beings and creatures. He Himself is the all-powerful Creator, the Cause of causes. In an instant, He establishes and disestablishes; He is your help and support. || 2 || He cherished you in your mother's womb. With every breath and morsel of food, He is with you, and takes care of you. Forever and ever, meditate on that Beloved; Great is His glorious greatness! || 3 || The sultans and nobles are reduced to dust in an instant. God cherishes the poor, and makes them into rulers. He is the Destroyer of egotistical pride, the Support of all. His value cannot be estimated. || 4 || He alone is honorable, and he alone is wealthy, within whose mind the Lord God abides. He alone is my mother, father, child, relative and sibling, who created this Universe. || 5 || I have come to God's Sanctuary, and so I fear nothing. In the Saadh Sangat, the Company of the Holy, I am sure to be saved. One who adores the Creator in thought, word and deed, shall never be punished. || 6 || One whose mind and body are permeated with the Lord, the treasure of virtue, does not wander in birth, death and reincarnation. Pain vanishes and peace prevails, when one is satisfied and fulfilled. || 7 || My Lord and Master is my best friend.

The Inner-knower, the Searcher of hearts, is in all places and interspaces. Meditating, meditating in remembrance on the Perfect Transcendent Lord, I am rid of all anxieties and calculations. || 8 || One who has the Name of the Lord has hundreds of thousands and millions of arms. The wealth of the Kirtan of the Lord's Praises is with him. In His Mercy, God has blessed me with the sword of spiritual wisdom; I have attacked and killed the demons. || 9 || Chant the Chant of the Lord, the Chant of Chants. You shall not see the 8.4 million types of hell; sing His Glorious Praises and remain saturated with loving devotion || 10 || He is the Savior of worlds and galaxies. He is lofty, unfathomable, inaccessible and infinite. That humble being, unto whom God grants His Grace, meditates on Him. || 11 || God has broken my bonds, and united me with Himself. In His Mercy, He has made me the slave of His home. The unstruck celestial sound current resounds and vibrates, when one performs acts of true service. || 12 || O God, I have enshrined faith in You within my mind. My egotistical intellect has been driven out. God has made me His own, and now I have a glorious reputation in this world. || 13 || Proclaim His Glorious Victory, and meditate on the Lord of the Universe. I am a sacrifice, a sacrifice to my Lord God. I do not see any other except Him. The One Lord pervades the whole world. || 14 || True, True, True is God. By Guru's Grace, my mind is attuned to Him forever. Your humble servants live by meditating, meditating in remembrance on You, merging in You, O One Universal Creator. || 15 || The Dear Lord is the Beloved of His humble devotees. My Lord and Master is the Savior of all. Meditating in remembrance on the Naam, the Name of the Lord, all desires are fulfilled. He has saved the honor of servant Nanak. || 16 || 1 ||

MARU, SOLAHAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The body-bride is attached to the Yogi, the husband-soul. She is involved with him, enjoying pleasure and delights. As a consequence of past actions, they have come together, enjoying pleasurable play. Whatever the husband does, the bride willingly accepts. The husband adorns his bride, and keeps her with himself. Joining together, they live in harmony day and night; the husband comforts his wife. || 2 || When the bride asks, the husband runs around in all sorts of ways. Whatever he finds, he brings to show his bride. But there is one thing he cannot reach, and so his bride remains hungry and thirsty. || 3 || With her palms pressed together, the bride offers her prayer, "O my beloved, do not leave me and go to foreign lands; please stay here with me. Do such business within our home, that my hunger and thirst may be relieved." || 4 || All sorts of religious rituals are performed in this age, but without the sublime essence of the Lord, not an iota of peace is found.

When the Lord becomes Merciful, O Nanak, then in the Sat Sangat, the True Congregation, the bride and the husband enjoy ecstasy and bliss. || 5 || The body-bride is blind, and the groom is clever and wise. The creation was created of the five elements. That merchandise, for which you have come into the world, is received only from the True Guru. || 6 || The body-bride says, "Please live with me, O my beloved, peaceful, young lord. Without you, I am of no account. Please give me your word, that you will not leave me". || 7 || The soul-husband says, "I am the slave of my Commander. He is my Great Lord and Master, who is not dependent on anyone. As long as He keeps me, I will remain with Him. When He summons me, I shall arise and depart." || 8 || The husband speaks words of Truth to the bride, but the bride is restless and inexperienced, and she does not understand anything. Again and again, she begs her husband to stay; she thinks that he is just joking when he answers her. || 9 || The Order comes, and the husband-soul is called. He does not consult with his bride, and does not ask her opinion. He gets up and marches off, and the discarded body-bride mingles with dust. O Nanak, behold the illusion of emotional attachment and hope. || 10 || O greedy mind — listen, O my mind! Serve the True Guru day and night forever. Without the True Guru, the faithless cynics rot away and die. The noose of Death is around the necks of those who have no guru. || 11 || The self-willed manmukh comes, and the self-willed manmukh goes. The manmukh suffers beatings again and again. The manmukh endures as many hells as there are; the Gurmukh is not even touched by them. || 12 || He alone is Gurmukh, who is pleasing to the Dear Lord. Who can destroy anyone who is robed in honor by the Lord? The blissful one is forever in bliss; he is dressed in robes of honor. || 13 || I am a sacrifice to the Perfect True Guru. He is the Giver of Sanctuary, the Heroic Warrior who keeps His Word. Such is the Lord God, the Giver of peace, whom I have met; He shall never leave me or go anywhere else. || 14 || He is the treasure of virtue; His value cannot be estimated. He is perfectly permeating each and every heart, prevailing everywhere. Nanak seeks the Sanctuary of the Destroyer of the pains of the poor; I am the dust of the feet of Your slaves. || 15 || 1 || 2 ||

MARU, SOLAHAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My Blissful Lord is forever in bliss. He fills each and every heart, and judges each and everyone. The True Lord and Master is above the heads of all kings; there is none other than Him. || 1 || He is joyful, blissful and merciful. God's Light is manifest everywhere. He creates forms, and gazing upon them, He enjoys them; He Himself worships Himself. || 2 || He contemplates His own creative power. The True Lord Himself creates the expanse of the Universe. He Himself stages the play, day and night; He Himself listens, and hearing, rejoices. || 3 || True is His throne, and True is His kingdom.

True is the treasure of the True Banker. He Himself is True, and true is all that He has established. True is the prevailing Order of the True Lord. || 4 || True is the justice of the True Lord. Your place is forever True, O God. True is Your Creative Power, and True is the Word of Your Bani. True is the peace which You give, O my Lord and Master. || 5 || You alone are the greatest king. By the Hukam of Your Command, O True Lord, our affairs are fulfilled. Inwardly and outwardly, You know everything; You Yourself are pleased with Yourself. || 6 || You are the great party-goer, You are the great enjoyer. You are detached in Nirvaanaa, You are the Yogi. All celestial comforts are in Your home; Your Glance of Grace rains Nectar. || 7 || You alone give Your gifts. You grant Your gifts unto all the beings of the world. Your treasures are overflowing, and are never exhausted; through them, we remain satisfied and fulfilled. || 8 || The Siddhas, seekers and forest-dwellers beg from You. The celibates and abstainers, and those who abide in peace beg from You. You alone are the Great Giver; all are beggars of You. You bless all the world with Your gifts. || 9 || Your devotees worship You with infinite love. In an instant, You establish and disestablish. Your weight is so heavy, O my infinite Lord and Master. Your devotees surrender to the Hukam of Your Command. || 10 || They alone know You, whom You bless with Your Glance of Grace. Through the Word of the Guru's Shabad, they enjoy Your Love forever. They alone are clever, handsome and wise, who are pleasing to Your Mind. || 11 || One who keeps You in his consciousness, becomes carefree and independent. One who keeps You in his consciousness, is the true king. One who keeps You in his consciousness — what does he have to fear? And what else does he need to do? || 12 || Thirst and desire are quenched, and one's inner being is cooled and soothed. The True Guru has mended the broken one. Awareness of the Word of the Shabad has awakened within my heart. Shaking it and vibrating it, I drink in the Ambrosial Nectar. || 13 || I shall not die; I shall live forever and ever. I have become immortal; I am eternal and imperishable. I do not come, and I do not go. The Guru has driven out my doubts. || 14 || Perfect is the Word of the Perfect Guru. One who is attached to the Perfect Lord, is immersed in the Perfect Lord. His love increases day by day, and when it is weighed, it does not decrease. || 15 || When the gold is made one hundred percent pure, its color is true to the jeweller's eye. Assaying it, it is placed in the treasury by God the Jeweller, and it is not melted down again. || 16 || Your Naam is Ambrosial Nectar, O my Lord and Master. Nanak, Your slave, is forever a sacrifice to You. In the Society of the Saints, I have found great peace; gazing upon the Blessed Vision of the Lord's Darshan, this mind is pleased and satisfied. || 17 || 1 || 3 ||

MARU, FIFTH MEHL, SOLHAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Guru is the Lord of the World, the Guru is the Master of the Universe. The Guru is merciful, and always forgiving. The Guru is the Shaastras, the Simritees and the six rituals.

The Guru is the Holy Shrine. || 1 || Meditating in remembrance on the Guru, all sinful residues are erased. Meditating in remembrance on the Guru, one is not strangled by the noose of Death. Meditating in remembrance on the Guru, the mind becomes immaculate; the Guru eliminates egotistical pride. || 2 || The Guru's servant is not consigned to hell. The Guru's servant meditates on the Supreme Lord God. The Guru's servant joins the Saadh Sangat, the Company of the Holy; the Guru ever gives the life of the soul. || 3 || At the Gurdwara, the Guru's Gate, the Kirtan of the Lord's Praises are sung. Meeting with the True Guru, one chants the Lord's Praises. The True Guru eradicates sorrow and suffering, and bestows honor in the Court of the Lord. || 4 || The Guru has revealed the inaccessible and unfathomable Lord. The True Guru returns to the Path, those who have wandered away. No obstacles stand in the way of devotion to the Lord, for one who serves the Guru. The Guru implants perfect spiritual wisdom. || 5 || The Guru has revealed the Lord everywhere. The Lord of the Universe is permeating and pervading the water and the land. The high and the low are all the same to Him. Focus your mind's meditation intuitively on Him. || 6 || Meeting with the Guru, all thirst is quenched. Meeting with the Guru, one is not watched by Maya. The Perfect Guru bestows truth and contentment; I drink in the Ambrosial Nectar of the Naam, the Name of the Lord. || 7 || The Word of the Guru's Bani is contained in all. He Himself hears it, and He Himself repeats it. Those who meditate on it, are all emancipated; they attain the eternal and unchanging home. || 8 || The Glory of the True Guru is known only to the True Guru. Whatever He does, is according to the Pleasure of His Will. Your humble servants beg for the dust of the feet of the Holy; Nanak is forever a sacrifice to You. || 9 || 1 || 4 ||

MARU, SOLAHAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Primal, Immaculate Lord God is formless. The Detached Lord is Himself prevailing in all. He has no race or social class, no identifying mark. By the Hukam of His Will, He created the entire universe. || 1 || Out of all the 8.4 million species of beings, God blessed mankind with glory. That human who misses this chance, shall suffer the pains of coming and going in reincarnation. || 2 || What should I say, to one who has been created. The Gurmukh receives the treasure of the Naam, the Name of the Lord. He alone is confused, whom the Lord Himself confuses. He alone understands, whom the Lord inspires to understand. || 3 || This body has been made the village of joy and sorrow. They alone are emancipated, who seek the Sanctuary of the True Guru. One who remains untouched by the three qualities, the three gunas — such a Gurmukh is blessed with glory. || 4 || You can do anything, but whatever you do, only serves to tie your feet. The seed which is planted out of season does not sprout, and all one's capital and profits are lost. || 5 || In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praises are most sublime and exalted. Become Gurmukh, chant and focus your meditation.

You shall save yourself, and save all your generations as well. You shall go to the Court of the Lord with honor. || 6 || All the continents, nether worlds, islands and worlds — God Himself has made them all subject to death. The One Imperishable Lord Himself is unmoving and unchanging. Meditating on Him, one becomes unchanging. || 7 || The Lord's servant becomes like the Lord. Do not think that, because of his human body, he is different. The waves of the water rise up in various ways, and then the water merges again in water. || 8 || A beggar begs for charity at His Door. When God pleases, He takes pity on him. Please bless me with the Blessed Vision of Your Darshan, to satisfy my mind, O Lord. Through the Kirtan of Your Praises, my mind is held steady. || 9 || The Beauteous Lord and Master is not controlled in any way. The Lord does that which pleases the Saints of the Lord. He does whatever they wish to be done; nothing blocks their way at His Door. || 10 || Wherever the mortal is confronted with difficulty, there he should meditate on the Lord of the Universe. Where there are no children, spouse or friends, there the Lord Himself comes to the rescue. || 11 || The Great Lord and Master is inaccessible and unfathomable. How can anyone meet with God, the self-suficient One? Those who have had the noose cut away from around their necks, whom God has set back upon the Path, obtain a place in the Sangat, the Congregation. || 12 || One who realizes the Hukam of the Lord's Command is said to be His servant. He endures both bad and good equally. When egotism is silenced, then one comes to know the One Lord. Such a Gurmukh intuitively merges in the Lord. || 13 || The devotees of the Lord dwell forever in peace. With a child-like, innocent nature, they remain detached, turning away from the world. They enjoy various pleasures in many ways; God caresses them, like a father caressing his son. || 14 || He is inaccessible and unfathomable; His value cannot be estimated. We meet Him, only when He causes us to meet. The Lord is revealed to those humble Gurmukhs, who have such pre-ordained destiny inscribed upon their foreheads. || 15 || You Yourself are the Creator Lord, the Cause of causes. You created the Universe, and You support the whole earth. Servant Nanak seeks the Sanctuary of Your Door, O Lord; if it is Your Will, please preserve his honor. || 16 || 1 || 5 ||

MARU, SOLAHAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Whatever is seen is You, O One Lord. What the ears hear is the Word of Your Bani. There is nothing else to be seen at all. You give support to all. || 1 || You Yourself are conscious of Your Creation. You Yourself established Yourself, O God. Creating Yourself, You formed the expanse of the Universe; You Yourself cherish and sustain each and every heart. || 2 || You created some to hold great and royal courts. Some turn away from the world in renunciation, and some maintain their households.

Some are hungry and some are satisfied and satiated, but all lean on Your Support. || 3 || The True Lord Himself is True, True, True. He is woven into the essence of His devotees, through and through. He Himself is hidden, and He Himself is revealed. He Himself spreads Himself out. || 4 || Forever, forever and ever, He shall always exist. He is lofty, inaccessible, unfathomable and infinite. He fills the empty, and empties out the filled; such are the plays and dramas of my Lord and Master. || 5 || With my mouth, I praise my True Lord King. With my eyes, I behold the inaccessible and unfathomable Lord. Listening, listening with my ears, my mind and body are rejuvenated; my Lord and Master saves all. || 6 || He created the creation, and gazes upon what He has created. All beings and creatures meditate on Him. He Himself knows His creative power; He blesses with His Glance of Grace. || 7 || Where the Saints gather together and sit, God dwells close at hand. They abide in bliss and joy, beholding the Lord's wondrous play. They sing the Glories of the Lord, and the unstruck sound current of His Bani; O Nanak, His slaves remain conscious of Him. || 8 || Coming and going is all Your wondrous play. Creating the Creation, You gaze upon Your infinite play. Creating the Creation, You Yourself cherish and nurture it. || 9 || Listening, listening to Your Glory, I live. Forever and ever, I am a sacrifice to You. With my palms pressed together, I meditate in remembrance on You, day and night, O my inaccessible, infinite Lord and Master. || 10 || Other than You, who else should I praise? I meditate on the One and Only Lord within my mind. Realizing the Hukam of Your Will, Your humble servants are enraptured; this is the achievement of Your devotees. || 11 || Following the Guru's Teachings, I meditate on the True Lord within my mind. Following the Guru's Teachings, I am immersed in the Lord's Love. Following the Guru's Teachings, all bonds are broken, and this doubt and emotional attachment are burnt away. || 12 || Wherever He keeps me, is my place of rest. Whatever naturally happens, I accept that as good. Hatred is gone — I have no hatred at all; I see the One Lord in all. || 13 || Fear has been removed, and darkness has been dispelled. The all-powerful, primal, detached Lord God has been revealed. Forsaking self-conceit, I have entered His Sanctuary, and I work for Him. || 14 || Rare are those few, very blessed people, who come into the world, and meditate on their Lord and Master, twenty-four hours a day. Associating with such humble people, all are saved, and their families are saved as well. || 15 || This is the blessing which I have received from my Lord and Master. Twenty-four hours a day, with my palms pressed together, I meditate on Him. I chant the Naam, and through the Naam, I intuitively merge into the Lord; O Nanak, may I be blessed with the Naam, and ever repeat it. || 16 || 1 || 6 ||

MARU, FIFTH MEHL: Do not be fooled by appearances, you fool. This is a false attachment to the expanse of an illusion. No one can remain in this world; only the One Lord is permanent and unchanging. || 1 || Seek the Sanctuary of the Perfect Guru. He shall eradicate all emotional attachment, sorrow and doubt. He shall administer the medicine, the Mantra of the One Name.

Sing the True Name within your heart. || 2 || So many gods yearn for the Naam, the Name of the Lord. All the devotees serve Him. He is the Master of the masterless, the Destroyer of the pains of the poor. His Name is obtained from the Perfect Guru. || 3 || I cannot conceive of any other door. One who wanders through the three worlds, understands nothing. The True Guru is the banker, with the treasure of the Naam. This jewel is obtained from Him. || 4 || The dust of His feet purifies. Even the angelic beings and gods cannot obtain it, O friend. The True Guru is the True Primal Being, the Transcendent Lord God; meeting with Him, one is carried across to the other side. || 5 || O my beloved mind, if you wish for the 'tree of life'; if you wish for Kaamadhayna, the wish-fulfilling cow to adorn your court; if you wish to be satisfied and contented, then serve the Perfect Guru, and practice the Naam, the source of nectar. || 6 || Through the Word of the Guru's Shabad, the five thieves of desire are conquered. In the Fear of the Supreme Lord God, you shall become immaculate and pure. When one meets the Perfect Guru, the Philosopher's Stone, His touch reveals the Lord, the Philosopher's Stone. || 7 || Myriads of heavens do not equal the Lord's Name. The spiritually wise forsake mere liberation. The One Universal Creator Lord is found through the True Guru. I am a sacrifice, a sacrifice to the Blessed Vision of the Guru's Darshan. || 8 || No one knows how to serve the Guru. The Guru is the unfathomable, Supreme Lord God. He alone is the Guru's servant, whom the Guru Himself links to His service, and upon whose forehead such blessed destiny is inscribed. || 9 || Even the Vedas do not know the Guru's Glory. They narrate only a tiny bit of what is heard. The True Guru is the Supreme Lord God, the Incomparable One; meditating in remembrance on Him, the mind is cooled and soothed. || 10 || Hearing of Him, the mind comes to life. When He dwells within the heart, one becomes peaceful and cool. Chanting the Guru's Name with the mouth, one obtains glory, and does not have to walk on the Path of Death. || 11 || I have entered the Sanctuary of the Saints, and placed before them my soul, my breath of life and wealth. I know nothing about service and awareness; please take pity upon this worm. || 12 || I am unworthy; please merge me into Yourself. Please bless me with Your Grace, and link me to Your service. I wave the fan, and grind the corn for the Saints; washing their feet, I find peace. || 13 || After wandering around at so many doors, I have come to Yours, O Lord. By Your Grace, I have entered Your Sanctuary. Forever and ever, keep me in the Company of the Saints; please bless me with this Gift of Your Name. || 14 || My World-Lord has become merciful, and I have obtained the Blessed Vision of the Darshan of the Perfect True Guru. I have found eternal peace, poise and bliss; Nanak is the slave of Your slaves. || 15 || 2 || 7 ||

MARU, SOLAHAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The earth and the Akaashic ethers meditate in remembrance. The moon and the sun meditate in remembrance on You, O treasure of virtue. Air, water and fire meditate in remembrance.

All creation meditates in remembrance. || 1 || All the continents, islands and worlds meditate in remembrance. The nether worlds and spheres meditate in remembrance on that True Lord. The sources of creation and speech meditate in remembrance; all the Lord's humble servants meditate in remembrance. || 2 || Brahma, Vishnu and Shiva meditate in remembrance. The thirty-three million gods meditate in remembrance. The titans and demons all meditate in remembrance; Your Praises are uncountable — they cannot be counted. || 3 || All the beasts, birds and demons meditate in remembrance. The forests, mountains and hermits meditate in remembrance. All the vines and branches meditate in remembrance; O my Lord and Master, You are permeating and pervading all minds. || 4 || All beings, both subtle and gross, meditate in remembrance. The Siddhas and seekers meditate in remembrance on the Lord's Mantra. Both the visible and the invisible meditate in remembrance on my God; God is the Master of all worlds. || 5 || Men and women, throughout the four stages of life, meditate in remembrance on You. All social classes and souls of all races meditate in remembrance on You. All the virtuous, clever and wise people meditate in remembrance; night and day meditate in remembrance. || 6 || Hours, minutes and seconds meditate in remembrance. Death and life, and thoughts of purification, meditate in remembrance. The Shaastras, with their lucky signs and joinings, meditate in remembrance; the invisible cannot be seen, even for an instant. || 7 || The Lord and Master is the Doer, the Cause of causes. He is the Inner-knower, the Searcher of all hearts. That person, whom You bless with Your Grace, and link to Your devotional service, wins this invaluable human life. || 8 || He, within whose mind God dwells, has perfect karma, and chants the Chant of the Guru. One who realizes God pervading deep within all, does not wander crying in reincarnation again. || 9 || Pain, sorrow and doubt run away from that one, within whose mind the Word of the Guru's Shabad abides. Intuitive peace, poise and bliss come from the sublime essence of the Naam; the unstruck sound current of the Guru's Bani intuitively vibrates and resounds. || 10 || He alone is wealthy, who meditates on God. He alone is honorable, who joins the Saadh Sangat, the Company of the Holy. That person, within whose mind the Supreme Lord God abides, has perfect karma, and becomes famous. || 11 || The Lord and Master is pervading the water, land and sky. There is no other said to be so. The ointment of the Guru's spiritual wisdom has eradicated all doubts; except the One Lord, I do not see any other at all. || 12 || The Lord's Court is the highest of the high. His limit and extent cannot be described. The Lord and Master is profoundly deep, unfathomable and unweighable; how can He be measured? || 13 || You are the Creator; all is created by You. Without You, there is no other at all. You alone, God, are in the beginning, the middle and the end. You are the root of the entire expanse. || 14 || The Messenger of Death does not even approach that person who sings the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy. All desires are fulfilled, for one who listens with his ears to the Praises of God. || 15 || You belong to all, and all belong to You, O my true, deep and profound Lord and Master.

Says Nanak, those humble beings are exalted, who are pleasing to Your Mind, O my Lord and Master. || 16 || 1 || 8 ||
MARU, FIFTH MEHL: God is the almighty Giver of all peace and joy. Be merciful to me, that I may meditate in remembrance on Your Name. The Lord is the Great Giver; all beings and creatures are beggars; His humble servants yearn to beg from Him. || 1 || I beg for the dust of the feet of the humble, that I may be blessed with the supreme status, and the filth of countless lifetimes may be erased. The chronic diseases are cured by the medicine of the Lord's Name; I beg to be imbued with the Immaculate Lord. || 2 || With my ears, I listen to the Pure Praises of my Lord and Master. With the Support of the One Lord, I have abandoned corruption, sexuality and desire. I humbly bow and fall at the feet of Your slaves; I do not hesitate to do good deeds. || 3 || O Lord, with my tongue I sing Your Glorious Praises. The sins which I have committed are erased. Meditating, meditating in remembrance on my Lord and Master, my mind lives; I am rid of the five oppressive demons. || 4 || Meditating on Your lotus feet, I have come aboard Your boat. Joining the Society of the Saints, I cross over the world-ocean. My flower-offering and worship is to realize that the Lord is dwelling alike in all; I shall not be reincarnated naked again. || 5 || Please make me the slave of Your slaves, O Lord of the world. You are the treasure of Grace, merciful to the meek. Meet with your companion and helper, the Perfect Transcendent Lord God; you shall never be separated from Him again. || 6 || I dedicate my mind and body, and place them in offering before the Lord. Asleep for countless lifetimes, I have awakened. He, to whom I belong, is my cherisher and nurturer. I have killed and discarded my murderous self-conceit. || 7 || The Inner-knower, the Searcher of hearts, is pervading the water and the land. The undeceivable Lord and Master is permeating each and every heart. The Perfect Guru has demolished the wall of doubt, and now I see the One Lord pervading everywhere. || 8 || Wherever I look, there I see God, the ocean of peace. The Lord's treasure is never exhausted; He is the storehouse of jewels. He cannot be seized; He is inaccessible, and His limits cannot be found. He is realized when the Lord bestows His Grace. || 9 || My heart is cooled, and my mind and body are calmed and soothed. The craving for birth and death is quenched. Grasping hold of my hand, He has lifted me up and out; He has blessed me with His Ambrosial Glance of Grace. || 10 || The One and Only Lord is permeating and pervading everywhere. There is none other than Him at all. God permeates the beginning, the middle and the end; He has subdued my desires and doubts. || 11 || The Guru is the Transcendent Lord, the Guru is the Lord of the Universe. The Guru is the Creator, the Guru is forever forgiving. Meditating, chanting the Guru's Chant, I have obtained the fruits and rewards; in the Company of the Saints, I have been blessed with the lamp of spiritual wisdom. || 12 || Whatever I see, is my Lord and Master God. Whatever I hear, is the Bani of God's Word. Whatever I do, You make me do; You are the Sanctuary, the help and support of the Saints, Your children. || 13 || The beggar begs, and worships You in adoration. You are the Purifier of the sinners, O Perfectly Holy Lord God. Please bless me with this one gift, O treasure of all bliss and virtue; I do not ask for anything else. || 14 ||

God is the Creator of the body-vessel. In the Society of the Saints, the dye is produced. Through the Word of the Lord's Bani, one's reputation becomes immaculate, and the mind is colored by the dye of the Naam, the Name of the Lord. || 15 || The sixteen powers, absolute perfection and fruitful rewards are obtained, when the Lord and Master of infinite power is revealed. The Lord's Name is Nanak's bliss, play and peace; he drinks in the Ambrosial Nectar of the Lord. || 16 || 2 || 9 ||

MARU, SOLHAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You are my Lord and Master; You have made me Your servant. My soul and body are all gifts from You. You are the Creator, the Cause of causes; nothing belongs to me. || 1 || When You sent me, I came into the world. Whatever is pleasing to Your Will, I do. Without You, nothing is done, so I am not anxious at all. || 2 || In the world hereafter, the Hukam of Your Command is heard. In this world, I chant Your Praises, Lord. You Yourself write the account, and You Yourself erase it; no one can argue with You. || 3 || You are our father; we are all Your children. We play as You cause us to play. The wilderness and the path are all made by You. No one can take the wrong path. || 4 || Some remain seated within their homes. Some wander across the country and through foreign lands. Some are grass-cutters, and some are kings. Who among these can be called false? || 5 || Who is liberated, and who will land in hell? Who is worldly, and who is a devotee? Who is wise, and who is shallow? Who is aware, and who is ignorant? || 6 || By the Hukam of the Lord's Command, one is liberated, and by His Hukam, one falls into hell. By His Hukam, one is worldly, and by His Hukam, one is a devotee. By His Hukam, one is shallow, and by His Hukam, one is wise. There is no other side except His. || 7 || You made the ocean vast and huge. You made some into foolish self-willed manmukhs, and dragged them into hell. Some are carried across, in the ship of Truth of the True Guru. || 8 || You issue Your Command for this amazing thing, death. You create all beings and creatures, and absorb them back into Yourself. You gaze in delight upon the one arena of the world, and enjoy all the pleasures. || 9 || Great is the Lord and Master, and Great is His Name. He is the Great Giver; Great is His place. He is inaccessible and unfathomable, infinite and unweighable. He cannot be measureed. || 10 || No one else knows His value. Only You Yourself, O Immaculate Lord, are equal to Yourself. You Yourself are the spiritual teacher, You Yourself are the One who meditates. You Yourself are the great and immense Being of Truth. || 11 || For so many days, You were absorbed in silent absorption. For so many days, there was only pitch darkness, and then the Creator revealed Himself. || 12 || You Yourself are called the God of Supreme Power.

You Yourself are the hero, exerting Your regal power. You Yourself spread peace within; You are cool and icy calm. || 13 || One whom You bless and make Gurmukh — the Naam abides within him, and the unstruck sound current vibrates for him. He is peaceful, and he is the master of all; the Messenger of Death does not even approach him. || 14 || His value cannot be described on paper. Says Nanak, the Lord of the world is infinite. In the beginning, in the middle and in the end, God exists. Judgement is in His Hands alone. || 15 || No one is equal to Him. No one can stand up against Him by any means. Nanak's God is Himself all-in-all. He creates and stages and watches His wondrous plays. || 16 || 1 || 10 || MARU, FIFTH MEHL: The Supreme Lord God is imperishable, the Transcendent Lord, the Inner-knower, the Searcher of hearts. He is the Slayer of demons, our Supreme Lord and Master. The Supreme Rishi, the Master of the sensory organs, the uplifter of mountains, the joyful Lord playing His enticing flute. || 1 || The Enticer of Hearts, the Lord of wealth, Krishna, the Enemy of ego. The Lord of the Universe, the Dear Lord, the Destroyer of demons. The Life of the World, our eternal and ever-stable Lord and Master dwells within each and every heart, and is always with us. || 2 || The Support of the Earth, the man-lion, the Supreme Lord God. The Protector who tears apart demons with His teeth, the Upholder of the earth. O Creator, You assumed the form of the pygmy to humble the demons; You are the Lord God of all. || 3 || You are the Great Raam Chand, who has no form or feature. Adorned with flowers, holding the chakra in Your hand, Your form is incomparably beautiful. You have thousands of eyes, and thousands of forms. You alone are the Giver, and all are beggars of You. || 4 || You are the Lover of Your devotees, the Master of the masterless. The Lord and Master of the milk-maids, You are the companion of all. O Lord, Immacuate Great Giver, I cannot describe even an iota of Your Glorious Virtues. || 5 || Liberator, Enticing Lord, Lord of Lakshmi, Supreme Lord God. Savior of Dropadi's honor. Lord of Maya, miracle-worker, absorbed in delightful play, unattached. || 6 || The Blessed Vision of His Darshan is fruitful and rewarding; He is not born, He is self-existent. His form is undying; it is never destroyed. O imperishable, eternal, unfathomable Lord, everything is attached to You. || 7 || The Lover of greatness, who dwells in heaven. By the Pleasure of His Will, He took incarnation as the great fish and the tortoise. The Lord of beauteous hair, the Worker of miraculous deeds, whatever He wishes, comes to pass. || 8 || He is beyond need of any sustenance, free of hate and all-pervading. He has staged His play; He is called the four-armed Lord. He assumed the beautiful form of the blue-skinned Krishna; hearing His flute, all are fascinated and enticed. || 9 || He is adorned with garlands of flowers, with lotus eyes. His ear-rings, crown and flute are so beautiful. He carries the conch, the chakra and the war club; He is the Great Charioteer, who stays with His Saints. || 10 || The Lord of yellow robes, the Master of the three worlds. The Lord of the Universe, the Lord of the world; with my mouth, I chant His Name. The Archer who draws the bow, the Beloved Lord God; I cannot count all His limbs. || 11 || He is said to be free of anguish, and absolutely immaculate. The Lord of prosperity, pervading the water, the land and the sky.

He is near this world and the nether regions of the underworld; His Place is permanent, ever-stable and imperishable. || 12 || The Purifier of sinners, the Destroyer of pain and fear. The Eliminator of egotism, the Eradicator of coming and going. He is pleased with devotional worship, and merciful to the meek; He cannot be appeased by any other qualities. || 13 || The Formless Lord is undeceivable and unchanging. He is the Embodiment of Light; through Him, the whole world blossoms forth. He alone unites with Him, whom He unites with Himself. No one can attain the Lord by himself. || 14 || He Himself is the milk-maid, and He Himself is Krishna. He Himself grazes the cows in the forest. You Yourself create, and You Yourself destroy. Not even a particle of filth attaches to You. || 15 || Which of Your Glorious Virtues can I chant with my one tongue? Even the thousand-headed serpent does not know Your limit. One may chant new names for You day and night, but even so, O God, no one can describe even one of Your Glorious Virtues. || 16 || I have grasped the Support, and entered the Sanctuary of the Lord, the Father of the world. The Messenger of Death is terrifying and horrendous, and sea of Maya is impassable. Please be merciful, Lord, and save me, if it is Your Will; please lead me to join with the Saadh Sangat, the Company of the Holy. || 17 || All that is seen is an illusion. I beg for this one gift, for the dust of the feet of the Saints, O Lord of the Universe. Applying it to my forehead, I obtain the supreme status; he alone obtains it, unto whom You give it. || 18 || Those, unto whom the Lord, the Giver of peace, grants His Mercy, grasp the feet of the Holy, and weave them into their hearts. They obtain all the wealth of the Naam, the Name of the Lord; the unstruck sound current of the Shabad vibrates and resounds within their minds. || 19 || With my tongue I chant the Names given to You. 'Sat Naam' is Your perfect, primal Name. Says Nanak, Your devotees have entered Your Sanctuary. Please bestow the Blessed Vision of Your Darshan; their minds are filled with love for You. || 20 || You alone know Your state and extent. You Yourself speak, and You Yourself describe it. Please make Nanak the slave of Your slaves, O Lord; as it pleases Your Will, please keep him with Your slaves. || 21 || 2 || 11 || MARU, FIFTH MEHL: O slave of the inaccessible Lord God Allah, forsake thoughts of worldly entanglements. Become the dust of the feet of the humble fakeers, and consider yourself a traveller on this journey. O saintly dervish, you shall be approved in the Court of the Lord. || 1 || Let Truth be your prayer, and faith your prayer-mat. Subdue your desires, and overcome your hopes. Let your body be the mosque, and your mind the priest. Let true purity be God's Word for you. || 2 || Let your practice be to live the spiritual life. Let your spiritual cleansing be to renounce the world and seek God. Let control of the mind be your spiritual wisdom, O holy man; meeting with God, you shall never die again. || 3 || Practice within your heart the teachings of the Koran and the Bible; restrain the ten sensory organs from straying into evil. Tie up the five demons of desire with faith, charity and contentment, and you shall be acceptable. || 4 || Let compassion be your Mecca, and the dust of the feet of the holy your fast. Let Paradise be your practice of the Prophet's Word. God is the beauty, the light and the fragrance. Meditation on Allah is the secluded meditation chamber. || 5 ||

He alone is a Qazi, who practices the Truth. He alone is a Haji, a pilgrim to Mecca, who purifies his heart. He alone is a Mullah, who banishes evil; he alone is a saintly dervish, who takes the Support of the Lord's Praise. || 6 || Always, at every moment, remember God, the Creator within your heart. Let your meditation beads be the subjugation of the ten senses. Let good conduct and self-restraint be your circumcision. || 7 || You must know in your heart that everything is temporary. Family, household and siblings are all entanglements. Kings, rulers and nobles are mortal and transitory; only God's Gate is the permanent place. || 8 || First, is the Lord's Praise; second, contentment; third, humility, and fourth, giving to charities. Fifth is to hold one's desires in restraint. These are the five most sublime daily prayers. || 9 || Let your daily worship be the knowledge that God is everywhere. Let renunciation of evil actions be the water-jug you carry. Let realization of the One Lord God be your call to prayer; be a good child of God — let this be your trumpet. || 10 || Let what is earned righteously be your blessed food. Wash away pollution with the river of your heart. One who realizes the Prophet attains heaven. Azraa-eel, the Messenger of Death, does not cast him into hell. || 11 || Let good deeds be your body, and faith your bride. Play and enjoy the Lord's love and delight. Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head. || 12 || To be Muslim is to be kind-hearted, and wash away pollution from within the heart. He does not even approach worldly pleasures; he is pure, like flowers, silk, ghee and the deer-skin. || 13 || One who is blessed with the mercy and compassion of the Merciful Lord, is the manliest man among men. He alone is a Shaykh, a preacher, a Haji, and he alone is God's slave, who is blessed with God's Grace. || 14 || The Creator Lord has Creative Power; the Merciful Lord has Mercy. The Praises and the Love of the Merciful Lord are unfathomable. Realize the True Hukam, the Command of the Lord, O Nanak; you shall be released from bondage, and carried across. || 15 || 3 || 12 || MARU, FIFTH MEHL: The Abode of the Supreme Lord God is above all. He Himself establishes, establishes and creates. Holding tight to the Sanctuary of God, peace is found, and one is not afflicted by the fear of Maya. || 1 || He saved you from the fire of the womb, and did not destroy you, when you were an egg in your mother's ovary. Blessing you with meditative remembrance upon Himself, He nurtured you and cherished you; He is the Master of all hearts. || 2 || I have come to the Sanctuary of His lotus feet. In the Saadh Sangat, the Company of the Holy, I sing the Praises of the Lord. I have erased all the pains of birth and death; meditating on the Lord, Har, Har, I have no fear of death. || 3 || God is all-powerful, indescribable, unfathomable and divine. All beings and creatures serve Him. In so many ways, He cherishes those born from eggs, from the womb, from sweat and from the earth. || 4 || He alone obtains this wealth, who savors and enjoys, deep within his mind, the Name of the Lord. Grasping hold of his arm, God lifts him up and pulls him out of the deep, dark pit.

Such a devotee of the Lord is very rare. || 5 || God exists in the beginning, in the middle and in the end. Whatever the Creator Lord Himself does, comes to pass. Doubt and fear are erased, in the Saadh Sangat, the Company of the Holy, and then one is not afflicted by deadly pain. || 6 || I sing the most Sublime Bani, the Word of the Lord of the Universe. I beg for the dust of the feet of the Saadh Sangat. Eradicating desire, I have become free of desire; I have burnt away all my sins. || 7 || This is the unique way of the Saints; they behold the Supreme Lord God with them. With each and every breath, they worship and adore the Lord, Har, Har. How could anyone be too lazy to meditate on Him? || 8 || Wherever I look, there I see the Inner-knower, the Searcher of hearts. I never forget God, my Lord and Master, even for an instant. Your slaves live by meditating, meditating in remembrance on the Lord; You are permeating the woods, the water and the land. || 9 || Even the hot wind does not touch one who remains awake in meditative remembrance, night and day. He delights and enjoys meditative remembrance on the Lord; he has no attachment to Maya. || 10 || Disease, sorrow and pain do not affect him; he sings the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy. Please bless me with Your Name, O my Beloved Lord God; please listen to my prayer, O Creator. || 11 || Your Name is a jewel, O my Beloved Lord. Your slaves are imbued with Your Infinite Love. Those who are imbued with Your Love, become like You; it is so rare that they are found. || 12 || My mind longs for the dust of the feet of those who never forget the Lord. Associating with them, I obtain the supreme status; the Lord, my Companion, is always with me. || 13 || He alone is my beloved friend and companion, who implants the Name of the One Lord within, and eradicates evil-mindedness. Immaculate are the teachings of that humble servant of the Lord, who casts out sexual desire, anger and egotism. || 14 || Other than You, O Lord, no one is mine. The Guru has led me to grasp the feet of God. I am a sacrifice to the Perfect True Guru, who has destroyed the illusion of duality. || 15 || With each and every breath, I never forget God. Twenty-four hours a day, I meditate on the Lord, Har, Har. O Nanak, the Saints are imbued with Your Love; You are the great and all-powerful Lord. || 16 || 4 || 13 ||

MARU, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I enshrine the Lord's lotus feet continually within my heart. Each and every moment, I humbly bow to the Perfect Guru. I dedicate my body, mind and everything, and place it in offering before the Lord. His Name is the most beautiful in this world. || 1 || Why forget the Lord and Master from your mind? He blessed you with body and soul, creating and embellishing you. With every breath and morsel of food, the Creator takes care of His beings, who receive according to what they have done. || 2 || No one returns empty-handed from Him; twenty-four hours a day, keep the Lord in your mind.

In the Saadh Sangat, the Company of the Holy, meditate and vibrate upon your imperishable Lord and Master, and you shall be honored in the Court of the Lord. || 3 || The four great blessings, and the eighteen miraculous spiritual powers, are found in the treasure of the Naam, which brings celestial peace and poise, and the nine treasures. If you yearn in your mind for all joys, then join the Saadh Sangat, and dwell upon your Lord and Master. || 4 || The Shaastras, the Simritees and the Vedas proclaim that the mortal must be victorious in this priceless human life. Forsaking sexual desire, anger and slander, sing of the Lord with your tongue, O Nanak. || 5 || He has no form or shape, no ancestry or social class. The Perfect Lord is perfectly pervading day and night. Whoever meditates on Him is very fortunate; he is not consigned to reincarnation again. || 6 || One who forgets the Primal Lord, the Architect of karma, wanders around burning, and remains tormented. No one can save such an ungrateful person; he is thrown into the most horrible hell. || 7 || He blessed you with your soul, the breath of life, your body and wealth; He preserved and nurtured you in your mother's womb. Forsaking His Love, you are imbued with another; you shall never achieve your goals like this. || 8 || Please shower me with Your Merciful Grace, O my Lord and Master. You dwell in each and every heart, and are near everyone. Nothing is in my hands; he alone knows, whom You inspire to know. || 9 || One who has such pre-ordained destiny inscribed upon his forehead, that person is not afflicted by Maya. Slave Nanak seeks Your Sanctuary forever; there is no other equal to You. || 10 || In His Will, He made all pain and pleasure. How rare are those who remember the Ambrosial Naam, the Name of the Lord. His value cannot be described. He is prevailing everywhere. || 11 || He is the devotee; He is the Great Giver. He is the Perfect Primal Lord, the Architect of karma. He is your help and support, since infancy; He fulfills your mind's desires. || 12 || Death, pain and pleasure are ordained by the Lord. They do not increase or decrease by anyone's efforts. That alone happens, which is pleasing to the Creator; speaking of himself, the mortal ruins himself. || 13 || He lifts us up and pulls us out of the deep dark pit; He unites with Himself, those who were separated for so many incarnations. Showering them with His Mercy, He protects them with His own hands. Meeting with the Holy Saints, they meditate on the Lord of the Universe. || 14 || Your worth cannot be described. Wondrous is Your form, and Your glorious greatness. Your humble servant begs for the gift of devotional worship. Nanak is a sacrifice, a sacrifice to You. || 15 || 1 || 14 || 22 || 24 || 2 || 14 || 62 ||

VAAR OF MARU, THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, FIRST MEHL: If virtue is sold when there is no buyer, then it is sold very cheap. But if one meets a buyer of virtue, then virtue sells for hundreds of thousands.

Meeting with a virtuous person, virtue is obtained, and one is immersed in the True Guru. Priceless virtues are not obtained for any price; they cannot be purchased in a store. O Nanak, their weight is full and perfect; it never decreases at all. || 1 || FOURTH MEHL: Without the Naam, the Name of the Lord, they wander around, continually coming and going in reincarnation. Some are in bondage, and some are set free; some are happy in the Love of the Lord. O Nanak, believe in the True Lord, and practice Truth, through the lifestyle of Truth. || 2 || PAUREE: From the Guru, I have obtained the supremely powerful sword of spiritual wisdom. I have cut down the fortress of duality and doubt, attachment, greed and egotism. The Name of the Lord abides within my mind; I contemplate the Word of the Guru's Shabad. Through Truth, self-discipline and sublime understanding, the Lord has become very dear to me. Truly, truly, the True Creator Lord is all-pervading. || 1 || SHALOK, THIRD MEHL: Among the ragas, Kaydaaraa Raga is known as good, O Siblings of Destiny, if through it, one comes to love the Word of the Shabad, and if one remains in the Soceity of the Saints, and enshrines love for the True Lord. Such a person washes away the pollution from within, and saves his generations as well. He gathes in the capital of virtue, and destroys and drives out unvirtuous sins. O Nanak, he alone is known as united, who does not forsake his Guru, and who does not love duality. || 1 || FOURTH MEHL: Gazing upon the world-ocean, I am afraid of death; but if I live in the Fear of You, God, then I am not afraid. Through the Word of the Guru's Shabad, I am content; O Nanak, I blossom forth in the Name. || 2 || FOURTH MEHL: I get on board the boat and set out, but the ocean is churning with waves. The boat of Truth encounters no obstruction, if the Guru gives encouragement. He takes us across to the door on the other side, as the Guru keeps watch. O Nanak, if I am blessed with His Grace, I shall go to His Court with honor. || 3 || PAUREE: Enjoy your kingdom of bliss; as Gurmukh, practice Truth. Sitting upon the throne of Truth, the Lord administers justice; He unites us in Union with the Society of the Saints. Meditating on the Lord, through the True Teachings, we become just like the Lord. If the Lord, the Giver of peace, abides in the mind, in this world, then in the end, He becomes our help and support. Love for the Lord wells up, when the Guru imparts understanding. || 2 || SHALOK, FIRST MEHL: Confused and deluded, I wander around, but no one shows me the way. I go and ask the clever people, if there is there anyone who can rid me of my pain. If the True Guru abides within my mind, then I see the Lord, my best friend, there. O Nanak, my mind is satisfied and fulfilled, contemplating the Praises of the True Name. || 1 || THIRD MEHL: He Himself is the Doer, and He is the deed; He Himself issues the Command. He Himself forgives some, and He Himself does the deed. O Nanak, receiving the Divine Light from the Guru, suffering and corruption are burnt away, through the Name. || 2 || PAUREE: Don't be fooled by gazing at the riches of Maya, you foolish self-willed manmukh. It shall not go along with you when you must depart; all the wealth you see is false. The blind and ignorant do not understand, that the sword of death is hanging over their heads.

By Guru's Grace, those who drink in the sublime essence of the Lord are saved. He Himself is the Doer, and He Himself is the Cause; the Lord Himself is our Saving Grace. || 3 || SHALOK, THIRD MEHL: Those who do not meet with the Guru, who have no Fear of God at all, continue coming and going in reincarnation, and suffer terrible pain; their anxiety is never relieved. They are beaten like clothes being washed on the rocks, and struck every hour like chimes. O Nanak, without the True Name, these entanglements are not removed from hanging over one's head. || 1 || THIRD MEHL: I have searched throughout the three worlds, O my friend; egotism is bad for the world. Don't worry, O my soul; speak the Truth, O Nanak, the Truth, and only the Truth. || 2 || PAUREE: The Lord Himself forgives the Gurmukhs; they are absorbed and immersed in the Lord's Name. He Himself links them to devotional worship; they bear the Insignia of the Guru's Shabad. Those who turn towards the Guru, as sunmukh, are beautiful. They are famous in the Court of the True Lord. In this world, and in the world hereafter, they are liberated; they realize the Lord. Blessed, blessed are those humble beings who serve the Lord. I am a sacrifice to them. || 4 || SHALOK, FIRST MEHL: The rude, ill-mannered bride is encased in the body-tomb; she is blackened, and her mind is impure. She can enjoy her Husband Lord, only if she is virtuous. O Nanak, the soul-bride is unworthy, and without virtue. || 1 || FIRST MEHL: She has good conduct, true self-discipline, and a perfect family. O Nanak, day and night, she is always good; she loves her Beloved Husband Lord. || 2 || PAUREE: One who realizes his own self, is blessed with the treasure of the Naam, the Name of the Lord. Granting His Mercy, the Guru merges him in the Word of His Shabad. The Word of the Guru's Bani is immaculate and pure; through it, one drinks in the sublime essence of the Lord. Those who taste the sublime essence of the Lord, forsake other flavors. Drinking in the sublime essence of the Lord, they remain satisfied forever; their hunger and thirst are quenched. || 5 || SHALOK, THIRD MEHL: Her Husband Lord is pleased, and He enjoys His bride; the soul-bride adorns her heart with the Naam, the Name of the Lord. O Nanak, that bride who stands before Him, is the most noble and respected woman. || 1 || FIRST MEHL: In her father-in-law's home hereafter, and in her parents' home in this world, she belongs to her Husband Lord. Her Husband is inaccessible and unfathomable. O Nanak, she is the happy soul-bride, who is pleasing to her carefree, independent Lord. || 2 || PAUREE: That king sits upon the throne, who is worthy of that throne. Those who realize the True Lord, they alone are the true kings. These mere earthly rulers are not called kings; in the love of duality, they suffer. Why should someone praise someone else who is also created? They depart in no time at all. The One True Lord is eternal and imperishable. One who, as Gurmukh, understands becomes eternal as well. || 6 || SHALOK, THIRD MEHL: The One Lord is the Husband of all. No one is without the Husband Lord. O Nanak, they are the pure soul-brides, who merge in the True Guru. || 1 || THIRD MEHL: The mind is churning with so many waves of desire. How can one be emancipated in the Court of the Lord? Be absorbed in the Lord's True Love, and imbued with the deep color of the Lord's Infinite Love. O Nanak, by Guru's Grace, one is emancipated, if the consciousness is attached to the True Lord. || 2 || PAUREE: The Name of the Lord is priceless.

How can its value be estimated? He Himself created the entire universe, and He Himself is pervading it. The Gurmukhs praise the Lord forever, and through the Truth, they assess Him. Through the Word of the Guru's Shabad, the heart-lotus blossoms forth, and in this way, one drinks in the sublime essence of the Lord. Coming and going in reincarnation ceases, and one sleeps in peace and poise. || 7 || SHALOK, FIRST MEHL: Neither dirty, nor dull, nor saffron, nor any color that fades. O Nanak, crimson — deep crimson is the color of one who is imbued with the True Lord. || 1 || THIRD MEHL: The bumble bee intuitively and fearlessly dwells among the vegetation, flowers and fruits. O Nanak, there is only one tree, one flower, and one bumble bee. || 2 || PAUREE: Those humble beings who struggle with their minds are brave and distinguished heroes. Those who realize their own selves, remain forever united with the Lord. This is the glory of the spiritual teachers, that they remain absorbed in their mind. They attain the Mansion of the Lord's Presence, and focus their meditation on the True Lord. Those who conquer their own minds, by Guru's Grace, conquer the world. || 8 || SHALOK, THIRD MEHL: If I were to become a Yogi, and wander around the world, begging from door to door, then, when I am summoned to the Court of the Lord, what answer could I give? The Naam, the Name of the Lord, is the charity I beg for; contentment is my temple. The True Lord is always with me. Nothing is obtained by wearing religious robes; all will be seized by the Messenger of Death. O Nanak, talk is false; contemplate the True Name. || 1 || THIRD MEHL: Through that door, you will be called to account; do not serve at that door. Seek and find such a True Guru, who has no equal in His greatness. In His Sanctuary, one is released, and no one calls him to account. Truth is implanted within Him, and He implants Truth within others. He bestows the blessing of the True Shabad. One who has Truth within his heart — his body and mind are also true. O Nanak, if one submits to the Hukam, the Command of the True Lord God, he is blessed with true glory and greatness. He is immersed and merged in the True Lord, who blesses him with His Glance of Grace. || 2 || PAUREE: They are not called heroes, who die of egotism, suffering in pain. The blind ones do not realize their own selves; in the love of duality, they rot. They struggle with great anger; here and hereafter, they suffer in pain. The Dear Lord is not pleased by egotism; the Vedas proclaim this clearly. Those who die of egotism, shall not find salvation. They die, and are reborn in reincarnation. || 9 || SHALOK, THIRD MEHL: The crow does not become white, and an iron boat does not float across. One who puts his faith in the treasure of his Beloved Lord is blessed; he exalts and embellishes others as well. One who realizes the Hukam of God's Command — his face is radiant and bright; he floats across, like iron upon wood. Forsake thirst and desire, and abide in the Fear of God; O Nanak, these are the most excellent actions. || 1 || THIRD MEHL: The ignorant people who go to the desert to conquer their minds, are not able to conquer them. O Nanak, if this mind is to be conquered, one must contemplate the Word of the Guru's Shabad. This mind is not conquered by conquering it, even though everyone longs to do so. O Nanak, the mind itself conquers the mind, if one meets with the True Guru.

|| 2 || PAUREE: He created both sides; Shiva dwells within Shakti (the soul dwells within the material universe). Through the material universe of Shakti, no one has ever found the Lord; they continue to be born and die in reincarnation. Serving the Guru, peace is found, meditating on the Lord with every breath and morsel of food. Searching and looking through the Simritees and the Shaastras, I have found that the most sublime person is the slave of the Lord. O Nanak, without the Naam, nothing is permanent and stable; I am a sacrifice to the Naam, the Name of the Lord. || 10 || SHALOK, THIRD MEHL: I might become a Pandit, a religious scholar, or an astrologer, and recite the four Vedas with my mouth; I might be worshipped throughout the nine regions of the earth for my wisdom and thought; let me not forget the Word of Truth, that no one can touch my sacred cooking square. Such cooking squares are false, O Nanak; only the One Lord is True. || 1 || THIRD MEHL: He Himself creates and He Himself acts; He bestows His Glance of Grace. He Himself grants glorious greatness; says Nanak, He is the True Lord. || 2 || PAUREE: Only death is painful; I cannot conceive of anything else as painful. It is unstoppable; it stalks and pervades the world, and fights with the sinners. Through the Word of the Guru's Shabad, one is immersed in the Lord. Meditating on the Lord, one comes to realize the Lord. He alone is emancipated in the Sanctuary of the Lord, who struggles with his own mind. One who contemplates and meditates on the Lord in his mind, succeeds in the Court of the Lord. || 11 || SHALOK, FIRST MEHL: Submit to the Will of the Lord Commander; in His Court, only Truth is accepted. Your Lord and Master shall call you to account; do not go astray on beholding the world. One who keeps watch over his heart, and keeps his heart pure, is a dervish, a saintly devotee. Love and affection, O Nanak, are in the accounts placed before the Creator. || 1 || FIRST MEHL: One who is unattached like the bumble bee, sees the Lord of the world everywhere. The diamond of his mind is pierced through with the Diamond of the Lord's Name; O Nanak, his neck is embellished with it. || 2 || PAUREE: The self-willed manmukhs are afflicted by death; they cling to Maya in emotional attachment. In an instant, they are thrown to the ground and killed; in the love of duality, they are deluded. This opportunity shall not come into their hands again; they are beaten by the Messenger of Death with his stick. But Death's stick does not even strike those who remain awake and aware in the Love of the Lord. All are Yours, and cling to You; only You can save them. || 12 || SHALOK, FIRST MEHL: See the imperishable Lord everywhere; attachment to wealth brings only great pain. Loaded with dust, you have to cross over the world-ocean; you are not carrying the profit and capital of the Name with you. || 1 || FIRST MEHL: My capital is Your True Name, O Lord; this wealth is inexhaustible and infinite. O Nanak, this merchandise is immaculate; blessed is the banker who trades in it. || 2 || FIRST MEHL: Know and enjoy the primal, eternal Love of the Great Lord and Master. Blessed with the Naam, O Nanak, you shall strike down the Messenger of Death, and push his face to the ground. || 3 || PAUREE: He Himself has embellished the body, and placed the nine treasures of the Naam within it. He confuses some in doubt; fruitless are their actions. Some, as Gurmukh, realize their Lord, the Supreme Soul. Some listen to the Lord, and obey Him; sublime and exalted are their actions. Love for the Lord wells up deep within, singing the Glorious Praises of the Lord's Name. || 13 || SHALOK, FIRST MEHL:

The Fear of God abides in the mind of the innocent; this is the straight path to the One Lord. Jealousy and envy bring terrible pain, and one is cursed throughout the three worlds. || 1 || FIRST MEHL: The drum of the Vedas vibrates, bringing dispute and divisiveness. O Nanak, contemplate the Naam, the Name of the Lord; there is none except Him. || 2 || FIRST MEHL: The world-ocean of the three qualities is unfathomably deep; how can its bottom be seen? If I meet with the great, self-sufficient True Guru, then I am carried across. This ocean is filled up with pain and suffering. O Nanak, without the True Name, no one's hunger is appeased. || 3 || PAUREE: Those who search their inner beings, through the Word of the Guru's Shabad, are exalted and adorned. They obtain what they wish for, meditating on the Lord's Name. One who is blessed by God's Grace, meets with the Guru; he sings the Glorious Praises of the Lord. The Righteous Judge of Dharma is his friend; he does not have to walk on the Path of Death. He meditates on the Lord's Name, day and night; he is absorbed and immersed in the Lord's Name. || 14 || SHALOK, FIRST MEHL: Listen to and speak the Name of the One Lord, who permeates the heavens, this world and the nether regions of the underworld. The Hukam of His Command cannot be erased; whatever He has written, shall go with the mortal. Who has died, and who kills? Who comes and who goes? Who is enraptured, O Nanak, and whose consciousness merges in the Lord? || 1 || FIRST MEHL: In egotism, he dies; possessiveness kills him, and the breath flows out like a river. Desire is exhausted, O Nanak, only when the mind is imbued with the Name. His eyes are imbued with the eyes of the Lord, and his ears ring with celestial consciousness. His tongue drinks in the sweet nectar, dyed crimson by chanting the Name of the Beloved Lord. His inner being is drenched with the Lord's fragrance; his worth cannot be described. || 2 || PAUREE: In this age, the Naam, the Name of the Lord, is the treasure. Only the Naam goes along in the end. It is inexhaustible; it is never empty, no matter how much one may eat, consume or spend. The Messenger of Death does not even approach the humble servant of the Lord. They alone are the true bankers and traders, who have the wealth of the Lord in their laps. By the Lord's Mercy, one finds the Lord, only when the Lord Himself sends for him. || 15 || SHALOK, THIRD MEHL: The self-willed manmukh does not appreciate the excellence of trading in Truth. He deals in poison, collects poison, and is in love with poison. Outwardly, they call themselves Pandits, religious scholars, but in their minds they are foolish and ignorant. They do not focus their consciousness on the Lord; they love to engage in arguments. They speak to cause arguments, and earn their living by telling lies. In this world, only the Lord's Name is immaculate and pure. All other objects of creation are polluted. O Nanak, those who do not remember the Naam, the Name of the Lord, are polluted; they die in ignorance. || 1 || THIRD MEHL: Without serving the Lord, he suffers in pain; accepting the Hukam of God's Command, pain is gone. He Himself is the Giver of peace; He Himself awards punishment. O Nanak, know this well; all that happens is according to His Will. || 2 || PAUREE: Without the Lord's Name, the world is poor. Without the Name, no one is satisfied. He is deluded by duality and doubt.

In egotism, he suffers in pain. Without good karma, he does not obtain anything, no matter how much he may wish for it. Coming and going in reincarnation, and birth and death are ended, through the Word of the Guru's Shabad. He Himself acts, so unto whom should we complain? There is no other at all. || 16 || SHALOK, THIRD MEHL: In this world, the Saints earn the wealth; they come to meet God through the True Guru. The True Guru implants the Truth within; the value of this wealth cannot be described. Obtaining this wealth, hunger is relieved, and peace comes to dwell in the mind. Only those who have such pre-ordained destiny, come to receive this. The world of the self-willed manmukh is poor, crying out for Maya. Night and day, it wanders continually, and its hunger is never relieved. It never finds calm tranquility, and peace never comes to dwell in its mind. It is always plagued by anxiety, and its cynicism never departs. O Nanak, without the True Guru, the intellect is perverted; if one meets the True Guru, then one practices the Word of the Shabad. Forever and ever, he dwells in peace, and merges in the True Lord. || 1 || THIRD MEHL: The One who created the world, takes care of it. Meditate in remembrance on the One Lord, O Siblings of Destiny; there is none other than Him. So eat the food of the Shabad and goodness; eating it, you shall remain satisfied forever. Dress yourself in the Praise of the Lord. Forever and ever, it is radiant and bright; it is never polluted. I have intuitively earned the true wealth, which never decreases. The body is adorned with the Shabad, and is at peace forever and ever. O Nanak, the Gurmukh realizes the Lord, who reveals Himself. || 2 || PAUREE: Deep within the self are meditation and austere self-discipline, when one realizes the Word of the Guru's Shabad. Meditating on the Name of the Lord, Har, Har, egotism and ignorance are eliminated. One's inner being is overflowing with Ambrosial Nectar; tasting it, the flavor is known. Those who taste it become fearless; they are satisfied with the sublime essence of the Lord. Those who drink it in, by the Grace of the Lord, are never again afflicted by death. || 17 || SHALOK, THIRD MEHL: People tie up bundles of demerits; no one deals in virtue. Rare is that person, O Nanak, who purchases virtue. By Guru's Grace, one is blessed with virtue, when the Lord bestows His Glance of Grace. || 1 || THIRD MEHL: Merits and demerits are the same; they are both created by the Creator. O Nanak, one who obeys the Hukam of the Lord's Command, finds peace, contemplating the Word of the Guru's Shabad. || 2 || PAUREE: The King sits on the throne within the self; He Himself administers justice. Through the Word of the Guru's Shabad, the Lord's Court is known; within the self is the Sanctuary, the Mansion of the Lord's Presence. The coins are assayed, and the genuine coins are placed in His treasury, while the counterfeit ones find no place. The Truest of the True is all-pervading; His justice is forever True. One comes to enjoy the Ambrosial essence, when the Name is enshrined in the mind. || 18 || SHALOK, FIRST MEHL: When one acts in egotism, then You are not there, Lord.

Wherever You are, there is no ego. O spiritual teachers, understand this: the Unspoken Speech is in the mind. Without the Guru, the essence of reality is not found; the Invisible Lord dwells everywhere. One meets the True Guru, and then the Lord is known, when the Word of the Shabad comes to dwell in the mind. When self-conceit departs, doubt and fear also depart, and the pain of birth and death is removed. Following the Guru's Teachings, the Unseen Lord is seen; the intellect is exalted, and one is carried across. O Nanak, chant the chant of 'Sohang hansaa' — 'He is me, and I am Him.' The three worlds are absorbed in Him. || 1 || THIRD MEHL: Some assay their mind-jewel, and contemplate the Word of the Guru's Shabad. Only a few of those humble beings are known in this world, in this Dark Age of Kali Yuga. One's self remains blended with the Lord's Self, when egotism and duality are conquered. O Nanak, those who are imbued with the Naam cross over the difficult, treacherous and terrifying world-ocean. || 2 || PAUREE: The self-willed manmukhs do not search within their own selves; they are deluded by their egotistical pride. Wandering in the four directions, they grow weary, tormented by burning desire within. They do not study the Simritees and the Shaastras; the manmukhs waste away and are lost. Without the Guru, no one finds the Naam, the Name of the True Lord. One who contemplates the essence of spiritual wisdom and meditates on the Lord is saved. || 19 || SHALOK, SECOND MEHL: He Himself knows, He Himself acts, and He Himself does it right. So stand before Him, O Nanak, and offer your prayers. || 1 || FIRST MEHL: He who created the creation, watches over it; He Himself knows. Unto whom should I speak, O Nanak, when everything is contained within the home of the heart? || 2 || PAUREE: Forget everything, and be friends with the One Lord alone. Your mind and body shall be enraptured, and the Lord shall burn away your sins. Your comings and goings in reincarnation shall cease; you shall not be reborn and die again. The True Name shall be your Support, and you shall not burn in sorrow and attachment. O Nanak, gather in the treasure of the Naam, the Name of the Lord, within your mind. || 20 || SHALOK, FIFTH MEHL: You do not forget Maya from your mind; you beg for it with each and every breath. You do not even think of that God; O Nanak, it is not in your karma. || 1 || FIFTH MEHL: Maya and its wealth shall not go along with you, so why do you cling to it — are you blind? Meditate on the Guru's Feet, and the bonds of Maya shall be cut away from you. || 2 || PAUREE: By the Pleasure of His Will, the Lord inspires us to obey the Hukam of His Command; by the Pleasure of His Will, we find peace. By the Pleasure of His Will, He leads us to meet the True Guru; by the Pleasure of His Will, we meditate on the Truth. There is no other gift as great as the Pleasure of His Will; this Truth is spoken and proclaimed. Those who have such pre-ordained destiny, practice and live the Truth. Nanak has entered His Sanctuary; He created the world. || 21 || SHALOK, THIRD MEHL: Those who do not have spiritual wisdom within, do not have even an iota of the Fear of God. O Nanak, why kill those who are already dead? The Lord of the Universe Himself has killed them. || 1 || THIRD MEHL: To read the horoscope of the mind, is the most sublime joyful peace. He alone is called a good Brahmin, who understands God in contemplative meditation.

He praises the Lord, and reads of the Lord, and contemplates the Word of the Guru's Shabad. Celebrated and approved is the coming into the world of such a person, who saves all his generations as well. Hereafter, no one is questioned about social status; excellent and sublime is the practice of the Word of the Shabad. Other study is false, and other actions are false; such people are in love with poison. They do not find any peace within themselves; the self-willed manmukhs waste away their lives. O Nanak, those who are attuned to the Naam are saved; they have infinite love for the Guru. || 2 || PAUREE: He Himself creates the creation, and gazes upon it; He Himself is totally True. One who does not understand the Hukam, the Command of his Lord and Master, is false. By the Pleasure of His Will, the True Lord joins the Gurmukh to Himself. He is the One Lord and Master of all; through the Word of the Guru's Shabad, we are blended with Him. The Gurmukhs praise Him forever; all are beggars of Him. O Nanak, as He Himself makes us dance, we dance. || 22 || 1 || SUDH ||

VAAR OF MARU, FIFTH MEHL, DAKHANAY, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

If You tell me to, O my Friend, I will cut off my head and give it to You. My eyes long for You; when will I see Your Vision? || 1 || FIFTH MEHL: I am in love with You; I have seen that other love is false. Even clothes and food are frightening to me, as long as I do not see my Beloved. || 2 || FIFTH MEHL: I rise early, O my Husband Lord, to behold Your Vision. Eye make-up, garlands of flowers, and the flavor of betel leaf, are all nothing but dust, without seeing You. || 3 || PAUREE: You are True, O my True Lord and Master; You uphold all that is true. You created the world, making a place for the Gurmukhs. By the Will of the Lord, the Vedas came into being; they discriminate between sin and virtue. You created Brahma, Vishnu and Shiva, and the expanse of the three qualities. Creating the world of the nine regions, O Lord, You have embellished it with beauty. Creating the beings of various kinds, You infused Your power into them. No one knows Your limit, O True Creator Lord. You Yourself know all ways and means; You Yourself save the Gurmukhs. || 1 || DAKHANAY, FIFTH MEHL: If You are my friend, then don't separate Yourself from me, even for an instant. My soul is fascinated and enticed by You; when will I see You, O my Love? || 1 || FIFTH MEHL: Burn in the fire, you evil person; O separation, be dead. O my Husband Lord, please sleep upon my bed, that all my sufferings may be gone. || 2 || FIFTH MEHL: The evil person is engrossed in the love of duality; through the disease of egotism, he suffers separation. The True Lord King is my friend; meeting with Him, I am so happy. || 3 || PAUREE: You are inaccessible, merciful and infinite; who can estimate Your worth? You created the entire universe; You are the Master of all the worlds. No one knows Your creative power, O my all-pervading Lord and Master. No one can equal You; You are imperishable and eternal, the Savior of the world.

You established the four ages; You are the Creator of all worlds. You created the comings and goings of reincarnation; not even a particle of filth sticks to You. As you are merciful, You attach us to the Feet of the True Guru. You cannot be found by any other efforts; You are the eternal, imperishable Creator of the Universe. || 2 || DAKHANAY, FIFTH MEHL: If You come into my courtyard, all the earth becomes beautiful. Other than the One Lord, my Husband, no one else cares for me. || 1 || FIFTH MEHL: All my adornments become beautiful, when You, O Lord, sit in my courtyard and make it Yours. Then no traveller who comes to my home shall leave empty-handed. || 2 || FIFTH MEHL: I have spread out my bed for You, O my Husband Lord, and applied all my decorations. But even this is not pleasing to me, to wear a garland around my neck. || 3 || PAUREE: O Supreme Lord God, O Transcendent Lord, You do not take birth. By the Hukam of Your Command, You formed the Universe; forming it, You merge into it. Your Form cannot be known; how can one meditate on You? You are pervading and permeating all; You Yourself reveal Your creative potency. Your treasures of devotional worship are overflowing; they never decrease. These gems, jewels and diamonds — their value cannot be estimated. As You Yourself become merciful, Lord, You link us to the service of the True Guru. One who sings the Glorious Praises of the Lord, never suffers any deficiency. || 3 || DAKHANAY, FIFTH MEHL: When I look within my being, I find that my Beloved is with me. All pains are relieved, O Nanak, when He bestows His Glance of Grace. || 1 || FIFTH MEHL: Nanak sits, waiting for news of the Lord, and stands at the Lord's Door; serving Him for so long. O my Beloved, only You know my objective; I stand, waiting to see the Lord's face. || 2 || FIFTH MEHL: What should I say to you, you fool? Don't look at the vines of others — be a true husband. O Nanak, the entire world is blooming, like a garden of flowers. || 3 || PAUREE: You are Wise, all-knowing and beautiful; You are pervading and permeating all. You Yourself are the Lord and Master, and the servant; You worship and adore Yourself. You are all-wise and all-seeing; You Yourself are true and pure. The Immaculate Lord, my Lord God, is celibate and True. God spreads out the expanse of the entire universe, and He Himself plays in it. He created this coming and going of reincarnation; creating the wondrous play, He gazes upon it. One who is blessed with the Guru's Teachings, is not consigned to the womb of reincarnation, ever again. All walk as He makes them walk; nothing is under the control of the created beings. || 4 || DAKHANAY, FIFTH MEHL: You are walking along the river-bank, but the land is giving way beneath you. Watch out! Your foot might slip, and you'll fall in and die. || 1 || FIFTH MEHL: You believe what is false and temporary to be true, and so you run on and on. O Nanak, like butter in the fire, it shall melt away; it shall fade away like the water-lily. || 2 || FIFTH MEHL: O my foolish and silly soul, why are you too lazy to serve? Such a long time has passed.

When will this opportunity come again? || 3 || PAUREE: You have no form or shape, no social class or race. These humans believe that You are far away; but You are quite obviously apparent. You enjoy Yourself in every heart, and no filth sticks to You. You are the blissful and infinite Primal Lord God; Your Light is all-pervading. Among all divine beings, You are the most divine, O Creator-architect, Rejuvenator of all. How can my single tongue worship and adore You? You are the eternal, imperishable, infinite Lord God. One whom You Yourself unite with the True Guru — all his generations are saved. All Your servants serve You; Nanak is a humble servant at Your Door. || 5 || DAKHANAY, FIFTH MEHL: He builds a hut of straw, and the fool lights a fire in it. Only those who have such pre-ordained destiny on their foreheads, find Shelter with the Master. || 1 || FIFTH MEHL: O Nanak, he grinds the corn, cooks it and places it before himself. But without his True Guru, he sits and waits for his food to be blessed. || 2 || FIFTH MEHL: O Nanak, the loaves of bread are baked and placed on the plate. Those who obey their Guru, eat and are totally satisfied. || 3 || PAUREE: You have staged this play in the world, and infused egotism into all beings. In the one temple of the body are the five thieves, who continually misbehave. The ten brides, the sensory organs were created, and the one husband, the self; the ten are engrossed in flavors and tastes. This Maya fascinates and entices them; they wander continually in doubt. You created both sides, spirit and matter, Shiva and Shakti. Matter loses out to spirit; this is pleasing to the Lord. You enshrined spirit within, which leads to merger with the Sat Sangat, the True Congregation. Within the bubble, You formed the bubble, which shall once again merge into the water. || 6 || DAKHANAY, FIFTH MEHL: Look ahead; don't turn your face backwards. O Nanak, be successful this time, and you shall not be reincarnated again. || 1 || FIFTH MEHL: My joyful friend is called the friend of all. All think of Him as their own; He never breaks anyone's heart. || 2 || FIFTH MEHL: The hidden jewel has been found; it has appeared on my forehead. Beautiful and exalted is that place, O Nanak, where You dwell, O my Dear Lord. || 3 || PAUREE: When You are on my side, Lord, what do I need to worry about? You entrusted everything to me, when I became Your slave. My wealth is inexhaustible, no matter how much I spend and consume. The 8.4 million species of beings all work to serve me. All these enemies have become my friends, and no one wishes me ill. No one calls me to account, since God is my forgiver. I have become blissful, and I have found peace, meeting with the Guru, the Lord of the Universe. All my affairs have been resolved, since You are pleased with me. || 7 || DAKHANAY, FIFTH MEHL: I am so eager to see You, O Lord; what does Your face look like?

I wandered around in such a miserable state, but when I saw You, my mind was comforted and consoled. || 1 || FIFTH MEHL: The miserable endure so much suffering and pain; You alone know their pain, Lord. I may know hundreds of thousands of remedies, but I shall live only if I see my Husband Lord. || 2 || FIFTH MEHL: I have seen the river-bank washed away by the raging waters of the river. They alone remain intact, who meet with the True Guru. || 3 || PAUREE: No pain afflicts that humble being who hungers for You, Lord. That humble Gurmukh who understands, is celebrated in the four directions. Sins run away from that man, who seeks the Sanctuary of the Lord. The filth of countless incarnations is washed away, bathing in the dust of the Guru's feet. Whoever submits to the Lord's Will does not suffer in sorrow. O Dear Lord, You are the friend of all; all believe that You are theirs. The glory of the Lord's humble servant is as great as the Glorious Radiance of the Lord. Among all, His humble servant is pre-eminent; through His humble servant, the Lord is known. || 8 || DAKHANAY, FIFTH MEHL: Those whom I followed, now follow me. Those in whom I placed my hopes, now place their hopes in me. || 1 || FIFTH MEHL: The fly flies around, and comes to the wet lump of molasses. Whoever sits on it, is caught; they alone are saved, who have good destiny on their foreheads. || 2 || FIFTH MEHL: I see Him within all. No one is without Him. Good destiny is inscribed on the forehead of that companion, who who enjoys the Lord, my Friend. || 3 || PAUREE: I am a minstrel at His Door, singing His Glorious Praises, to please to my Lord God. My God is permanent and stable; others continue coming and going. I beg for that gift from the Lord of the World, which will satisfy my hunger. O Dear Lord God, please bless Your minstrel with the Blessed Vision of Your Darshan, that I might be satisfied and fulfilled. God, the Great Giver, hears the prayer, and summons the minstrel to the Mansion of His Presence. Gazing upon God, the minstrel is rid of pain and hunger; he does not think to ask for anything else. All desires are fulfilled, touching the feet of God. I am His humble, unworthy minstrel; the Primal Lord God has forgiven me. || 9 || DAKHANAY, FIFTH MEHL: When the soul leaves, you shall become dust, O vacant body; why do you not realize your Husband Lord? You are in love with evil people; by what virtues will you enjoy the Lord's Love? || 1 || FIFTH MEHL: O Nanak, without Him, you cannot survive, even for an instant; you cannot afford to forget Him, even for a moment. Why are you alienated from Him, O my mind? He takes care of you. || 2 || FIFTH MEHL: Those who are imbued with the Love of the Supreme Lord God, their minds and bodies are colored deep crimson. O Nanak, without the Name, other thoughts are polluted and corrupt. || 3 || PAUREE: O Dear Lord, when You are my friend, what sorrow can afflict me? You have beaten off and destroyed the cheats that cheat the world. The Guru has carried me across the terrifying world-ocean, and I have won the battle. Through the Guru's Teachings, I enjoy all the pleasures in the great world-arena. The True Lord has brought all my senses and organs under my control.

Wherever I join them, there they are joined; they do not struggle against me. I obtain the fruits of my desires; the Guru has directed me within. When Guru Nanak is pleased, O Siblings of Destiny, the Lord is seen to be dwelling near at hand. || 10 || DAKHANAY, FIFTH MEHL: When You come into my consciousness, then I obtain all peace and comfort. Nanak: with Your Name within my mind, O my Husband Lord, I am filled with delight. || 1 || FIFTH MEHL: Enjoyment of clothes and corrupt pleasures — all these are nothing more than dust. I long for the dust of the feet of those who are imbued with the Lord's Vision. || 2 || FIFTH MEHL: Why do you look in other directions? O my heart, take the Support of the Lord alone. Become the dust of the feet of the Saints, and find the Lord, the Giver of peace. || 3 || PAUREE: Without good karma, the Dear Lord is not found; without the True Guru, the mind is not joined to Him. Only the Dharma remains stable in this Dark Age of Kali Yuga; these sinners will not last at all. Whatever one does with this hand, he obtains with the other hand, without a moment's delay. I have examined the four ages, and without the Sangat, the Holy Congregation, egotism does not depart. Egotism is never eradicated without the Saadh Sangat, the Company of the Holy. As long as one's mind is torn away from his Lord and Master, he finds no place of rest. That humble being, who, as Gurmukh, serves the Lord, has the Support of the Imperishable Lord in the home of his heart. By the Lord's Grace, peace is obtained, and one is attached to the feet of the Guru, the True Guru. || 11 || DAKHANAY, FIFTH MEHL: I have searched everywhere for the King over the heads of kings. That Master is within my heart; I chant His Name with my mouth. || 1 || FIFTH MEHL: O my mother, the Master has blessed me with the jewel. My heart is cooled and soothed, chanting the True Name with my mouth. || 2 || FIFTH MEHL: I have become the bed for my Beloved Husband Lord; my eyes have become the sheets. If You look at me, even for an instant, then I obtain peace beyond all price. || 3 || PAUREE: My mind longs to meet the Lord; how can I obtain the Blessed Vision of His Darshan? I obtain hundreds of thousands, if my Lord and Master speaks to me, even for an instant. I have searched in four directions; there is no other as great as You, Lord. Show me the Path, O Saints. How can I meet God? I dedicate my mind to Him, and renounce my ego. This is the Path which I shall take. Joining the Sat Sangat, the True Congregation, I serve my Lord and Master continually. All my hopes are fulfilled; the Guru has ushered me into the Mansion of the Lord's Presence. I cannot conceive of any other as great as You, O my Friend, O Lord of the World. || 12 || DAKHANAY, FIFTH MEHL: I have become the throne for my Beloved Lord King. If You place Your foot on me, I blossom forth like the lotus flower. || 1 || FIFTH MEHL: If my Beloved becomes hungry, I will become food, and place myself before Him. I may be crushed, again and again, but like sugarcane, I do not stop yielding sweet juice. || 2 || FIFTH MEHL: Break off your love with the cheaters; realize that it is a mirage. Your pleasure lasts for only two moments; this traveller wanders through countless homes. || 3 || PAUREE: God is not found by intellectual devices; He is unknowable and unseen.

The followers of the six orders wander and roam around wearing religious robes, but they do not meet God. They keep the lunar fasts, but they are of no account. Those who read the Vedas in their entirety, still do not see the sublime essence of reality. They apply ceremonial marks to their foreheads, and take cleansing baths, but they are blackened within. They wear religious robes, but without the True Teachings, God is not found. One who had strayed, finds the Path again, if such pre-ordained destiny is written on his forehead. One who sees the Guru with his eyes, embellishes and exalts his human life. || 13 || DAKHANAY, FIFTH MEHL: Focus on that which will not pass away. Abandon your false actions, and meditate on the True Master. || 1 || FIFTH MEHL: God's Light is permeating all, like the moon reflected in the water. He Himself is revealed, O Nanak, to one who has such destiny inscribed upon his forehead. || 2 || FIFTH MEHL: One's face becomes beautiful, chanting the Naam, the Name of the Lord, and singing His Glorious Praises, twenty-four hours a day. O Nanak, in the Court of the Lord, you shall be accepted; even the homeless find a home there. || 3 || PAUREE: By wearing religious robes outwardly, God, the Inner-knower is not found. Without the One Dear Lord, all wander around aimlessly. Their minds are imbued with attachment to family, and so they continually wander around, puffed up with pride. The arrogant wander around the world; why are they so proud of their wealth? Their wealth shall not go with them when they depart; in an instant, it is gone. They wander around in the world, according to the Hukam of the Lord's Command. When one's karma is activated, one finds the Guru, and through Him, the Lord and Master is found. That humble being, who serves the Lord, has his affairs resolved by the Lord. || 14 || DAKHANAY, FIFTH MEHL: All speak with their mouths, but rare are those one who realize death. Nanak is the dust of the feet of those who have faith in the One Lord. || 1 || FIFTH MEHL: Know that He dwells within all; rare are those who realize this. There is no obscuring veil on the body of that one, O Nanak, who meets the Guru. || 2 || FIFTH MEHL: I drink in the water which has washed the feet of those who share the Teachings. My body is filled with infinite love to see my True Master. || 3 || PAUREE: Forgetting the Naam, the Name of the Fearless Lord, he becomes attached to Maya. He comes and goes, and wanders, dancing in countless incarnations. He gives his word, but then backs out. All that he says is false. The false person is hollow within; he is totally engrossed in falsehood. He tries to take vengeance upon the Lord, who bears no vengeance; such a person is trapped by falsehood and greed. The True King, the Primal Lord God, kills him when He sees what he has done. The Messenger of Death sees him, and he rots away in pain. Even-handed justice is administered, O Nanak, in the Court of the True Lord. || 15 || DAKHANAY, FIFTH MEHL: In the early hours of the morning, chant the Name of God, and meditate on the Feet of the Guru. The filth of birth and death is erased, singing the Glorious Praises of the True Lord. || 1 || FIFTH MEHL: The body is dark, blind and empty, without the Naam, the Name of the Lord. O Nanak, fruitful is the birth of one, within whose heart the True Master dwells. || 2 || FIFTH MEHL: With my eyes, I have seen the Light; my great thirst for Him is not quenched.

O Nanak, these are not the eyes which can see my Beloved Husband Lord. || 3 || PAUREE: That humble being, who, as Gurmukh, serves the Lord, obtains all peace and pleasure. He Himself is saved, along with his family, and all the world is saved as well. He collects the wealth of the Lord's Name, and all his thirst is quenched. He renounces worldly greed, and his inner being is lovingly attuned to the Lord. Forever and ever, the home of his heart is filled with bliss; the Lord is his companion, help and support. He looks alike upon enemy and friend, and wishes well to all. He alone is fulfilled in this world, who meditates on the spiritual wisdom of the Guru. He obtains what is pre-ordained for him, according to the Lord. || 16 || DAKHANAY, FIFTH MEHL: The true person is said to be beautiful; false is the reputation of the false. O Nanak, rare are those who have Truth in their laps. || 1 || FIFTH MEHL: The face of my friend, the Lord, is incomparably beautiful; I would watch Him, twenty-four hours a day. In sleep, I saw my Husband Lord; I am a sacrifice to that dream. || 2 || FIFTH MEHL: O my friend, realize the True Lord. Just to talk about Him is useless. See Him within your mind; your Beloved is not far away. || 3 || PAUREE: The earth, the Akaashic ethers of the sky, the nether regions of the underworld, the moon and the sun shall pass away. Emperors, bankers, rulers and leaders shall depart, and their homes shall be demolished. The poor and the rich, the humble and the intoxicated, all these people shall pass away. The Qazis, Shaykhs and preachers shall all arise and depart. The spiritual teachers, prophets and disciples — none of these shall remain permanently. Fasts, calls to prayer and sacred scriptures — without understanding, all these shall vanish. The 8.4 million species of beings of the earth shall all continue coming and going in reincarnation. The One True Lord God is eternal and unchanging. The Lord's slave is also eternal. || 17 || DAKHANAY, FIFTH MEHL: I have seen and examined all; without the One Lord, there is none at all. Come, and show me Your face, O my friend, so that my body and mind may be cooled and soothed. || 1 || FIFTH MEHL: The lover is without hope, but within my mind, there is great hope. In the midst of hope, only You, O Lord, remain free of hope; I am a sacrifice, a sacrifice, a sacrifice to You. || 2 || FIFTH MEHL: Even if I just hear of separation from You, I am in pain; without seeing You, O Lord, I die. Without her Beloved, the separated lover takes no comfort. || 3 || PAUREE: River-banks, sacred shrines, idols, temples, and places of pilgrimage like Kaydarnaat'h, Mat'huraa and Benares, the thirty-three million gods, along with Indra, shall all pass away. The Simritees, Shaastras, the four Vedas and the six systems of philosophy shall vanish. Prayer books, Pandits, religious scholars, songs, poems and poets shall also depart. Those who are celibate, truthful and charitiable, and the Sannyaasee hermits are all subject to death. The silent sages, the Yogis and the nudists, along with the Messengers of Death, shall pass away. Whatever is seen shall perish; all will dissolve and disappear. Only the Supreme Lord God, the Transcendent Lord, is permanent. His servant becomes permanent as well. || 18 || DAKHANAY, FIFTH MEHL: Hundreds of times naked does not make the person naked; tens of thousands of hungers do not make him hungry; millions of pains do not cause him pain. O Nanak, the Husband Lord blesses him with his Glance of Grace.

|| 1 || FIFTH MEHL: Even if one were to enjoy all pleasures, and be master of the entire earth, O Nanak, all of that is just a disease. Without the Naam, he is dead. || 2 || FIFTH MEHL: Yearn for the One Lord, and make Him your friend. O Nanak, He alone fulfills your hopes; you should feel embarrassed, visiting other places. || 3 || PAUREE: The One and only Lord is eternal, imperishable, inaccessible and incomprehensible. The treasure of the Naam is eternal and imperishable. Meditating in remembrance on Him, the Lord is attained. The Kirtan of His Praises is eternal and imperishable; the Gurmukh sings the Glorious Praises of the Lord of the Universe. Truth, righteousness, Dharma and intense meditation are eternal and imperishable. Day and night, worship the Lord in adoration. Compassion, righteousness, Dharma and intense meditation are eternal and imperishable; they alone obtain these, who have such pre-ordained destiny. The inscription inscribed upon one's forehead is eternal and imperishable; it cannot be avoided by avoidance. The Congregation, the Company of the Holy, and the word of the humble, are eternal and imperishable. The Holy Guru is eternal and imperishable. Those who have such pre-ordained destiny worship and adore the Lord, forever and ever. || 19 || SHALOK, DAKHANAY, FIFTH MEHL: One who himself has drowned — how can he carry anyone else across? One who is imbued with the Love of the Husband Lord — O Nanak, he himself is saved, and he saves others as well. || 1 || FIFTH MEHL: Wherever someone speaks and hears the Name of my Beloved Lord, that is where I go, O Nanak, to see Him, and blossom forth in bliss. || 2 || FIFTH MEHL: You are in love with your children and your wife; why do you keep calling them your own? O Nanak, without the Naam, the Name of the Lord, the human body has no foundation. || 3 || PAUREE: With my eyes, I gaze upon the Blessed Vision of the Guru's Darshan; I touch my forehead to the Guru's feet. With my feet I walk on the Guru's Path; with my hands, I wave the fan over Him. I meditate on Akaal Moorat, the undying form, within my heart; day and night, I meditate on Him. I have renounced all possessiveness, and have placed my faith in the all-powerful Guru. The Guru has blessed me with the treasure of the Naam; I am rid of all sufferings. Eat and enjoy the Naam, the Name of the indescribable Lord, O Siblings of Destiny. Confirm your faith in the Naam, charity and self-purification; chant the Guru's sermon forever. Blessed with intuitive poise, I have found God; I am rid of the fear of the Messenger of Death. || 20 || SHALOK, DAKHANAY, FIFTH MEHL: I am centered and focused on my Beloved, but I am not satisfied, even by seeing Him. The Lord and Master is within all; I do not see any other. || 1 || FIFTH MEHL: The sayings of the Saints are the paths of peace. O Nanak, they alone obtain them, upon whose foreheads such destiny is written. || 2 || FIFTH MEHL: He is totally permeating the mountains, oceans, deserts, lands, forests, orchards, caves, the nether regions of the underworld, the Akaashic ethers of the skies, and all hearts. Nanak sees that they are all strung on the same thread. || 3 || PAUREE: The Dear Lord is my mother, the Dear Lord is my father; the Dear Lord cherishes and nurtures me. The Dear Lord takes care of me; I am the child of the Lord. Slowly and steadily, He feeds me; He never fails. He does not remind me of my faults; He hugs me close in His embrace. Whatever I ask for, He give me; the Lord is my peace-giving father.

He has blessed me with the capital, the wealth of spiritual wisdom; He has made me worthy of this merchandise. He has made me a partner with the Guru; I have obtained all peace and comforts. He is with me, and shall never separate from me; the Lord, my father, is potent to do everything. || 21 || SHALOK, DAKHANAY, FIFTH MEHL: O Nanak, break away from the false, and seek out the Saints, your true friends. The false shall leave you, even while you are still alive; but the Saints shall not forsake you, even when you are dead. || 1 || FIFTH MEHL: O Nanak, the lightning flashes, and thunder echoes in the dark black clouds. The downpour from the clouds is heavy; O Nanak, the soul-brides are exalted and embellished with their Beloved. || 2 || FIFTH MEHL: The ponds and the lands are overflowing with water, and the cold wind is blowing. Her bed is adorned with gold, diamonds and rubies; she is blessed with beautiful gowns and delicacies, O Nanak, but without her Beloved, she burns in agony. || 3 || PAUREE: He does the dees which the Creator causes him to do. Even if you run in hundreds of directions, O mortal, you shall still receive what you are pre-destined to receive. Without good karma, you shall obtain nothing, even if you wander across the whole world. Meeting with the Guru, you shall know the Fear of God, and other fears shall be taken away. Through the Fear of God, the attitude of detachment wells up, and one sets out in search of the Lord. Searching and searching, intuitive wisdom wells up, and then, one is not born to die again. Practicing meditation within my heart, I have found the Sanctuary of the Holy. Whoever the Lord places on the boat of Guru Nanak, is carried across the terrifying world-ocean. || 22 || SHALOK, FIFTH MEHL: First, accept death, and give up any hope of life. Become the dust of the feet of all, and then, you may come to me. || 1 || FIFTH MEHL: See, that only one who has died, truly lives; one who is alive, consider him dead. Those who are in love with the One Lord, are the supreme people. || 2 || FIFTH MEHL: Pain does not even approach that person, within whose mind God abides. Hunger and thirst do not affect him, and the Messenger of Death does not approach him. || 3 || PAUREE: Your worth cannot be estimated, O True, Unmoving Lord God. The Siddhas, seekers, spiritual teachers and meditators — who among them can measure You? You are all-powerful, to form and break; You create and destroy all. You are all-powerful to act, and inspire all to act; You speak through each and every heart. You give sustanance to all; why should mankind waver? You are deep, profound and unfathomable; Your virtuous spiritual wisdom is priceless. They do the deeds which they are pre-ordained to do. Without You, there is nothing at all; Nanak chants Your Glorious Praises. || 23 || 1 || 2 ||

RAAG MARU, THE WORD OF KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Pandit, O religious scholar, in what foul thoughts are you engaged? You shall be drowned, along with your family, if you do not meditate on the Lord, you unfortunate person. || 1 || Pause ||

What is the use of reading the Vedas and the Puraanas? It is like loading a donkey with sandalwood. You do not know the exalted state of the Lord's Name; how will you ever cross over? || 1 || You kill living beings, and call it a righteous action. Tell me, brother, what would you call an unrighteous action? You call yourself the most excellent sage; then who would you call a butcher? || 2 || You are blind in your mind, and do not understand your own self; how can you make others understand, O brother? For the sake of Maya and money, you sell knowledge; your life is totally worthless. || 3 || Naarad and Vyaasa say these things; go and ask Suk Dayv as well. Says Kabeer, chanting the Lord's Name, you shall be saved; otherwise, you shall drown, brother. || 4 || 1 || Living in the forest, how will you find Him? Not until you remove corruption from your mind. Those who look alike upon home and forest, are the most perfect people in the world. || 1 || You shall find real peace in the Lord, if you lovingly dwell on the Lord within your being. || 1 || Pause || What is the use of wearing matted hair, smearing the body with ashes, and living in a cave? Conquering the mind, one conquers the world, and then remains detached from corruption. || 2 || They all apply make-up to their eyes; there is little difference between their objectives. But those eyes, to which the ointment of spiritual wisdom is applied, are approved and supreme. || 3 || Says Kabeer, now I know my Lord; the Guru has blessed me with spiritual wisdom. I have met the Lord, and I am emancipated within; now, my mind does not wander at all. || 4 || 2 || You have riches and miraculous spiritual powers; so what business do you have with anyone else? What should I say about the reality of your talk? I am embarrassed even to speak to you. || 1 || One who has found the Lord, does not wander from door to door. || 1 || Pause || The false world wanders all around, in hopes of finding wealth to use for a few days. That humble being, who drinks in the Lord's water, never becomes thirsty again. || 2 || Whoever understands, by Guru's Grace, becomes free of hope in the midst of hope. One comes to see the Lord everywhere, when the soul becomes detached. || 3 || I have tasted the sublime essence of the Lord's Name; the Lord's Name carries everyone across. Says Kabeer, I have become like gold; doubt is dispelled, and I have crossed over the world-ocean. || 4 || 3 || Like drops of water in the water of the ocean, and like waves in the stream, I merge in the Lord. Merging my being into the Absolute Being of God, I have become impartial and transparent, like the air. || 1 || Why should I come into the world again? Coming and going is by the Hukam of His Command; realizing His Hukam, I shall merge in Him. || 1 || Pause || When the body, formed of the five elements, perishes, then any such doubts shall end. Giving up the different schools of philosophy, I look upon all equally; I meditate only on the One Name. || 2 || Whatever I am attached to, to that I am attached; such are the deeds I do. When the Dear Lord grants His Grace, then I am merged in the Word of the Guru's Shabad. || 3 ||

Die while yet alive, and by so dying, be alive; thus you shall not be reborn again. Says Kabeer, whoever is absorbed in the Naam remains lovingly absorbed in the Primal, Absolute Lord. || 4 || 4 || If You keep me far away from You, then tell me, what is liberation? The One has many forms, and is contained within all; how can I be fooled now? || 1 || O Lord, where will You take me, to save me? Tell me where, and what sort of liberation shall You give me? By Your Grace, I have already obtained it. || 1 || Pause || People talk of salvation and being saved, as long as they do not understand the essence of reality. I have now become pure within my heart, says Kabeer, and my mind is pleased and appeased. || 2 || 5 || Raawan made castles and fortresses of gold, but he had to abandon them when he left. || 1 || Why do you act only to please your mind? When Death comes and grabs you by the hair, then only the Name of the Lord will save you. || 1 || Pause || Death, and deathlessness are the creations of our Lord and Master; this show, this expanse, is only an entanglement. Says Kabeer, those who have the sublime essence of the Lord in their hearts — in the end, they are liberated. || 2 || 6 || The body is a village, and the soul is the owner and farmer; the five farm-hands live there. The eyes, nose, ears, tongue and sensory organs of touch do not obey any order. || 1 || O father, now I shall not live in this village. The accountants summoned Chitar and Gupat, the recording scribes of the conscious and the unconscious, to ask for an account of each and every moment. || 1 || Pause || When the Righteous Judge of Dharma calls for my account, there shall be a very heavy balance against me. The five farm-hands shall then run away, and the bailiff shall arrest the soul. || 2 || Says Kabeer, listen, O Saints: settle your accounts in this farm. O Lord, please forgive Your slave now, in this life, so that he may not have to return again to this terrifying world-ocean. || 3 || 7 ||

RAAG MARU, THE WORD OF KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

No one has seen the Fearless Lord, O renunciate. Without the Fear of God, how can the Fearless Lord be obtained? || 1 || If one sees the Presence of his Husband Lord near at hand, then he feels the Fear of God, O renunciate. If he realizes the Hukam of the Lord's Command, then he becomes fearless. || 2 || Don't practice hypocrisy with the Lord, O renunciate! The whole world is filled with hypocrisy. || 3 || Thirst and desire do not just go away, O renunciate. The body is burning in the fire of worldly love and attachment. || 4 || Anxiety is burned, and the body is burned, O renunciate, only if one lets his mind become dead. || 5 || Without the True Guru, there can be no renunciation, even though all the people may wish for it. || 6 || When God grants His Grace, one meets the True Guru, O renunciate, and automatically, intuitively finds that Lord. || 7 || Says Kabeer, I offer this one prayer, O renunciate. Carry me across the terrifying world-ocean.

|| 8 || 1 || 8 || O king, who will come to you? I have seen such love from Bidur, that the poor man is pleasing to me. || 1 || Pause || Gazing upon your elephants, you have gone astray in doubt; you do not know the Great Lord God. I judge Bidur's water to be like ambrosial nectar, in comparison with your milk. || 1 || I find his rough vegetables to be like rice pudding; the night of my life passes singing the Glorious Praises of the Lord. Kabeer's Lord and Master is joyous and blissful; He does not care about anyone's social class. || 2 || 9 || SHALOK, KABEER: The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted. The spiritual warriors enter the field of battle; now is the time to fight! || 1 || He alone is known as a spiritual hero, who fights in defense of religion. He may be cut apart, piece by piece, but he never leaves the field of battle. || 2 || 2 ||

SHABAD OF KABEER, RAAG MARU, THE WORD OF NAAM DAYV JEE:

One Universal Creator God. By the Grace of the True Guru:

I have obtained the four kinds of liberation, and the four miraculous spiritual powers, in the Sanctuary of God, my Husband Lord. I am liberated, and famous throughout the four ages; the canopy of praise and fame waves over my head. || 1 || Meditating on the Sovereign Lord God, who has not been saved? Whoever follows the Guru's Teachings and joins the Saadh Sangat, the Company of the Holy, is called the most devoted of the devotees. || 1 || Pause || He is adorned with the conch, the chakra, the mala and the ceremonial tilak mark on his forehead; gazing upon his radiant glory, the Messenger of Death is scared away. He becomes fearless, and the power of the Lord thunders through him; the pains of birth and death are taken away. || 2 || The Lord blessed Ambreek with fearless dignity, and elevated Bhabhikhan to become king. Sudama's Lord and Master blessed him with the nine treasures; he made Dhroo permanent and unmoving; as the north star, he still hasn't moved. || 3 || For the sake of His devotee Prahlaad, God assumed the form of the man-lion, and killed Harnaakhash. Says Naam Dayv, the beautiful-haired Lord is in the power of His devotees; He is standing at Balraja's door, even now! || 4 || 1 || MARU, KABEER JEE: You have forgotten your religion, O madman; you have forgotten your religion. You fill your belly, and sleep like an animal; you have wasted and lost this human life. || 1 || Pause || You never joined the Saadh Sangat, the Company of the Holy. You are engrossed in false pursuits. You wander like a dog, a pig, a crow; soon, you shall have to get up and leave. || 1 || You believe that you yourself are great, and that others are small. Those who are false in thought, word and deed, I have seen them going to hell. || 2 || The lustful, the angry, the clever, the deceitful and the lazy waste their lives in slander, and never remember their Lord in meditation. || 3 || Says Kabeer, the fools, the idiots and the brutes do not remember the Lord. They do not know the Lord's Name; how can they be carried across? || 4 || 1 ||

RAAG MARU, THE WORD OF JAI DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The breath is drawn in through the left nostril; it is held in the central channel of the Sushmanaa, and exhaled through the right nostril, repeating the Lord's Name sixteen times. I am powerless; my power has been broken. My unstable mind has been stabliized, and my unadorned soul has been adorned. I drink in the Ambrosial Nectar. || 1 || Within my mind, I chant the Name of the Primal Lord God, the Source of virtue. My vision, that You are I are separate, has melted away. || 1 || Pause || I worship the One who is worthy of being worshipped. I trust the One who is worthy of being trusted. Like water merging in water, I merge in the Lord. Says Jai Dayv, I meditate and contemplate the Luminous, Triumphant Lord. I am lovingly absorbed in the Nirvaanaa of God. || 2 || 1 || KABEER, MARU: Meditate in remembrance on the Lord, or else you will regret it in the end, O mind. O sinful soul, you act in greed, but today or tomorrow, you will have to get up and leave. || 1 || Pause || Clinging to greed, you have wasted your life, deluded in the doubt of Maya. Do not take pride in your wealth and youth; you shall crumble apart like dry paper. || 1 || When the Messenger of Death comes and grabs you by the hair, and knocks you down, on that day, you shall be powerless. You do not remember the Lord, or vibrate upon Him in meditation, and you do not practice compassion; you shall be beaten on your face. || 2 || When the Righteous Judge of Dharma calls for your account, what face will you show Him then? Says Kabeer, listen, O Saints: in the Saadh Sangat, the Company of the Holy, you shall be saved. || 3 || 1 ||

RAAG MARU, THE WORD OF RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Love, who else but You could do such a thing? O Patron of the poor, Lord of the World, You have put the canopy of Your Grace over my head. || 1 || Pause || Only You can grant Mercy to that person whose touch pollutes the world. You exalt and elevate the lowly, O my Lord of the Universe; You are not afraid of anyone. || 1 || Naam Dayv, Kabeer, Trilochan, Sadhana and Sain crossed over. Says Ravi Daas, listen, O Saints, through the Dear Lord, all is accomplished. || 2 || 1 || MARU: The Lord is the ocean of peace; the miraculous tree of life, the jewel of miracles and the wish-fulfilling cow are all under His power. The four great blessings, the eight great miraculous spiritual powers and the nine treasures are in the palm of His hand. || 1 || Why don't you chant the Lord's Name, Har, Har, Har? Abandon all other devices of words. || 1 || Pause || The many epics, the Puraanas and the Vedas are all composed out of the letters of the alphabet. After careful thought, Vyaasa spoke the supreme truth, that there is nothing equal to the Lord's Name. || 2 || In intuitive Samaadhi, their troubles are eliminated; the very fortunate ones lovingly focus on the Lord. Says Ravi Daas, the Lord's slave remains detached from the world; the fear of birth and death runs away from his mind. || 3 || 2 || 15 ||

One Universal creator God. By the Grace of the True Guru:

TUKHAARI CHHANT, FIRST MEHL, BAARAH MAAHAA ~ THE TWELVE MONTHS:

Listen: according to the karma of their past actions, each and every person experiences happiness or sorrow; whatever You give, Lord, is good. O Lord, the Created Universe is Yours; what is my condition? Without the Lord, I cannot survive, even for an instant. Without my Beloved, I am miserable; I have no friend at all. As Gurmukh, I drink in the Ambrosial Nectar. The Formless Lord is contained in His Creation. To obey God is the best course of action. O Nanak, the soul-bride is gazing upon Your Path; please listen, O Supreme Soul. || 1 || The sparrow-hawk cries out, "Pri-o! Beloved!", and the song-bird sings the Lord's Bani. The soul-bride enjoys all the pleasures, and merges in the Being of her Beloved. She merges into the Being of her Beloved, when she becomes pleasing to God; she is the happy, blessed soul-bride. Establishing the nine houses, and the Royal Mansion of the Tenth Gate above them, the Lord dwells in that home deep within the self. All are Yours, You are my Beloved; night and day, I celebrate Your Love. O Nanak, the sparrow-hawk cries out, "Pri-o! Pri-o! Beloved! Beloved!" The song-bird is embellished with the Word of the Shabad. || 2 || Please listen, O my Beloved Lord — I am drenched with Your Love. My mind and body are absorbed in dwelling on You; I cannot forget You, even for an instant. How could I forget You, even for an instant? I am a sacrifice to You; singing Your Glorious Praises, I live. No one is mine; unto whom do I belong? Without the Lord, I cannot survive. I have grasped the Support of the Lord's Feet; dwelling there, my body has become immaculate. O Nanak, I have obtained profound insight, and found peace; my mind is comforted by the Word of the Guru's Shabad. || 3 || The Ambrosial Nectar rains down on us! Its drops are so delightful! Meeting the Guru, the Best Friend, with intuitive ease, the mortal falls in love with the Lord. The Lord comes into the temple of the body, when it pleases God's Will; the soul-bride rises up, and sings His Glorious Praises. In each and every home, the Husband Lord ravishes and enjoys the happy soul-brides; so why has He forgotten me? The sky is overcast with heavy, low-hanging clouds; the rain is delightful, and my Beloved's Love is pleasing to my mind and body. O Nanak, the Ambrosial Nectar of Gurbani rains down; the Lord, in His Grace, has come into the home of my heart. || 4 || In the month of Chayt, the lovely spring has come, and the bumble bees hum with joy.

The forest is blossoming in front of my door; if only my Beloved would return to my home! If her Husband Lord does not return home, how can the soul-bride find peace? Her body is wasting away with the sorrow of separation. The beautiful song-bird sings, perched on the mango tree; but how can I endure the pain in the depths of my being? The bumble bee is buzzing around the flowering branches; but how can I survive? I am dying, O my mother! O Nanak, in Chayt, peace is easily obtained, if the soul-bride obtains the Lord as her Husband, within the home of her own heart. || 5 || Baisakhi is so pleasant; the branches blossom with new leaves. The soul-bride yearns to see the Lord at her door. Come, O Lord, and take pity on me! Please come home, O my Beloved; carry me across the treacherous world-ocean. Without You, I am not worth even a shell. Who can estimate my worth, if I am pleasing to You? I see You, and inspire others to see You, O my Love. I know that You are not far away; I believe that You are deep within me, and I realize Your Presence. O Nanak, finding God in Baisakhi, the consciousness is filled with the Word of the Shabad, and the mind comes to believe. || 6 || The month of Jayt'h is so sublime. How could I forget my Beloved? The earth burns like a furnace, and the soul-bride offers her prayer. The bride offers her prayer, and sings His Glorious Praises; singing His Praises, she becomes pleasing to God. The Unattached Lord dwells in His true mansion. If He allows me, then I will come to Him. The bride is dishonored and powerless; how will she find peace without her Lord? O Nanak, in Jayt'h, she who knows her Lord becomes just like Him; grasping virtue, she meets with the Merciful Lord. || 7 || The month of Aasaarh is good; the sun blazes in the sky. The earth suffers in pain, parched and roasted in the fire. The fire dries up the moisture, and she dies in agony. But even then, the sun does not grow tired. His chariot moves on, and the soul-bride seeks shade; the crickets are chirping in the forest. She ties up her bundle of faults and demerits, and suffers in the world hereafter. But dwelling on the True Lord, she finds peace. O Nanak, I have given this mind to Him; death and life rest with God. || 8 || In Saawan, be happy, O my mind. The rainy season has come, and the clouds have burst into showers. My mind and body are pleased by my Lord, but my Beloved has gone away. My Beloved has not come home, and I am dying of the sorrow of separation. The lightning flashes, and I am scared. My bed is lonely, and I am suffering in agony. I am dying in pain, O my mother! Tell me — without the Lord, how can I sleep, or feel hungry? My clothes give no comfort to my body. O Nanak, she alone is a happy soul-bride, who merges in the Being of her Beloved Husband Lord. || 9 || In Bhaadon, the young woman is confused by doubt; later, she regrets and repents. The lakes and fields are overflowing with water; the rainy season has come — the time to celebrate! In the dark of night it rains; how can the young bride find peace? The frogs and peacocks send out their noisy calls. "Pri-o! Pri-o! Beloved! Beloved!" cries the sparrow-hawk, while the snakes slither around, biting. The mosquitoes bite and sting, and the ponds are filled to overflowing; without the Lord, how can she find peace? O Nanak, I will go and ask my Guru; wherever God is, there I will go. || 10 || In Assu, come, my Beloved; the soul-bride is grieving to death. She can only meet Him, when God leads her to meet Him; she is ruined by the love of duality. If she is plundered by falsehood, then her Beloved forsakes her.

Then, the white flowers of old age blossom in my hair. Summer is now behind us, and the winter season is ahead. Gazing upon this play, my shaky mind wavers. In all ten directions, the branches are green and alive. That which ripens slowly, is sweet. O Nanak, in Assu, please meet me, my Beloved. The True Guru has become my Advocate and Friend. || 11 || In Katak, that alone comes to pass, which is pleasing to the Will of God. The lamp of intuition burns, lit by the essence of reality. Love is the oil in the lamp, which unites the soul-bride with her Lord. The bride is delighted, in ecstasy. One who dies in faults and demerits — her death is not successful. But one who dies in glorious virtue, really truly dies. Those who are blessed with devotional worship of the Naam, the Name of the Lord, sit in the home of their own inner being. They place their hopes in You. Nanak: please open the shutters of Your Door, O Lord, and meet me. A single moment is like six months to me. || 12 || The month of Maghar is good, for those who sing the Glorious Praises of the Lord, and merge in His Being. The virtuous wife utters His Glorious Praises; my Beloved Husband Lord is Eternal and Unchanging. The Primal Lord is Unmoving and Unchanging, Clever and Wise; all the world is fickle. By virtue of spiritual wisdom and meditation, she merges in His Being; she is pleasing to God, and He is pleasing to her. I have heard the songs and the music, and the poems of the poets; but only the Name of the Lord takes away my pain. O Nanak, that soul-bride is pleasing to her Husband Lord, who performs loving devotional worship before her Beloved. || 13 || In Poh, the snow falls, and the sap of the trees and the fields dries up. Why have You not come? I keep You in my mind, body and mouth. He is permeating and pervading my mind and body; He is the Life of the World. Through the Word of the Guru's Shabad, I enjoy His Love. His Light fills all those born of eggs, born from the womb, born of sweat and born of the earth, each and every heart. Grant me the Blessed Vision of Your Darshan, O Lord of Mercy and Compassion. O Great Giver, grant me understanding, that I might find salvation. O Nanak, the Lord enjoys, savors and ravishes the bride who is in love with Him. || 14 || In Maagh, I become pure; I know that the sacred shrine of pilgrimage is within me. I have met my Friend with intuitive ease; I grasp His Glorious Virtues, and merge in His Being. O my Beloved, Beauteous Lord God, please listen: I sing Your Glories, and merge in Your Being. If it is pleasing to Your Will, I bathe in the sacred pool within. The Ganges, Jamunaa, the sacred meeting place of the three rivers, the seven seas, charity, donations, adoration and worship all rest in the Transcendent Lord God; throughout the ages, I realize the One. O Nanak, in Maagh, the most sublime essence is meditation on the Lord; this is the cleansing bath of the sixty-eight sacred shrines of pilgrimage. || 15 || In Phalgun, her mind is enraptured, pleased by the Love of her Beloved. Night and day, she is enraptured, and her selfishness is gone. Emotional attachment is eradicated from her mind, when it pleases Him; in His Mercy, He comes to my home. I dress in various clothes, but without my Beloved, I shall not find a place in the Mansion of His Presence. I have adorned myself with garlands of flowers, pearl necklaces, scented oils and silk robes. O Nanak, the Guru has united me with Him. The soul-bride has found her Husband Lord, within the home of her own heart. || 16 || The twelve months, the seasons, the weeks, the days, the hours, the minutes and the seconds are all sublime, when the True Lord comes and meets her with natural ease. God, my Beloved, has met me, and my affairs are all resolved. The Creator Lord knows all ways and means. I am loved by the One who has embellished and exalted me; I have met Him, and I savor His Love. The bed of my heart becomes beautiful, when my Husband Lord ravishes me.

As Gurmukh, the destiny on my forehead has been awakened and activated. O Nanak, day and night, my Beloved enjoys me; with the Lord as my Husband, my Marriage is Eternal. || 17 || 1 || TUKHAARI, FIRST MEHL: In the first watch of the dark night, O bride of splendored eyes, protect your riches; your turn is coming soon. When your turn comes, who will wake you? While you sleep, your juice shall be sucked out by the Messenger of Death. The night is so dark; what will become of your honor? The thieves will break into your home and rob you. O Saviour Lord, Inaccessible and Infinite, please hear my prayer. O Nanak, the fool never remembers Him; what can he see in the dark of night? || 1 || The second watch has begun; wake up, you unconscious being! Protect your riches, O mortal; your farm is being eaten. Protect your crops, and love the Lord, the Guru. Stay awake and aware, and the thieves shall not rob you. You shall not have to go on the path of Death, and you shall not suffer in pain; your fear and terror of death shall run away. The lamps of the sun and the moon are lit by the Guru's Teachings, through His Door, meditating on the True Lord, in the mind and with the mouth. O Nanak, the fool still does not remember the Lord. How can he find peace in duality? || 2 || The third watch has begun, and sleep has set in. The mortal suffers in pain, from attachment to Maya, children and spouse. Maya, his children, his wife and the world are so dear to him; he bites the bait, and is caught. Meditating on the Naam, the Name of the Lord, he shall find peace; following the Guru's Teachings, he shall not be seized by death. He cannot escape from birth, dying and death; without the Name, he suffers. O Nanak, in the third watch of the three-phased Maya, the world is engrossed in attachment to Maya. || 3 || The fourth watch has begun, and the day is about to dawn. Those who remain awake and aware, night and day, preserve and protect their homes. The night is pleasant and peaceful, for those who remain awake; following the Guru's advice, they focus on the Naam. Those who practice the Word of the Guru's Shabad are not reincarnated again; the Lord God is their Best Friend. The hands shake, the feet and body totter, the vision goes dark, and the body turns to dust. O Nanak, people are miserable throughout the four ages, if the Name of the Lord does not abide in the mind. || 4 || The knot has been untied; rise up — the order has come! Pleasures and comforts are gone; like a prisoner, you are driven on. You shall be bound and gagged, when it pleases God; you will not see or hear it coming. Everyone will have their turn; the crop ripens, and then it is cut down. The account is kept for every second, every instant; the soul suffers for the bad and the good. O Nanak, the angelic beings are united with the Word of the Shabad; this is the way God made it. || 5 || 2 || TUKHAARI, FIRST MEHL: The meteor shoots across the sky. How can it be seen with the eyes? The True Guru reveals the Word of the Shabad to His servant who has such perfect karma. The Guru reveals the Shabad; dwelling on the True Lord, day and night, he beholds and reflects on God. The five restless desires are restrained, and he knows the home of his own heart. He conquers sexual desire, anger and corruption. His inner being is illuminated, by the Guru's Teachings; He beholds the Lord's play of karma.

O Nanak, killing his ego, he is satisfied; the meteor has shot across the sky. || 1 || The Gurmukhs remain awake and aware; their egotistical pride is eradicated. Night and day, it is dawn for them; they merge in the True Lord. The Gurmukhs are merged in the True Lord; they are pleasing to His Mind. The Gurmukhs are intact, safe and sound, awake and awake. The Guru blesses them with the Ambrosial Nectar of the True Name; they are lovingly attuned to the Lord's Feet. The Divine Light is revealed, and in that Light, they achieve realization; the self-willed manmukhs wander in doubt and confusion. O Nanak, when the dawn breaks, their minds are satisfied; they pass their life-night awake and aware. || 2 || Forgetting faults and demerits, virtue and merit enter one's home. The One Lord is permeating everywhere; there is no other at all. He is All-pervading; there is no other. The mind comes to believe, from the mind. The One who established the water, the land, the three worlds, each and every heart — that God is known by the Gurmukh. The Infinite, All-powerful Lord is the Creator, the Cause of causes; erasing the three-phased Maya, we merge in Him. O Nanak, then, demerits are dissolved by merits; such are the Guru's Teachings. || 3 || My coming and going in reincarnation have ended; doubt and hesitation are gone. Conquering my ego, I have met the True Lord, and now I wear the robe of Truth. The Guru has rid me of egotism; my sorrow and suffering are dispelled. My might merges into the Light; I realize and understand my own self. In this world of my parents' home, I am satisfied with the Shabad; at my in-laws' home, in the world beyond, I shall be pleasing to my Husband Lord. O Nanak, the True Guru has united me in His Union; my dependence on people has ended. || 4 || 3 || TUKHAARI, FIRST MEHL: Deluded by doubt, misled and confused, the soul-bride later regrets and repents. Abandoning her Husband Lord, she sleeps, and does not appreciate His Worth. Leaving her Husband Lord, she sleeps, and is plundered by her faults and demerits. The night is so painful for this bride. Sexual desire, anger and egotism destroy her. She burns in egotism. When the soul-swan flies away, by the Command of the Lord, her dust mingles with dust. O Nanak, without the True Name, she is confused and deluded, and so she regrets and repents. || 1 || Please listen, O my Beloved Husband Lord, to my one prayer. You dwell in the home of the self deep within, while I roll around like a dust-ball. Without my Husband Lord, no one likes me at all; what can I say or do now? The Ambrosial Naam, the Name of the Lord, is the sweetest nectar of nectars. Through the Word of the Guru's Shabad, with my tongue, I drink in this nectar. Without the Name, no one has any friend or companion; millions come and go in reincarnation. Nanak: the profit is earned and the soul returns home. True, true are Your Teachings. || 2 || O Friend, You have travelled so far from Your homeland; I send my message of love to You. I cherish and remember that Friend; the eyes of this soul-bride are filled with tears. The eyes of the soul-bride are filled with tears; I dwell upon Your Glorious Virtues. How can I meet my Beloved Lord God? I do not know the treacherous path, the way to You. How can I find You and cross over, O my Husband Lord? Through the Shabad, the Word of the True Guru, the separated soul-bride meets with the Lord; I place my body and mind before You. O Nanak, the ambrosial tree bears the most delicious fruits; meeting with my Beloved, I taste the sweet essence. || 3 ||

The Lord has called you to the Mansion of His Presence — do not delay! Night and day, imbued with His Love, you shall meet with Him with intuitive ease. In celestial peace and poise, you shall meet Him; do not harbor anger — subdue your proud self! Imbued with Truth, I am united in His Union, while the self-willed manmukhs continue coming and going. When you dance, what veil covers you? Break the water pot, and be unattached. O Nanak, realize your own self; as Gurmukh, contemplate the essence of reality. || 4 || 4 || TUKHAARI, FIRST MEHL: O my Dear Beloved, I am the slave of Your slaves. The Guru has shown me the Invisible Lord, and now, I do not seek any other. The Guru showed me the Invisible Lord, when it pleased Him, and when God showered His Blessings. The Life of the World, the Great Giver, the Primal Lord, the Architect of Destiny, the Lord of the woods — I have met Him with intuitive ease. Bestow Your Glance of Grace and carry me across, to save me. Please bless me with the Truth, O Lord, Merciful to the meek. Prays Nanak, I am the slave of Your slaves. You are the Cherisher of all souls. || 1 || My Dear Beloved is enshrined throughout the Universe. The Shabad is pervading, through the Guru, the Embodiment of the Lord. The Guru, the Embodiment of the Lord, is enshrined throughout the three worlds; His limits cannot be found. He created the beings of various colors and kinds; His Blessings increase day by day. The Infinite Lord Himself establishes and disestablishes; whatever pleases Him, happens. O Nanak, the diamond of the mind is pierced through by the diamond of spiritual wisdom. The garland of virtue is strung. || 2 || The virtuous person merges in the Virtuous Lord; his forehead bears the insignia of the Naam, the Name of the Lord. The true person merges in the True Lord; his comings and goings are over. The true person realizes the True Lord, and is imbued with Truth. He meets the True Lord, and is pleasing to the Lord's Mind. No one else is seen to be above the True Lord; the true person merges in the True Lord. The Fascinating Lord has fascinated my mind; releasing me from bondage, He has set me free. O Nanak, my light merged into the Light, when I met my most Darling Beloved. || 3 || By searching, the true home, the place of the True Guru is found. The Gurmukh obtains spiritual wisdom, while the self-willed manmukh does not. Whoever the Lord has blessed with the gift of Truth is accepted; the Supremely Wise Lord is forever the Great Giver. He is known to be Immortal, Unborn and Permanent; the True Mansion of His Presence is everlasting. The day-to-day account of deeds is not recorded for that person, who manifests the radiance of the Divine Light of the Lord. O Nanak, the true person is absorbed in the True Lord; the Gurmukh crosses over to the other side. || 4 || 5 || TUKHAARI, FIRST MEHL: O my ignorant, unconscious mind, reform yourself. O my mind, leave behind your faults and demerits, and be absorbed in virtue. You are deluded by so many flavors and pleasures, and you act in such confusion. You are separated, and you will not meet your Lord. How can the impassible world-ocean be crossed? The fear of the Messenger of Death is deadly. The path of Death is agonizingly painful. The mortal does not know the Lord in the evening, or in the morning; trapped on the treacherous path, what will he do then? Bound in bondage, he is released only by this method: as Gurmukh, serve the Lord. || 1 || O my mind, abandon your household entanglements.

O my mind, serve the Lord, the Primal, Detached Lord. Meditate in remembrance on the One Universal Creator; the True Lord created the entire Universe. The Guru controls the air, water and fire; He has staged the drama of the world. Reflect on your own self, and so practice good conduct; chant the Name of the Lord as your self-discipline and meditation. The Name of the Lord is your Companion, Friend and Dear Beloved; chant it, and meditate on it. || 2 || O my mind, remain steady and stable, and you will not have to endure beatings. O my mind, singing the Glorious Praises of the Lord, you shall merge into Him with intuitive ease. Singing the Glorious Praises of the Lord, be happy. Apply the ointment of spiritual wisdom to your eyes. The Word of the Shabad is the lamp which illuminates the three worlds; it slaughters the five demons. Quieting your fears, become fearless, and you shall cross over the impassible world ocean. Meeting the Guru, your affairs shall be resolved. You shall find the joy and the beauty of the Lord's Love and Affection; the Lord Himself shall shower you with His Grace. || 3 || O my mind, why did you come into the world? What will you take with you when you go? O my mind, you shall be emancipated, when you eliminate your doubts. So gather the wealth and capital of the Name of the Lord, Har, Har; through the Word of the Guru's Shabad, you shall realize its value. Filth shall be taken away, through the Immaculate Word of the Shabad; you shall know the Mansion of the Lord's Presence, your true home. Through the Naam, you shall obtain honor, and come home. Eagerly drink in the Ambrosial Amrit. Meditate on the Lord's Name, and you shall obtain the sublime essence of the Shabad; by great good fortune, chant the Praises of the Lord. || 4 || O my mind, without a ladder, how will you climb up to the Temple of the Lord? O my mind, without a boat, you shall not reach the other shore. On that far shore is Your Beloved, Infinite Friend. Only your awareness of the Guru's Shabad will carry you across. Join the Saadh Sangat, the Company of the Holy, and you shall enjoy ecstasy; you shall not regret or repent later on. Be Merciful, O Merciful True Lord God: please give me the Blessing of the Lord's Name, and the Sangat, the Company of the Holy. Nanak prays: please hear me, O my Beloved; instruct my mind through the Word of the Guru's Shabad. || 5 || 6 ||

TUKHAARI CHHANT, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My inner being is filled with love for my Beloved Husband Lord. How can I live without Him? As long as I do not have the Blessed Vision of His Darshan, how can I drink in the Ambrosial Nectar? How can I drink in the Ambrosial Nectar without the Lord? I cannot survive without Him. Night and day, I cry out, "Pri-o! Pri-o! Beloved! Beloved!", day and night. Without my Husband Lord, my thirst is not quenched. Please, bless me with Your Grace, O my Beloved Lord, that I may dwell on the Name of the Lord, Har, Har, forever. Through the Word of the Guru's Shabad, I have met my Beloved; I am a sacrifice to the True Guru. || 1 || When I see my Beloved Husband Lord, I chant the Lord's Glorious Praises with love.

My inner being blossoms forth; I continually utter, “Pri-o! Pri-o! Beloved! Beloved!” I speak of my Dear Beloved, and through the Shabad, I am saved. Unless I can see Him, I am not satisfied. That soul-bride who is ever adorned with the Shabad, meditates on the Name of the Lord, Har, Har. Please bless this beggar, Your humble servant, with the Gift of Mercy; please unite me with my Beloved. Night and day, I meditate on the Guru, the Lord of the World; I am a sacrifice to the True Guru. || 2 || I am a stone in the Boat of the Guru. Please carry me across the terrifying ocean of poison. O Guru, please, lovingly bless me with the Word of the Shabad. I am such a fool - please save me! I am a fool and an idiot; I know nothing of Your extent. You are known as Inaccessible and Great. You Yourself are Merciful; please, mercifully bless me. I am unworthy and dishonored — please, unite me with Yourself! Through countless lifetimes, I wandered in sin; now, I have come seeking Your Sanctuary. Take pity on me and save me, Dear Lord; I have grasped the Feet of the True Guru. || 3 || The Guru is the Philosopher’s Stone; by His touch, iron is transformed into gold. My light merges into the Light, and my body-fortress is so beautiful. My body-fortress is so beautiful; I am fascinated by my God. How could I forget Him, for even a breath, or a morsel of food? I have seized the Unseen and Unfathomable Lord, through the Word of the Guru’s Shabad. I am a sacrifice to the True Guru. I place my head in offering before the True Guru, if it truly pleases the True Guru. Take pity on me, O God, Great Giver, that Nanak may merge in Your Being. || 4 || 1 || TUKHAARI, FOURTH MEHL: The Lord, Har, Har, is Inaccessible, Unfathomable, Infinite, the Farthest of the Far. Those who meditate on You, O Lord of the Universe — those humble beings cross over the terrifying, treacherous world-ocean. Those who meditate on the Name of the Lord, Har, Har, easily cross over the terrifying, treacherous world-ocean. Those who lovingly walk in harmony with the Word of the Guru, the True Guru — the Lord, Har, Har, unites them with Himself. The mortal’s light meets the Light of God, and blends with that Divine Light when the Lord, the Support of the Earth, grants His Grace. The Lord, Har, Har, is Inaccessible, Unfathomable, Infinite, the Farthest of the Far. || 1 || O my Lord and Master, You are Inaccessible and Unfathomable. You are totally pervading and permeating each and every heart. You are Unseen, Unknowable and Unfathomable; You are found through the Word of the Guru, the True Guru. Blessed, blessed are those humble, powerful and perfect people, who join the Guru’s Sangat, the Society of the Saints, and chant His Glorious Praises. With clear and precise understanding, the Gurmukhs contemplate the Guru’s Shabad; each and every instant, they continually speak of the Lord. When the Gurmukh sits down, he chants the Lord’s Name. When the Gurmukh stands up, he chants the Lord’s Name, Har, Har. O my Lord and Master, You are Inaccessible and Unfathomable. You are totally pervading and permeating each and every heart. || 2 || Those humble servants who serve are accepted. They serve the Lord, and follow the Guru’s Teachings. All their millions of sins are taken away in an instant; the Lord takes them far away. All their sin and blame is washed away.

They worship and adore the One Lord with their conscious minds. The Creator makes fruitful the lives of all those who, through the Guru's Word, chant the True Name. Blessed are those humble beings, those great and perfect people, who follow the Guru's Teachings and meditate on the Lord; they cross over the terrifying and treacherous world-ocean. Those humble servants who serve are accepted. They follow the Guru's Teachings, and serve the Lord. || 3 || You Yourself, Lord, are the Inner-knower, the Searcher of hearts; as You make me walk, O my Beloved, so do I walk. Nothing is in my hands; when You unite me, then I come to be united. Those whom You unite with Yourself, O my Lord and Master — all their accounts are settled. No one can go through the accounts of those, O Siblings of Destiny, who through the Word of the Guru's Teachings are united with the Lord. O Nanak, the Lord shows Mercy to those who accept the Guru's Will as good. You Yourself, Lord, are the Inner-knower, the Searcher of hearts; as You make me walk, O my Beloved, so do I walk. || 4 || 2 || TUKHAARI, FOURTH MEHL: You are the Life of the World, the Lord of the Universe, our Lord and Master, the Creator of all the Universe. They alone meditate on You, O my Lord, who have such destiny recorded on their foreheads. Those who are so pre-destined by their Lord and Master, worship and adore the Name of the Lord, Har, Har. All sins are erased in an instant, for those who meditate on the Lord, through the Guru's Teachings. Blessed, blessed are those humble beings who meditate on the Lord's Name. Seeing them, I am uplifted. You are the Life of the World, the Lord of the Universe, our Lord and Master, the Creator of all the Universe. || 1 || You are totally pervading the water, the land and the sky. O True Lord, You are the Master of all. Those who meditate on the Lord in their conscious minds — all those who chant and meditate on the Lord are liberated. Those mortal beings who meditate on the Lord are liberated; their faces are radiant in the Court of the Lord. Those humble beings are exalted in this world and the next; the Savior Lord saves them. Listen to the Lord's Name in the Society of the Saints, O humble Siblings of Destiny. The Gurmukh's service to the Lord is fruitful. You are totally pervading the water, the land and the sky. O True Lord, You are the Master of all. || 2 || You are the One Lord, the One and Only Lord, pervading all places and interspaces. The forests and fields, the three worlds and the entire Universe, chant the Name of the Lord, Har, Har. All chant the Name of the Creator Lord, Har, Har; countless, uncountable beings meditate on the Lord. Blessed, blessed are those Saints and Holy People of the Lord, who are pleasing to the Creator Lord God. O Creator, please bless me with the Fruitful Vision, the Darshan, of those who chant the Lord's Name in their hearts forever. You are the One Lord, the One and Only Lord, pervading all places and interspaces. || 3 || The treasures of devotional worship to You are countless; he alone is blessed with them, O my Lord and Master, whom You bless. The Lord's Glorious Virtues abide within the heart of that person, whose forehead the Guru has touched.

The Glorious Virtues of the Lord dwell in the heart of that person, whose inner being is filled with the Fear of God, and His Love. Without the Fear of God, His Love is not obtained. Without the Fear of God, no one is carried across to the other side. O Nanak, he alone is blessed with the Fear of God, and God's Love and Affection, whom You, Lord, bless with Your Mercy. The treasures of devotional worship to You are countless; he alone is blessed with Them, O my Lord and Master, whom You bless. || 4 || 3 || TUKHAARI, FOURTH MEHL: To receive the Blessed Vision of the Darshan of the Guru, the True Guru, is to truly bathe at the Abhaijit festival. The filth of evil-mindedness is washed off, and the darkness of ignorance is dispelled. Blessed by the Guru's Darshan, spiritual ignorance is dispelled, and the Divine Light illuminates the inner being. The pains of birth and death vanish in an instant, and the Eternal, Imperishable Lord God is found. The Creator Lord God Himself created the festival, when the True Guru went to bathe at the festival in Kuruk-shaytra. To receive the Blessed Vision of the Darshan of the Guru, the True Guru, is to truly bathe at the Abhaijit festival. || 1 || The Sikhs travelled with the Guru, the True Guru, on the path, along the road. Night and day, devotional worship services were held, each and every instant, with each step. Devotional worship services to the Lord God were held, and all the people came to see the Guru. Whoever was blessed with the Darshan of the Guru, the True Guru, the Lord united with Himself. The True Guru made the pilgrimage to the sacred shrines, for the sake of saving all the people. The Sikhs travelled with the Guru, the True Guru, on the path, along the road. || 2 || When the Guru, the True Guru, first arrived at Kuruk-shaytra, it was a very auspicious time. The news spread throughout the world, and the beings of the three worlds came. The angelic beings and silent sages from all the three worlds came to see Him. Those who are touched by the Guru, the True Guru — the residues of their sins and mistakes were erased and dispelled. The Yogis, the nudists, the Sannyaasees and those of the six schools of philosophy spoke with Him, and then bowed and departed. When the Guru, the True Guru, first arrived at Kuruk-shaytra, it was a very auspicious time. || 3 || Second, the Guru went to the river Jamunaa, where He chanted the Name of the Lord, Har, Har. The tax collectors met the Guru and gave Him offerings; they did not impose the tax on His followers. All the True Guru's followers were excused from the tax; they meditated on the Name of the Lord, Har, Har. The Messenger of Death does not even approach those who have walked on the path, and followed the Guru's Teachings. All the world said, "Guru! Guru! Guru!" Uttering the Guru's Name, they were all emancipated. Second, the Guru went to the river Jamunaa, where He chanted the Name of the Lord, Har, Har. || 4 || Third, He went to the Ganges, and a wonderful drama was played out there. All were fascinated, gazing upon the Blessed Vision of the Saintly Guru's Darshan; no tax at all was imposed upon anyone. No tax at all was collected, and the mouths of the tax collectors were sealed. They said, "O brothers, what should we do? Who should we ask?

Everyone is running after the True Guru." The tax collectors were smart; they thought about it, and saw. They broke their cash-boxes and left. Third, He went to the Ganges, and a wonderful drama was played out there. || 5 || The important men of the city met together, and sought the Protection of the Guru, the True Guru. The Guru, the True Guru, the Guru is the Lord of the Universe. Go ahead and consult the Simritees — they will confirm this. The Simritees and the Shaastras all confirm that Suk Dayv and Prahlaad meditated on the Guru, the Lord of the Universe, and knew Him as the Supreme Lord. The five thieves and the highway robbers dwell in the fortress of the body-village; the Guru has destroyed their home and place. The Puraanas continually praise the giving of charity, but devotional worship of the Lord is only obtained through the Word of Guru Nanak. The important men of the city met together, and sought the Protection of the Guru, the True Guru. || 6 || 4 || 10 ||

TUKHAARI CHHANT, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my Beloved, I am a sacrifice to You. Through the Guru, I have dedicated my mind to You. Hearing the Word of Your Shabad, my mind is enraptured. This mind is enraptured, like the fish in the water; it is lovingly attached to the Lord. Your Worth cannot be described, O my Lord and Master; Your Mansion is Incomparable and Unrivalled. O Giver of all Virtue, O my Lord and Master, please hear the prayer of this humble person. Please bless Nanak with the Blessed Vision of Your Darshan. I am a sacrifice, my soul is a sacrifice, a sacrifice to You. || 1 || This body and mind are Yours; all virtues are Yours. I am a sacrifice, every little bit, to Your Darshan. Please hear me, O my Lord God; I live only by seeing Your Vision, even if only for an instant. I have heard that Your Name is the most Ambrosial Nectar; please bless me with Your Mercy, that I may drink it in. My hopes and desires rest in You, O my Husband Lord; like the sparrow-hawk, I long for the rain-drop. Says Nanak, my soul is a sacrifice to You; please bless me with Your Darshan, O my Lord God. || 2 || You are my True Lord and Master, O Infinite King. You are my Dear Beloved, so dear to my life and consciousness. You bring peace to my soul; You are known to the Gurmukh. All are blessed by Your Love. The mortal does only those deeds which You ordain, Lord. One who is blessed by Your Grace, O Lord of the Universe, conquers his mind in the Saadh Sangat, the Company of the Holy. Says Nanak, my soul is a sacrifice to You; You gave me my soul and body. || 3 || I am unworthy, but He has saved me, for the sake of the Saints. The True Guru has covered by faults; I am such a sinner. God has covered for me; He is the Giver of the soul, life and peace. My Lord and Master is Eternal and Unchanging, Ever-present; He is the Perfect Creator, the Architect of Destiny. Your Praise cannot be described; who can say where You are? Slave Nanak is a sacrifice to the one who blesses him with the Lord's Name, even for an instant. || 4 || 1 || 11 ||

KAYDAARAA, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my mind, sing continually the Name of the Lord. The Inaccessible, Unfathomable Lord cannot be seen; meeting with the Perfect Guru, He is seen. || Pause || That person, upon whom my Lord and Master showers His Mercy — the Lord attunes that one to Himself. Everyone worships the Lord, but only that person who is pleasing to the Lord is accepted. || 1 || The Name of the Lord, Har, Har, is priceless. It rests with the Lord. If the Lord bestows it, then we meditate on the Naam. That person, whom my Lord and Master blesses with His Name — his entire account is forgiven. || 2 || Those humble beings who worship and adore the Lord's Name, are said to be blessed. Such is the good destiny written on their foreheads. Gazing upon them, my mind blossoms forth, like the mother who meets with her son and hugs him close. || 3 || I am a child, and You, O my Lord God, are my Father; please bless me with such understanding, that I may find the Lord. Like the cow, which is happy upon seeing her calf, O Lord, please hug Nanak close in Your Embrace. || 4 || 1 ||

KAYDAARAA, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my mind, chant the Glorious Praises of the Lord, Har, Har. Wash the Feet of the True Guru, and worship them. In this way, you shall find my Lord God. || Pause || Sexual desire, anger, greed, attachment, egotism and corrupt pleasures — stay away from these. Join the Sat Sangat, the True Congregation, and speak with the Holy People about the Lord. The Love of the Lord is the healing remedy; the Name of the Lord is the healing remedy. Chant the Name of the Lord, Raam, Raam. || 1 ||

So you think that the egotistical pride in power which you harbor deep within is everything. Let it go, and restrain your self-conceit. Please be kind to servant Nanak, O Lord, my Lord and Master; please make him the dust of the Feet of the Saints. || 2 || 1 || 2 ||

KAYDAARAA, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mother, I have awakened in the Society of the Saints. Seeing the Love of my Beloved, I chant His Name, the greatest treasure || Pause || I am so thirsty for the Blessed Vision of His Darshan. my eyes are focused on Him; I have forgotten other thirsts. || 1 || Now, I have found my Peace-giving Guru with ease; seeing His Darshan, my mind clings to Him. Seeing my Lord, joy has welled up in my mind; O Nanak, the speech of my Beloved is so sweet! || 2 || 1 ||

KAYDAARAA, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Please listen to the prayers of the humble, O Merciful Lord. The five thieves and the three dispositions torment my mind. O Merciful Lord, Master of the masterless, please save me from them. || Pause || I make all sorts of efforts and go on pilgrimages; I perform the six rituals, and meditate in the right way. I am so tired of making all these efforts, but the horrible demons still do not leave me. || 1 || I seek Your Sanctuary, and bow to You, O Compassionate Lord. You are the Destroyer of fear, O Lord, Har, Har, Har, Har. You alone are Merciful to the meek. Nanak takes the Support of God's Feet. I have been rescued from the ocean of doubt, holding tight to the feet and the robes of the Saints. || 2 || 1 || 2 ||

KAYDAARAA, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I have come to Your Sanctuary, O Lord, O Supreme Treasure. Love for the Naam, the Name of the Lord, is enshrined within my mind; I beg for the gift of Your Name. || 1 || Pause || O Pefect Transcendent Lord, Giver of Peace, please grant Your Grace and save my honor. Please bless me with such love, O my Lord and Master, that in the Saadh Sangat, the Company of the Holy, I may chant the Glorious Praises of the Lord with my tongue. || 1 || O Lord of the World, Merciful Lord of the Universe, Your sermon and spiritual wisdom are immaculate and pure. Please attune Nanak to Your Love, O Lord, and focus his meditation on Your Lotus Feet. || 2 || 1 || 3 || KAYDAARAA, FIFTH MEHL: My mind yearns for the Blessed Vision of the Lord's Darshan. Please grant Your Grace, and unite me with the Society of the Saints; please bless me with Your Name. || Pause || I serve my True Beloved Lord.

Wherever I hear His Praise, there my mind is in ecstasy. I am a sacrifice, a sacrifice, forever devoted to You. Your place is incomparably beautiful! || 1 || You cherish and nurture all; You take care of all, and Your shade covers all. You are the Primal Creator, the God of Nanak; I behold You in each and every heart. || 2 || 2 || 4 || KAYDAARAA, FIFTH MEHL: I love the Love of my Beloved. My mind is intoxicated with delight, and my consciousness is filled with hope; my eyes are drenched with Your Love. || Pause || Blessed is that day, that hour, minute and second when the heavy, rigid shutters are opened, and desire is quenched. Seeing the Blessed Vision of Your Darshan, I live. || 1 || What is the method, what is the effort, and what is the service, which inspires me to contemplate You? Abandon your egotistical pride and attachment; O Nanak, you shall be saved in the Society of the Saints. || 2 || 3 || 5 || KAYDAARAA, FIFTH MEHL: Sing the Glorious Praises of the Lord, Har, Har, Har. Have Mercy on me, O Life of the World, O Lord of the Universe, that I may chant Your Name. || Pause || Please lift me up, God, out of vice and corruption, and attach my mind to the Saadh Sangat, the Company of the Holy. Doubt, fear and attachment are eradicated from that person who follows the Guru's Teachings, and gazes on the Blessed Vision of His Darshan. || 1 || Let my mind become the dust of all; may I abandon my egotistical intellect. Please bless me with Your devotional worship, O Merciful Lord; by great good fortune, O Nanak, I have found the Lord. || 2 || 4 || 6 || KAYDAARAA, FIFTH MEHL: Without the Lord, life is useless. Those who forsake the Lord, and become engrossed in other pleasures — false and useless are the clothes they wear, and the food they eat. || Pause || The pleasures of wealth, youth, property and comforts will not stay with you, O mother. Seeing the mirage, the madman is entangled in it; he is imbued with pleasures that pass away, like the shade of a tree. || 1 || Totally intoxicated with the wine of pride and attachment, he has fallen into the pit of sexual desire and anger. O Dear God, please be the Help and Support of servant Nanak; please take me by the hand, and uplift me. || 2 || 5 || 7 || KAYDAARAA, FIFTH MEHL: Nothing goes along with the mortal, except for the Lord. He is the Master of the meek, the Lord of Mercy, my Lord and Master, the Master of the masterless. || Pause || Children, possessions and the enjoyment of corrupt pleasures do not go along with the mortal on the path of Death. Singing the Glorious Praises of the treasure of the Naam, and the Lord of the Universe, the mortal is carried across the deep ocean. || 1 || In the Sanctuary of the All-powerful, Indescribable, Unfathomable Lord, meditate in remembrance on Him, and your pains shall vanish. Nanak longs for the dust of the feet of the Lord's humble servant; he shall obtain it only if such pre-ordained destiny is written on his forehead. || 2 || 6 || 8 ||

KAYDAARAA, FIFTH MEHL, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I do not forget the Lord in my mind. This love has now become very strong; it has burnt away other corruption. || Pause ||

How can the sparrow-hawk forsake the rain-drop? The fish cannot survive without water, even for an instant. My tongue chants the Glorious Praises of the Lord of the World; this has become part of my very nature. || 1 || The deer is fascinated by the sound of the bell, and so it is shot with the sharp arrow. God's Lotus Feet are the Source of Nectar; O Nanak, I am tied to them by a knot. || 2 || 1 || 9 || KAYDAARAA, FIFTH MEHL: My Beloved dwells in the cave of my heart. Shatter the wall of doubt, O my Lord and Master; please grab hold of me, and lift me up towards Yourself. || 1 || Pause || The world-ocean is so vast and deep; please be kind, lift me up and place me on the shore. In the Society of the Saints, the Lord's Feet are the boat to carry us across. || 1 || The One who placed you in the womb of your mother's belly — no one else shall save you in the wilderness of corruption. The power of the Lord's Sanctuary is all-powerful; Nanak does not rely on any other. || 2 || 2 || 10 || KAYDAARAA, FIFTH MEHL: With your tongue, chant the Name of the Lord. Chanting the Glorious Praises of the Lord, day and night, the residues of guilt shall be eradicated. || Pause || You shall have to leave behind all your riches when you depart. Death is hanging over your head — know this well! Transitory attachments and evil hopes are false. Surely you must believe this! || 1 || Within your heart, focus your meditation on the True Primal Being, Akaal Moorat, the Undying Form. Only this profitable merchandise, the treasure of the Naam, O Nanak, shall be accepted. || 2 || 3 || 11 || KAYDAARAA, FIFTH MEHL: I take only the Support of the Name of the Lord. Suffering and conflict do not afflict me; I deal only with the Society of the Saints. || Pause || Showering His Mercy on me, the Lord Himself has saved me, and no evil thoughts arise within me. Whoever receives this Grace, contemplates Him in meditation; he is not burned by the fire of the world. || 1 || Peace, joy and bliss come from the Lord, Har, Har. God's Feet are sublime and excellent. Slave Nanak seeks Your Sanctuary; he is the dust of the feet of Your Saints. || 2 || 4 || 12 || KAYDAARAA, FIFTH MEHL: Without the Name of the Lord, one's ears are cursed. Those who forget the Embodiment of Life — what is the point of their lives? || Pause || One who eats and drinks countless delicacies is no more than a donkey, a beast of burden. Twenty-four hours a day, he endures terrible suffering, like the bull, chained to the oil-press. || 1 || Forsaking the Life of the World, and attached to another, they weep and wail in so many ways. With his palms pressed together, Nanak begs for this gift; O Lord, please keep me strung around Your Neck. || 2 || 5 || 13 || KAYDAARAA, FIFTH MEHL: I take the dust of the feet of the Saints and apply it to my face. Hearing of the Imperishable, Eternally Perfect Lord, pain does not afflict me, even in this Dark Age of Kali Yuga. || Pause || Through the Guru's Word, all affairs are resolved, and the mind is not tossed about here and there. Whoever sees the One God to be pervading in all the many beings, does not burn in the fire of corruption. || 1 || The Lord grasps His slave by the arm, and his light merges into the Light. Nanak, the orphan, has come seeking the Sanctuary of God's Feet; O Lord, he walks with You. || 2 || 6 || 14 || KAYDAARAA, FIFTH MEHL:

My mind is filled with yearning for the Name of the Lord. I am totally filled with tranquility and bliss; the burning desire within has been quenched. || Pause || Walking on the path of the Saints, millions of mortal sinners have been saved. One who applies the dust of the feet of the humble to his forehead, is purified, as if he has bathed at countless sacred shrines. || 1 || Meditating on His Lotus Feet deep within, one realizes the Lord and Master in each and every heart. In the Sanctuary of the Divine, Infinite Lord, Nanak shall never again be tortured by the Messenger of Death. || 2 || 7 || 15 ||

KAYDAARAA CHHANT, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Please meet me, O my Dear Beloved. || Pause || He is All-pervading amongst all, the Architect of Destiny. The Lord God has created His Path, which is known in the Society of the Saints. The Creator Lord, the Architect of Destiny, is known in the Society of the Saints; You are seen in each and every heart. One who comes to His Sanctuary, finds absolute peace; not even a bit of his work goes unnoticed. One who sings the Glorious Praises of the Lord, the Treasure of Virtue, is easily, naturally intoxicated with the supreme, sublime essence of divine love. Slave Nanak seeks Your Sanctuary; You are the Perfect Creator Lord, the Architect of Destiny. || 1 || The Lord's humble servant is pierced through with loving devotion to Him; where else can he go? The fish cannot endure separation, and without water, it will die. Without the Lord, how can I survive? How can I endure the pain? I am like the sparrow-hawk, thirsty for the rain-drop. "When will the night pass?," asks the chakvi bird. "I shall find peace only when the rays of the sun shine on me." My mind is attached to the Blessed Vision of the Lord. Blessed are the nights and days, when I sing the Glorious Praises of the Lord, Slave Nanak utters this prayer; without the Lord, how can the breath of life continue to flow through me? || 2 || Without the breath, how can the body obtain glory and fame? Without the Blessed Vision of the Lord's Darshan, the humble, holy person does not find peace, even for an instant. Those who are without the Lord suffer in hell; my mind is pierced through with the Lord's Feet. The Lord is both sensual and unattached; lovingly attune yourself to the Naam, the Name of the Lord. No one can ever deny Him. Go and meet with the Lord, and dwell in the Saadh Sangat, the Company of the Holy; no one can contain that peace within his being. Please be kind to me, O Lord and Master of Nanak, that I may merge in You. || 3 || Searching and searching, I have met with my Lord God, who has showered me with His Mercy. I am unworthy, a lowly orphan, but He does not even consider my faults. He does not consider my faults; He has blessed me with Perfect Peace. It is said that it is His Way to purify us. Hearing that He is the Love of His devotees, I have grasped the hem of His robe. He is totally permeating each and every heart. I have found the Lord, the Ocean of Peace, with intuitive ease; the pains of birth and death are gone. Taking him by the hand, the Lord has saved Nanak, His slave; He has woven the garland of His Name into his heart. || 4 || 1 ||

RAAG KAYDAARAA, THE WORD OF KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Those who ignore both praise and slander, who reject egotistical pride and conceit, who look alike upon iron and god — they are the very image of the Lord God. || 1 || Hardly anyone is a humble servant of Yours, O Lord. Ignoring sexual desire, anger, greed and attachment, such a person becomes aware of the Lord's Feet. || 1 || Pause || Raajas, the quality of energy and activity; Taamas, the quality of darkness and inertia; and Satvas, the quality of purity and light, are all called the creations of Maya, Your illusion. That man who realizes the fourth state — he alone obtains the supreme state. || 2 || Amidst pilgrimages, fasting, rituals, purification and self-discipline, he remains always without thought of reward. Thirst and desire for Maya and doubt depart, remembering the Lord, the Supreme Soul. || 3 || When the temple is illuminated by the lamp, its darkness is dispelled. The Fearless Lord is All-pervading. Doubt has run away, says Kabeer, the Lord's humble slave. || 4 || 1 || Some deal in bronze and copper, some in cloves and betel nuts. The Saints deal in the Naam, the Name of the Lord of the Universe. Such is my merchandise as well. || 1 || I am a trader in the Name of the Lord. The priceless diamond has come into my hands. I have left the world behind. || 1 || Pause || When the True Lord attached me, then I was attached to Truth. I am a trader of the True Lord. I have loaded the commodity of Truth; It has reached the Lord, the Treasurer. || 2 || He Himself is the pearl, the jewel, the ruby; He Himself is the jeweller. He Himself spreads out in the ten directions. The Merchant is Eternal and Unchanging. || 3 || My mind is the bull, and meditation is the road; I have filled my packs with spiritual wisdom, and loaded them on the bull. Says Kabeer, listen, O Saints: my merchandise has reached its destination! || 4 || 2 || You barbaric brute, with your primitive intellect — reverse your breath and turn it inward. Let your mind be intoxicated with the stream of Ambrosial Nectar which trickles down from the furnace of the Tenth Gate. || 1 || O Siblings of Destiny, call on the Lord. O Saints, drink in this wine forever; it is so difficult to obtain, and it quenches your thirst so easily. || 1 || Pause || In the Fear of God, is the Love of God. Only those few who understand His Love obtain the sublime essence of the Lord, O Siblings of Destiny. As many hearts as there are — in all of them, is His Ambrosial Nectar; as He pleases, He causes them to drink it in. || 2 || There are nine gates to the one city of the body; restrain your mind from escaping through them. When the knot of the three qualities is untied, then the Tenth Gate opens up, and the mind is intoxicated, O Siblings of Destiny. || 3 || When the mortal fully realizes the state of fearless dignity, then his sufferings vanish; so says Kabeer after careful deliberation. Turning away from the world, I have obtained this wine, and I am intoxicated with it. || 4 || 3 || You are engrossed with unsatisfied sexual desire and unresolved anger; you do not know the State of the One Lord.

Your eyes are blinded, and you see nothing at all. You drown and die without water. || 1 || Why do you walk in that crooked, zig-zag way? You are nothing more than a bundle of bones, wrapped in skin, filled with manure; you give off such a rotten smell! || 1 || Pause || You do not meditate on the Lord. What doubts have confused and deluded you? Death is not far away from you! Making all sorts of efforts, you manage to preserve this body, but it shall only survive until its time is up. || 2 || By one's own efforts, nothing is done. What can the mere mortal accomplish? When it pleases the Lord, the mortal meets the True Guru, and chants the Name of the One Lord. || 3 || You live in a house of sand, but you still puff up your body — you ignorant fool! Says Kabeer, those who do not remember the Lord may be very clever, but they still drown. || 4 || 4 || Your turban is crooked, and you walk crooked; and now you have started chewing betel leaves. You have no use at all for loving devotional worship; you say you have business in court. || 1 || In your egotistical pride, you have forgotten the Lord. Gazing upon your gold, and your very beautiful wife, you believe that they are permanent. || 1 || Pause || You are engrossed in greed, falsehood, corruption and great arrogance. Your life is passing away. Says Kabeer, at the very last moment, death will come and seize you, you fool! || 2 || 5 || The mortal beats the drum for a few days, and then he must depart. With so much wealth and cash and buried treasure, still, he cannot take anything with him. || 1 || Pause || Sitting on the threshhold, his wife weeps and wails; his mother accompanies him to the outer gate. All the people and relatives together go to the crematorium, but the swan-soul must go home all alone. || 1 || Those children, that wealth, that city and town — he shall not come to see them again. Says Kabeer, why do you not meditate on the Lord? Your life is uselessly slipping away! || 2 || 6 ||

RAAG KAYDAARAA, THE WORD OF RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

One who performs the six religious rituals and comes from a good family, but who does not have devotion to the Lord in his heart, one who does not appreciate talk of the Lord's Lotus Feet, is just like an outcaste, a pariah. || 1 || Be conscious, be conscious, be conscious, O my unconscious mind. Why do you not look at Baalmeek? From such a low social status, what a high status he obtained! Devotional worship to the Lord is sublime! || 1 || Pause || The killer of dogs, the lowest of all, was lovingly embraced by Krishna. See how the poor people praise him! His praise extends throughout the three worlds. || 2 || Ajaamal, Pingulaa, Lodhia and the elephant went to the Lord. Even such evil-minded beings were emancipated. Why should you not also be saved, O Ravi Daas? || 3 || 1 ||

RAAG BHAIRAO, FIRST MEHL, FIRST HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD.

TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.

BY GURU'S GRACE:

Without You, nothing happens. You create the creatures, and gazing on them, you know them. || 1 || What can I say? I cannot say anything. Whatever exists, is by Your Will. || 1 || Pause || Whatever is to be done, rests with You. Unto whom should I offer my prayer? || 2 || I speak and hear the Bani of Your Word. You Yourself know all Your Wondrous Play. || 3 || You Yourself act, and inspire all to act; only You Yourself know. Says Nanak, You, Lord, see, establish and disestablish. || 4 || 1 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG BHAIRAO, FIRST MEHL, SECOND HOUSE:

Through the Word of the Guru's Shabad, so many silent sages have been saved; Indra and Brahma have also been saved. Sanak, Sanandan and many humble men of austerity, by Guru's Grace, have been carried across to the other side. || 1 || Without the Word of the Shabad, how can anyone cross over the terrifying world-ocean? Without the Naam, the Name of the Lord, the world is entangled in the disease of duality, and is drowned, drowned, and dies. || 1 || Pause || The Guru is Divine; the Guru is Inscrutable and Mysterious. Serving the Guru, the three worlds are known and understood. The Guru, the Giver, has Himself given me the Gift; I have obtained the Inscrutable, Mysterious Lord. || 2 || The mind is the king; the mind is appeased and satisfied through the mind itself, and desire is stilled in the mind. The mind is the Yogi, the mind wastes away in separation from the Lord; singing the Glorious Praises of the Lord, the mind is instructed and reformed. || 3 || How very rare are those in this world who, through the Guru, subdue their minds, and contemplate the Word of the Shabad. O Nanak, our Lord and Master is All-pervading; through the True Word of the Shabad, we are emancipated. || 4 || 1 || 2 || BHAIRAO, FIRST MEHL: The eyes lose their sight, and the body withers away; old age overtakes the mortal, and death hangs over his head. Beauty, loving attachment and the pleasures of life are not permanent. How can anyone escape from the noose of death? || 1 || O mortal, meditate on the Lord — your life is passing away!

Without the True Word of the Shabad, you shall never be released, and your life shall be totally useless. || 1 || Pause || Within the body are sexual desire, anger, egotism and attachment. This pain is so great, and so difficult to endure. As Gurmukh, chant the Lord's Name, and savor it with your tongue; in this way, you shall cross over to the other side. || 2 || Your ears are deaf, and your intellect is worthless, and still, you do not intuitively understand the Word of the Shabad. The self-willed manmukh wastes this priceless human life and loses it. Without the Guru, the blind person cannot see. || 3 || Whoever remains detached and free of desire in the midst of desire — and whoever, unattached, intuitively meditates on the Celestial Lord — prays Nanak, as Gurmukh, he is released. He is lovingly attuned to the Naam, the Name of the Lord. || 4 || || 2 || 3 || BHAIRAO, FIRST MEHL: His walk becomes weak and clumsy, his feet and hands shake, and the skin of his body is withered and wrinkled. His eyes are dim, his ears are deaf, and yet, the self-willed manmukh does not know the Naam. || 1 || O blind man, what have you obtained by coming into the world? The Lord is not in your heart, and you do not serve the Guru. After wasting your capital, you shall have to depart. || 1 || Pause || Your tongue is not imbued with the Love of the Lord; whatever you say is tasteless and insipid. You indulge in slander of the Saints; becoming a beast, you shall never be noble. || 2 || Only a few obtain the sublime essence of the Ambrosial Amrit, united in Union with the True Guru. As long as the mortal does not come to understand the mystery of the Shabad, the Word of God, he shall continue to be tormented by death. || 3 || Whoever finds the door of the One True Lord, does not know any other house or door. By Guru's Grace, I have obtained the supreme status; so says poor Nanak. || 4 || 3 || 4 || BHAIRAO, FIRST MEHL: He spends the entire night in sleep; the noose is tied around his neck. His day is wasted in worldly entanglements. He does not know God, who created this world, for a moment, for even an instant. || 1 || O mortal, how will you escape this terrible disaster? What did you bring with you, and what will you take away? Meditate on the Lord, the Most Worthy and Generous Lord. || 1 || Pause || The heart-lotus of the self-willed manmukh is upside-down; his intellect is shallow; his mind is blind, and his head is entangled in worldly affairs. Death and re-birth constantly hang over your head; without the Name, your neck shall be caught in the noose. || 2 || Your steps are unsteady, and your eyes are blind; you are not aware of the Word of the Shabad, O Sibling of Destiny. The Shaastras and the Vedas keep the mortal bound to the three modes of Maya, and so he performs his deeds blindly. || 3 || He loses his capital — how can he earn any profit? The evil-minded person has no spiritual wisdom at all. Contemplating the Shabad, he drinks in the sublime essence of the Lord; O Nanak, his faith is confirmed in the Truth. || 4 || 4 || 5 || BHAIRAO, FIRST MEHL: He remains with the Guru, day and night, and his tongue savors the savory taste of the Lord's Love. He does not know any other; he realizes the Word of the Shabad. He knows and realizes the Lord deep within his own being. || 1 || Such a humble person is pleasing to my mind. He conquers his self-conceit, and is imbued with the Infinite Lord. He serves the Guru. || 1 || Pause || Deep within my being, and outside as well, is the Immaculate Lord God. I bow humbly before that Primal Lord God.

Deep within each and every heart, and amidst all, the Embodiment of Truth is permeating and pervading. || 2 || Those who are imbued with Truth — their tongues are tinged with Truth; they do not have even an iota of the filth of falsehood. They taste the sweet Ambrosial Nectar of the Immaculate Naam, the Name of the Lord; imbued with the Shabad, they are blessed with honor. || 3 || The virtuous meet with the virtuous, and earn the profit; as Gurmukh, they obtain the glorious greatness of the Naam. All sorrows are erased, by serving the Guru; O Nanak, the Naam is our only Friend and Companion. || 4 || 5 || 6 || BHAIRAO, FIRST MEHL: The Naam, the Name of the Lord, is the wealth and support of all; It is enshrined in the heart, by Guru's Grace. One who gathers this imperishable wealth is fulfilled, and through intuitive meditation, is lovingly focused on the Lord. || 1 || O mortal, focus your consciousness on devotional worship of the Lord. As Gurmukh, meditate on the Name of the Lord in your heart, and you shall return to your home with intuitive ease. || 1 || Pause || Doubt, separation and fear are never eradicated, and the mortal continues coming and going in reincarnation, as long as he does not know the Lord. Without the Name of the Lord, no one is liberated; they drown and die without water. || 2 || Busy with his worldly affairs, all honor is lost; the ignorant one is not rid of his doubts. Without the Word of the Guru's Shabad, the mortal is never liberated; he remains blindly entangled in the expanse of worldly affairs. || 3 || My mind is pleased and appeased with the Immaculate Lord, who has no ancestry. Through the mind itself, the mind is subdued. Deep within my being, and outside as well, I know only the One Lord. O Nanak, there is no other at all. || 4 || 6 || 7 || BHAIRAO, FIRST MEHL: You may give feasts, make burnt offerings, donate to charity, perform austere penance and worship, and endure pain and suffering in the body. But without the Lord's Name, liberation is not obtained. As Gurmukh, obtain the Naam and liberation. || 1 || Without the Lord's Name, birth into the world is useless. Without the Name, the mortal eats poison and speaks poisonous words; he dies fruitlessly, and wanders in reincarnation. || 1 || Pause || The mortal may read scriptures, study grammar and say his prayers three times a day. Without the Word of the Guru's Shabad, where is liberation, O mortal? Without the Lord's Name, the mortal is entangled and dies. || 2 || Walking sticks, begging bowls, hair tufts, sacred threads, loin cloths, pilgrimages to sacred shrines and wandering all around — without the Lord's Name, peace and tranquility are not obtained. One who chants the Name of the Lord, Har, Har, crosses over to the other side. || 3 || The mortal's hair may be matted and tangled upon his head, and he may smear his body with ashes; he may take off his clothes and go naked. But without the Lord's Name, he is not satisfied; he wears religious robes, but he is bound by the karma of the actions he committed in past lives. || 4 || As many beings and creatures as there are in the water, on the land and in the sky — wherever they are, You are with them all, O Lord. By Guru's Grace, please preserve Your humble servant; O Lord, Nanak stirs up this juice, and drinks it in. || 5 || 7 || 8 ||

RAAG BHAIRAO, THIRD MEHL, CHAUPADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

No one should be proud of his social class and status. He alone is a Brahmin, who knows God. || 1 || Do not be proud of your social class and status, you ignorant fool!

So much sin and corruption comes from this pride. || 1 || Pause || Everyone says that there are four castes, four social classes. They all emanate from the drop of God's Seed. || 2 || The entire universe is made of the same clay. The Potter has shaped it into all sorts of vessels. || 3 || The five elements join together, to make up the form of the human body. Who can say which is less, and which is more? || 4 || Says Nanak, this soul is bound by its actions. Without meeting the True Guru, it is not liberated. || 5 || 1 || BHAIRAO, THIRD MEHL: The Yogis, the householders, the Pandits, the religious scholars, and the beggars in religious robes — they are all asleep in egotism. || 1 || They are asleep, intoxicated with the wine of Maya Only those who remain awake and aware are not robbed. || 1 || Pause || One who has met the True Guru, remains awake and aware. Such a person overpowers the five thieves. || 2 || One who contemplates the essence of reality remains awake and aware. He kills his self-conceit, and does not kill anyone else. || 3 || One who knows the One Lord remains awake and aware. He abandons the service of others, and realizes the essence of reality. || 4 || Of the four castes, whoever remains awake and aware is released from birth and death. || 5 || Says Nanak, that humble being remains awake and aware, who applies the ointment of spiritual wisdom to his eyes. || 6 || 2 || BHAIRAO, THIRD MEHL: Whoever the Lord keeps in His Sanctuary, is attached to the Truth, and receives the fruit of Truth. || 1 || O mortal, unto whom will you complain? The Hukam of the Lord's Command is pervasive; by the Hukam of His Command, all things happen. || 1 || Pause || This Creation was established by You. In an instant You destroy it, and You create it again without a moment's delay. || 2 || By His Grace, He has staged this Play. By the Guru's Merciful Grace, I have obtained the supreme status. || 3 || Says Nanak, He alone kills and revives. Understand this well — do not be confused by doubt. || 4 || 3 || BHAIRAO, THIRD MEHL: I am the bride; the Creator is my Husband Lord. As He inspires me, I adorn myself. || 1 || When it pleases Him, He enjoys me. I am joined, body and mind, to my True Lord and Master. || 1 || Pause || How can anyone praise or slander anyone else? The One Lord Himself is pervading and permeating all. || 2 || By Guru's Grace, I am attracted by His Love. I shall meet with my Merciful Lord, and vibrate the Panch Shabad, the Five Primal Sounds. || 3 || Prays Nanak, what can anyone do? He alone meets with the Lord, whom the Lord Himself meets. || 4 || 4 || BHAIRAO, THIRD MEHL: He alone is a silent sage, who subdues his mind's duality. Subduing his duality, he contemplates God. || 1 || Let each person examine his own mind, O Siblings of Destiny. Examine your mind, and you shall obtain the nine treasures of the Naam. || 1 || Pause || The Creator created the world, upon the foundation of worldly love and attachment. Attaching it to possessiveness, He has led it into confusion with doubt. || 2 || From this Mind come all bodies, and the breath of life. By mental contemplation, the mortal realizes the Hukam of the Lord's Command, and merges in Him. || 3 ||

When the mortal has good karma, the Guru grants His Grace. Then this mind is awakened, and the duality of this mind is subdued. || 4 || It is the innate nature of the mind to remain forever detached. The Detached, Dispassionate Lord dwells within all. || 5 || Says Nanak, one who understands this mystery, becomes the embodiment of the Primal, Immaculate, Divine Lord God. || 6 || 5 || BHAIRAO, THIRD MEHL: The world is saved through Name of the Lord. It carries the mortal across the terrifying world-ocean. || 1 || By Guru's Grace, dwell upon the Lord's Name. It shall stand by you forever. || 1 || Pause || The foolish self-willed manmukhs do not remember the Naam, the Name of the Lord. Without the Name, how will they cross over? || 2 || The Lord, the Great Giver, Himself gives His Gifts. Celebrate and praise the Great Giver! || 3 || Granting His Grace, the Lord unites the mortals with the True Guru. O Nanak, the Naam is enshrined within the heart. || 4 || 6 || BHAIRAO, THIRD MEHL: All people are saved through the Naam, the Name of the Lord. Those who become Gurmukh are blessed to receive It. || 1 || When the Dear Lord showers His Mercy, He blesses the Gurmukh with the glorious greatness of the Naam. || 1 || Pause || Those who love the Beloved Name of the Lord save themselves, and save all their ancestors. || 2 || Without the Name, the self-willed manmukhs go to the City of Death. They suffer in pain and endure beatings. || 3 || When the Creator Himself gives, O Nanak, then the mortals receive the Naam. || 4 || 7 || BHAIRAO, THIRD MEHL: Love of the Lord of the Universe saved Sanak and his brother, the sons of Brahma. They contemplated the Word of the Shabad, and the Name of the Lord. || 1 || O Dear Lord, please shower me with Your Mercy, that as Gurmukh, I may embrace love for Your Name. || 1 || Pause || Whoever has true loving devotional worship deep within his being meets the Lord, through the Perfect Guru. || 2 || He naturally, intuitively dwells within the home of his own inner being. The Naam abides within the mind of the Gurmukh. || 3 || The Lord, the Seer, Himself sees. O Nanak, enshrine the Naam within your heart. || 4 || 8 || BHAIRAO, THIRD MEHL: In this Dark Age of Kali Yuga, enshrine the Lord's Name within your heart. Without the Name, ashes will be blown in your face. || 1 || The Lord's Name is so difficult to obtain, O Siblings of Destiny. By Guru's Grace, it comes to dwell in the mind. || 1 || Pause || That humble being who seeks the Lord's Name, receives it from the Perfect Guru. || 2 || Those humble beings who accept the Will of the Lord, are approved and accepted. Through the Word of the Guru's Shabad, they bear the insignia of the Naam, the Name of the Lord. || 3 || So serve the One, whose power supports the Universe. O Nanak, the Gurmukh loves the Naam. || 4 || 9 || BHAIRAO, THIRD MEHL: In this Dark Age of Kali Yuga, many rituals are performed. But it is not the time for them, and so they are of no use. || 1 || In Kali Yuga, the Lord's Name is the most sublime. As Gurmukh, be lovingly attached to Truth. || 1 || Pause || Searching my body and mind, I found Him within the home of my own heart. The Gurmukh centers his consciousness on the Lord's Name.

|| 2 || The ointment of spiritual wisdom is obtained from the True Guru. The Lord's Name is pervading the three worlds. || 3 || In Kali Yuga, it is the time for the One Dear Lord; it is not the time for anything else. O Nanak, as Gurmukh, let the Lord's Name grow within your heart. || 4 || 10 ||

BHAIRAO, THIRD MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The self-willed manmukhs are afflicted with the disease of duality; they are burnt by the intense fire of desire. They die and die again, and are reborn; they find no place of rest. They waste their lives uselessly. || 1 || O my Beloved, grant Your Grace, and give me understanding. The world was created in the disease of egotism; without the Word of the Shabad, the disease is not cured. || 1 || Pause || There are so many silent sages, who read the Simritees and the Shaastras; without the Shabad, they have no clear awareness. All those under the influence of the three qualities are afflicted with the disease; through possessiveness, they lose their awareness. || 2 || O God, you save some, and you enjoin others to serve the Guru. They obtain the treasure of the Name of the Lord; peace comes to abide within their minds. || 3 || The Gurmukhs dwell in the fourth state; they obtain a dwelling in the home of their own inner being. The Perfect True Guru shows His Mercy to them; they eradicate their self-conceit from within. || 4 || Everyone must serve the One Lord, who created Brahma, Vishnu and Shiva. O Nanak, the One True Lord is permanent and stable. He does not die, and He is not born. || 5 || 1 || 11 || BHAIRAO, THIRD MEHL: The self-willed manmukh is afflicted with the disease of duality forever; the entire universe is diseased. The Gurmukh understands, and is cured of the disease, contemplating the Word of the Guru's Shabad. || 1 || O Dear Lord, please let me join the Sat Sangat, the True Congregation. O Nanak, the Lord blesses with glorious greatness, those who focus their consciousness on the Lord's Name. || 1 || Pause || Death takes all those who are afflicted with the disease of possessiveness. They are subject to the Messenger of Death. The Messenger of Death does not even approach that mortal who, as Gurmukh, enshrines the Lord within his heart. || 2 || One who does not know the Lord's Name, and who does not become Gurmukh — why did he even come into the world? He never serves the Guru; he wastes his life uselessly. || 3 || O Nanak, those whom the True Guru enjoins to His service, have perfect good fortune. They obtain the fruits of their desires, and find peace in the Word of the Guru's Bani. || 4 || 2 || 12 || BHAIRAO, THIRD MEHL: In pain he is born, in pain he dies, and in pain he does his deeds. He is never released from the womb of reincarnation; he rots away in manure. || 1 || Cursed, cursed is the self-willed manmukh, who wastes his life away. He does not serve the Perfect Guru; he does not love the Name of the Lord. || 1 || Pause || The Word of the Guru's Shabad cures all diseases; he alone is attached to it, whom the Dear Lord attaches.

Through the Naam, glorious greatness is obtained; he alone obtains it, whose mind is filled with the Lord. || 2 || Meeting the True Guru, the fruitful rewards are obtained. This true lifestyle beings sublime peace. Those humble beings who are attached to the Lord are immaculate; they enshrine love for the Lord's Name. || 3 || If I obtain the dust of their feet, I apply it to my forehead. They meditate on the Perfect True Guru. O Nanak, this dust is obtained only by perfect destiny. They focus their consciousness on the Lord's Name. || 4 || 3 || 13 || BHAIRAO, THIRD MEHL: That humble being who contemplates the Word of the Shabad is true; the True Lord is within his heart. If someone performs true devotional worship day and night, then his body will not feel pain. || 1 || Everyone calls him, "Devotee, devotee." But without serving the True Guru, devotional worship is not obtained. Only through perfect destiny does one meet God. || 1 || Pause || The self-willed manmukhs lose their capital, and still, they demand profits. How can they earn any profit? The Messenger of Death is always hovering above their heads. In the love of duality, they lose their honor. || 2 || Trying on all sorts of religious robes, they wander around day and night, but the disease of their egotism is not cured. Reading and studying, they argue and debate; attached to Maya, they lose their awareness. || 3 || Those who serve the True Guru are blessed with the supreme status; through the Naam, they are blessed with glorious greatness. O Nanak, those whose minds are filled with the Naam, are honored in the Court of the True Lord. || 4 || 4 || 14 || BHAIRAO, THIRD MEHL: The self-willed manmukh cannot escape false hope. In the love of duality, he is ruined. His belly is like a river — it is never filled up. He is consumed by the fire of desire. || 1 || Eternally blissful are those who are imbued with the sublime essence of the Lord. The Naam, the Name of the Lord, fills their hearts, and duality runs away from their minds. Drinking in the Ambrosial Nectar of the Lord, Har, Har, they are satisfied. || 1 || Pause || The Supreme Lord God Himself created the Universe; He links each and every person to their tasks. He Himself created love and attachment to Maya; He Himself attaches the mortals to duality. || 2 || If there were any other, then I would speak to him; all will be merged in You. The Gurmukh contemplates the essence of spiritual wisdom; his light merges into the Light. || 3 || God is True, Forever True, and all His Creation is True. O Nanak, the True Guru has given me this understanding; the True Name brings emancipation. || 4 || 5 || 15 || BHAIRAO, THIRD MEHL: In this Dark Age of Kali Yuga, those who do not realize the Lord are goblins. In the Golden Age of Sat Yuga, the supreme soul-swans contemplated the Lord. In the Silver Age of Dwaapur Yuga, and the Brass Age of Traytaa Yuga, mankind prevailed, but only a rare few subdued their egos. || 1 || In this Dark Age of Kali Yuga, glorious greatness is obtained through the Lord's Name. In each and every age, the Gurmukhs know the One Lord; without the Name, liberation is not attained. || 1 || Pause || The Naam, the Name of the Lord, is revealed in the heart of the True Lord's humble servant. It dwells in the mind of the Gurmukh. Those who are lovingly focused on the Lord's Name save themselves; they save all their ancestors as well. || 2 || My Lord God is the Giver of virtue.

The Word of the Shabad burns away all faults and demerits. Those whose minds are filled with the Naam are beautiful; they enshrine the Naam within their hearts. || 3 || The True Guru has revealed to me the Lord's Home and His Court, and the Mansion of His Presence. I joyfully enjoy His Love. Whatever He says, I accept as good; Nanak chants the Naam. || 4 || 6 || 16 || BHAIRAO, THIRD MEHL: The desires of the mind are absorbed in the mind, contemplating the Word of the Guru's Shabad. Understanding is obtained from the Perfect Guru, and then the mortal does not die over and over again. || 1 || My mind takes the Support of the Lord's Name. By Guru's Grace, I have obtained the supreme status; the Lord is the Fulfiller of all desires. || 1 || Pause || The One Lord is permeating and pervading amongst all; without the Guru, this understanding is not obtained. My Lord God has been revealed to me, and I have become Gurmukh. Night and day, I sing the Glorious Praises of the Lord. || 2 || The One Lord is the Giver of peace; peace is not found anywhere else. Those who do not serve the Giver, the True Guru, depart regretfully in the end. || 3 || Serving the True Guru, lasting peace is obtained, and the mortal does not suffer in pain any longer. Nanak has been blessed with devotional worship of the Lord; his light has merged into the Light. || 4 || 7 || 17 || BHAIRAO, THIRD MEHL: Without the Guru, the world is insane; confused and deluded, it is beaten, and it suffers. It dies and dies again, and is reborn, always in pain, but it is unaware of the Lord's Gate. || 1 || O my mind, remain always in the Protection of the True Guru's Sanctuary. Those people, to whose hearts the Lord's Name seems sweet, are carried across the terrifying world-ocean by the Word of the Guru's Shabad. || 1 || Pause || The mortal wears various religious robes, but his consciousness is unsteady; deep within, he is filled with sexual desire, anger and egotism. Deep within is the great thirst and immense hunger; he wanders from door to door. || 2 || Those who die in the Word of the Guru's Shabad are reborn; they find the door of liberation. With constant peace and tranquility deep within, they enshrine the Lord within their hearts. || 3 || As it pleases Him, He inspires us to act. Nothing else can be done. O Nanak, the Gurmukh contemplates the Word of the Shabad, and is blessed with the glorious greatness of the Lord's Name. || 4 || 8 || 18 || BHAIRAO, THIRD MEHL: Lost in egotism, Maya and attachment, the mortal earns pain, and eats pain. The great disease, the rabid disease of greed, is deep within him; he wanders around indiscriminately. || 1 || The life of the self-willed manmukh in this world is cursed. He does not remember the Lord's Name, even in his dreams. He is never in love with the Lord's Name. || 1 || Pause || He acts like a beast, and does not understand anything. Practicing falsehood, he becomes false. But when the mortal meets the True Guru, his way of looking at the world changes. How rare are those humble beings who seek and find the Lord. || 2 || That person, whose heart is forever filled with the Name of the Lord, Har, Har, obtains the Lord, the Treasure of Virtue. By Guru's Grace, he finds the Perfect Lord; the egotistical pride of his mind is eradicated. || 3 || The Creator Himself acts, and causes all to act. He Himself places us on the path.

He Himself blesses the Gurmukh with glorious greatness; O Nanak, he merges in the Naam. || 4 || 9 || 19 || BHAIRAO, THIRD MEHL: Upon my writing tablet, I write the Name of the Lord, the Lord of the Universe, the Lord of the World. In the love of duality, the mortals are caught in the noose of the Messenger of Death. The True Guru nurtures and sustains me. The Lord, the Giver of peace, is always with me. || 1 || Following his Guru's instructions, Prahlaad chanted the Lord's Name; he was a child, but he was not afraid when his teacher yelled at him. || 1 || Pause || Prahlaad's mother gave her beloved son some advice: "My son, you must abandon the Lord's Name, and save your life!" Prahlaad said: "Listen, O my mother; I shall never give up the Lord's Name. My Guru has taught me this." || 2 || Sandaa and Markaa, his teachers, went to his father the king, and complained: "Prahlaad himself has gone astray, and he leads all the other pupils astray." In the court of the wicked king, a plan was hatched. God is the Savior of Prahlaad. || 3 || With sword in hand, and with great egotistical pride, Prahlaad's father ran up to him. "Where is your Lord, who will save you?" In an instant, the Lord appeared in a dreadful form, and shattered the pillar. Harnaakhash was torn apart by His claws, and Prahlaad was saved. || 4 || The Dear Lord completes the tasks of the Saints. He saved twenty-one generations of Prahlaad's descendents. Through the Word of the Guru's Shabad, the poison of egotism is neutralized. O Nanak, through the Name of the Lord, the Saints are emancipated. || 5 || 10 || 20 || BHAIRAO, THIRD MEHL: The Lord Himself makes demons pursue the Saints, and He Himself saves them. Those who remain forever in Your Sanctuary, O Lord — their minds are never touched by sorrow. || 1 || In each and every age, the Lord saves the honor of His devotees. Prahlaad, the demon's son, knew nothing of the Hindu morning prayer, the Gayatri, and nothing about ceremonial water-offerings to his ancestors; but through the Word of the Shabad, he was united in the Lord's Union. || 1 || Pause || Night and day, he performed devotional worship service, day and night, and through the Shabad, his duality was eradicated. Those who are imbued with Truth are immaculate and pure; the True Lord abides within their minds. || 2 || The fools in duality read, but they do not understand anything; they waste their lives uselessly. The wicked demon slandered the Saint, and stirred up trouble. || 3 || Prahlaad did not read in duality, and he did not abaodon the Lord's Name; he was not afraid of any fear. The Dear Lord became the Savior of the Saint, and the demonic Death could not even approach him. || 4 || The Lord Himself saved his honor, and blessed his devotee with glorious greatness. O Nanak, Harnaakhash was torn apart by the Lord with His claws; the blind demon knew nothing of the Lord's Court. || 5 || 11 || 21 || 8 || 21 || 29 ||

RAAG BHAIRAO, FOURTH MEHL, CHAUPADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord, in His Mercy, attaches mortals to the feet of the Saints.

Through the Word of the Guru's Shabad, vibrate and meditate on the Lord; let your awareness be absorbed in Him. || 1 || O my mind, vibrate and meditate on the Lord and the Name of the Lord. The Lord, Har, Har, the Giver of Peace, grants His Grace; the Gurmukh crosses over the terrifying world-ocean through the Name of the Lord. || 1 || Pause || Joining the Saadh Sangat, the Company of the Holy, sing of the Lord. Follow the Guru's Teachings, and you shall obtain the Lord, the Source of Nectar. || 2 || Bathe in the pool of ambrosial nectar, the spiritual wisdom of the Holy Guru. All sins and residues of past mistakes will be eliminated and eradicated. || 3 || You Yourself are the Creator, the Support of the Universe. Please unite servant Nanak with Yourself; he is the slave of Your slaves. || 4 || 1 || BHAIRAO, FOURTH MEHL: Fruitful is that moment when the Lord's Name is spoken. Following the Guru's Teachings, all pains are taken away. || 1 || O my mind, vibrate the Name of the Lord. O Lord, be merciful, and unite me with the Perfect Guru. Joining with the Sat Sangat, the True Congregation, I shall cross over the terrifying world-ocean. || 1 || Pause || Meditate on the Life of the World; remember the Lord in your mind. Millions upon millions of your sins shall be taken away. || 2 || In the Sat Sangat, apply the dust of the feet of the holy to your face; this is how to bathe in the sixty-eight sacred shrines, and the Ganges. || 3 || I am a fool; the Lord has shown mercy to me. The Savior Lord has saved servant Nanak. || 4 || 2 || BHAIRAO, FOURTH MEHL: To do good deeds is the best rosary. Chant on the beads within your heart, and it shall go along with you. || 1 || Chant the Name of the Lord, Har, Har, the Lord of the forest. Have mercy on me, Lord, and unite me with the Sat Sangat, the True Congregation, so that I may be released from Maya's noose of death. || 1 || Pause || Whoever, as Gurmukh, serves and works hard, is molded and shaped in the true mint of the Shabad, the Word of God. || 2 || The Guru has revealed to me the Inaccessible and Unfathomable Lord. Searching within the body-village, I have found the Lord. || 3 || I am just a child; the Lord is my Father, who nurtures and cherishes me. Please save servant Nanak, Lord; bless him with Your Glance of Grace. || 4 || 3 || BHAIRAO, FOURTH MEHL: All hearts are Yours, Lord; You are in all. There is nothing at all except You. || 1 || O my mind, meditate on the Lord, the Giver of peace. I praise You, O Lord God, You are my Father. || 1 || Pause || Wherever I look, I see only the Lord God. All are under Your control; there is no other at all. || 2 || O Lord, when it is Your Will to save someone, then nothing can threaten him. || 3 || You are totally pervading and permeating the waters, the lands, the skies and all places. Servant Nanak meditates on the Ever-present Lord. || 4 || 4 ||

BHAIRAO, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord's Saint is the embodiment of the Lord; within his heart is the Name of the Lord.

One who has such destiny inscribed on his forehead, follows the Guru's Teachings, and contemplates the Name of the Lord within his heart. || 1 || Enshrine Him in your heart, and meditate on the Lord. The five plundering thieves are in the body-village; through the Word of the Guru's Shabad, the Lord has beaten them and driven them out. || 1 || Pause || Those whose minds are satisfied with the Lord — the Lord Himself resolves their affairs. Their subservience and their dependence on other people is ended; the Creator Lord is on their side. || 2 || If something were beyond the realm of the Lord's Power, only then would we have recourse to consult someone else. Whatever the Lord does is good. Meditate on the Name of the Lord, night and day. || 3 || Whatever the Lord does, He does by Himself. He does not ask or consult anyone else. O Nanak, meditate forever on God; granting His Grace, He unites us with the True Guru. || 4 || 1 || 5 || BHAIRAO, FOURTH MEHL: O my Lord and Master, please unite me with the Holy people; meditating on You, I am saved. Gazing upon the Blessed Vision of their Darshan, my mind blossoms forth. Each and every moment, I am a sacrifice to them. || 1 || Meditate within your heart on the Name of the Lord. Show Mercy, Mercy to me, O Father of the World, O my Lord and Master; make me the water-carrier of the slave of Your slaves. || 1 || Pause || Their intellect is sublime and exalted, and so is their honor; the Lord, the Lord of the forest, abides within their hearts. O my Lord and Master, please link me to the service of those who meditate in remembrance on You, and are saved. || 2 || Those who do not find such a Holy True Guru are beaten, and driven out of the Court of the Lord. These slanderous people have no honor or reputation; their noses are cut by the Creator Lord. || 3 || The Lord Himself speaks, and the Lord Himself inspires all to speak; He is Immaculate and Formless, and needs no sustenance. O Lord, he alone meets You, whom You cause to meet. Says servant Nanak, I am a wretched creature. What can I do? || 4 || 2 || 6 || BHAIRAO, FOURTH MEHL: That is Your True Congregation, Lord, where the Kirtan of the Lord's Praises are heard. The minds of those who listen to the Lord's Name are drenched with bliss; I worship their feet continually. || 1 || Meditating on the Lord, the Life of the World, the mortals cross over. Your Names are so many, they are countless, O Lord. This tongue of mine cannot even count them. || 1 || Pause || O Gursikhs, chant the Lord's Name, and sing the Praises of the Lord. Take the Guru's Teachings, and meditate on the Lord. Whoever listens to the Guru's Teachings — that humble being receives countless comforts and pleasures from the Lord. || 2 || Blessed is the ancestry, blessed is the father, and blessed is that mother who gave birth to this humble servant. Those who meditate on my Lord, Har, Har, with every breath and morsel of food — those humble servants of the Lord look beautiful in the True Court of the Lord. || 3 || O Lord, Har, Har, Your Names are profound and infinite; Your devotees cherish them deep within. Servant Nanak has obained the wisdom of the Guru's Teachings; meditating on the Lord, Har, Har, he crosses over to the other side. || 4 || 3 || 7 || 8 || 21 || 7 || 36 ||

BHAIRAO, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Setting aside all other days, it is said that the Lord was born on the eighth lunar day. || 1 || Deluded and confused by doubt, the mortal practices falsehood. The Lord is beyond birth and death. || 1 || Pause || You prepare sweet treats and feed them to your stone god. God is not born, and He does not die, you foolish, faithless cynic! || 2 || You sing lullabyes to your stone god — this is the source of all your mistakes. Let that mouth be burnt, which says that our Lord and Master is subject to birth. || 3 || He is not born, and He does not die; He does not come and go in reincarnation. The God of Nanak is pervading and permeating everywhere. || 4 || 1 || BHAIRAO, FIFTH MEHL: Standing up, I am at peace; sitting down, I am at peace. I feel no fear, because this is what I understand. || 1 || The One Lord, my Lord and Master, is my Protector. He is the Inner-knower, the Searcher of Hearts. || 1 || Pause || I sleep without worry, and I awake without worry. You, O God, are pervading everywhere. || 2 || I dwell in peace in my home, and I am at peace outside. Says Nanak, the Guru has implanted His Mantra within me. || 3 || 2 || BHAIRAO, FIFTH MEHL: I do not keep fasts, nor do I observe the month of Ramadaan. I serve only the One, who will protect me in the end. || 1 || The One Lord, the Lord of the World, is my God Allah. He adminsters justice to both Hindus and Muslims. || 1 || Pause || I do not make pilgrimages to Mecca, nor do I worship at Hindu sacred shrines. I serve the One Lord, and not any other. || 2 || I do not perform Hindu worship services, nor do I offer the Muslim prayers. I have taken the One Formless Lord into my heart; I humbly worship Him there. || 3 || I am not a Hindu, nor am I a Muslim. My body and breath of life belong to Allah — to Raam — the God of both. || 4 || Says Kabeer, this is what I say: meeting with the Guru, my Spiritual Teacher, I realize God, my Lord and Master. || 5 || 3 || BHAIRAO, FIFTH MEHL: I easily tied up the deer — the ten sensory organs. I shot five of the desires with the Word of the Lord's Bani. || 1 || I go out hunting with the Saints, and we capture the deer without horses or weapons. || 1 || Pause || My mind used to run around outside hunting. But now, I have found the game within the home of my body-village. || 2 || I caught the deer and brought them home. Dividing them up, I shared them, bit by bit. || 3 || God has given this gift. Nanak's home is filled with the Naam, the Name of the Lord. || 4 || 4 || BHAIRAO, FIFTH MEHL: Even though he may be fed with hundreds of longings and yearnings, still the faithless cynic does not remember the Lord, Har, Har. || 1 || Take in the teachings of the humble Saints. In the Saadh Sangat, the Company of the Holy, you shall obtain the supreme status. || 1 || Pause || Stones may be kept under water for a long time.

Even so, they do not absorb the water; they remain hard and dry. || 2 || The six Shaastras may be read to a fool, but it is like the wind blowing in the ten directions. || 3 || It is like threshing a crop without any corn — nothing is gained. In the same way, no benefit comes from the faithless cynic. || 4 || As the Lord attaches them, so are all attached. Says Nanak, God has formed such a form. || 5 || 5 || BHAIRAO, FIFTH MEHL: He created the soul, the breath of life and the body. He created all beings, and knows their pains. || 1 || The Guru, the Lord of the Universe, is the Helper of the soul. Here and herafter, He always provides shade. || 1 || Pause || Worship and adoration of God is the pure way of life. In the Saadh Sangat, the Company of the Holy, the love of duality vanishes. || 2 || Friends, well-wishers and wealth will not support you. Blessed, blessed is my Lord. || 3 || Nanak utters the Ambrosial Bani of the Lord. Except the One Lord, he does not know any other at all. || 4 || 6 || BHAIRAO, FIFTH MEHL: The Lord is in front of me, and the Lord is behind me. My Beloved Lord, the Source of Nectar, is in the middle as well. || 1 || God is my Shaastra and my favorable omen. In His Home and Mansion, I find peace, poise and bliss. || 1 || Pause || Chanting the Naam, the Name of the Lord, with my tongue, and hearing it with my ears, I live. Meditating, meditating in remembrance on God, I have become eternal, permanent and stable. || 2 || The pains of countless lifetimes have been erased. The Unstruck Sound-current of the Shabad, the Word of God, vibrates in the Court of the Lord. || 3 || Granting His Grace, God has blended me with Himself. Nanak has entered the Sanctuary of God. || 4 || 7 || BHAIRAO, FIFTH MEHL: It brings millions of desires to fulfillment. On the Path of Death, It will go with you and help you. || 1 || The Naam, the Name of the Lord of the Universe, is the holy water of the Ganges. Whoever meditates on it, is saved; drinking it in, the mortal does not wander in reincarnation again. || 1 || Pause || It is my worship, meditation, austerity and cleansing bath. Meditating in remembrance on the Naam, I have become free of desire. || 2 || It is my domain and empire, wealth, mansion and court. Meditating in remembrance on the Naam brings perfect conduct. || 3 || Slave Nanak has deliberated, and has come to this conclusion: Without the Lord's Name, everything is false and worthless, like ashes. || 4 || 8 || BHAIRAO, FIFTH MEHL: The poison had absolutely no harmful effect. But the wicked Brahmin died in pain. || 1 || The Supreme Lord God Himself has saved His humble servant. The sinner died through the Power of the Guru. || 1 || Pause || The humble servant of the Lord and Master meditates on Him. He Himself has destroyed the ignorant sinner. || 2 || God is the Mother, the Father and the Protector of His slave. The face of the slanderer, here and hereafter, is blackened. || 3 || The Transcendent Lord has heard the prayer of servant Nanak. The filthy sinner lost hope and died. || 4 || 9 || BHAIRAO, FIFTH MEHL: Excellent, excellent, excellent, excellent, excellent is Your Name. False, false, false, false is pride in the world. || 1 || Pause ||

The glorious vision of Your slaves, O Infinite Lord, is wonderful and beauteous. Without the Naam, the Name of the Lord, the whole world is just ashes. || 1 || Your Creative Power is marvellous, and Your Lotus Feet are admirable. Your Praise is priceless, O True King. || 2 || God is the Support of the unsupported. Meditate day and night on the Cherisher of the meek and humble. || 3 || God has been merciful to Nanak. May I never forget God; He is my heart, my soul, my breath of life. || 4 || 10 || BHAIRAO, FIFTH MEHL: As Gurmukh, obtain the true wealth. Accept the Will of God as True. || 1 || Live, live, live forever. Rise early each day, and drink in the Nectar of the Lord. With your tongue, chant the Name of the Lord, Har, Har, Har, Har. || 1 || Pause || In this Dark Age of Kali Yuga, the One Name alone shall save you. Nanak speaks the wisdom of God. || 2 || 11 || BHAIRAO, FIFTH MEHL: Serving the True Guru, all fruits and rewards are obtained. The filth of so many lifetimes is washed away. || 1 || Your Name, God, is the Purifier of sinners. Because of the karma of my past deeds, I sing the Glorious Praises of the Lord. || 1 || Pause || In the Saadh Sangat, the Company of the Holy, I am saved. I am blessed with honor in God's Court. || 2 || Serving at God's Feet, all comforts are obtained. All the angels and demi-gods long for the dust of the feet of such beings. || 3 || Nanak has obtained the treasure of the Naam. Chanting and meditating on the Lord, the whole world is saved. || 4 || 12 || BHAIRAO, FIFTH MEHL: God hugs His slave close in His Embrace. He throws the slanderer into the fire. || 1 || The Lord saves His servants from the sinners. No one can save the sinner. The sinner is destroyed by his own actions. || 1 || Pause || The Lord's slave is in love with the Dear Lord. The slanderer loves something else. || 2 || The Supreme Lord God has revealed His Innate Nature. The evil-doer obtains the fruits of his own actions. || 3 || God does not come or go; He is All-pervading and permeating. Slave Nanak seeks the Sanctuary of the Lord. || 4 || 13 ||

RAAG BHAIRAO, FIFTH MEHL, CHAUPADAS, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Fascinating Lord, the Creator of all, the Formless Lord, is the Giver of Peace. You have abandoned this Lord, and you serve another. Why are you intoxicated with the pleasures of corruption? || 1 || O my mind, meditate on the Lord of the Universe. I have seen all other sorts of efforts; whatever you can think of, will only bring failure. || 1 || Pause || The blind, ignorant, self-willed manmukhs forsake their Lord and Master, and dwell on His slave Maya. They slander those who worship their Lord; they are like beasts, without a Guru. || 2 || Soul, life, body and wealth all belong to God, but the faithless cynics claim that they own them.

They are proud and arrogant, evil-minded and filthy; without the Guru, they are reincarnated into the terrifying world-ocean. || 3 || Through burnt offerings, charitable feasts, ritualistic chants, penance, all sorts of austere self-discipline and pilgrimages to sacred shrines and rivers, they do not find God. Self-conceit is only erased when one seeks the Lord's Sanctuary and becomes Gurmukh; O Nanak, he crosses over the world-ocean. || 4 || 1 || 14 || BHAIRAO, FIFTH MEHL: I have seen Him in the woods, and I have seen Him in the fields. I have seen Him in the household, and in renunciation. I have seen Him as a Yogi carrying His staff, as a Yogi with matted hair, fasting, making vows, and visiting sacred shrines of pilgrimage. || 1 || I have seen Him in the Society of the Saints, and within my own mind. In the sky, in the nether regions of the underworld, and in everything, He is pervading and permeating. With love and joy, I sing His Glorious Praises. || 1 || Pause || I have seen Him among the Yogis, the Sannyaasees, the celibates, the wandering hermits and the wearers of patched coats. I have seen Him among the men of severe self-discipline, the silent sages, the actors, dramas and dances. || 2 || I have seen Him in the four Vedas, I have seen Him in the six Shaastras, in the eighteen Puraanas and the Simritees as well. All together, they declare that there is only the One Lord. So tell me, from whom is He hidden? || 3 || Unfathomable and Inaccessible, He is our Infinite Lord and Master; His Value is beyond valuation. Servant Nanak is a sacrifice, a sacrifice to those, within whose heart He is revealed. || 4 || 2 || 15 || BHAIRAO, FIFTH MEHL: How can anyone do evil, if he realizes that the Lord is near? One who gathers corruption, constantly feels fear. He is near, but this mystery is not understood. Without the True Guru, all are enticed by Maya. || 1 || Everyone says that He is near, near at hand. But rare is that person, who, as Gurmukh, understands this mystery. || 1 || Pause || The mortal does not see the Lord near at hand; instead, he goes to the homes of others. He steals their wealth and lives in falsehood. Under the influence of the drug of illusion, he does not know that the Lord is with him. Without the Guru, he is confused and deluded by doubt. || 2 || Not understanding that the Lord is near, he tells lies. In love and attachment to Maya, the fool is plundered. That which he seeks is within his own self, but he looks for it outside. Without the Guru, he is confused and deluded by doubt. || 3 || One whose good karma is recorded on his forehead serves the True Guru; thus the hard and heavy shutters of his mind are opened wide. Within his own being and beyond, he sees the Lord near at hand. O servant Nanak, he does not come and go in reincarnation. || 4 || 3 || 16 || BHAIRAO, FIFTH MEHL: Who can kill that person whom You protect, O Lord? All beings, and the entire universe, is within You. The mortal thinks up millions of plans, but that alone happens, which the Lord of wondrous plays does. || 1 || Save me, save me, O Lord; shower me with Your Mercy. I seek Your Sanctuary, and Your Court. || 1 || Pause || Whoever serves the Fearless Lord, the Giver of Peace, is rid of all his fears; he knows the One Lord. Whatever You do, that alone comes to pass in the end. There is no other who can kill or protect us. || 2 || What do you think, with your human understanding? The All-knowing Lord is the Searcher of Hearts. The One and only Lord is my Support and Protection. The Creator Lord knows everything. || 3 ||

That person who is blessed by the Creator's Glance of Grace — all his affairs are resolved. The One Lord is his Protector. O servant Nanak, no one can equal him. || 4 || 4 || 17 || BHAIRAO, FIFTH MEHL: We should feel sad, if God were beyond us. We should feel sad, if we forget the Lord. We should feel sad, if we are in love with duality. But why should we feel sad? The Lord is pervading everywhere. || 1 || In love and attachment to Maya, the mortals are sad, and are consumed by sadness. Without the Name, they wander and wander and wander, and waste away. || 1 || Pause || We should feel sad, if there were another Creator Lord. We should feel sad, if someone dies by injustice. We should feel sad, if something were not known to the Lord. But why should we feel sad? The Lord is totally permeating everywhere. || 2 || We should feel sad, if God were a tyrant. We should feel sad, if He made us suffer by mistake. The Guru says that whatever happens is all by God's Will. So I have abandoned sadness, and I now sleep without anxiety. || 3 || O God, You alone are my Lord and Master; all belong to You. According to Your Will, You pass judgement. There is no other at all; the One Lord is permeating and pervading everywhere. Please save Nanak's honor; I have come to Your Sanctuary. || 4 || 5 || 18 || BHAIRAO, FIFTH MEHL: Without music, how is one to dance? Without a voice, how is one to sing? Without strings, how is a guitar to be played? Without the Naam, all affairs are useless. || 1 || Without the Naam — tell me: who has ever been saved? Without the True Guru, how can anyone cross over to the other side? || 1 || Pause || Without a tongue, how can anyone speak? Without ears, how can anyone hear? Without eyes, how can anyone see? Without the Naam, the mortal is of no account at all. || 2 || Without learning, how can one be a Pandit — a religious scholar? Without power, what is the glory of an empire? Without understanding, how can the mind become steady? Without the Naam, the whole world is insane. || 3 || Without detachment, how can one be a detached hermit? Without renouncing egotism, how can anyone be a renunciate? Without overcoming the five thieves, how can the mind be subdued? Without the Naam, the mortal regrets and repents forever and ever. || 4 || Without the Guru's Teachings, how can anyone obtain spiritual wisdom? Without seeing — tell me: how can anyone visualize in meditation? Without the Fear of God, all speech in useless. Says Nanak, this is the wisdom of the Lord's Court. || 5 || 6 || 19 || BHAIRAO, FIFTH MEHL: Mankind is afflicted with the disease of egotism. The disease of sexual desire overwhelms the elephant. Because of the disease of vision, the moth is burnt to death. Because of the disease of the sound of the bell, the deer is lured to its death. || 1 || Whoever I see is diseased. Only my True Guru, the True Yogi, is free of disease. || 1 || Pause || Because of the disease of taste, the fish is caught. Because of the disease of smell, the bumble bee is destroyed. The whole world is caught in the disease of attachment. In the disease of the three qualities, corruption is multiplied. || 2 || In disease the mortals die, and in disease they are born.

In disease they wander in reincarnation again and again. Entangled in disease, they cannot stay still, even for an instant. Without the True Guru, the disease is never cured. || 3 || When the Supreme Lord God grants His Mercy, He grabs hold of the mortal's arm, and pulls him up and out of the disease. Reaching the Saadh Sangat, the Company of the Holy, the mortal's bonds are broken. Says Nanak, the Guru cures him of the disease. || 4 || 7 || 20 || BHAIRAO, FIFTH MEHL: When He comes to mind, then I am in supreme bliss. When He comes to mind, then all my pains are shattered. When He comes to mind, my hopes are fulfilled. When He comes to mind, I never feel sadness. || 1 || Deep within my being, my Sovereign Lord King has revealed Himself to me. The Perfect Guru has inspired me to love Him. || 1 || Pause || When He comes to mind, I am the king of all. When He comes to mind, all my affairs are completed. When He comes to mind, I am dyed in the deep crimson of His Love. When He comes to mind, I am ecstatic forever. || 2 || When He comes to mind, I am wealthy forever. When He comes to mind, I am free of doubt forever. When He comes to mind, then I enjoy all pleasures. When He comes to mind, I am rid of fear. || 3 || When He comes to mind, I find the home of peace and poise. When He comes to mind, I am absorbed in the Primal Void of God. When He comes to mind, I continually sing the Kirtan of His Praises. Nanak's mind is pleased and satisfied with the Lord God. || 4 || 8 || 21 || BHAIRAO, FIFTH MEHL: My Father is Eternal, forever alive. My brothers live forever as well. My friends are permanent and imperishable. My family abides in the home of the self within. || 1 || I have found peace, and so all are at peace. The Perfect Guru has united me with my Father. || 1 || Pause || My mansions are the highest of all. My countries are infinite and uncountable. My kingdom is eternally stable. My wealth is inexhaustible and permanent. || 2 || My glorious reputation resounds throughout the ages. My fame has spread in all places and interspaces. My praises echo in each and every house. My devotional worship is known to all people. || 3 || My Father has revealed Himself within me. The Father and son have joined together in partnership. Says Nanak, when my Father is pleased, then the Father and son are joined together in love, and become one. || 4 || 9 || 22 || BHAIRAO, FIFTH MEHL: The True Guru, the Primal Being, is free of revenge and hate; He is God, the Great Giver. I am a sinner; You are my Forgiver. That sinner, who finds no protection anywhere — if he comes seeking Your Sanctuary, then he becomes immaculate and pure. || 1 || Pleasing the True Guru, I have found peace. Meditating on the Guru, I have obtained all fruits and rewards. || 1 || Pause || I humbly bow to the Supreme Lord God, the True Guru. My mind and body are Yours; all the world is Yours. When the veil of illusion is removed, then I come to see You. You are my Lord and Master; You are the King of all. || 2 || When it pleases Him, even dry wood becomes green. When it pleases Him, rivers flow across the desert sands. When it pleases Him, all fruits and rewards are obtained.

Grasping hold of the Guru's feet, my anxiety is dispelled. || 3 || I am unworthy and ungrateful, but He has been merciful to me. My mind and body have been cooled and soothed; the Ambrosial Nectar rains down in my mind. The Supreme Lord God, the Guru, has become kind and compassionate to me. Slave Nanak beholds the Lord, enraptured. || 4 || 10 || 23 || BHAIRAO, FIFTH MEHL: My True Guru is totally independent. My True Guru is adorned with Truth. My True Guru is the Giver of all. My True Guru is the Primal Creator Lord, the Architect of Destiny. || 1 || There is no deity equal to the Guru. Whoever has good destiny inscribed on his forehead, applies himself to seva — selfless service. || 1 || Pause || My True Guru is the Sustainer and Cherisher of all. My True Guru kills and revives. The glorious greatness of my True Guru has become manifest everywhere. || 2 || My True Guru is the power of the powerless. My True Guru is my home and court. I am forever a sacrifice to the True Guru. He has shown me the path. || 3 || One who serves the Guru is not afflicted with fear. One who serves the Guru does not suffer in pain. Nanak has studied the Simritees and the Vedas. There is no difference between the Supreme Lord God and the Guru. || 4 || 11 || 24 || BHAIRAO, FIFTH MEHL: Repeating the Naam, the Name of the Lord, the mortal is exalted and glorified. Repeating the Naam, sin is banished from the body. Repeating the Naam, all festivals are celebrated. Repeating the Naam, one is cleansed at the sixty-eight sacred shrines. || 1 || My sacred shrine of pilgrimage is the Name of the Lord. The Guru has instructed me in the true essence of spiritual wisdom. || 1 || Pause || Repeating the Naam, the mortal's pains are taken away. Repeating the Naam, the most ignorant people become spiritual teachers. Repeating the Naam, the Divine Light blazes forth. Repeating the Naam, one's bonds are broken. || 2 || Repeating the Naam, the Messenger of Death does not draw near. Repeating the Naam, one finds peace in the Court of the Lord. Repeating the Naam, God gives His Approval. The Naam is my true wealth. || 3 || The Guru has instructed me in these sublime teachings. The Kirtan of the Lord's Praises and the Naam are the Support of the mind. Nanak is saved through the atonement of the Naam. Other actions are just to please and appease the people. || 4 || 12 || 25 || BHAIRAO, FIFTH MEHL: I bow in humble worship, tens of thousands of times. I offer this mind as a sacrifice. Meditating in remembrance on Him, sufferings are erased. Bliss wells up, and no disease is contracted. || 1 || Such is the diamond, the Immaculate Naam, the Name of the Lord. Chanting it, all works are perfectly completed. || 1 || Pause || Beholding Him, the house of pain is demolished. The mind seizes the cooling, soothing, Ambrosial Nectar of the Naam. Millions of devotees worship His Feet. He is the Fulfiller of all the mind's desires. || 2 || In an instant, He fills the empty to over-flowing. In an instant, He transforms the dry into green. In an instant, He gives the homeless a home.

In an instant, He bestows honor on the dishonored. || 3 || The One Lord is totally pervading and permeating all. He alone meditates on the Lord, whose True Guru is Perfect. Such a person has the Kirtan of the Lord's Praises for his Support. Says Nanak, the Lord Himself is merciful to him. || 4 || 13 || 26 || BHAIRAO, FIFTH MEHL: I was discarded and abandoned, but He has embellished me. He has blessed me with beauty and His Love; through His Name, I am exalted. All my pains and sorrows have been eradicated. The Guru has become my Mother and Father. || 1 || O my friends and companions, my household is in bliss. Granting His Grace, my Husband Lord has met me. || 1 || Pause || The fire of desire has been extinguished, and all my desires have been fulfilled. The darkness has been dispelled, and the Divine Light blazes forth. The Unstruck Sound-current of the Shabad, the Word of God, is wondrous and amazing! Perfect is the Grace of the Perfect Guru. || 2 || That person, unto whom the Lord reveals Himself — by the Blessed Vision of his Darshan, I am forever enraptured. He obtains all virtues and so many treasures. The True Guru blesses him with the Naam, the Name of the Lord. || 3 || That person who meets with his Lord and Master — his mind and body are cooled and soothed, chanting the Name of the Lord, Har, Har. Says Nanak, such a humble being is pleasing to God; only a rare few are blessed with the dust of his feet. || 4 || 14 || 27 || BHAIRAO, FIFTH MEHL: The mortal does not hesitate to think about sin. He is not ashamed to spend time with prostitutes. He works all day long, but when it is time to remember the Lord, then a heavy stone falls on his head. || 1 || Attached to Maya, the world is deluded and confused. The Deluder Himself has deluded the mortal, and now he is engrossed in worthless worldly affairs. || 1 || Pause || Gazing on Maya's illusion, its pleasures pass away. He loves the shell, and ruins his life. Bound to blind worldly affairs, his mind wavers and wanders. The Creator Lord does not come into his mind. || 2 || Working and working like this, he only obtains pain, and his affairs of Maya are never completed. His mind is saturated with sexual desire, anger and greed. Wiggling like a fish out of water, he dies. || 3 || One who has the Lord Himself as his Protector, chants and meditates forever on the Name of the Lord, Har, Har. In the Saadh Sangat, the Company of the Holy, he chants the Glorious Praises of the Lord. O Nanak, he has found the Perfect True Guru. || 4 || 15 || 28 || BHAIRAO, FIFTH MEHL: He alone obtains it, unto whom the Lord shows Mercy. He enshrines the Name of the Lord in his mind. With the True Word of the Shabad in his heart and mind, the sinful residues of countless incarnations vanish. || 1 || The Lord's Name is the Support of the soul. By Guru's Grace, chant the Name continually, O Siblings of Destiny; It shall carry you across the world-ocean. || 1 || Pause || Those who have this treasure of the Lord's Name written in their destiny, those humble beings are honored in the Court of the Lord. Singing His Glorious Praises with peace, poise and bliss, even the homeless obtain a home hereafter. || 2 || Throughout the ages, this has been the essence of reality.

Meditate in remembrance on the Lord, and contemplate the Truth. He alone is attached to the hem of the Lord's robe, whom the Lord Himself attaches. Asleep for countless incarnations, he now awakens. || 3 || Your devotees belong to You, and You belong to Your devotees. You Yourself inspire them to chant Your Praises. All beings and creatures are in Your Hands. Nanak's God is always with him. || 4 || 16 || 29 || BHAIRAO, FIFTH MEHL: The Naam, the Name of the Lord, is the Inner-knower of my heart. The Naam is so useful to me. The Lord's Name permeates each and every hair of mine. The Perfect True Guru has given me this gift. || 1 || The Jewel of the Naam is my treasure. It is inaccessible, priceless, infinite and incomparable. || 1 || Pause || The Naam is my unmoving, unchanging Lord and Master. The glory of the Naam spreads over the whole world. The Naam is my perfect master of wealth. The Naam is my independence. || 2 || The Naam is my food and love. The Naam is the objective of my mind. By the Grace of the Saints, I never forget the Naam. Repeating the Naam, the Unstruck Sound-current of the Naad resounds. || 3 || By God's Grace, I have obtained the nine treasures of the Naam. By Guru's Grace, I am tuned in to the Naam. They alone are wealthy and supreme, O Nanak, who have the treasure of the Naam. || 4 || 17 || 30 || BHAIRAO, FIFTH MEHL: You are my Father, and You are my Mother. You are my Soul, my Breath of Life, the Giver of Peace. You are my Lord and Master; I am Your slave. Without You, I have no one at all. || 1 || Please bless me with Your Mercy, God, and give me this gift, that I may sing Your Praises, day and night. || 1 || Pause || I am Your musical instrument, and You are the Musician. I am Your beggar; please bless me with Your charity, O Great Giver. By Your Grace, I enjoy love and pleasures. You are deep within each and every heart. || 2 || By Your Grace, I chant the Name. In the Saadh Sangat, the Company of the Holy, I sing Your Glorious Praises. In Your Mercy, You take away our pains. By Your Mercy, the heart-lotus blossoms forth. || 3 || I am a sacrifice to the Divine Guru. The Blessed Vision of His Darshan is fruitful and rewarding; His service is immaculate and pure. Be Merciful to me, O my Lord God and Master, that Nanak may continually sing Your Glorious Praises. || 4 || 18 || 31 || BHAIRAO, FIFTH MEHL: His Regal Court is the highest of all. I humbly bow to Him, forever and ever. His place is the highest of the high. Millions of sinful residues are erased by the Name of the Lord. || 1 || In His Sanctuary, we find eternal peace. He Mercifully unites us with Himself. || 1 || Pause || His wondrous actions cannot even be described. All hearts rest their faith and hope in Him. He is manifest in the Saadh Sangat, the Company of the Holy. The devotees lovingly worship and adore Him night and day. || 2 || He gives, but His treasures are never exhausted. In an instant, He establishes and disestablishes. No one can erase the Hukam of His Command. The True Lord is above the heads of kings. || 3 ||

He is my Anchor and Support; I place my hopes in Him. I place my pain and pleasure before Him. He covers the faults of His humble servant. Nanak sings His Praises. || 4 || 1 || 9 || 32 || BHAIRAO, FIFTH MEHL: The whiner whines every day. His attachment to his household and entanglements cloud his mind. If someone becomes detached through understanding, he will not have to suffer in birth and death again. || 1 || All of his conflicts are extensions of his corruption. How rare is that person who takes the Naam as his Support. || 1 || Pause || The three-phased Maya infects all. Whoever clings to it suffers pain and sorrow. There is no peace without meditating on the Naam, the Name of the Lord. By great good fortune, the treasure of the Naam is received. || 2 || One who loves the actor in his mind, later regrets it when the actor takes off his costume. The shade from a cloud is transitory, like the worldly paraphernalia of attachment and corruption. || 3 || If someone is blessed with the singular substance, then all of his tasks are accomplished to perfection. One who obtains the Naam, by Guru's Grace — O Nanak, his coming into the world is certified and approved. || 4 || 20 || 33 || BHAIRAO, FIFTH MEHL: Slandering the Saints, the mortal wanders in reincarnation. Slandering the Saints, he is diseased. Slandering the Saints, he suffers in pain. The slanderer is punished by the Messenger of Death. || 1 || Those who argue and fight with the Saints — those slanderers find no happiness at all. || 1 || Pause || Slandering the devotees, the wall of the mortal's body is shattered. Slandering the devotees, he suffers in hell. Slandering the devotees, he rots in the womb. Slandering the devotees, he loses his realm and power. || 2 || The slanderer finds no salvation at all. He eats only that which he himself has planted. He is worse than a thief, a lecher, or a gambler. The slanderer places an unbearable burden upon his head. || 3 || The devotees of the Supreme Lord God are beyond hate and vengeance. Whoever worships their feet is emancipated. The Primal Lord God has deluded and confused the slanderer. O Nanak, the record of one's past actions cannot be erased. || 4 || 21 || 34 || BHAIRAO, FIFTH MEHL: The Naam, the Name of the Lord, is for me the Vedas and the Sound-current of the Naad. Through the Naam, my tasks are perfectly accomplished. The Naam is my worship of deities. The Naam is my service to the Guru. || 1 || The Perfect Guru has implanted the Naam within me. The highest task of all is the Name of the Lord, Har, Har. || 1 || Pause || The Naam is my cleansing bath and purification. The Naam is my perfect donation of charity. Those who repeat the Naam are totally purified. Those who chant the Naam are my friends and Siblings of Destiny. || 2 || The Naam is my auspicious omen and good fortune. The Naam is the sublime food which satisfies me. The Naam is my good conduct. The Naam is my immaculate occupation. || 3 || All those humble beings whose minds are filled with the One God have the Support of the Lord, Har, Har. O Nanak, sing the Glorious Praises of the Lord with your mind and body.

In the Saadh Sangat, the Company of the Holy, the Lord bestows His Name. || 4 || 22 || 35 || BHAIRAO, FIFTH MEHL: You bless the poor with wealth, O Lord. Countless sins are taken away, and the mind becomes immaculate and pure. All the mind's desires are fulfilled, and one's tasks are perfectly accomplished. You bestow Your Name upon Your devotee. || 1 || Service to the Lord, our Sovereign King, is fruitful and rewarding. Our Lord and Master is the Creator, the Cause of causes; no one is turned away from His Door empty-handed. || 1 || Pause || God eradicates the disease from the diseased person. God takes away the sorrows of the suffering. And those who have no place at all — You seat them upon the place. You link Your slave to devotional worship. || 2 || God bestows honor on the dishonored. He makes the foolish and ignorant become clever and wise. The fear of all fear disappears. The Lord dwells within the mind of His humble servant. || 3 || The Supreme Lord God is the Treasure of Peace. The Ambrosial Name of the Lord is the essence of reality. Granting His Grace, He enjoins the mortals to serve the Saints. O Nanak, such a person merges in the Saadh Sangat, the Company of the Holy. || 4 || 23 || 36 || BHAIRAO, FIFTH MEHL: In the Realm of the Saints, the Lord dwells in the mind. In the Realm of the Saints, all sins run away. In the Realm of the Saints, one's lifestyle is immaculate. In the Society of the Saints, one comes to love the One Lord. || 1 || That alone is called the Realm of the Saints, where only the Glorious Praises of the Supreme Lord God are sung. || 1 || Pause || In the Realm of the Saints, birth and death are ended. In the Realm of the Saints, the Messenger of Death cannot touch the mortal. In the Society of the Saints, one's speech becomes immaculate. || 2 || The Realm of the Saints is the eternal, ever-stable place. In the Realm of the Saints, sins are destroyed. In the Realm of the Saints, the immaculate sermon is spoken. In the Society of the Saints, the pain of egotism runs away. || 3 || The Realm of the Saints cannot be destroyed. In the Realm of the Saints, is the Lord, the Treasure of Virtue. The Realm of the Saints is the resting place of our Lord and Master. O Nanak, He is woven into the fabric of His devotees, through and through. || 4 || 24 || 37 || BHAIRAO, FIFTH MEHL: Why worry about disease, when the Lord Himself protects us? That person whom the Lord protects, does not suffer pain and sorrow. That person, upon whom God showers His Mercy — Death hovering above him is turned away. || 1 || The Name of the Lord, Har, Har, is forever our Help and Support. When He comes to mind, the mortal finds lasting peace, and the Messenger of Death cannot even approach him. || 1 || Pause || When this being did not exist, who created him then? What has been produced from the source? He Himself kills, and He Himself rejuvenates. He cherishes His devotees forever. || 2 || Know that everything is in His Hands. My God is the Master of the masterless. His Name is the Destroyer of pain. Singing His Glorious Praises, you shall find peace. || 3 || O my Lord and Master, please listen to the prayer of Your Saint. I place my soul, my breath of life and wealth before You. All this world is Yours; it meditates on You.

Please shower Nanak with Your Mercy and bless him with peace. || 4 || 25 || 38 || BHAIRAO, FIFTH MEHL: With Your Support, I survive in the Dark Age of Kali Yuga. With Your Support, I sing Your Glorious Praises. With Your Support, death cannot even touch me. With Your Support, my entanglements vanish. || 1 || In this world and the next, I have Your Support. The One Lord, our Lord and Master, is all-pervading. || 1 || Pause || With Your Support, I celebrate blissfully. With Your Support, I chant the Guru's Mantra. With Your Support, I cross over the terrifying world-ocean. The Perfect Lord, our Protector and Savior, is the Ocean of Peace. || 2 || With Your Support, I have no fear. The True Lord is the Inner-knower, the Searcher of hearts. With Your Support, my mind is filled with Your Power. Here and there, You are my Court of Appeal. || 3 || I take Your Support, and place my faith in You. All meditate on God, the Treasure of Virtue. Chanting and meditating on You, Your slaves celebrate in bliss. Nanak meditates in remembrance on the True Lord, the Treasure of Virtue. || 4 || 26 || 39 || BHAIRAO, FIFTH MEHL: First, I gave up slandering others. All the anxiety of my mind was dispelled. Greed and attachment were totally banished. I see God ever-present, close at hand; I have become a great devotee. || 1 || Such a renunciate is very rare. Such a humble servant chants the Name of the Lord, Har, Har. || 1 || Pause || I have forsaken my egotistical intellect. The love of sexual desire and anger has vanished. I meditate on the Naam, the Name of the Lord, Har, Har. In the Company of the Holy, I am emancipated. || 2 || Enemy and friend are all the same to me. The Perfect Lord God is permeating all. Accepting the Will of God, I have found peace. The Perfect Guru has implanted the Name of the Lord within me. || 3 || That person, whom the Lord, in His Mercy, saves — that devotee chants and meditates on the Naam. That person, whose mind is illumined, and who obtains understanding through the Guru — says Nanak, he is totally fulfilled. || 4 || 27 || 40 || BHAIRAO, FIFTH MEHL: There is no peace in earning lots of money. There is no peace in watching dances and plays. There is no peace in conquering lots of countries. All peace comes from singing the Glorious Praises of the Lord, Har, Har. || 1 || You shall obtain peace, poise and bliss, when you find the Saadh Sangat, the Company of the Holy, by great good fortune. As Gurmukh, utter the Name of the Lord, Har, Har. || 1 || Pause || Mother, father, children and spouse — all place the mortal in bondage. Religious rituals and actions done in ego place the mortal in bondage. If the Lord, the Shatterer of bonds, abides in the mind, then peace is obtained, dwelling in the home of the self deep within. || 2 || Everyone is a beggar; God is the Great Giver. The Treasure of Virtue is the Infinite, Endless Lord. That person, unto whom God grants His Mercy — that humble being chants the Name of the Lord, Har, Har. || 3 || I offer my prayer to my Guru. O Primal Lord God, Treasure of Virtue, please bless me with Your Grace. Says Nanak, I have come to Your Sanctuary. If it pleases You, please protect me, O Lord of the World. || 4 || 28 || 41 || BHAIRAO, FIFTH MEHL: Meeting with the Guru, I have forsaken the love of duality.

As Gurmukh, I chant the Name of the Lord. My anxiety is gone, and I am in love with the Naam, the Name of the Lord. I was asleep for countless lifetimes, but I have now awakened. || 1 || Granting His Grace, He has linked me to His service. In the Saadh Sangat, the Company of the Holy, all pleasures are found. || 1 || Pause || The Word of the Guru's Shabad has eradicated disease and evil. My mind has absorbed the medicine of the Naam. Meeting with the Guru, my mind is in bliss. All treasures are in the Name of the Lord God. || 2 || My fear of birth and death and the Messenger of Death has been dispelled. In the Saadh Sangat, the inverted lotus of my heart has blossomed forth. Singing the Glorious Praises of the Lord, I have found eternal, abiding peace. All my tasks are perfectly accomplished. || 3 || This human body, so difficult to obtain, is approved by the Lord. Chanting the Name of the Lord, Har, Har, it has become fruitful. Says Nanak, God has blessed me with His Mercy. With every breath and morsel of food, I meditate on the Lord, Har, Har. || 4 || 29 || 42 || BHAIRAO, FIFTH MEHL: His Name is the Highest of all. Sing His Glorious Praises, forever and ever. Meditating in remembrance on Him, all pain is dispelled. All pleasures come to dwell in the mind. || 1 || O my mind, meditate in remembrance on the True Lord. In this world and the next, you shall be saved. || 1 || Pause || The Immaculate Lord God is the Creator of all. He gives sustenance to all beings and creatures. He forgives millions of sins and mistakes in an instant. Through loving devotional worship, one is emancipated forever. || 2 || True wealth and true glorious greatness, and eternal, unchanging wisdom, are obtained from the Perfect Guru. When the Protector, the Savior Lord, bestows His Mercy, all spiritual darkness is dispelled. || 3 || I focus my meditation on the Supreme Lord God. The Lord of Nirvaanaa is totally pervading and permeating all. Eradicating doubt and fear, I have met the Lord of the World. The Guru has become merciful to Nanak. || 4 || 30 || 43 || BHAIRAO, FIFTH MEHL: Meditating in remembrance on Him, the mind is illumined. Suffering is eradicated, and one comes to dwell in peace and poise. They alone receive it, unto whom God gives it. They are blessed to serve the Perfect Guru. || 1 || All peace and comfort are in Your Name, God. Twenty-four hours a day, O my mind, sing His Glorious Praises. || 1 || Pause || You shall receive the fruits of your desires, when the Name of the Lord comes to dwell in the mind. Meditating on the Lord, your comings and goings cease. Through loving devotional worship, lovingly focus your attention on God. || 2 || Sexual desire, anger and egotism are dispelled. Love and attachment to Maya are broken. Lean on God's Support, day and night. The Supreme Lord God has given this gift. || 3 || Our Lord and Master is the Creator, the Cause of causes. He is the Inner-knower, the Searcher of all hearts. Bless me with Your Grace, Lord, and link me to Your service. Slave Nanak has come to Your Sanctuary. || 4 || 31 || 44 || BHAIRAO, FIFTH MEHL: One who does not repeat the Naam, the Name of the Lord, shall die of shame. Without the Name, how can he ever sleep in peace?

The mortal abandons meditative remembrance of the Lord, and then wishes for the state of supreme salvation; but without roots, how can there be any branches? || 1 || O my mind, meditate on the Guru, the Lord of the Universe. The filth of countless incarnations shall be washed away. Breaking your bonds, you shall be united with the Lord. || 1 || Pause || How can a stone be purified by bathing at a sacred shrine of pilgrimage? The filth of egotism clings to the mind. Millions of rituals and actions taken are the root of entanglements. Without meditating and vibrating on the Lord, the mortal gathers only worthless bundles of straw. || 2 || Without eating, hunger is not satisfied. When the disease is cured, then the pain goes away. The mortal is engrossed in sexual desire, anger, greed and attachment. He does not meditate on God, that God who created him. || 3 || Blessed, blessed is the Holy Saint, and blessed is the Name of the Lord. Twenty-four hours a day, sing the Kirtan, the Glorious Praises of the Lord. Blessed is the devotee of the Lord, and blessed is the Creator Lord. Nanak seeks the Sanctuary of God, the Primal, the Infinite. || 4 || 32 || 45 || BHAIRAO, FIFTH MEHL: When the Guru was totally pleased, my fear was taken away. I enshrine the Name of the Immaculate Lord within my mind. He is Merciful to the meek, forever Compassionate. All my entanglements are finished. || 1 || I have found peace, poise, and myriads of pleasures. In the Saadh Sangat, the Company of the Holy, fear and doubt are dispelled. My tongue chants the Ambrosial Name of the Lord, Har, Har. || 1 || Pause || I have fallen in love with the Lord's Lotus Feet. In an instant, the terrible demons are destroyed. Twenty-four hours a day, I meditate and chant the Name of the Lord, Har, Har. The Guru is Himself the Savior Lord, the Lord of the Universe. || 2 || He Himself cherishes His servant forever. He watches over every breath of His humble devotee. Tell me, what is the nature of human beings? The Lord extends His Hand, and saves them from the Messenger of Death. || 3 || Immaculate is the Glory, and Immaculate is the way of life, of those who remember the Supreme Lord God in their minds. The Guru, in His Mercy, has granted this Gift. Nanak has obtained the treasure of the Naam, the Name of the Lord. || 4 || 33 || 46 || BHAIRAO, FIFTH MEHL: My Guru is the All-powerful Lord, the Creator, the Cause of causes. He is the Soul, the Breath of Life, the Giver of Peace, always near. He is the Destroyer of fear, the Eternal, Unchanging, Sovereign Lord King. Gazing upon the Blessed Vision of His Darshan, all fear is dispelled. || 1 || Wherever I look, is the Protection of Your Sanctuary. I am a sacrifice, a sacrifice to the Feet of the True Guru. || 1 || Pause || My tasks are perfectly accomplished, meeting the Divine Guru. He is the Giver of all rewards. Serving Him, I am immaculate. He reaches out with His Hand to His slaves. The Name of the Lord abides in their hearts. || 2 || They are forever in bliss, and do not suffer at all. No pain, sorrow or disease afflicts them. Everything is Yours, O Creator Lord. The Guru is the Supreme Lord God, the Inaccessible and Infinite. || 3 || His Glorious Grandeur is immaculate, and the Bani of His Word is wonderful! The Perfect Supreme Lord God is pleasing to my mind. He is permeating the waters, the lands and the skies. O Nanak, everything comes from God. || 4 || 34 || 47 || BHAIRAO, FIFTH MEHL: My mind and body are imbued with the Love of the Lord's Feet.

All the desires of my mind have been perfectly fulfilled. Twenty-four hours a day, I sing of the Lord God. The True Guru has imparted this perfect wisdom. || 1 || Very fortunate are those who love the Naam, the Name of the Lord. Associating with them, we cross over the world-ocean. || 1 || Pause || They are spiritual teachers, who meditate in remembrance on the One Lord. Wealthy are those who have a discriminating intellect. Noble are those who remember their Lord and Master in meditation. Honorable are those who understand their own selves. || 2 || By Guru's Grace, I have obtained the supreme status. Day and night I meditate on the Glories of God. My bonds are broken, and my hopes are fulfilled. The Feet of the Lord now abide in my heart. || 3 || Says Nanak, one whose karma is perfect — that humble being enters the Sanctuary of God. He himself is pure, and he sanctifies all. His tongue chants the Name of the Lord, the Source of Nectar. || 4 || 35 || 48 || BHAIRAO, FIFTH MEHL: Repeating the Naam, the Name of the Lord, no obstacles block the way. Listening to the Naam, the Messenger of Death runs far away. Repeating the Naam, all pains vanish. Chanting the Naam, the Lord's Lotus Feet dwell within. || 1 || Meditating, vibrating the Name of the Lord, Har, Har, is unobstructed devotional worship. Sing the Glorious Praises of the Lord with loving affection and energy. || 1 || Pause || Meditating in remembrance on the Lord, the Eye of Death cannot see you. Meditating in remembrance on the Lord, demons and ghosts shall not touch you. Meditating in remembrance on the Lord, attachment and pride shall not bind you. Meditating in remembrance on the Lord, you shall not be consigned to the womb of reincarnation. || 2 || Any time is a good time to meditate in remembrance on the Lord. Among the masses, only a few meditate in remembrance on the Lord. Social class or no social class, anyone may meditate on the Lord. Whoever meditates on Him is emancipated. || 3 || Chant the Name of the Lord in the Saadh Sangat, the Company of the Holy. Perfect is the Love of the Lord's Name. O God, shower Your Mercy on Nanak, that he may think of you with each and every breath. || 4 || 36 || 49 || BHAIRAO, FIFTH MEHL: He Himself is the Shaastras, and He Himself is the Vedas. He knows the secrets of each and every heart. He is the Embodiment of Light; all beings belong to Him. The Creator, the Cause of causes, the Perfect All-powerful Lord. || 1 || Grab hold of the Support of God, O my mind. As Gurmukh, worship and adore His Lotus Feet; enemies and pains shall not even approach you. || 1 || Pause || He Himself is the Essence of the forests and fields, and all the three worlds. The universe is strung on His Thread. He is the Uniter of Shiva and Shakti — mind and matter. He Himself is in the detachment of Nirvaanaa, and He Himself is the Enjoyer. || 2 || Wherever I look, there He is. Without Him, there is no one at all. In the Love of the Naam, the world-ocean is crossed. Nanak sings His Glorious Praises in the Saadh Sangat, the Company of the Holy. || 3 || Liberation, the ways and means of enjoyment and union are under His Control. His humble servant lacks nothing. That person, with whom the Lord, in His Mercy, is pleased — O slave Nanak, that humble servant is blessed. || 4 || 37 || 50 || BHAIRAO, FIFTH MEHL: The minds of the Lord's devotee are filled with bliss.

They become stable and permanent, and all their anxiety is gone. Their fears and doubts are dispelled in an instant. The Supreme Lord God comes to dwell in their minds. || 1 || The Lord is forever the Help and Support of the Saints. Inside the home of the heart, and outside as well, the Transcendent Lord is always with us, permeating and pervading all places. || 1 || Pause || The Lord of the World is my wealth, property, youth and ways and means. He continually cherishes and brings peace to my soul and breath of life. He reaches out with His Hand and saves His slave. He does not abandon us, even for an instant; He is always with us. || 2 || There is no other Beloved like the Lord. The True Lord takes care of all. The Lord is our Mother, Father, Son and Relation. Since the beginning of time, and throughout the ages, His devotees sing His Glorious Praises. || 3 || My mind is filled with the Support and the Power of the Lord. Without the Lord, there is no other at all. Nanak's mind is encouraged by this hope, that God will accomplish my objectives in life. || 4 || 38 || 51 || BHAIRAO, FIFTH MEHL: Fear itself becomes afraid, when the mortal remembers the Lord's Name in meditation. All the diseases of the three gunas — the three qualities — are cured, and tasks of the Lord's slaves are perfectly accomplished. || 1 || Pause || The people of the Lord always sing His Glorious Praises; they attain His Perfect Mansion. Even the Righteous Judge of Dharma and the Messenger of Death yearn, day and night, to be sanctified by the Blessed Vision of the Lord's humble servant. || 1 || Sexual desire, anger, intoxication, egotism, slander and egotistical pride are eradicted in the Saadh Sangat, the Company of the Holy. By great good fortune, such Saints are met. Nanak is forever a sacrifice to them. || 2 || 39 || 52 || BHAIRAO, FIFTH MEHL: One who harbors the five thieves, becomes the embodiment of these five. He gets up each day and tells lies. He applies ceremonial religious marks to his body, but practices hypocrisy. He wastes away in sadness and pain, like a lonely widow. || 1 || Without the Name of the Lord, everything is false. Without the Perfect Guru, liberation is not obtained. In the Court of the True Lord, the faithless cynic is plundered. || 1 || Pause || One who does not know the Lord's Creative Power is polluted. Ritualistically plastering one's kitchen square does not make it pure in the Eyes of the Lord. If a person is polluted within, he may wash himself everyday on the outside, but in the Court of the True Lord, he forfeits his honor. || 2 || He works for the sake of Maya, but he never places his feet on the right path. He never even remembers the One who created him. He speaks falsehood, only falsehood, with his mouth. || 3 || That person, unto whom the Creator Lord shows Mercy, deals with the Saadh Sangat, the Company of the Holy. One who lovingly worships the Lord's Name, says Nanak — no obstacles ever block his way. || 4 || 40 || 53 || BHAIRAO, FIFTH MEHL: The entire universe curses the slanderer. False are the dealings of the slanderer. The slanderer's lifestyle is filthy and polluted. The Lord is the Saving Grace and the Protector of His slave. || 1 || The slanderer dies with the rest of the slanderers.

The Supreme Lord God, the Transcendent Lord, protects and saves His humble servant. Death roars and thunders over the head of the slanderer. || 1 || Pause || No one belives what the slanderer says. The slanderer tells lies, and later regrets and repents. He wrings his hands, and hits his head against the ground. The Lord does not forgive the slanderer. || 2 || The Lord's slave does not wish anyone ill. The slanderer suffers, as if stabbed by a spear. Like a crane, he spreads his feathers, to look like a swan. When he speaks with his mouth, then he is exposed and driven out. || 3 || The Creator is the Inner-knower, the Searcher of hearts. That person, whom the Lord makes His Own, becomes stable and steady. The Lord's slave is true in the Court of the Lord. Servant Nanak speaks, after contemplating the essence of reality. || 4 || 41 || 54 || BHAIRAO, FIFTH MEHL: With my palms pressed together, I offer this prayer. My soul, body and wealth are His property. He is the Creator, my Lord and Master. Millions of times, I am a sacrifice to Him. || 1 || The dust of the feet of the Holy brings purity. Remembering God in meditation, the mind's corruption is eradicated, and the filth of countless incarnations is washed away. || 1 || Pause || All treasures are in His household. Serving Him, the mortal attains honor. He is the Fulfiller of the mind's desires. He is the Support of the soul and the breath of life of His devotees. || 2 || His Light shines in each and every heart. Chanting and meditating on God, the Treasure of Virtue, His devotees live. Service to Him does not go in vain. Deep within your mind and body, meditate on the One Lord. || 3 || Following the Guru's Teachings, compassion and contentment are found. This Treasure of the Naam, the Name of the Lord, is the immaculate object. Please grant Your Grace, O Lord, and attach me to the hem of Your robe. Nanak meditates continually on the Lord's Lotus Feet. || 4 || 42 || 55 || BHAIRAO, FIFTH MEHL: The True Guru has listened to my prayer. All my affairs have been resolved. Deep within my mind and body, I meditate on God. The Perfect Guru has dispelled all my fears. || 1 || The All-powerful Divine Guru is the Greatest of all. Serving Him, I obtain all comforts. || Pause || Everything is done by Him. No one can erase His Eternal Decree. The Supreme Lord God, the Transcendent Lord, is incomparably beautiful. The Guru is the Image of Fulfillment, the Embodiment of the Lord. || 2 || The Name of the Lord abides deep within him. Wherever he looks, he sees the Wisdom of God. His mind is totally enlightened and illuminated. Within that person, the Supreme Lord God abides. || 3 || I humbly bow to that Guru forever. I am forever a sacrifice to that Guru. I wash the feet of the Guru, and drink in this water. Chanting and meditating forever on Guru Nanak, I live. || 4 || 43 || 56 ||

RAAG BHAIRAO, FIFTH MEHL, PARTAAL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

God is the Compassionate Cherisher. Who can count His Glorious Virtues? Countless colors, and countless waves of joy; He is the Master of all. || 1 || Pause || Endless spiritual wisdom, endless meditations, endless chants, intense meditations and austere self-disciplines. Countless virtues, musical notes and playful sports; countless silent sages enshrine Him in their hearts. || 1 || Countless melodies, countless instruments, countless tastes, each and every instant. Countless mistakes and countless diseases are removed by hearing His Praise. O Nanak, serving the Infinite, Divine Lord, one earns all the rewards and merits of performing the six rituals, fasts, worship services, pilgrimages to sacred rivers, and journeys to sacred shrines. || 2 || 1 || 57 || 8 || 21 || 7 || 57 || 93 ||

BHAIRAO, ASHTAPADEES, FIRST MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord is in the soul, and the soul is in the Lord. This is realized through the Guru's Teachings. The Ambrosial Word of the Guru's Bani is realized through the Word of the Shabad. Sorrow is dispelled, and egotism is eliminated. || 1 || O Nanak, the disease of egotism is so very deadly. Wherever I look, I see the pain of the same disease. The Primal Lord Himself bestows the Shabad of His Word. || 1 || Pause || When the Appraiser Himself appraises the mortal, then he is not tested again. Those who are blessed with His Grace meet with the Guru. They alone are true, who are pleasing to God. || 2 || Air, water and fire are diseased; the world with its enjoyments is diseased. Mother, father, Maya and the body are diseased; those united with their relatives are diseased. || 3 || Brahma, Vishnu and Shiva are diseased; the whole world is diseased. Those who remember the Lord's Feet and contemplate the Word of the Guru's Shabad are liberated. || 4 || The seven seas are diseased, along with the rivers; the continents and the nether regions of the underworlds are full of disease. The people of the Lord dwell in Truth and peace; He blesses them with His Grace everywhere. || 5 || The six Shaastras are diseased, as are the many who follow the different religious orders. What can the poor Vedas and Bibles do? People do not understand the One and Only Lord. || 6 || Eating sweet treats, the mortal is filled with disease; he finds no peace at all. Forgetting the Naam, the Name of the Lord, they walk on other paths, and at the very last moment, they regret and repent. || 7 || Wandering around at sacred shrines of pilgrimage, the mortal is not cured of his disease. Reading scripture, he gets involved in useless arguments. The disease of duality is so very deadly; it causes dependence on Maya. || 8 || One who becomes Gurmukh and praises the True Shabad with the True Lord in his mind is cured of his disease.

O Nanak, the humble servant of the Lord is immaculate, night and day; he bears the insignia of the Lord's Grace. || 9 || 1 ||

BHAIRAO, THIRD MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Creator has staged His Wondrous Play. I listen to the Unstruck Sound-current of the Shabad, and the Bani of His Word. The self-willed manmukhs are deluded and confused, while the Gurmukhs understand. The Creator creates the Cause that causes. || 1 || Deep within my being, I meditate on the Word of the Guru's Shabad. I shall never forsake the Name of the Lord. || 1 || Pause || Prahlaad's father sent him to school, to learn to read. He took his writing tablet and went to the teacher. He said, "I shall not read anything except the Naam, the Name of the Lord. Write the Lord's Name on my tablet." || 2 || Prahlaad's mother said to her son, "I advise you not to read anything except what you are taught." He answered, "The Great Giver, my Fearless Lord God is always with me. If I were to forsake the Lord, then my family would be disgraced." || 3 || "Prahlaad has corrupted all the other students. He does not listen to what I say, and he does his own thing. He instigated devotional worship in the townspeople." The gathering of the wicked people could not do anything against him. || 4 || Sanda and Marka, his teachers, made the complaint. All the demons kept trying in vain. The Lord protected His humble devotee, and preserved his honor. What can be done by mere created beings? || 5 || Because of his past karma, the demon ruled over his kingdom. He did not realize the Lord; the Lord Himself confused him. He started an argument with his son Prahlaad. The blind one did not understand that his death was approaching. || 6 || Prahlaad was placed in a cell, and the door was locked. The fearless child was not afraid at all. He said, "Within my being, is the Guru, the Lord of the World." The created being tried to compete with his Creator, but he assumed this name in vain. That which was predestined for him has come to pass; he started an argument with the Lord's humble servant. || 7 || The father raised the club to strike down Prahlaad, saying, "Where is your God, the Lord of the Universe, now?" He replied, "The Life of the World, the Great Giver, is my Help and Support in the end. Wherever I look, I see Him permeating and prevailing." || 8 || Tearing down the pillars, the Lord Himself appeared. The egotistical demon was killed and destroyed. The minds of the devotees were filled with bliss, and congratulations poured in. He blessed His servant with glorious greatness. || 9 || He created birth, death and attachment. The Creator has ordained coming and going in reincarnation. For the sake of Prahlaad, the Lord Himself appeared. The word of the devotee came true. || 10 || The gods proclaimed the victory of Lakshmi, and said, "O mother, make this form of the Man-lion disappear!"

Lakshmi was afraid, and did not approach. The humble servant Prahlaad came and fell at the Lord's Feet. || 11 || The True Guru implanted the treasure of the Naam within. Power, property and all Maya is false. But still, the greedy people continue clinging to them. Without the Name of the Lord, the mortals are punished in His Court. || 12 || Says Nanak, everyone acts as the Lord makes them act. They alone are approved and accepted, who focus their consciousness on the Lord. He has made His devotees His Own. The Creator has appeared in His Own Form. || 13 || 1 || 2 || BHAIRAO, THIRD MEHL: Serving the Guru, I obtain the Ambrosial Fruit; my egotism and desire have been quenched. The Name of the Lord dwells within my heart and mind, and the desires of my mind are quieted. || 1 || O Dear Lord, my Beloved, please bless me with Your Mercy. Night and day, Your humble servant begs for Your Glorious Praises; through the Word of the Guru's Shabad, he is saved. || 1 || Pause || The Messenger of Death cannot even touch the humble Saints; it does not cause them even an iota of suffering or pain. Those who enter Your Sanctuary, Lord, save themselves, and save all their ancestors as well. || 2 || You Yourself save the honor of Your devotees; this is Your Glory, O Lord. You cleanse them of the sinful residues and the pains of countless incarnations; You love them without even an iota of duality. || 3 || I am foolish and ignorant, and understand nothing. You Yourself bless me with understanding. You do whatever You please; nothing else can be done at all. || 4 || Creating the world, You have linked all to their tasks — even the evil deeds which men do. They lose this precious human life in the gamble, and do not understand the Word of the Shabad. || 5 || The self-willed manmukhs die, understanding nothing; they are enveloped by the darkness of evil-mindedness and ignorance. They do not cross over the terrible world-ocean; without the Guru, they drown and die. || 6 || True are those humble beings who are imbued with the True Shabad; the Lord God unites them with Himself. Through the Word of the Guru's Bani, they come to understand the Shabad. They remain lovingly focused on the True Lord. || 7 || You Yourself are Immaculate and Pure, and pure are Your humble servants who contemplate the Word of the Guru's Shabad. Nanak is forever a sacrifice to those, who enshrine the Lord's Name within their hearts. || 8 || 2 || 3 ||

BHAIRAO, FIFTH MEHL, ASHTAPADEES, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He alone is a great king, who keeps the Naam, the Name of the Lord, within his heart. One who keeps the Naam in his heart — his tasks are perfectly accomplished. One who keeps the Naam in his heart, obtains millions of treasures. Without the Naam, life is useless. || 1 || I praise that person, who has the capital of the Lord's Wealth. He is very fortunate, on whose forehead the Guru has placed His Hand. || 1 || Pause || One who keeps the Naam in his heart, has many millions of armies on his side. One who keeps the Naam in his heart, enjoys peace and poise.

One who keeps the Naam in his heart becomes cool and calm. Without the Naam, both life and death are cursed. || 2 || One who keeps the Naam in his heart is Jivan-mukta, liberated while yet alive. One who keeps the Naam in his heart knows all ways and means. One who keeps the Naam in his heart obtains the nine treasures. Without the Naam, the mortal wanders, coming and going in reincarnation. || 3 || One who keeps the Naam in his heart is carefree and independent. One who keeps the Naam in his heart always earns a profit. One who keeps the Naam in his heart has a large family. Without the Naam, the mortal is just an ignorant, self-willed manmukh. || 4 || One who keeps the Naam in his heart has a permanent position. One who keeps the Naam in his heart is seated on the throne. One who keeps the Naam in his heart is the true king. Without the Naam, no one has any honor or respect. || 5 || One who keeps the Naam in his heart is famous everywhere. One who keeps the Naam in his heart is the Embodiment of the Creator Lord. One who keeps the Naam in his heart is the highest of all. Without the Naam, the mortal wanders in reincarnation. || 6 || One who keeps the Naam in his heart sees the Lord manifested in His Creation. One who keeps the Naam in his heart — his darkness is dispelled. One who keeps the Naam in his heart is approved and accepted. Without the Naam, the mortal continues coming and going in reincarnation. || 7 || He alone receives the Naam, who is blessed by the Lord's Mercy. In the Saadh Sangat, the Company of the Holy, the Lord of the World is understood. Coming and going in reincarnation ends, and peace is found. Says Nanak, my essence has merged in the Essence of the Lord. || 8 || 1 || 4 || BHAIRAO, FIFTH MEHL: He created millions of incarnations of Vishnu. He created millions of universes as places to practice righteousness. He created and destroyed millions of Shivas. He employed millions of Brahmas to create the worlds. || 1 || Such is my Lord and Master, the Lord of the Universe. I cannot even describe His Many Virtues. || 1 || Pause || Millions of Mayas are His maid-servants. Millions of souls are His beds. Millions of universes are the limbs of His Being. Millions of devotees abide with the Lord. || 2 || Millions of kings with their crowns and canopies bow before Him. Millions of Indras stand at His Door. Millions of heavenly paradises are within the scope of His Vision. Millions of His Names cannot even be appraised. || 3 || Millions of celestial sounds resound for Him. His Wondrous Plays are enacted on millions of stages. Millions of Shaktis and Shivas are obedient to Him. He gives sustenance and support to millions of beings. || 4 || In His Feet are millions of sacred shrines of pilgrimage. Millions chant His Sacred and Beautiful Name. Millions of worshippers worship Him. Millions of expanses are His; there is no other at all. || 5 || Millions of swan-souls sing His Immaculate Praises. Millions of Brahma's sons sing His Praises. He creates and destroys millions, in an instant. Millions are Your Virtues, Lord — they cannot even be counted. || 6 || Millions of spiritual teachers teach His spiritual wisdom. Millions of meditators focus on His meditation.

Millions of austere penitents practice austerities. Millions of silent sages dwell in silence. || 7 || Our Eternal, Imperishable, Incomprehensible Lord and Master, the Inner-knower, the Searcher of hearts, is permeating all hearts. Wherever I look, I see Your Dwelling, O Lord. The Guru has blessed Nanak with enlightenment. || 8 || 2 || 5 || BHAIRAO, FIFTH MEHL: The True Guru has blessed me with this gift. He has given me the Priceless Jewel of the Lord's Name. Now, I intuitively enjoy endless pleasures and wondrous play. God has spontaneously met with Nanak. || 1 || Says Nanak, True is the Kirtan of the Lord's Praise. Again and again, my mind remains immersed in it. || 1 || Pause || Spontaneously, I feed on the Love of God. Spontaneously, I take God's Name. Spontaneously, I am saved by the Word of the Shabad. Spontaneously, my treasures are filled to overflowing. || 2 || Spontaneously, my works are perfectly accomplished. Spontaneously, I am rid of sorrow. Spontaneously, my enemies have become friends. Spontaneously, I have brought my mind under control. Spontaneously, God has comforted me. || 3 || Spontaneously, my hopes have been fulfilled. Spontaneously, I have totally realized the essence of reality. Spontaneously, I have been blessed with the Guru's Mantra. || 4 || Spontaneously, I am rid of hatred. Spontaneously, my darkness has been dispelled. Spontaneously, the Kirtan of the Lord's Praise seems so sweet to my mind. Spontaneously, I behold God in each and every heart. || 5 || Spontaneously, all my doubts have been dispelled. Spontaneously, peace and celestial harmony fill my mind. Spontaneously, the Unstruck Melody of the Sound-current resounds within me. Spontaneously, the Lord of the Universe has revealed Himself to me. || 6 || Spontaneously, my mind has been pleased and appeased. I have spontaneously realized the Eternal, Unchanging Lord. Spontaneously, all wisdom and knowledge has welled up within me. Spontaneously, the Support of the Lord, Har, Har, has come into my hands. || 7 || Spontaneously, God has recorded my pre-ordained destiny. Spontaneously, the One Lord and Master God has met me. Spontaneously, all my cares and worries have been taken away. Nanak, Nanak, Nanak, has merged into the Image of God. || 8 || 3 || 6 ||

BHAIRAO, THE WORD OF THE DEVOTEES, KABEER JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Name of the Lord — this alone is my wealth. I do not tie it up to hide it, nor do I sell it to make my living. || 1 || Pause || The Name is my crop, and the Name is my field. As Your humble servant, I perform devotional worship to You; I seek Your Sanctuary. || 1 || The Name is Maya and wealth for me; the Name is my capital. I do not forsake You; I do not know any other at all. || 2 || The Name is my family, the Name is my brother. The Name is my companion, who will help me in the end. || 3 || One whom the Lord keeps detached from Maya — says Kabeer, I am his slave. || 4 || 1 || Naked we come, and naked we go.

No one, not even the kings and queens, shall remain. || 1 || The Sovereign Lord is the nine treasures for me. The possessions and the spouse to which the mortal is lovingly attached, are Your wealth, O Lord. || 1 || Pause || They do not come with the mortal, and they do not go with him. What good does it do him, if he has elephants tied up at his doorway? || 2 || The fortress of Sri Lanka was made out of gold, but what could the foolish Raawan take with him when he left? || 3 || Says Kabeer, think of doing some good deeds. In the end, the gambler shall depart empty-handed. || 4 || 2 || Brahma is polluted, and Indra is polluted. The sun is polluted, and the moon is polluted. || 1 || This world is polluted with pollution. Only the One Lord is Immaculate; He has no end or limitation. || 1 || Pause || The rulers of kingdoms are polluted. Nights and days, and the days of the month are polluted. || 2 || The pearl is polluted, the diamond is polluted. Wind, fire and water are polluted. || 3 || Shiva, Shankara and Mahaysh are polluted. The Siddhas, seekers and strivers, and those who wear religious robes, are polluted. || 4 || The Yogis and wandering hermits with their matted hair are polluted. The body, along with the swan-soul, is polluted. || 5 || Says Kabeer, those humble beings are approved and pure, who know the Lord. || 6 || 3 || Let your mind be Mecca, and your body the temple of worship. Let the Supreme Guru be the One who speaks. || 1 || O Mullah, utter the call to prayer. The one mosque has ten doors. || 1 || Pause || So slaughter your evil nature, doubt and cruelty; consume the five demons and you shall be blessed with contentment. || 2 || Hindus and Muslims have the same One Lord and Master. What can the Mullah do, and what can the Shaykh do? || 3 || Says Kabeer, I have gone insane. Slaughtering, slaughtering my mind, I have merged into the Celestial Lord. || 4 || 4 || When the stream flows into the Ganges, then it becomes the Ganges. || 1 || Just so, Kabeer has become the Lord. He has become the Embodiment of Truth, and he does not go anywhere else. || 1 || Pause || Associating with the sandalwood tree, the tree nearby is changed; that tree begins to smell just like the sandalwood tree. || 2 || Coming into contact with the philosophers' stone, copper is transformed; that copper is transformed into gold. || 3 || In the Society of the Saints, Kabeer is transformed; that Kabeer is transformed into the Lord. || 4 || 5 || Some apply ceremonial marks to their foreheads, hold malas in their hands, and wear religious robes. Some people think that the Lord is a play-thing. || 1 || If I am insane, then I am Yours, O Lord. How can people know my secret? || 1 || Pause || I do not pick leaves as offerings, and I do not worship idols. Without devotional worship of the Lord, service is useless. || 2 || I worship the True Guru; forever and ever, I surrender to Him. By such service, I find peace in the Court of the Lord. || 3 || People say that Kabeer has gone insane. Only the Lord realizes the secret of Kabeer. || 4 || 6 || Turning away from the world, I have forgotten both my social class and ancestry. My weaving now is in the most profound celestial stillness. || 1 ||

I have no quarrel with anyone. I have abandoned both the Pandits, the Hindu religious scholars, and the Mullahs, the Muslim priests. || 1 || Pause || I weave and weave, and wear what I weave. Where egotism does not exist, there I sing God's Praises. || 2 || Whatever the Pandits and Mullahs have written, I reject; I do not accept any of it. || 3 || My heart is pure, and so I have seen the Lord within. Searching, searching within the self, Kabeer has met the Lord. || 4 || 7 || No one respects the poor man. He may make thousands of efforts, but no one pays any attention to him. || 1 || Pause || When the poor man goes to the rich man, and sits right in front of him, the rich man turns his back on him. || 1 || But when the rich man goes to the poor man, the poor man welcomes him with respect. || 2 || The poor man and the rich man are both brothers. God's pre-ordained plan cannot be erased. || 3 || Says Kabeer, he alone is poor, who does not have the Naam, the Name of the Lord, in his heart. || 4 || 8 || Serving the Guru, devotional worship is practiced. Then, this human body is obtained. Even the gods long for this human body. So vibrate that human body, and think of serving the Lord. || 1 || Vibrate, and meditate on the Lord of the Universe, and never forget Him. This is the blessed opportunity of this human incarnation. || 1 || Pause || As long as the disease of old age has not come to the body, and as long as death has not come and seized the body, and as long as your voice has not lost its power, O mortal being, vibrate and meditate on the Lord of the World. || 2 || If you do not vibrate and meditate on Him now, when will you, O Sibing of Destiny? When the end comes, you will not be able to vibrate and meditate on Him. Whatever you have to do — now is the best time to do it. Otherwise, you shall regret and repent afterwards, and you shall not be carried across to the other side. || 3 || He alone is a servant, whom the Lord enjoins to His service. He alone attains the Immaculate Divine Lord. Meeting with the Guru, his doors are opened wide, and he does not have to journey again on the path of reincarnation. || 4 || This is your chance, and this is your time. Look deep into your own heart, and reflect on this. Says Kabeer, you can win or lose. In so many ways, I have proclaimed this out loud. || 5 || 1 || 9 || In the City of God, sublime understanding prevails. There, you shall meet with the Lord, and reflect on Him. Thus, you shall understand this world and the next. What is the use of claiming that you own everything, if you only die in the end? || 1 || I focus my meditation on my inner self, deep within. The Name of the Sovereign Lord is my spiritual wisdom. || 1 || Pause || In the first chakra, the root chakra, I have grasped the reins and tied them. I have firmly placed the moon above the sun. The sun blazes forth at the western gate. Through the central channel of the Shushmanaa, it rises up above my head. || 2 || There is a stone at that western gate, and above that stone, is another window. Above that window is the Tenth Gate. Says Kabeer, it has no end or limitation. || 3 || 2 || 10 || He alone is a Mullah, who struggles with his mind, and through the Guru's Teachings, fights with death. He crushes the pride of the Messenger of Death.

Unto that Mullah, I ever offer greetings of respect. || 1 || God is present, right here at hand; why do you say that He is far away? Tie up your disturbing passions, and find the Beauteous Lord. || 1 || Pause || He alone is a Qazi, who contemplates the human body, and through the fire of the body, is illumined by God. He does not lose his semen, even in his dreams; for such a Qazi, there is no old age or death. || 2 || He alone is a sultan and a king, who shoots the two arrows, gathers in his outgoing mind, and assembles his army in the realm of the mind's sky, the Tenth Gate. The canopy of royalty waves over such a sultan. || 3 || The Yogi cries out, "Gorakh, Gorakh". The Hindu utters the Name of Raam. The Muslim has only One God. The Lord and Master of Kabeer is all-pervading. || 4 || 3 || 11 || FIFTH MEHL: Those who call a stone their god — their service is useless. Those who fall at the feet of a stone god — their work is wasted in vain. || 1 || My Lord and Master speaks forever. God gives His gifts to all living beings. || 1 || Pause || The Divine Lord is within the self, but the spiritually blind one does not know this. Deluded by doubt, he is caught in the noose. The stone does not speak; it does not give anything to anyone. Such religious rituals are useless; such service is fruitless. || 2 || If a corpse is anointed with sandalwood oil, what good does it do? If a corpse is rolled in manure, what does it lose from this? || 3 || Says Kabeer, I proclaim this out loud — behold, and understand, you ignorant, faithless cynic. The love of duality has ruined countless homes. The Lord's devotees are forever in bliss. || 4 || 4 || 12 || The fish in the water is attached to Maya. The moth fluttering around the lamp is pierced through by Maya. The sexual desire of Maya afflicts the elephant. The snakes and bumble bees are destroyed through Maya. || 1 || Such are the enticements of Maya, O Siblings of Destiny. As many living beings are there are, have been deceived. || 1 || Pause || The birds and the deer are imbued with Maya. Sugar is a deadly trap for the flies. Horses and camels are absorbed in Maya. The eighty-four Siddhas, the beings of miraculous spiritual powers, play in Maya. || 2 || The six celibates are slaves of Maya. So are the nine masters of Yoga, and the sun and the moon. The austere disciplinarians and the Rishis are asleep in Maya. Death and the five demons are in Maya. || 3 || Dogs and jackals are imbued with Maya. Monkeys, leopards and lions, cats, sheep, foxes, trees and roots are planted in Maya. || 4 || Even the gods are drenched with Maya, as are the oceans, the sky and the earth. Says Kabeer, whoever has a belly to fill, is under the spell of Maya. The mortal is emancipated only when he meets the Holy Saint. || 5 || 5 || 13 || As long as he cries out, "Mine! Mine!", none of his tasks is accomplished.

When such possessiveness is erased and removed, then God comes and resolves his affairs. || 1 || Contemplate such spiritual wisdom, O mortal man. Why not meditate in remembrance on the Lord, the Destroyer of pain? || 1 || Pause || As long as the tiger lives in the forest, the forest does not flower. But when the jackal eats the tiger, then the entire forest flowers. || 2 || The victorious are drowned, while the defeated swim across. By Guru's Grace, one crosses over and is saved. Slave Kabeer speaks and teaches: remain lovingly absorbed, attuned to the Lord alone. || 3 || 6 || 14 || He has 7,000 commanders, and hundreds of thousands of prophets; He is said to have 88,000,000 shaykhs, and 56,000,000 attendants. || 1 || I am meek and poor — what chance do I have of being heard there? His Court is so far away; only a rare few attain the Mansion of His Presence. || 1 || Pause || He has 33,000,000 play-houses. His beings wander insanely through 8.4 million incarnations. He bestowed His Grace on Adam, the father of mankind, who then lived in paradise for a long time. || 2 || Pale are the faces of those whose hearts are disturbed. They have forsaken their Bible, and practice Satanic evil. One who blames the world, and is angry with people, shall receive the fruits of his own actions. || 3 || You are the Great Giver, O Lord; I am forever a beggar at Your Door. If I were to deny You, then I would be a wretched sinner. Slave Kabeer has entered Your Shelter. Keep me near You, O Merciful Lord God — that is heaven for me. || 4 || 7 || 15 || Everyone speaks of going there, but I do not even know where heaven is. || 1 || Pause || One who does not even know the mystery of his own self, speaks of heaven, but it is only talk. || 1 || As long as the mortal hopes for heaven, he will not dwell at the Lord's Feet. || 2 || Heaven is not a fort with moats and ramparts, and walls plastered with mud; I do not know what heaven's gate is like. || 3 || Says Kabeer, now what more can I say? The Saadh Sangat, the Company of the Holy, is heaven itself. || 4 || 8 || 16 || How can the beautiful fortress be conquered, O Siblings of Destiny? It has double walls and triple moats. || 1 || Pause || It is defended by the five elements, the twenty-five categories, attachment, pride, jealousy and the awesomely powerful Maya. The poor mortal being does not have the strength to conquer it; what should I do now, O Lord? || 1 || Sexual desire is the window, pain and pleasure are the gate-keepers, virtue and sin are the gates. Anger is the great supreme commander, full of argument and strife, and the mind is the rebel king there. || 2 || Their armor is the pleasure of tastes and flavors, their helmets are worldly attachments; they take aim with their bows of corrupt intellect. The greed that fills their hearts is the arrow; with these things, their fortress is impregnable. || 3 || But I have made divine love the fuse, and deep meditation the bomb; I have launched the rocket of spiritual wisdom. The fire of God is lit by intuition, and with one shot, the fortress is taken. || 4 || Taking truth and contentment with me, I begin the battle and storm both the gates.

In the Saadh Sangat, the Company of the Holy, and by Guru's Grace, I have captured the king of the fortress. || 5 || With the army of God's devotees, and Shakti, the power of meditation, I have snapped the noose of the fear of death. Slave Kabeer has climbed to the top of the fortress; I have obtained the eternal, imperishable domain. || 6 || 9 || 17 || The mother Ganges is deep and profound. Tied up in chains, they took Kabeer there. || 1 || My mind was not shaken; why should my body be afraid? My consciousness remained immersed in the Lotus Feet of the Lord. || 1 || Pause || The waves of the Ganges broke the chains, and Kabeer was seated on a deer skin. || 2 || Says Kabeer, I have no friend or companion. On the water, and on the land, the Lord is my Protector. || 3 || 10 || 18 ||

BHAIRAO, KABEER JEE, ASHTAPADEES, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

God constructed a fortress, inaccessible and unreachable, in which He dwells. There, His Divine Light radiates forth. Lightning blazes, and bliss prevails there, where the Eternally Young Lord God abides. || 1 || This soul is lovingly attuned to the Lord's Name. It is saved from old age and death, and its doubt runs away. || 1 || Pause || Those who believe in high and low social classes, only sing songs and chants of egotism. The Unstruck Sound-current of the Shabad, the Word of God, resounds in that place, where the Supreme Lord God abides. || 2 || He creates planets, solar systems and galaxies; He destroys the three worlds, the three gods and the three qualities. The Inaccessible and Unfathomable Lord God dwells in the heart. No one can find the limits or the secrets of the Lord of the World. || 3 || The Lord shines forth in the plantain flower and the sunshine. He dwells in the pollen of the lotus flower. The Lord's secret is within the twelve petals of the heart-lotus. The Supreme Lord, the Lord of Lakshmi dwells there. || 4 || He is like the sky, stretching across the lower, upper and middle realms. In the profoundly silent celestial realm, He radiates forth. Neither the sun nor the moon are there, but the Primal Immaculate Lord celebrates there. || 5 || Know that He is in the universe, and in the body as well. Take your cleansing bath in the Mansarovar Lake. Chant "Sohang" - "He is me." He is not affected by either virtue or vice. || 6 || He is not affected by either high or low social class, sunshine or shade. He is in the Guru's Sanctuary, and nowhere else. He is not diverted by diversions, comings or goings. Remain intuitively absorbed in the celestial void. || 7 || One who knows the Lord in the mind — whatever he says, comes to pass. One who firmly implants the Lord's Divine Light, and His Mantra within the mind — says Kabeer, such a mortal crosses over to the other side. || 8 || 1 || Millions of suns shine for Him, millions of Shivas and Kailash mountains. Millions of Durga goddesses massage His Feet. Millions of Brahmas chant the Vedas for Him. || 1 || When I beg, I beg only from the Lord. I have nothing to do with any other deities. || 1 || Pause ||

Millions of moons twinkle in the sky. Thirty-three million gods eat the Lord's offerings. The nine stars, a million times over, stand at His Door. Millions of Righteous Judges of Dharma are His gate-keepers. || 2 || Millions of winds blow around Him in the four directions. Millions of serpents prepare His bed. Millions of oceans are His water-carriers. The eighteen million loads of vegetation are His Hair. || 3 || Millions of treasurers fill His Treasury. Millions of Lakshmis adorn themselves for Him. Many millions of vices and virtues look up to Him. Millions of Indras serve Him. || 4 || Fifty-six million clouds are His. In each and every village, His infinite fame has spread. Wild demons with dishevelled hair move about. The Lord plays in countless ways. || 5 || Millions of charitable feasts are held in His Court, and millions of celestial singers celebrate His victory. Millions of sciences all sing His Praises. Even so, the limits of the Supreme Lord God cannot be found. || 6 || Rama, with millions of monkeys, conquered Raawan's army. Billions of Puraanas greatly praise Him; He humbled the pride of Duyodhan. || 7 || Millions of gods of love cannot compete with Him. He steals the hearts of mortal beings. Says Kabeer, please hear me, O Lord of the World. I beg for the blessing of fearless dignity. || 8 || 2 || 18 || 20 ||

BHAIRAO, THE WORD OF NAAM DAYV JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my tongue, I will cut you into a hundred pieces, if you do not chant the Name of the Lord. || 1 || O my tongue, be imbued with the Lord's Name. Meditate on the Name of the Lord, Har, Har, and imbue yourself with this most excellent color. || 1 || Pause || O my tongue, other occupations are false. The state of Nirvaanaa comes only through the Lord's Name. || 2 || The performance of countless millions of other devotions is not equal to even one devotion to the Name of the Lord. || 3 || Prays Naam Dayv, this is my occupation. O Lord, Your Forms are endless. || 4 || 1 || One who stays away from others' wealth and others' spouses — the Lord abides near that person. || 1 || Those who do not meditate and vibrate on the Lord — I do not even want to see them. || 1 || Pause || Those whose inner beings are not in harmony with the Lord, are nothing more than beasts. || 2 || Prays Naam Dayv, a man without a nose does not look handsome, even if he has the thirty-two beauty marks. || 3 || 2 || Naam Dayv milked the brown cow, and brought a cup of milk and a jug of water to his family god. || 1 || "Please drink this milk, O my Sovereign Lord God. Drink this milk and my mind will be happy. Otherwise, my father will be angry with me." || 1 || Pause || Taking the golden cup, Naam Dayv filled it with the ambrosial milk, and placed it before the Lord. || 2 || The Lord looked upon Naam Dayv and smiled. "This one devotee abides within my heart." || 3 ||

The Lord drank the milk, and the devotee returned home. Thus did Naam Dayv come to receive the Blessed Vision of the Lord's Darshan. || 4 || 3 || I am crazy — the Lord is my Husband. I decorate and adorn myself for Him. || 1 || Slander me well, slander me well, slander me well, O people. My body and mind are united with my Beloved Lord. || 1 || Pause || Do not engage in any arguments or debates with anyone. With your tongue, savor the Lord's sublime essence. || 2 || Now, I know within my soul, that such an arrangement has been made; I will meet with my Lord by the beat of the drum. || 3 || Anyone can praise or slander me. Naam Dayv has met the Lord. || 4 || 4 || Sometimes, people do not appreciate milk, sugar and ghee. Sometimes, they have to beg for bread from door to door. Sometimes, they have to pick out the grain from the chaff. || 1 || As the Lord keeps us, so do we live, O Siblings of Destiny. The Lord's Glory cannot even be described. || 1 || Pause || Sometimes, people prance around on horses. Sometimes, they do not even have shoes for their feet. || 2 || Sometimes, people sleep on cozy beds with white sheets. Sometimes, they do not even have straw to put down on the ground. || 3 || Naam Dayv prays, only the Naam, the Name of the Lord, can save us. One who meets the Guru, is carried across to the other side. || 4 || 5 || Laughing and playing, I came to Your Temple, O Lord. While Naam Dayv was worshipping, he was grabbed and driven out. || 1 || I am of a low social class, O Lord; why was I born into a family of fabric dyers? || 1 || Pause || I picked up my blanket and went back, to sit behind the temple. || 2 || As Naam Dayv uttered the Glorious Praises of the Lord, the temple turned around to face the Lord's humble devotee. || 3 || 6 ||

BHAIRAO, NAAM DAYV JEE, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

As the hungry person loves food, and the thirsty person is obsessed with water, and as the fool is attached to his family — just so, the Lord is very dear to Naam Dayv. || 1 || Naam Dayv is in love with the Lord. He has naturally and intuitively become detached from the world. || 1 || Pause || Like the woman who falls in love with another man, and the greedy man who loves only wealth, and the sexually promiscuous man who loves women and sex, just so, Naam Dayv is in love with the Lord. || 2 || But that alone is real love, which the Lord Himself inspires; by Guru's Grace, duality is eradicated. Such love never breaks; through it, the mortal remains merged in the Lord. Naam Dayv has focused his consciousness on the True Name. || 3 || Like the love between the child and its mother, so is my mind imbued with the Lord. Prays Naam Dayv, I am in love with the Lord. The Lord of the Universe abides within my consciousness. || 4 || 1 || 7 ||

The blind fool abandons the wife of his own home, and has an affair with another woman. He is like the parrot, who is pleased to see the simbal tree; but in the end, he dies, stuck to it. || 1 || The home of the sinner is on fire. It keeps burning, and the fire cannot be extinguished. || 1 || Pause || He does not go to see where the Lord is being worshipped. He abandons the Lord's Path, and takes the wrong path. He forgets the Primal Lord God, and is caught in the cycle of reincarnation. He throws away the Ambrosial Nectar, and gathers poison to eat. || 2 || He is like the prostitute, who comes to dance, wearing beautiful clothes, decorated and adorned. She dances to the beat, exciting the breath of those who watch her. But the noose of the Messenger of Death is around her neck. || 3 || One who has good karma recorded on his forehead, hurries to enter the Guru's Sanctuary. Says Naam Dayv, consider this: O Saints, this is the way to cross over to the other side. || 4 || 2 || 8 || Sanda and Marka went and complained to Harnaakhash, "Your son does not read his lessons. We are tired of trying to teach him. He chants the Lord's Name, clapping his hands to keep the beat; he has spoiled all the other students. || 1 || He chants the Lord's Name, and he has enshrined meditative remembrance of the Lord within his heart." || 1 || Pause || "Your father the king has conquered the whole world", said his mother the queen. "O Prahlad my son, you do not obey him, so he has decided to deal with you in another way." || 2 || The council of villians met and resolved to send Prahlaad into the life hereafter. Prahlaad was thrown off a mountain, into the water, and into a fire, but the Sovereign Lord God saved him, by changing the laws of nature. || 3 || Harnaakhash thundered with rage and threatened to kill Prahlaad. "Tell me, who can save you?" Prahlaad answered, "The Lord, the Master of the three worlds, is contained even in this pillar to which I am tied." || 4 || The Lord who tore Harnaakhash apart with His nails proclaimed Himself the Lord of gods and men. Says Naam Dayv, I meditate on the Lord, the Man-lion, the Giver of fearless dignity. || 5 || 3 || 9 || The Sultan said, "Listen, Naam Dayv: let me see the actions of your Lord." || 1 || The Sultan arrested Naam Dayv, and said, "Let me see your Beloved Lord." || 1 || Pause || "Bring this dead cow back to life. Otherwise, I shall cut off your head here and now." || 2 || Naam Dayv answered, "O king, how can this happen? No one can bring the dead back to life. || 3 || I cannot do anything by my own actions. Whatever the Lord does, that alone happens." || 4 || The arrogant king was enraged at this reply. He incited an elephant to attack. || 5 || Naam Dayv's mother began to cry, and she said, "Why don't you abandon your Lord Raam, and worship his Lord Allah?" || 6 || Naam Dayv answered, "I am not your son, and you are not my mother. Even if my body dies, I will still sing the Glorious Praises of the Lord." || 7 || The elephant attacked him with his trunk, but Naam Dayv was saved, protected by the Lord. || 8 || The king said, "The Qazis and the Mullahs bow down to me, but this Hindu has trampled my honor." || 9 || The people pleaded with the king, "Hear our prayer, O king.

Here, take Naam Dayv's weight in gold, and release him." || 10 || The king replied, "If I take the gold, then I will be consigned to hell, by forsaking my faith and gathering worldly wealth." || 11 || With his feet in chains, Naam Dayv kept the beat with his hands, singing the Praises of the Lord. || 12 || "Even if the Ganges and the Jamunaa rivers flow backwards, I will still continue singing the Praises of the Lord." || 13 || Three hours passed, and even then, the Lord of the three worlds had not come. || 14 || Playing on the instrument of the feathered wings, the Lord of the Universe came, mounted on the eagle garura. || 15 || He cherished His devotee, and the Lord came, mounted on the eagle garura. || 16 || The Lord said to him, "If you wish, I shall turn the earth sideways. If you wish, I shall turn it upside down. || 17 || If you wish, I shall bring the dead cow back to life. Everyone will see and be convinced." || 18 || Naam Dayv prayed, and milked the cow. He brought the calf to the cow, and milked her. || 19 || When the pitcher was filled with milk, Naam Dayv took it and placed it before the king. || 20 || The king went into his palace, and his heart was troubled. || 21 || Through the Qazis and the Mullahs, the king offered his prayer, "Forgive me, please, O Hindu; I am just a cow before you." || 22 || Naam Dayv said, "Listen, O king: have I done this miracle? || 23 || The purpose of this miracle is that you, O king, should walk on the path of truth and humility." || 24 || Naam Dayv became famous everywhere for this. The Hindus all went together to Naam Dayv. || 25 || If the cow had not been revived, people would have lost faith in Naam Dayv. || 26 || The fame of Naam Dayv spread throughout the world. The humble devotees were saved and carried across with him. || 27 || All sorts of troubles and pains afflicted the slanderer. There is no difference between Naam Dayv and the Lord. || 28 || 1 || 10 || SECOND HOUSE: By the Grace of the Divine Guru, one meets the Lord. By the Grace of the Divine Guru, one is carried across to the other side. By the Grace of the Divine Guru, one swims across to heaven. By the Grace of the Divine Guru, one remains dead while yet alive. || 1 || True, True, True True, True is the Divine Guru. False, false, false, false is all other service. || 1 || Pause || When the Divine Guru grants His Grace, the Naam, the Name of the Lord, is implanted within. When the Divine Guru grants His Grace, one does not wander in the ten directions. When the Divine Guru grants His Grace, the five demons are kept far away. When the Divine Guru grants His Grace, one does not die regretting. || 2 || When the Divine Guru grants His Grace, one is blessed with the Ambrosial Bani of the Word. When the Divine Guru grants His Grace, one speaks the Unspoken Speech. When the Divine Guru grants His Grace, one's body becomes like ambrosial nectar. When the Divine Guru grants His Grace, one utters and chants the Naam, the Name of the Lord. || 3 || When the Divine Guru grants His Grace, one sees the three worlds. When the Divine Guru grants His Grace, one understands the state of supreme dignity. When the Divine Guru grants His Grace, one's head is in the Akaashic ethers. When the Divine Guru grants His Grace, one is always congratulated everywhere. || 4 || When the Divine Guru grants His Grace, one remains detached forever. When the Divine Guru grants His Grace, one forsakes the slander of others.

When the Divine Guru grants His Grace, one looks upon good and bad as the same. When the Divine Guru grants His Grace, one has good destiny written on his forehead. || 5 || When the Divine Guru grants His Grace, the wall of the body is not eroded. When the Divine Guru grants His Grace, the temple turns itself towards the mortal. When the Divine Guru grants His Grace, one's home is constructed. When the Divine Guru grants His Grace, one's bed is lifted up out of the water. || 6 || When the Divine Guru grants His Grace, one has bathed at the sixty-eight sacred shrines of pilgrimage. When the Divine Guru grants His Grace, one's body is stamped with the sacred mark of Vishnu. When the Divine Guru grants His Grace, one has performed the twelve devotional services. When the Divine Guru grants His Grace, all poison is transformed into fruit. || 7 || When the Divine Guru grants His Grace, skepticism is shattered. When the Divine Guru grants His Grace, one escapes from the Messenger of Death. When the Divine Guru grants His Grace, one crosses over the terrifying world-ocean. When the Divine Guru grants His Grace, one is not subject to the cycle of reincarnation. || 8 || When the Divine Guru grants His Grace, one understands the rituals of the eighteen Puraanas. When the Divine Guru grants His Grace, it is as if one has made an offering of the eighten loads of vegetation. When the Divine Guru grants His Grace, one needs no other place of rest. Naam Dayv has entered the Sanctuary of the Guru. || 9 || 1 || 2 || 11 ||

BHAIRAO, THE WORD OF RAVI DAAS JEE, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Without seeing something, the yearning for it does not arise. Whatever is seen, shall pass away. Whoever chants and praises the Naam, the Name of the Lord, is the true Yogi, free of desire. || 1 || When someone utters the Name of the Lord with love, it is as if he has touched the philosopher's stone; his sense of duality is eradicated. || 1 || Pause || He alone is a silent sage, who destroys the duality of his mind. Keeping the doors of his body closed, he merges in the Lord of the three worlds. Everyone acts according to the inclinations of the mind. Attuned to the Creator Lord, one remains free of fear. || 2 || Plants blossom forth to produce fruit. When the fruit is produced, the flowers wither away. For the sake of spiritual wisdom, people act and practice rituals. When spiritual wisdom wells up, then actions are left behind. || 3 || For the sake of ghee, wise people churn milk. Those who are Jivan-mukta, liberated while yet alive — are forever in the state of Nirvaanaa. Says Ravi Daas, O you unfortunate people, why not meditate on the Lord with love in your heart? || 4 || 1 || NAAM DAYV: Come, O Lord of beautiful hair, wearing the robes of a Sufi Saint. || Pause || Your cap is the realm of the Akaashic ethers; the seven nether worlds are Your sandals. The body covered with skin is Your temple; You are so beautiful, O Lord of the World. || 1 || The fifty-six million clouds are Your gowns, the 16,000 milkmaids are your skirts. The eighteen loads of vegetation is Your stick, and all the world is Your plate. || 2 || The human body is the mosque, and the mind is the priest, who peacefully leads the prayer. You are married to Maya, O Formless Lord, and so You have taken form. || 3 || Performing devotional worship services to You, my cymbals were taken away; unto whom should I complain? Naam Dayv's Lord and Master, the Inner-knower, the Searcher of hearts, wanders everywhere; He has no specific home. || 4 || 1 ||

RAAG BASANT, FIRST MEHL, FIRST HOUSE, CHAU-PADAS, DU-TUKAS:

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

Among the months, blessed is this month, when spring always comes. Blossom forth, O my consciousness, contemplating the Lord of the Universe, forever and ever. || 1 || O ignorant one, forget your egotistical intellect. Subdue your ego, and contemplate Him in your mind; gather in the virtues of the Sublime, Virtuous Lord. || 1 || Pause || Karma is the tree, the Lord's Name the branches, Dharmic faith the flowers, and spiritual wisdom the fruit. Realization of the Lord are the leaves, and eradication of the pride of the mind is the shade. || 2 || Whoever sees the Lord's Creative Power with his eyes, and hears the Guru's Bani with his ears, and utters the True Name with his mouth, attains the perfect wealth of honor, and intuitively focuses his meditation on the Lord. || 3 || The months and the seasons come; see, and do your deeds. O Nanak, those Gurmukhs who remain merged in the Lord do not wither away; they remain green forever. || 4 || 1 || FIRST MEHL, BASANT: The season of spring, so delightful, has come. Those who are imbued with love for You, O Lord, chant Your Name with joy. Whom else should I worship? At whose feet should I bow? || 1 || I am the slave of Your slaves, O my Sovereign Lord King. O Life of the Universe, there is no other way to meet You. || 1 || Pause || You have only One Form, and yet You have countless forms. Which one should I worship? Before which one should I burn incense? Your limits cannot be found. How can anyone find them? I am the slave of Your slaves, O my Sovereign Lord King. || 2 || The cycles of years and the places of pilgrimage are Yours, O Lord. Your Name is True, O Transcendent Lord God. Your State cannot be known, O Eternal, Unchanging Lord God. Although You are unknown, still we chant Your Name. || 3 || What can poor Nanak say? All people praise the One Lord. Nanak places his head on the feet of such people. I am a sacrifice to Your Names, as many as there are, O Lord. || 4 || 2 || BASANT, FIRST MEHL: The kitchen is golden, and the cooking pots are golden. The lines marking the cooking square are silver. The water is from the Ganges, and the firewood is sanctified. The food is soft rice, cooked in milk. || 1 ||

O my mind, these things are worthless, if you are not drenched with the True Name. || 1 || Pause || One may have the eighteen Puraanas written in his own hand; he may recite the four Vedas by heart, and take ritual baths at holy festivals and give charitable donations; he may observe the ritual fasts, and perform religious ceremonies day and night. || 2 || He may be a Qazi, a Mullah or a Shaykh, a Yogi or a wandering hermit wearing saffron-colored robes; he may be a householder, working at his job; but without understanding the essence of devotional worship, all people are eventually bound and gagged, and driven along by the Messenger of Death. || 3 || Each person's karma is written on his forehead. According to their deeds, they shall be judged. Only the foolish and the ignorant issue commands. O Nanak, the treasure of praise belongs to the True Lord alone. || 4 || 3 || BASANT, THIRD MEHL: A person may take off his clothes and be naked. What Yoga does he practice by having matted and tangled hair? If the mind is not pure, what use is it to hold the breath at the Tenth Gate? The fool wanders and wanders, entering the cycle of reincarnation again and again. || 1 || Meditate on the One Lord, O my foolish mind, and you shall cross over to the other side in an instant. || 1 || Pause || Some recite and expound on the Simritees and the Shaastras; some sing the Vedas and read the Puraanas; but they practice hypocrisy and deception with their eyes and minds. The Lord does not even come near them. || 2 || Even if someone practices such self-discipline, compassion and devotional worship — if he is filled with greed, and his mind is engrossed in corruption, how can he find the Immaculate Lord? || 3 || What can the created being do? The Lord Himself moves him. If the Lord casts His Glance of Grace, then his doubts are dispelled. If the mortal realizes the Hukam of the Lord's Command, he obtains the True Lord. || 4 || If someone's soul is polluted within, what is the use of his traveling to sacred shrines of pilgrimage all over the world? O Nanak, when one joins the Society of the True Guru, then the bonds of the terrifying world-ocean are broken. || 5 || 4 || BASANT, FIRST MEHL: All the worlds have been fascinated and enchanted by Your Maya, O Lord. I do not see any other at all — You are everywhere. You are the Master of Yogis, the Divinity of the divine. Serving at the Guru's Feet, the Name of the Lord is received. || 1 || O my Beauteous, Deep and Profound Beloved Lord. As Gurmukh, I sing the Glorious Praises of the Lord's Name. You are Infinite, the Cherisher of all. || 1 || Pause || Without the Holy Saint, association with the Lord is not obtained. Without the Guru, one's very fiber is stained with filth. Without the Lord's Name, one cannot become pure. Through the Word of the Guru's Shabad, sing the Praises of the True Lord. || 2 || O Savior Lord, that person whom You have saved — You lead him to meet the True Guru, and so take care of him. You take away his poisonous egotism and attachment. You dispel all his sufferings, O Sovereign Lord God. || 3 || His state and condition are sublime; the Lord's Glorious Virtues permeate his body. Through the Word of the Guru's Teachings, the diamond of the Lord's Name is revealed. He is lovingly attuned to the Naam; he is rid of the love of duality. O Lord, let servant Nanak meet the Guru. || 4 || 5 || BASANT, FIRST MEHL: O my friends and companions, listen with love in your heart. My Husband Lord is Incomparably Beautiful; He is always with me. He is Unseen — He cannot be seen. How can I describe Him?

The Guru has shown me that my Sovereign Lord God is with me. || 1 || Joining together with my friends and companions, I am adorned with the Lord's Glorious Virtues. The sublime soul-brides play with their Lord God. The Gurmukhs look within themselves; their minds are filled with faith. || 1 || Pause || The self-willed manmukhs, suffering in separation, do not understand this mystery. The Beloved Lord of all celebrates in each and every heart. The Gurmukh is stable, knowing that God is always with him. The Guru has implanted the Naam within me; I chant it, and meditate on it. || 2 || Without the Guru, devotional love does not well up within. Without the Guru, one is not blessed with the Society of the Saints. Without the Guru, the blind cry out, entangled in worldly affairs. That mortal who becomes Gurmukh becomes immaculate; the Word of the Shabad washes away his filth. || 3 || Uniting with the Guru, the mortal conquers and subdues his mind. Day and night, he savors the Yoga of devotional worship. Associating with the Saint Guru, suffering and sickness are ended. Servant Nanak merges with his Husband Lord, in the Yoga of intuitive ease. || 4 || 6 || BASANT, FIRST MEHL: By His Creative Power, God fashioned the creation. The King of kings Himself adminsters true justice. The most sublime Word of the Guru's Teachings is always with us. The wealth of the Lord's Name, the source of nectar, is easily acquired. || 1 || So chant the Name of the Lord; do not forget it, O my mind. The Lord is Infinite, Inaccessible and Incomprehensible; His weight cannot be weighed, but He Himself allows the Gurmukh to weigh Him. || 1 || Pause || Your GurSikhs serve at the Guru's Feet. Serving the Guru, they are carried across; they have abandoned any distinction between 'mine' and 'yours'. The slanderous and greedy people are hard-hearted. Those who do not love to serve the Guru are the most thieving of thieves. || 2 || When the Guru is pleased, He blesses the mortals with loving devotional worship of the Lord. When the Guru is pleased, the mortal obtains a place in the Mansion of the Lord's Presence. So renounce slander, and awaken in devotional worship of the Lord. Devotion to the Lord is wonderful; it comes through good karma and destiny. || 3 || The Guru unites in union with the Lord, and grants the gift of the Name. The Guru loves His Sikhs, day and night. They obtain the fruit of the Naam, when the Guru's favor is bestowed. Says Nanak, those who receive it are very rare indeed. || 4 || 7 || BASANT, THIRD MEHL, IK-TUKAS: When it pleases our Lord and Master, His servant serves Him. He remains dead while yet alive, and redeems all his ancestors. || 1 || I shall not renounce Your devotional worship, O Lord; what does it matter if people laugh at me? The True Name abides within my heart. || 1 || Pause || Just as the mortal remains engrossed in attachment to Maya, so does the Lord's humble Saint remain absorbed in the Lord's Name. || 2 || I am foolish and ignorant, O Lord; please be merciful to me. May I remain in Your Sanctuary. || 3 || Says Nanak, worldly affairs are fruitless. Only by Guru's Grace does one receive the Nectar of the Naam, the Name of the Lord. || 4 || 8 ||

FIRST MEHL, BASANT HINDOL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Brahmin, you worship and believe in your stone-god, and wear your ceremonial rosary beads. Chant the Name of the Lord.

Build your boat, and pray, "O Merciful Lord, please be merciful to me." || 1 || Why do you irrigate the barren, alkaline soil? You are wasting your life away! This wall of mud is crumbling. Why bother to patch it with plaster? || 1 || Pause || Let your hands be the buckets, strung on the chain, and yoke the mind as the ox to pull it; draw the water up from the well. Irrigate your fields with the Ambrosial Nectar, and you shall be owned by God the Gardener. || 2 || Let sexual desire and anger be your two shovels, to dig up the dirt of your farm, O Siblings of Destiny. The more you dig, the more peace you shall find. Your past actions cannot be erased. || 3 || The crane is again transformed into a swan, if You so will, O Merciful Lord. Prays Nanak, the slave of Your slaves: O Merciful Lord, have mercy on me. || 4 || 1 || 9 || BASANT, FIRST MEHL, HINDOL: In the House of the Husband Lord — in the world hereafter, everything is jointly owned; but in this world — in the house of the soul-bride's parents, the soul-bride owns them separately. She herself is ill-mannered; how can she blame anyone else? She does not know how to take care of these things. || 1 || O my Lord and Master, I am deluded by doubt. I sing the Word which You have written; I do not know any other Word. || 1 || Pause || She alone is known as the Lord's bride, who embroiders her gown in the Name. She who preserves and protects the home of her own heart and does not taste of evil, shall be the Beloved of her Husband Lord. || 2 || If you are a learned and wise religious scholar, then make a boat of the letters of the Lord's Name. Prays Nanak, the One Lord shall carry you across, if you merge in the True Lord. || 3 || 2 || 10 || BASANT HINDOL, FIRST MEHL: The king is just a boy, and his city is vulnerable. He is in love with his wicked enemies. He reads of his two mothers and his two fathers; O Pandit, reflect on this. || 1 || O Master Pandit, teach me about this. How can I obtain the Lord of life? || 1 || Pause || There is fire within the plants which bloom; the ocean is tied into a bundle. The sun and the moon dwell in the same home in the sky. You have not obtained this knowledge. || 2 || One who knows the All-pervading Lord, eats up the one mother — Maya. Know that the sign of such a person is that he gathers the wealth of compassion. || 3 || The mind lives with those who do not listen, and do not admit what they eat. Prays Nanak, the slave of the Lord's slave: one instant the mind is huge, and the next instant, it is tiny. || 4 || 3 || 11 || BASANT HINDOL, FIRST MEHL: The Guru is the True Banker, the Giver of peace; He unites the mortal with the Lord, and satisfies his hunger. Granting His Grace, He implants devotional worship of the Lord within; and then night and day, we sing the Glorious Praises of the Lord. || 1 || O my mind, do not forget the Lord; keep Him in your consciousness. Without the Guru, no one is liberated anywhere in the three worlds. The Gurmukh obtains the Lord's Name. || 1 || Pause || Without devotional worship, the True Guru is not obtained. Without good destiny, devotional worship of the Lord is not obtained. Without good destiny, the Sat Sangat, the True Congregation, is not obtained. By the grace of one's good karma, the Lord's Name is received. || 2 || In each and every heart, the Lord is hidden; He creates and watches over all. He reveals Himself in the humble, Saintly Gurmukhs. Those who chant the Name of the Lord, Har, Har, are drenched with the Lord's Love.

Their minds are drenched with the Ambrosial Water of the Naam, the Name of the Lord. || 3 || Those who are blessed with the glory of the Lord's Throne — those Gurmukhs are renowned as supreme. Touching the philosopher's stone, they themselves becomes the philosopher's stone; they become the companions of the Lord, the Guru. || 4 || 4 || 12 ||

BASANT, THIRD MEHL, FIRST HOUSE, DU-TUKAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Throughout the months and the seasons, the Lord is always in bloom. He rejuvenates all beings and creatures. What can I say? I am just a worm. No one has found Your beginning or Your end, O Lord. || 1 || Those who serve You, Lord, obtain the greatest peace; their souls are so divine. || 1 || Pause || If the Lord is merciful, then the mortal is allowed to serve Him. By Guru's Grace, he remains dead while yet alive. Night and day, he chants the True Name; in this way, he crosses over the treacherous world-ocean. || 2 || The Creator created both poison and nectar. He attached these two fruits to the world-plant. The Creator Himself is the Doer, the Cause of all. He feeds all as He pleases. || 3 || O Nanak, when He casts His Glance of Grace, He Himself bestows His Ambrosial Naam. Thus, the desire for sin and corruption is ended. The Lord Himself carries out His Own Will. || 4 || 1 || BASANT, THIRD MEHL: Those who are attuned to the True Lord's Name are happy and exalted. Take pity on me, O God, Merciful to the meek. Without Him, I have no other at all. As it pleases His Will, He keeps me. || 1 || The Guru, the Lord, is pleasing to my mind. I cannot even survive, without the Blessed Vision of His Darshan. But I shall easily unite with the Guru, if He unites me in His Union. || 1 || Pause || The greedy mind is enticed by greed. Forgetting the Lord, it regrets and repents in the end. The separated ones are reunited, when they are inspired to serve the Guru. They are blessed with the Lord's Name — such is the destiny written on their foreheads. || 2 || This body is built of air and water. The body is afflicted with the terribly painful illness of egotism. The Gurmukh has the Medicine: singing the Glorious Praises of the Lord's Name. Granting His Grace, the Guru has cured the illness. || 3 || The four evils are the four rivers of fire flowing through the body. It is burning in desire, and burning in egotism. Those whom the Guru protects and saves are very fortunate. Servant Nanak enshrines the Ambrosial Name of the Lord in his heart. || 4 || 2 || BASANT, THIRD MEHL: One who serves the Lord is the Lord's person. He dwells in intuitive peace, and never suffers in sorrow. The self-willed manmukhs are dead; the Lord is not within their minds. They die and die again and again, and are reincarnated, only to die once more. || 1 || They alone are alive, whose minds are filled with the Lord. They contemplate the True Lord, and are absorbed in the True Lord. || 1 || Pause || Those who do not serve the Lord are far away from the Lord. They wander in foreign lands, with dust thrown on their heads. The Lord Himself enjoins His humble servants to serve Him.

They live in peace forever, and have no greed at all. || 2 || When the Lord bestows His Glance of Grace, egotism is eradicated. Then, the mortal is honored in the Court of the True Lord. He sees the Dear Lord always close at hand, ever-present. Through the Word of the Guru's Shabad, he sees the Lord pervading and permeating all. || 3 || The Lord cherishes all beings and creatures. By Guru's Grace, contemplate Him forever. You shall go to your true home in the Lord's Court with honor. O Nanak, through the Naam, the Name of the Lord, you shall be blessed with glorious greatness. || 4 || 3 || BASANT, THIRD MEHL: One who worships the Lord within his mind, sees the One and Only Lord, and no other. People in duality suffer terrible pain. The True Guru has shown me the One Lord. || 1 || My God is in bloom, forever in spring. This mind blossoms forth, singing the Glorious Praises of the Lord of the Universe. || 1 || Pause || So consult the Guru, and reflect upon His wisdom; then, you shall be in love with the True Lord God. Abandon your self-conceit, and be His loving servant. Then, the Life of the World shall come to dwell in your mind. || 2 || Worship Him with devotion, and see Him always ever-present, close at hand. My God is forever permeating and pervading all. Only a rare few know the mystery of this devotional worship. My God is the Enlightener of all souls. || 3 || The True Guru Himself unites us in His Union. He Himself links our consciousness to the Lord, the Life of the World. Thus, our minds and bodies are rejuvenated with intuitive ease. O Nanak, through the Naam, the Name of the Lord, we remain attuned to the String of His Love. || 4 || 4 || BASANT, THIRD MEHL: The Lord is the Lover of His devotees; He dwells within their minds, by Guru's Grace, with intuitive ease. Through devotional worship, self-conceit is eradicated from within, and then, one meets the True Lord. || 1 || His devotees are forever beauteous at the Door of the Lord God. Loving the Guru, they have love and affection for the True Lord. || 1 || Pause || That humble being who worships the Lord with devotion becomes immaculate and pure. Through the Word of the Guru's Shabad, egotism is eradicated from within. The Dear Lord Himself comes to dwell within the mind, and the mortal remains immersed in peace, tranquility and intuitive ease. || 2 || Those who are imbued with Truth, are forever in the bloom of spring. Their minds and bodies are rejuvenated, uttering the Glorious Praises of the Lord of the Universe. Without the Lord's Name, the world is dry and parched. It burns in the fire of desire, over and over again. || 3 || One who does only that which is pleasing to the Dear Lord — his body is forever at peace, and his consciousness is attached to the Lord's Will. He serves His God with intuitive ease. O Nanak, the Naam, the Name of the Lord, comes to abide in his mind. || 4 || 5 || BASANT, THIRD MEHL: Attachment to Maya is burnt away by the Word of the Shabad. The mind and body are rejuvenated by the Love of the True Guru. The tree bears fruit at the Lord's Door, in love with the True Bani of the Guru's Word, and the Naam, the Name of the Lord. || 1 || This mind is rejuvenated, with intuitive ease; loving the True Guru, it bears the fruit of truth. || 1 || Pause || He Himself is near, and He Himself is far away. Through the Word of the Guru's Shabad, He is seen to be ever-present, close at hand. The plants have blossomed forth, giving a dense shade. The Gurmukh blossoms forth, with intuitive ease. || 2 || Night and day, he sings the Kirtan of the Lord's Praises, day and night.

The True Guru drives out sin and doubt from within. Gazing upon the wonder of God's Creation, I am wonder-struck and amazed. The Gurmukh obtains the Naam, the Name of the Lord, by His Grace. || 3 || The Creator Himself enjoys all delights. Whatever He does, surely comes to pass. He is the Great Giver; He has no greed at all. O Nanak, living the Word of the Shabad, the mortal meets with God. || 4 || 6 || BASANT, THIRD MEHL: By perfect destiny, one acts in truth. Remembering the One Lord, one does not have to enter the cycle of reincarnation. Fruitful is the coming into the world, and the life of one who remains intuitively absorbed in the True Name. || 1 || The Gurmukh acts, lovingly attuned to the Lord. Be dedicated to the Lord's Name, and eradicate self-conceit from within. || 1 || Pause || True is the speech of that humble being; through the Word of the Guru's Shabad, it is spread throughout the world. Throughout the four ages, his fame and glory spread. Imbued with the Naam, the Name of the Lord, the Lord's humble servant is recognized and renowned. || 2 || Some remain lovingly attuned to the True Word of the Shabad. True are those humble beings who love the True Lord. They meditate on the True Lord, and behold Him near at hand, ever-present. They are the dust of the lotus feet of the humble Saints. || 3 || There is only One Creator Lord; there is no other at all. Through the Word of the Guru's Shabad, comes Union with the Lord. Whoever serves the True Lord finds joy. O Nanak, he is intuitively absorbed in the Naam, the Name of the Lord. || 4 || 7 || BASANT, THIRD MEHL: The Lord's humble servant worships Him, and beholds Him ever-present, near at hand. He is the dust of the lotus feet of the humble Saints. Those who remain lovingly attuned to the Lord forever are blessed with understanding by the Perfect True Guru. || 1 || How rare are those who become the slave of the Lord's slaves. They attain the supreme status. || 1 || Pause || So serve the One Lord, and no other. Serving Him, eternal peace is obtained. He does not die; He does not come and go in reincarnation. Why should I serve any other than Him, O my mother? || 2 || True are those humble beings who realize the True Lord. Conquering their self-conceit, they merge intuitively into the Naam, the Name of the Lord. The Gurmukhs gather in the Naam. Their minds are immaculate, and their reputations are immaculate. || 3 || Know the Lord, who gave you spiritual wisdom, and realize the One God, through the True Word of the Shabad. When the mortal tastes the sublime essence of the Lord, he becomes pure and holy. O Nanak, those who are imbued with the Naam — their reputations are true. || 4 || 8 || BASANT, THIRD MEHL: Those who are imbued with the Naam, the Name of the Lord — their generations are redeemed and saved. True is their speech; they love the Naam. Why have the wandering self-willed manmukhs even come into the world? Forgetting the Naam, the mortals waste their lives away. || 1 || One who dies while yet alive, truly dies, and embellishes his death. Through the Word of the Guru's Shabad, he enshrines the True Lord within his heart. || 1 || Pause || Truth is the food of the Gurmukh; his body is sanctified and pure. His mind is immaculate; he is forever the ocean of virtue. He is not forced to come and go in the cycle of birth and death. By Guru's Grace, he merges in the True Lord. || 2 || Serving the True Lord, one realizes Truth.

Through the Word of the Guru's Shabad, he goes to the Lord's Court with his banners flying proudly. In the Court of the True Lord, he obtains true glory. He comes to dwell in the home of his own inner being. || 3 || He cannot be fooled; He is the Truest of the True. All others are deluded; in duality, they lose their honor. So serve the True Lord, through the True Bani of His Word. O Nanak, through the Naam, merge in the True Lord. || 4 || 9 || BASANT, THIRD MEHL: Without the grace of good karma, all are deluded by doubt. In attachment to Maya, they suffer in terrible pain. The blind, self-willed manmukhs find no place of rest. They are like maggots in manure, rotting away in manure. || 1 || That humble being who obeys the Hukam of the Lord's Command is accepted. Through the Word of the Guru's Shabad, he is blessed with the insignia and the banner of the Naam, the Name of the Lord. || 1 || Pause || Those who have such pre-ordained destiny are imbued with the Naam. The Name of the Lord is forever pleasing to their minds. Through the Bani, the Word of the True Guru, eternal peace is found. Through it, one's light merges into the Light. || 2 || Only the Naam, the Name of the Lord, can save the world. By Guru's Grace, one comes to love the Naam. Without the Naam, no one obtains liberation. Through the Perfect Guru, the Naam is obtained. || 3 || He alone understands, whom the Lord Himself causes to understand. Serving the True Guru, the Naam is implanted within. Those humble beings who know the One Lord are approved and accepted. O Nanak, imbued with the Naam, they go to the Lord's Court with His banner and insignia. || 4 || 10 || BASANT, THIRD MEHL: Granting His Grace, the Lord leads the mortal to meet the True Guru. The Lord Himself comes to abide in his mind. His intellect becomes steady and stable, and his mind is strengthened forever. He sings the Glorious Praises of the Lord, the Ocean of Virtue. || 1 || Those who forget the Naam, the Name of the Lord — those mortals die eating poison. Their lives are wasted uselessly, and they continue coming and going in reincarnation. || 1 || Pause || They wear all sorts of religious robes, but their minds are not at peace. In great egotism, they lose their honor. But those who realize the Word of the Shabad, are blessed by great good fortune. They bring their distractible minds back home. || 2 || Within the home of the inner self is the inaccessible and infinite substance. Those who find it, by following the Guru's Teachings, contemplate the Shabad. Those who obtain the nine treasures of the Naam within the home of their own inner being, are forever dyed in the color of the Lord's Love; they are absorbed in the Truth. || 3 || God Himself does everything; no one can do anything at all by himself. When God so wills, He merges the mortal into Himself. All are near Him; no one is far away from Him. O Nanak, the Naam is permeating and pervading everywhere. || 4 || 11 || BASANT, THIRD MEHL: Through the Word of the Guru's Shabad, remember the Lord with love, and you shall remain satisfied by the sublime essence of the Lord's Name. The sins of millions upon millions of lifetimes shall be burnt away. Remaining dead while yet alive, you shall be absorbed in the Lord's Name. || 1 || The Dear Lord Himself knows His own bountiful blessings. This mind blossoms forth in the Guru's Shabad, chanting the Name of the Lord, the Giver of virtue. || 1 || Pause || No one is liberated by wandering around in saffron-colored robes. Tranquility is not found by strict self-discipline. But by following the Guru's Teachings, one is blessed to receive the Naam, the Name of the Lord. By great good fortune, one finds the Lord. || 2 ||

In this Dark Age of Kali Yuga, glorious greatness comes through the Lord's Name. Through the Perfect Guru, it is obtained. Those who are imbued with the Naam find everlasting peace. But without the Naam, mortals burn in egotism. || 3 || By great good furtune, some contemplate the Lord's Name. Through the Lord's Name, all sorrows are eradicated. He dwells within the heart, and pervades the external universe as well. O Nanak, the Creator Lord knows all. || 4 || 12 || BASANT, THIRD MEHL, IK-TUKAS: I am just a worm, created by You, O Lord. If you bless me, then I chant Your Primal Mantra. || 1 || I chant and reflect on His Glorious Virtues, O my mother. Meditating on the Lord, I fall at the Lord's Feet. || 1 || Pause || By Guru's Grace, I am addicted to the favor of the Naam, the Name of the Lord. Why waste your life in hatred, vengeance and conflict? || 2 || When the Guru granted His Grace, my egotism was eradicated, and then, I obtained the Lord's Name with intuitive ease. || 3 || The most lofty and exalted occupation is to contemplate the Word of the Shabad. Nanak chants the True Name. || 4 || 1 || 13 || BASANT, THIRD MEHL: The season of spring has come, and all the plants have blossomed forth. This mind blossoms forth, in association with the True Guru. || 1 || So meditate on the True Lord, O my foolish mind. Only then shall you find peace, O my mind. || 1 || Pause || This mind blossoms forth, and I am in ecstasy. I am blessed with the Ambrosial Fruit of the Naam, the Name of the Lord of the Universe. || 2 || Everyone speaks and says that the Lord is the One and Only. By understanding the Hukam of His Command, we come to know the One Lord. || 3 || Says Nanak, no one can describe the Lord by speaking through ego. All speech and insight comes from our Lord and Master. || 4 || 2 || 14 || BASANT, THIRD MEHL: All the ages were created by You, O Lord. Meeting with the True Guru, one's intellect is awakened. || 1 || O Dear Lord, please blend me with Yourself; let me merge in the True Name, through the Word of the Guru's Shabad. || 1 || Pause || When the mind is in spring, all people are rejuvenated. Blossoming forth and flowering through the Lord's Name, peace is obtained. || 2 || Contemplating the Word of the Guru's Shabad, one is in spring forever, with the Lord's Name enshrined in the heart. || 3 || When the mind is in spring, the body and mind are rejuvenated. O Nanak, this body is the tree which bears the fruit of the Lord's Name. || 4 || 3 || 15 || BASANT, THIRD MEHL: They alone are in the spring season, who sing the Glorious Praises of the Lord. They come to worship the Lord with devotion, through their perfect destiny. || 1 || This mind is not even touched by spring. This mind is burnt by duality and double-mindedness. || 1 || Pause || This mind is entangled in worldly affairs, creating more and more karma. Enchanted by Maya, it cries out in suffering forever. || 2 || This mind is released, only when it meets with the True Guru. Then, it does not suffer beatings by the Messenger of Death. || 3 || This mind is released, when the Guru emancipates it. O Nanak, attachment to Maya is burnt away through the Word of the Shabad. || 4 || 4 || 16 || BASANT, THIRD MEHL: Spring has come, and all the plants are flowering.

These beings and creatures blossom forth when they focus their consciousness on the Lord. || 1 || In this way, this mind is rejuvenated. Chanting the Name of the Lord, Har, Har, day and night, egotism is removed and washed away from the Gurmukhs. || 1 || Pause || The True Guru speaks the Bani of the Word, and the Shabad, the Word of God. This world blossoms forth in its greenery, through the love of the True Guru. || 2 || The mortal blossoms forth in flower and fruit, when the Lord Himself so wills. He is attached to the Lord, the Primal Root of all, when he finds the True Guru. || 3 || The Lord Himself is the season of spring; the whole world is His Garden. O Nanak, this most unique devotional worship comes only by perfect destiny. || 4 || 5 || 17 ||

BASANT HINDOL, THIRD MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am a sacrifice to the Word of the Guru's Bani, O Siblings of Destiny. I am devoted and dedicated to the Word of the Guru's Shabad. I praise my Guru forever, O Siblings of Destiny. I focus my consciousness on the Guru's Feet. || 1 || O my mind, focus your consciousness on the Lord's Name. Your mind and body shall blossom forth in lush greenery, and you shall obtain the fruit of the Name of the One Lord. || 1 || Pause || Those who are protected by the Guru are saved, O Siblings of Destiny. They drink in the Ambrosial Nectar of the Lord's sublime essence. The pain of egotism within is eradicated and banished, O Siblings of Destiny, and peace comes to dwell in their minds. || 2 || Those whom the Primal Lord Himself forgives, O Siblings of Destiny, are united with the Word of the Shabad. || 3 || He Himself does, and causes all to be done, O Siblings of Destiny; He makes everything blossom forth in green abundance. O Nanak, peace fills their minds and bodies forever, O Siblings of Destiny; they are united with the Shabad. || 4 || 1 || 18 || 12 || 18 || 30 ||

RAAG BASANT, FOURTH MEHL, FIRST HOUSE, IK-TUKAY:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Just as the light of the sun's rays spread out, the Lord permeates each and every heart, through and through. || 1 || The One Lord is permeating and pervading all places. Through the Word of the Guru's Shabad, we merge with Him, O my mother. || 1 || Pause || The One Lord is deep within each and every heart. Meeting with the Guru, the One Lord becomes manifest, radiating forth. || 2 || The One and Only Lord is present and prevailing everywhere. The greedy, faithless cynic thinks that God is far away. || 3 || The One and Only Lord permeates and pervades the world. O Nanak, whatever the One Lord does comes to pass. || 4 || 1 || BASANT, FOURTH MEHL: Day and night, the two calls are sent out. O mortal, meditate in remembrance on the Lord, who protects you forever, and saves you in the end. || 1 || Concentrate forever on the Lord, Har, Har, O my mind. God the Destroyer of all depression and suffering is found, through the Guru's Teachings, singing the Glorious Praises of God. || 1 || Pause || The self-willed manmukhs die of their egotism, over and over again.

They are destroyed by Death's demons, and they must go to the City of Death. || 2 || The Gurmukhs are lovingly attached to the Lord, Har, Har, Har. Their pains of both birth and death are taken away. || 3 || The Lord showers His Mercy on His humble devotees. Guru Nanak has shown mercy to me; I have met the Lord, the Lord of the forest. || 4 || 2 ||

BASANT HINDOL, FOURTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord's Name is a jewel, hidden in a chamber of the palace of the body-fortress. When one meets the True Guru, then he searches and finds it, and his light merges with the Divine Light. || 1 || O Lord, lead me to meet with the Holy Person, the Guru. Gazing upon the Blessed Vision of His Darshan, all my sins are erased, and I obtain the supreme, sublime, sanctified status. || 1 || Pause || The five thieves join together and plunder the body-village, stealing the wealth of the Lord's Name. But through the Guru's Teachings, they are traced and caught, and this wealth is recovered intact. || 2 || Practicing hypocrisy and superstition, people have grown weary of the effort, but still, deep within their hearts, they yearn for Maya, Maya. By the Grace of the Holy Person, I have met with the Lord, the Primal Being, and the darkness of ignorance is dispelled. || 3 || The Lord, the Lord of the Earth, the Lord of the Universe, in His Mercy, leads me to meet the Holy Person, the Guru. O Nanak, peace then comes to abide deep within my mind, and I constantly sing the Glorious Praises of the Lord within my heart. || 4 || 1 || 3 || BASANT, FOURTH MEHL, HINDOL: You are the Great Supreme Being, the Vast and Inaccessible Lord of the World; I am a mere insect, a worm created by You. O Lord, Merciful to the meek, please grant Your Grace; O God, I long for the feet of the Guru, the True Guru. || 1 || O Dear Lord of the Universe, please be merciful and unite me with the Sat Sangat, the True Congregation. I was overflowing with the filthy residues of my sinful mistakes of countless past lives. But joining the Sangat, God made me pure again. || 1 || Pause || Your humble servant, whether of high class or low class, O Lord — by meditating on You, the sinner becomes pure. The Lord exalts and elevates him above the whole world, and the Lord God blesses him with the Lord's Glory. || 2 || Anyone who meditates on God, whether of high class or low class, will have all of his hopes and desires fulfilled. Those humble servants of the Lord who enshrine the Lord within their hearts, are blessed, and are made great and totally perfect. || 3 || I am so low, I am an utterly heavy lump of clay. Please shower Your Mercy on me, Lord, and unite me with Yourself. The Lord, in His Mercy, has led servant Nanak to find the Guru; I was a sinner, and now I have become immaculate and pure. || || 4 || 2 || 4 || BASANT HINDOL, FOURTH MEHL: My mind cannot survive, even for an instant, without the Lord. I drink in continually the sublime essence of the Name of the Lord, Har, Har. It is like a baby, who joyfully sucks at his mother's breast; when the breast is withdrawn, he weeps and cries. || 1 || O Dear Lord of the Universe, my mind and body are pierced through by the Name of the Lord.

By great good fortune, I have found the Guru, the True Guru, and in the body-village, the Lord has revealed Himself. || 1 || Pause || Each and every breath of the Lord's humble servant is pierced through with love of the Lord God. As the lotus is totally in love with the water and withers away without seeing the water, so am I in love with the Lord. || 2 || The Lord's humble servant chants the Immaculate Naam, the Name of the Lord; through the Guru's Teachings, the Lord reveals Himself. The filth of egotism which stained me for countless lifetimes has been washed away, by the Ambrosial Water of the Ocean of the Lord. || 3 || Please, do not take my karma into account, O my Lord and Master; please save the honor of Your slave. O Lord, if it pleases You, hear my prayer; servant Nanak seeks Your Sanctuary. || 4 || 3 || 5 || BASANT HINDOL, FOURTH MEHL: Each and every moment, my mind roams and rambles, and runs all over the place. It does not stay in its own home, even for an instant. But when the bridle of the Shabad, the Word of God, is placed over its head, it returns to dwell in its own home. || 1 || O Dear Lord of the Universe, lead me to join the Sat Sangat, the True Congregation, so that I may meditate on You, Lord. I am cured of the disease of egotism, and I have found peace; I have intuitively entered into the state of Samaadhi. || 1 || Pause || This house is loaded with countless gems, jewels, rubies and emeralds, but the wandering mind cannot find them. As the water-diviner finds the hidden water, and the well is then dug in an instant, so do we find the object of the Name through the True Guru. || 2 || Those who do not find such a Holy True Guru — cursed, cursed are the lives of those people. The treasure of this human life is obtained when one's virtues bear fruit, but it is lost in exchange for a mere shell. || 3 || O Lord God, please be merciful to me; be merciful, and lead me to meet the Guru. Servant Nanak has attained the state of Nirvaanaa; meeting with the Holy people, he sings the Glorious Praises of the Lord. || 4 || 4 || 6 || BASANT HINDOL, FOURTH MEHL: Coming and going, he suffers the pains of vice and corruption; the body of the self-willed manmukh is desolate and vacant. He does not dwell on the Lord's Name, even for an instant, and so the Messenger of Death seizes him by his hair. || 1 || O Dear Lord of the Universe, please rid me of the poison of egotism and attachment. The Sat Sangat, Guru's True Congregation is so dear to the Lord. So join the Sangat, and taste the sublime essence of the Lord. || 1 || Pause || Please be kind to me, and unite me with the Sat Sangat, the True Congregation of the Holy; I seek the Sanctuary of the Holy. I am a heavy stone, sinking down — please lift me up and pull me out! O God, Merciful to the meek, You are the Destroyer of sorrow. || 2 || I enshrine the Praises of my Lord and Master within my heart; joining the Sat Sangat, my intellect is enlightened. I have fallen in love with the Lord's Name; I am a sacrifice to the Lord. || 3 || O Lord God, please fulfill the desires of Your humble servant; please bless me with Your Name, O Lord. Servant Nanak's mind and body are filled with ecstasy; the Guru has blessed him with the Mantra of the Lord's Name. || 4 || 5 || 7 || 12 || 18 || 7 || 37 ||

BASANT, FIFTH MEHL, FIRST HOUSE, DU-TUKAY:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I serve the Guru, and humbly bow to Him. Today is a day of celebration for me. My anxiety is dispelled, and I have met the Lord of the Universe. || 1 || Today, it is springtime in my household. I sing Your Glorious Praises, O Infinite Lord God. || 1 || Pause || Today, I am celebrating the festival of Phalgun. Joining with God's companions, I have begun to play. I celebrate the festival of Holi by serving the Saints. I am imbued with the deep crimson color of the Lord's Divine Love. || 2 || My mind and body have blossomed forth, in utter, incomparable beauty. They do not dry out in either sunshine or shade; they flourish in all seasons. It is always springtime, when I meet with the Divine Guru. || 3 || The wish-fulfilling Elysian Tree has sprouted and grown. It bears flowers and fruits, jewels of all sorts. I am satisfied and fulfilled, singing the Glorious Praises of the Lord. Servant Nanak meditates on the Lord, Har, Har, Har. || 4 || 1 || BASANT, FIFTH MEHL: The shopkeeper deals in merchandise for profit. The gambler's consciousness is focused on gambling. The opium addict lives by consuming opium. In the same way, the humble servant of the Lord lives by meditating on the Lord. || 1 || Everyone is absorbed in his own pleasures. He is attached to whatever God attaches him to. || 1 || Pause || When the clouds and the rain come, the peacocks dance. Seeing the moon, the lotus blossoms. When the mother sees her infant, she is happy. In the same way, the humble servant of the Lord lives by meditating on the Lord of the Universe. || 2 || The tiger always wants to eat meat. Gazing upon the battlefield, the warrior's mind is exalted. The miser is totally in love with his wealth. The humble servant of the Lord leans on the Support of the Lord, Har, Har. || 3 || All love is contained in the Love of the One Lord. All comforts are contained in the Comfort of the Lord's Name. He alone receives this treasure, O Nanak, unto whom the Guru gives His gift. || 4 || 2 || BASANT, FIFTH MEHL: He alone experiences this springtime of the soul, unto whom God grants His Grace. He alone experiences this springtime of the soul, unto whom the Guru is merciful. He alone is joyful, who works for the One Lord. He alone experiences this eternal springtime of the soul, within whose heart the Naam, the Name of the Lord, abides. || 1 || This spring comes only to those homes, in which the melody of the Kirtan of the Lord's Praises resounds. || 1 || Pause || O mortal, let your love for the Supreme Lord God blossom forth. Practice spiritual wisdom, and consult the humble servants of the Lord. He alone is an ascetic, who joins the Saadh Sangat, the Company of the Holy. He alone dwells in deep, continual meditation, who loves his Guru. || 2 || He alone is fearless, who has the Fear of God. He alone is peaceful, whose doubts are dispelled. He alone is a hermit, who heart is steady and stable. He alone is steady and unmoving, who has found the true place. || 3 || He seeks the One Lord, and loves the One Lord. He loves to gaze upon the Blessed Vision of the Lord's Darshan. He intuitively enjoys the Love of the Lord.

Slave Nanak is a sacrifice to that humble being. || 4 || 3 || BASANT, FIFTH MEHL: You gave us our soul, breath of life and body. I am a fool, but You have made me beautiful, enshrining Your Light within me. We are all beggars, O God; You are merciful to us. Chanting the Naam, the Name of the Lord, we are uplifted and exalted. || 1 || O my Beloved, only You have the potency to act, and cause all to be done. || 1 || Pause || Chanting the Naam, the mortal is saved. Chanting the Naam, sublime peace and poise are found. Chanting the Naam, honor and glory are received. Chanting the Naam, no obstacles shall block your way. || 2 || For this reason, you have been blessed with this body, so difficult to obtain. O my Dear God, please bless me to speak the Naam. This tranquil peace is found in the Saadh Sangat, the Company of the Holy. May I always chant and meditate within my heart on Your Name, O God. || 3 || Other than You, there is no one at all. Everything is Your play; it all merges again into You. As it pleases Your Will, save me, Lord. O Nanak, peace is obtained by meeting with the Perfect Guru. || 4 || 4 || BASANT, FIFTH MEHL: My Beloved God, my King is with me. Gazing upon Him, I live, O my mother. Remembering Him in meditation, there is no pain or suffering. Please, take pity on me, and lead me on to meet Him. || 1 || My Beloved is the Support of my breath of life and mind. This soul, breath of life, and wealth are all Yours, O Lord. || 1 || Pause || He is sought by the angels, mortals and divine beings. The silent sages, the humble, and the religious teachers do not understand His mystery. His state and extent cannot be described. In each and every home of each and every heart, He is permeating and pervading. || 2 || His devotees are totally in bliss. His devotees cannot be destroyed. His devotees are not afraid. His devotees are victorious forever. || 3 || What Praises of Yours can I utter? God, the Giver of peace, is all-pervading, permeating everywhere. Nanak begs for this one gift. Be merciful, and bless me with Your Name. || 4 || 5 || BASANT, FIFTH MEHL: As the plant turns green upon receiving water, just so, in the Saadh Sangat, the Company of the Holy, egotism is eradicated. Just as the servant is encouraged by his ruler, we are saved by the Guru. || 1 || You are the Great Giver, O Generous Lord God. Each and every instant, I humbly bow to You. || 1 || Pause || Whoever enters the Saadh Sangat — that humble being is imbued with the Love of the Supreme Lord God. He is liberated from bondage. His devotees worship Him in adoration; they are united in His Union. || 2 || My eyes are content, gazing upon the Blessed Vision of His Darshan. My tongue sings the Infinite Praises of God. My thirst is quenched, by Guru's Grace. My mind is satisfied, with the sublime taste of the Lord's subtle essence. || 3 || Your servant is committed to the service of Your Feet, O Primal Infinite Divine Being. Your Name is the Saving Grace of all. Nanak has received this teasure. || 4 || 6 || BASANT, FIFTH MEHL: You are the Great Giver; You continue to give. You permeate and pervade my soul, and my breath of life. You have given me all sorts of foods and dishes. I am unworthy; I know none of Your Virtues at all. || 1 ||

I do not understand anything of Your Worth. Save me, O my Merciful Lord God. || 1 || Pause || I have not practiced meditation, austerities or good actions. I do not know the way to meet You. Within my mind, I have placed my hopes in the One Lord alone. The Support of Your Name shall carry me across. || 2 || You are the Expert, O God, in all powers. The fish cannot find the limits of the water. You are Inaccessible and Unfathomable, the Highest of the High. I am small, and You are so very Great. || 3 || Those who meditate on You are wealthy. Those who attain You are rich. Those who serve You are peaceful. Nanak seeks the Sanctuary of the Saints. || 4 || 7 || BASANT, FIFTH MEHL: Serve the One who created You. Worship the One who gave you life. Become His servant, and you shall never again be punished. Become His trustee, and you shall never again suffer sorrow. || 1 || That mortal who is blessed with such great good fortune, attains this state of Nirvaanaa. || 1 || Pause || Life is wasted uselessly in the service of duality. No efforts shall be rewarded, and no works brought to fruition. It is so painful to serve only mortal beings. Service to the Holy brings lasting peace and bliss. || 2 || If you long for eternal peace, O Siblings of Destiny, then join the Saadh Sangat, the Company of the Holy; this is the Guru's advice. There, the Naam, the Name of the Lord, is meditated on. In the Saadh Sangat, you shall be emancipated. || 3 || Among all essences, this is the essence of spiritual wisdom. Among all meditations, meditation on the One Lord is the most sublime. The Kirtan of the Lord's Praises is the ultimate melody. Meeting with the Guru, Nanak sings the Glorious Praises of the Lord. || 4 || 8 || BASANT, FIFTH MEHL: Chanting His Name, one's mouth becomes pure. Meditating in remembrance on Him, one's reputation becomes stainless. Worshipping Him in adoration, one is not tortured by the Messenger of Death. Serving Him, everything is obtained. || 1 || The Lord's Name — chant the Lord's Name. Abandon all the desires of your mind. || 1 || Pause || He is the Support of the earth and the sky. His Light illuminates each and every heart. Meditating in remembrance on Him, even fallen sinners are sanctified; in the end, they will not weep and wail over and over again. || 2 || Among all religions, this is the ultimate religion. Among all rituals and codes of conduct, this is above all. The angels, mortals and divine beings long for Him. To find Him, commit yourself to the service of the Society of the Saints. || 3 || One whom the Primal Lord God blesses with His bounties, obtains the treasure of the Lord. His state and extent cannot be described. Servant Nanak meditates on the Lord, Har, Har. || 4 || 9 || BASANT, FIFTH MEHL: My mind and body are gripped by thirst and desire. The Merciful Guru has fulfilled my hopes. In the Saadh Sangat, the Company of the Holy, the residues of my sins have been taken away. I chant the Naam, the Name of the Lord; I am in love with the Name of the Lord. || 1 || By Guru's Grace, this spring of the soul has come. I enshrine the Lord's Lotus Feet within my heart; I listen to the Lord's Praise, forever and ever. || 1 || Pause ||

Our All-powerful Lord and Master is the Doer of all, the Cause of all causes. I am an orphan — I seek Your Sanctuary, God. All beings and creatures take Your Support. Be merciful, God, and save me. || 2 || God is the Destroyer of fear, the Remover of pain and suffering. The angelic beings and silent sages serve Him. The earth and the sky are in His Power. All beings eat what You give them. || 3 || O Merciful God, O Searcher of hearts, please bless Your slave with Your Glance of Grace. Please be kind and bless me with this gift, that Nanak may live in Your Name. || 4 || 10 || BASANT, FIFTH MEHL: Loving the Lord, one's sins are taken away. Meditating on the Lord, one does not suffer at all. Meditating on the Lord of the Universe, all darkness is dispelled. Meditating in remembrance on the Lord, the cycle of reincarnation comes to an end. || 1 || The love of the Lord is springtime for me. I am always with the humble Saints. || 1 || Pause || The Saints have shared the Teachings with me. Blessed is that country where the devotees of the Lord of the Universe dwell. But that place where the Lord's devotees are not, is wilderness. By Guru's Grace, realize the Lord in each and every heart. || 2 || Sing the Kirtan of the Lord's Praises, and enjoy the nectar of His Love. O mortal, you must always restrain yourself from committing sins. Behold the Creator Lord God near at hand. Here and hereafter, God shall resolve your affairs. || 3 || I focus my meditation on the Lord's Lotus Feet. Granting His Grace, God has blessed me with this Gift. I yearn for the dust of the feet of Your Saints. Nanak meditates on his Lord and Master, who is ever-present, near at hand. || 4 || 11 || BASANT, FIFTH MEHL: The True Transcendent Lord is always new, forever fresh. By Guru's Grace, I continually chant His Name. God is my Protector, my Mother and Father. Meditating in remembrance on Him, I do not suffer in sorrow. || 1 || I meditate on my Lord and Master, single-mindedly, with love. I seek the Sanctuary of the Perfect Guru forever. My True Lord and Master hugs me close in His Embrace. || 1 || Pause || God Himself protects His humble servants. The demons and wicked enemies have grown weary of struggling against Him. Without the True Guru, there is no place to go. Wandering through the lands and foreign countries, people only grow tired and suffer in pain. || 2 || The record of their past actions cannot be erased. They harvest and eat what they have planted. The Lord Himself is the Protector of His humble servants. No one can rival the humble servant of the Lord. || 3 || By His own efforts, God protects His slave. God's Glory is perfect and unbroken. So sing the Glorious Praises of the Lord of the Universe with your tongue forever. Nanak lives by meditating on the Feet of the Lord. || 4 || 12 || BASANT, FIFTH MEHL: Dwelling at the Guru's Feet, pain and suffering go away. The Supreme Lord God has shown mercy to me. All my desires and tasks are fulfilled. Chanting the Lord's Name, Nanak lives. || 1 || How beautiful is that season, when the Lord fills the mind. Without the True Guru, the world weeps.

The faithless cynic comes and goes in reincarnation, over and over again. || 1 || Pause || They alone are rich, who have the Wealth of the Lord God. Through the Word of the Guru's Shabad, sexual desire and anger are eradicated. Their fear is dispelled, and they attain the state of fearlessness. Meeting with the Guru, Nanak meditates on his Lord and Master. || 2 || God dwells in the Saadh Sangat, the Company of the Holy. Chanting and meditating on the Lord, one's hopes are fulfilled. God permeates and pervades the water, the land and the sky. Meeting with the Guru, Nanak chants the Name of the Lord, Har, Har. || 3 || The eight miraculous spiritual powers and the nine treasures are contained in the Naam, the Name of the Lord. This is bestowed when God grants His Grace. Your slaves, O God, live by chanting and meditating on Your Name. O Nanak, the heart-lotus of the Gurmukh blossoms forth. || 4 || 13 ||

BASANT, FIFTH MEHL, FIRST HOUSE, IK-TUKAY:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditating on the Lord, all desires are fulfilled, and the mortal is re-united with God, after having been separated for so long. || 1 || Meditate on the Lord of the Universe, who is worthy of meditation. Meditating on Him, enjoy celestial peace and poise. || 1 || Pause || Bestowing His Mercy, He blesses us with His Glance of Grace. God Himself takes care of His slave. || 2 || My bed has been beautified by His Love. God, the Giver of Peace, has come to meet me. || 3 || He does not consider my merits and demerits. Nanak worships at the Feet of God. || 4 || 1 || 14 || BASANT, FIFTH MEHL: The residues of sin are erased, singing the Glories of God; night and day, celestial joy wells up. || 1 || My mind has blossomed forth, by the touch of the Lord's Feet. By His Grace, He has led me to meet the Holy men, the humble servants of the Lord. I remain continually imbued with the love of the Lord's Name. || 1 || Pause || In His Mercy, the Lord of the World has revealed Himself to me. The Lord, Merciful to the meek, has attached me to the hem of His robe and saved me. || 2 || This mind has become the dust of the Holy; I behold my Lord and Master, continually, ever-present. || 3 || Sexual desire, anger and desire have vanished. O Nanak, God has become kind to me. || 4 || 2 || 15 || BASANT, FIFTH MEHL: God Himself has cured the disease. He laid on His Hands, and protected His child. || 1 || Celestial peace and tranquility fill my home forever, in this springtime of the soul. I have sought the Sanctuary of the Perfect Guru; I chant the Mantra of the Name of the Lord, Har, Har, the Embodiment of emancipation. || 1 || Pause || God Himself has dispelled my sorrow and suffering. I meditate continually, continuously, on my Guru. || 2 || That humble being who chants Your Name, obtains all fruits and rewards; singing the Glories of God, he becomes steady and stable. || 3 || O Nanak, the way of the devotees is good. They meditate continually, continuously, on the Lord, the Giver of peace. || 4 || 3 || 16 || BASANT, FIFTH MEHL: By His Will, He makes us happy. He shows Mercy to His servant. || 1 || The Perfect Guru makes everything perfect. He implants the Amrosial Naam, the Name of the Lord, in the heart. || 1 || Pause ||

He does not consider the karma of my actions, or my Dharma, my spiritual practice. Taking me by the arm, He saves me and carries me across the terrifying world-ocean. || 2 || God has rid me of my filth, and made me stainless and pure. I have sought the Sanctuary of the Perfect Guru. || 3 || He Himself does, and causes everything to be done. By His Grace, O Nanak, He saves us. || 4 || 4 || 17 ||

BASANT, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Behold the flowers flowering, and the blossoms blossoming forth! Renounce and abandon your egotism. Grasp hold of His Lotus Feet. Meet with God, O blessed one. O my mind, remain conscious of the Lord. || Pause || The tender young plants smell so good, while others remain like dry wood. The season of spring has come; it blossoms forth luxuriantly. || 1 || Now, the Dark Age of Kali Yuga has come. Plant the Naam, the Name of the One Lord. It is not the season to plant other seeds. Do not wander lost in doubt and delusion. One who has such destiny written on his forehead, shall meet with the Guru and find the Lord. O mortal, this is the season of the Naam. Nanak utters the Glorious Praises of the Lord, Har, Har, Har, Har. || 2 || 18 ||

BASANT, FIFTH MEHL, SECOND HOUSE, HINDOL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Come and join together, O my Siblings of Destiny; dispel your sense of duality and let yourselves be lovingly absorbed in the Lord. Let yourselves be joined to the Name of the Lord; become Gurmukh, spread out your mat, and sit down. || 1 || In this way, throw the dice, O brothers. As Gurmukh, chant the Naam, the Name of the Lord, day and night. At the very last moment, you shall not have to suffer in pain. || 1 || Pause || Let righteous actions be your gameboard, and let the truth be your dice. Conquer sexual desire, anger, greed and worldly attachment; only such a game as this is dear to the Lord. || 2 || Rise in the early hours of the morning, and take your cleansing bath. Before you go to bed at night, remember to worship the Lord. My True Guru will assist you, even on your most difficult moves; you shall reach your true home in celestial peace and poise. || 3 || The Lord Himself plays, and He Himself watches; the Lord Himself created the creation. O servant Nanak, that person who plays this game as Gurmukh, wins the game of life, and returns to his true home. || 4 || 1 || 19 || BASANT, FIFTH MEHL, HINDOL: You alone know Your Creative Power, O Lord; no one else knows it. He alone realizes You, O my Beloved, unto whom You show Your Mercy. || 1 || I am a sacrifice to Your devotees. Your place is eternally beautiful, God; Your wonders are infinite. || 1 || Pause || Only You Yourself can perform Your service. No one else can do it. He alone is Your devotee, who is pleasing to You.

You bless them with Your Love. || 2 || You are the Great Giver; You are so very Wise. There is no other like You. You are my All-powerful Lord and Master; I do not know how to worship You. || 3 || Your Mansion is imperceptible, O my Beloved; it is so difficult to accept Your Will. Says Nanak, I have collapsed at Your Door, Lord. I am foolish and ignorant — please save me! || 4 || 2 || 20 || BASANT HINDOL, FIFTH MEHL: The mortal does not know the Primal Lord God; he does not understand hmself. He is engrossed in doubt and egotism. || 1 || My Father is the Supreme Lord God, my Master. I am unworthy, but please save me anyway. || 1 || Pause || Creation and destruction come only from God; this is what the Lord's humble servants believe. || 2 || Only those who are imbued with God's Name are judged to be peaceful in this Dark Age of Kali Yuga. || 3 || It is the Guru's Word that carries us across; Nanak cannot think of any other way. || 4 || 3 || 21 ||

RAAG BASANT HINDOL, NINTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Holy Saints, know that this body is false. The Lord who dwells within it — recognize that He alone is real. || 1 || Pause || The wealth of this world is only a dream; why are you so proud of it? None of it shall go along with you in the end; why do you cling to it? || 1 || Leave behind both praise and slander; enshrine the Kirtan of the Lord's Praises within your heart. O servant Nanak, the One Primal Being, the Lord God, is totally permeating everywhere. || 2 || 1 || BASANT, NINTH MEHL: The heart of the sinner is filled with unfulfilled sexual desire. He cannot control his fickle mind. || 1 || Pause || The Yogis, wandering ascetics and renunciates — this net is cast over them all. || 1 || Those who contemplate the Name of the Lord cross over the terrifying world-ocean. || 2 || Servant Nanak seeks the Sanctuary of the Lord. Please bestow the blessing of Your Name, that he may continue to sing Your Glorious Praises. || 3 || 2 || BASANT, NINTH MEHL: O mother, I have gathered the wealth of the Lord's Name. My mind has stopped its wanderings, and now, it has come to rest. || 1 || Pause || Attachment to Maya has run away from my body, and immaculate spiritual wisdom has welled up within me. Greed and attachment cannot even touch me; I have grasped hold of devotional worship of the Lord. || 1 || The cynicism of countless lifetimes has been eradicated, since I obtained the jewel of the Naam, the Name of the Lord. My mind was rid of all its desires, and I was absorbed in the peace of my own inner being. || 2 || That person, unto whom the Merciful Lord shows compassion, sings the Glorious Praises of the Lord of the Universe. Says Nanak, this wealth is gathered only by the Gurmukh. || 3 || 3 || BASANT, NINTH MEHL: O my mind, how can you forget the Lord's Name? When the body perishes, you shall have to deal with the Messenger of Death. || 1 || Pause || This world is just a hill of smoke.

What makes you think that it is real? || 1 || Wealth, spouse, property and household - none of them shall go along with you; you must know that this is true! || 2 || Only devotion to the Lord shall go with you. Says Nanak, vibrate and meditate on the Lord with single-minded love. || 3 || 4 || BASANT, NINTH MEHL: Why do you wander lost, O mortal, attached to falsehood and greed? Nothing has been lost yet — there is still time to wake up! || 1 || Pause || You must realize that this world is nothing more than a dream. In an instant, it shall perish; know this as true. || 1 || The Lord constantly abides with you. Night and day, vibrate and meditate on Him, O my friend. || 2 || At the very last instant, He shall be your Help and Support. Says Nanak, sing His Praises. || 3 || 5 ||

BASANT, FIRST MEHL, ASHTAPADEES, FIRST HOUSE, DU-TUKEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The world is a crow; it does not remember the Naam, the Name of the Lord. Forgetting the Naam, it sees the bait, and pecks at it. The mind wavers unsteadily, in guilt and deceit. I have shattered my attachment to the false world. || 1 || The burden of sexual desire, anger and corruption is unbearable. Without the Naam, how can the mortal maintain a virtuous lifestyle? || 1 || Pause || The world is like a house of sand, built on a whirlpool; it is like a bubble formed by drops of rain. It is formed from a mere drop, when the Lord's wheel turns round. The lights of all souls are the servants of the Lord's Name. || 2 || My Supreme Guru has created everything. I perform devotional worship service to You, and fall at Your Feet, O Lord. Imbued with Your Name, I long to be Yours. Those who do not let the Naam become manifest within themselves, depart like thieves in the end. || 3 || The mortal loses his honor, gathering sin and corruption. But imbued with the Lord's Name, you shall go to your true home with honor. God does whatever He wills. One who abides in the Fear of God, becomes fearless, O my mother. || 4 || The woman desires beauty and pleasure. But betel leaves, garlands of flowers and sweet tastes lead only to disease. The more she plays and enjoys, the more she suffers in sorrow. But when she enters into the Sanctuary of God, whatever she wishes comes to pass. || 5 || She wears beautiful clothes with all sorts of decorations. But the flowers turn to dust, and her beauty leads her into evil. Hope and desire have blocked the doorway. Without the Naam, one's hearth and home are deserted. || 6 || O princess, my daughter, run away from this place! Chant the True Name, and embellish your days. Serve your Beloved Lord God, and lean on the Support of His Love. Through the Word of the Guru's Shabad, abandon your thirst for corruption and poison. || 7 || My Fascinating Lord has fascinated my mind. Through the Word of the Guru's Shabad, I have realized You, Lord. Nanak stands longingly at God's Door. I am content and satisfied with Your Name; please shower me with Your Mercy. || 8 || 1 || BASANT, FIRST MEHL: The mind is deluded by doubt; it comes and goes in reincarnation. It is lured by the poisonous lure of Maya. It does not remain stable in the Love of the One Lord. Like the fish, its neck is pierced by the hook. || 1 || The deluded mind is instructed by the True Name. It contemplates the Word of the Guru's Shabad, with intuitive ease.

|| 1 || Pause || The mind, deluded by doubt, buzzes around like a bumble bee. The holes of the body are worthless, if the mind is filled with such great desire for corrupt passions. It is like the elephant, trapped by its own sexual desire. It is caught and held tight by the chains, and beaten on its head. || 2 || The mind is like a foolish frog, without devotional worship. It is cursed and condemned in the Court of the Lord, without the Naam, the Name of the Lord. He has no class or honor, and no one even mentions his name. That person who lacks virtue — all of his pains and sorrows are his only companions. || 3 || His mind wanders out, and cannot be brought back or restrained. Without being imbued with the sublime essence of the Lord, it has no honor or credit. You Yourself are the Listener, Lord, and You Yourself are our Protector. You are the Support of the earth; You Yourself behold and understand it. || 4 || When You Yourself make me wander, unto whom can I complain? Meeting the Guru, I will tell Him of my pain, O my mother. Abandoning my worthless demerits, now I practice virtue. Imbued with the Word of the Guru's Shabad, I am absorbed in the True Lord. || 5 || Meeting with the True Guru, the intellect is elevated and exalted. The mind becomes immaculate, and egotism is washed away. He is liberated forever, and no one can put him in bondage. He chants the Naam forever, and nothing else. || 6 || The mind comes and goes according to the Will of the Lord. The One Lord is contained amongst all; nothing else can be said. The Hukam of His Command pervades everywhere, and all merge in His Command. Pain and pleasure all come by His Will. || 7 || You are infallible; You never make mistakes. Those who listen to the Word of the Guru's Shabad — their intellects become deep and profound. You, O my Great Lord and Master, are contained in the Shabad. O Nanak, my mind is pleased, praising the True Lord. || 8 || 2 || BASANT, FIRST MEHL: That person, who thirsts for the Blessed Vision of the Lord's Darshan, is absorbed in the One Lord, leaving duality behind. His pains are taken away, as he churns and drinks in the Ambrosial Nectar. The Gurmukh understands, and merges in the One Lord. || 1 || So many cry out for Your Darshan, Lord. How rare are those who realize the Word of the Guru's Shabad and merge with Him. || 1 || Pause || The Vedas say that we should chant the Name of the One Lord. He is endless; who can find His limits? There is only One Creator, who created the world. Without any pillars, He supports the earth and the sky. || 2 || Spiritual wisdom and meditation are contained in the melody of the Bani, the Word of the One Lord. The One Lord is Untouched and Unstained; His story is unspoken. The Shabad, the Word, is the Insignia of the One True Lord. Through the Perfect Guru, the Knowing Lord is known. || 3 || There is only one religion of Dharma; let everyone grasp this truth. Through the Guru's Teachings, one becomes perfect, all the ages through. Imbued with the Unmanifest Celestial Lord, and lovingly absorbed in the One, the Gurmukh attains the invisible and infinite. || 4 || There is one celestial throne, and One Supreme King. The Independent Lord God is pervading all places. The three worlds are the creation of that Sublime Lord. The One Creator of the Creation is Unfathomable and Incomprehensible. || 5 || His Form is One, and True is His Name. True justice is administered there. Those who practice Truth are honored and accepted. They are honored in the Court of the True Lord. || 6 || Devotional worship of the One Lord is the expression of love for the One Lord. Without the Fear of God and devotional worship of Him, the mortal comes and goes in reincarnation. One who obtains this understanding from the Guru dwells like an honored guest in this world.

That humble being who is imbued with the sublime essence of the Lord is certified and approved. || 7 || I see Him here and there; I dwell on Him intuitively. I do not love any other than You, O Lord and Master. O Nanak, my ego has been burnt away by the Word of the Shabad. The True Guru has shown me the Blessed Vision of the True Lord. || 8 || 3 || BASANT, FIRST MEHL: The fickle consciousness cannot find the Lord's limits. It is caught in non-stop coming and going. I am suffering and dying, O my Creator. No one cares for me, except my Beloved. || 1 || All are high and exalted; how can I call anyone low? Devotional worship of the Lord and the True Name has satisfied me. || 1 || Pause || I have taken all sorts of medicines; I am so tired of them. How can this disease be cured, without my Guru? Without devotional worship of the Lord, the pain is so great. My Lord and Master is the Giver of pain and pleasure. || 2 || The disease is so deadly; how can I find the courage? He knows my disease, and only He can take away the pain. My mind and body are filled with faults and demerits. I searched and searched, and found the Guru, O my brother! || 3 || The Word of the Guru's Shabad, and the Lord's Name are the cures. As You keep me, so do I remain. The world is sick; where should I look? The Lord is Pure and Immaculate; Immaculate is His Name. || 4 || The Guru sees and reveals the Lord's home, deep within the home of the self; He ushers the soul-bride into the Mansion of the Lord's Presence. When the mind remains in the mind, and the consciousness in the consciousness, such people of the Lord remain unattached. || 5 || They remain free of any desire for happiness or sorrow; tasting the Amrit, the Ambrosial Nectar, they abide in the Lord's Name. They recognize their own selves, and remain lovingly attuned to the Lord. They are victorious on the battlefield of life, following the Guru's Teachings, and their pains run away. || 6 || The Guru has given me the True Ambrosial Nectar; I drink it in. Of course, I have died, and now I am alive to live. Please, protect me as Your Own, if it pleases You. One who is Yours, merges into You. || 7 || Painful diseases afflict those who are sexually promiscuous. God appears permeating and pervading in each and every heart. One who remains unattached, through the Word of the Guru's Shabad — O Nanak, his heart and consciousness dwell upon and savor the Lord. || 8 || 4 || BASANT, FIRST MEHL, IK-TUKEE: Do not make such a show of rubbing ashes on your body. O naked Yogi, this is not the way of Yoga! || 1 || You fool! How can you have forgotten the Lord's Name? At the very last moment, it and it alone shall be of any use to you. || 1 || Pause || Consult the Guru, reflect and think it over. Wherever I look, I see the Lord of the World. || 2 || What can I say? I am nothing. All my status and honor are in Your Name. || 3 || Why do you take such pride in gazing upon your property and wealth? When you must leave, nothing shall go along with you. || 4 || So subdue the five thieves, and hold your consciousness in its place. This is the basis of the way of Yoga. || 5 || Your mind is tied with the rope of egotism. You do not even think of the Lord — you fool! He alone shall liberate you. || 6 || If you forget the Lord, you will fall into the clutches of the Messenger of Death. At that very last moment, you fool, you shall be beaten. || 7 ||

Contemplate the Word of the Guru's Shabad, and be rid of your ego. True Yoga shall come to dwell in your mind. || 8 || He blessed you with body and soul, but you do not even think of Him. You fool! Visiting graves and cremation grounds is not Yoga. || 9 || Nanak chants the sublime, glorious Bani of the Word. Understand it, and appreciate it. || 10 || 5 || BASANT, FIRST MEHL: In duality and evil-mindedness, the mortal acts blindly. The self-willed manmukh wanders, lost in the darkness. || 1 || The blind man follows blind advice. Unless one takes the Guru's Way, his doubt is not dispelled. || 1 || Pause || The manmukh is blind; he does not like the Guru's Teachings. He has become a beast; he cannot get rid of his egotistical pride. || 2 || God created 8.4 million species of beings. My Lord and Master, by the Pleasure of His Will, creates and destroys them. || 3 || All are deluded and confused, without the Word of the Shabad and good conduct. He alone is instructed in this, who is blessed by the Guru, the Creator. || 4 || The Guru's servants are pleasing to our Lord and Master. The Lord forgives them, and they no longer fear the Messenger of Death. || 5 || Those who love the One Lord with all their heart — He dispels their doubts and unites them with Himself. || 6 || God is Independent, Endless and Infinite. The Creator Lord is pleased with Truth. || 7 || O Nanak, the Guru instructs the mistaken soul. He implants the Truth within him, and shows him the One Lord. || 8 || 6 || BASANT, FIRST MEHL: He Himself is the bumble bee, the fruit and the vine. He Himself unites us with the Sangat — the Congregation, and the Guru, our Best Friend. || 1 || O bumble bee, suck in that fragrance, which causes the trees to flower, and the woods to grow lush foliage. || 1 || Pause || He Himself is Lakshmi, and He Himself is her husband. He established the world by Word of His Shabad, and He Himself ravishes it. || 2 || He Himself is the calf, the cow and the milk. He Himself is the Support of the body-mansion. || 3 || He Himself is the Deed, and He Himself is the Doer. As Gurmukh, He contemplates Himself. || 4 || You create the creation, and gaze upon it, O Creator Lord. You give Your Support to the uncounted beings and creatures. || 5 || You are the Profound, Unfathomable Ocean of Virtue. You are the Unknowable, the Immaculate, the most Sublime Jewel. || 6 || You Yourself are the Creator, with the Potency to create. You are the Independent Ruler, whose people are at peace. || 7 || Nanak is satisfied with the subtle taste of the Lord's Name. || 8 || 7 ||

BASANT HINDOL, FIRST MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The nine regions, the seven continents, the fourteen worlds, the three qualities and the four ages — You established them all through the four sources of creation, and You seated them in Your mansions. He placed the four lamps, one by one, into the hands of the four ages. || 1 || O Merciful Lord, Destroyer of demons, Lord of Lakshmi, such is Your Power — Your Shakti. || 1 || Pause || Your army is the fire in the home of each and every heart. And Dharma — righteous living is the ruling chieftain. The earth is Your great cooking pot; Your beings receive their portions only once. Destiny is Your gate-keeper. || 2 ||

But the mortal becomes unsatisfied, and begs for more; his fickle mind brings him disgrace. Greed is the dark dungeon, and demerits are the shackles on his feet. || 3 || His wealth constantly batters him, and sin acts as the police officer. Whether the mortal is good or bad, he is as You look upon him, O Lord. || 4 || The Primal Lord God is called Allah. The Shaykh's turn has now come. The temples of the gods are subject to taxes; this is what it has come to. || 5 || The Muslim devotional pots, calls to prayer, prayers and prayer mats are everywhere; the Lord appears in blue robes. In each and every home, everyone uses Muslim greetings; your speech has changed, O people. || 6 || You, O my Lord and Master, are the King of the earth; what power do I have to challenge You? In the four directions, people bow in humble adoration to You; Your Praises are sung in each and every heart. || 7 || Making pilgrimages to sacred shrines, reading the Simritees and giving donations in charity — these do bring any profit. O Nanak, glorious greatness is obtained in an instant, remembering the Naam, the Name of the Lord. || 8 || 1 || 8 ||

BASANT HINDOL, SECOND HOUSE, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Within the body-village there lives a child who cannot hold still, even for an instant. It makes so many efforts, and grows weary, but still, it wanders restlessly again and again. || 1 || O my Lord and Master, Your child has come home, to be one with You. Meeting the True Guru, he finds the Perfect Lord. Meditating and vibrating on the Name of the Lord, he receives the Insignia of the Lord. || 1 || Pause || These are dead corpses, these bodies of all the people of the world; the Name of the Lord does not dwell in them. The Guru leads us to taste the water of the Lord's Name, and then we savor and enjoy it, and our bodies are rejuvenated. || 2 || I have examined and studied and searched my entire body, and as Gurmukh, I behold a miraculous wonder. All the faithless cynics searched outside and died, but following the Guru's Teachings, I have found the Lord within the home of my own heart. || 3 || God is Merciful to the meekest of the meek; Krishna came to the house of Bidar, a devotee of low social status. Sudama loved God, who came to meet him; God sent everything to his home, and ended his poverty. || 4 || Great is the glory of the Name of the Lord. My Lord and Master Himself has enshrined it within me. Even if all the faithless cynics continue slandering me, it is not diminished by even one iota. || 5 || The Lord's Name is the praise of His humble servant. It brings him honor in the ten directions. The slanderers and the faithless cynics cannot endure it at all; they have set fire to their own houses. || 6 || The humble person meeting with another humble person obtains honor. In the glory of the Lord, their glory shines forth. The servants of my Lord and Master are loved by the Beloved. They are the slaves of His slaves. || 7 || The Creator Himself is the Water; He Himself unites us in His Union.

O Nanak, the Gurmukh is absorbed in celestial peace and poise, like water blending with water. || 8 || 1 || 9 ||

BASANT, FIFTH MEHL, FIRST HOUSE, DU-TUKEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Listen to the stories of the devotees, O my mind, and meditate with love. Ajaamal uttered the Lord's Name once, and was saved. Baalmeek found the Saadh Sangat, the Company of the Holy. The Lord definitely met Dhroo. || 1 || I beg for the dust of the feet of Your Saints. Please bless me with Your Mercy, Lord, that I may apply it to my forehead. || 1 || Pause || Ganika the prostitute was saved, when her parrot uttered the Lord's Name. The elephant meditated on the Lord, and was saved. He delivered the poor Brahmin Sudama out of poverty. O my mind, you too must meditate and vibrate on the Lord of the Universe. || 2 || Even the hunter who shot an arrow at Krishna was saved. Kubija the hunchback was saved, when God placed His Feet on her thumb. Bidar was saved by his attitude of humility. O my mind, you too must meditate on the Lord. || 3 || The Lord Himself saved the honor of Prahlaad. Even when she was being disrobed in court, Dropatee's honor was preserved. Those who have served the Lord, even at the very last instant of their lives, are saved. O my mind, serve Him, and you shall be carried across to the other side. || 4 || Dhanna served the Lord, with the innocence of a child. Meeting with the Guru, Trilochan attained the perfection of the Siddhas. The Guru blessed Baynee with His Divine Illumination. O my mind, you too must be the Lord's slave. || 5 || Jai Dayv gave up his egotism. Sain the barber was saved through his selfless service. Do not let your mind waver or wander; do not let it go anywhere. O my mind, you too shall cross over; seek the Sanctuary of God. || 6 || O my Lord and Master, You have shown Your Mercy to them. You saved those devotees. You do not take their merits and demerits into account. Seeing these ways of Yours, I have dedicated my mind to Your service. || 7 || Kabeer meditated on the One Lord with love. Naam Dayv lived with the Dear Lord. Ravi Daas meditated on God, the Incomparably Beautiful. Guru Nanak Dayv is the Embodiment of the Lord of the Universe. || 8 || 1 || BASANT, FIFTH MEHL: The mortal wanders in reincarnation through countless lifetimes. Without meditating in remembrance on the Lord, he falls into hell. Without devotional worship, he is cut apart into pieces. Without understanding, he is punished by the Messenger of Death. || 1 || Meditate and vibrate forever on the Lord of the Universe, O my friend. Love forever the True Word of the Shabad. || 1 || Pause || Contentment does not come by any endeavors. All the show of Maya is just a cloud of smoke. The mortal does not hesitate to commit sins. Intoxicated with poison, he comes and goes in reincarnation. || 2 || Acting in egotism and self-conceit, his corruption only increases. The world is drowning in attachment and greed. Sexual desire and anger hold the mind in its power. Even in his dreams, he does not chant the Lord's Name. || 3 || Sometimes he is a king, and sometimes he is a beggar. The world is bound by pleasure and pain. The mortal makes no arrangements to save himself. The bondage of sin continues to hold him. || 4 || He has no beloved friends or companions.

He himself eats what he himself plants. He gathers up that which brings corruption; leaving them, the fool must depart in an instant. || 5 || He wanders in attachment to Maya. He acts in accordance with the karma of his past actions. Only the Creator Himself remains detached. God is not affected by virtue or vice. || 6 || Please save me, O Merciful Lord of the Universe! I seek Your Sanctuary, O Perfect Compassionate Lord. Without You, I have no other place of rest. Please take pity on me, God, and bless me with Your Name. || 7 || You are the Creator, and You are the Doer. You are High and Exalted, and You are totally Infinite. Please be merciful, and attach me to the hem of Your robe. Slave Nanak has entered the Sanctuary of God. || 8 || 2 ||

BASANT KEE VAAR, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate on the Lord's Name, and blossom forth in green abundance. By your high destiny, you have been blessed with this wondrous spring of the soul. See all the three worlds in bloom, and obtain the Fruit of Ambrosial Nectar. Meeting with the Holy Saints, peace wells up, and all sinful residues are erased. O Nanak, remember in meditation the One Name, and you shall never again be consigned to the womb of reincarnation.. || 1 || The five powerful desires are bound down, when you lean on the True Lord. The Lord Himself leads us to dwell at His Feet. He stands right in our midst. All sorrows and sicknesses are eradicated, and you become ever-fresh and rejuvenated. Night and day, meditate on the Naam, the Name of the Lord. You shall never again die. And the One, from whom we came, O Nanak, into Him we merge once again. || 2 || Where do we come from? Where do we live? Where do we go in the end? All creatures belong to God, our Lord and Master. Who can place a value on Him? Those who meditate, listen and chant, those devotees are blessed and beautified. The Lord God is Inaccessible and Unfathomable; there is no other equal to Him. The Perfect Guru has taught this Truth. Nanak proclaims it to the world. || 3 || 1 ||

BASANT, THE WORD OF THE DEVOTEES, KABEER JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The earth is in bloom, and the sky is in bloom. Each and every heart has blossomed forth, and the soul is illumined. || 1 || My Sovereign Lord King blossoms forth in countless ways. Wherever I look, I see Him there pervading. || 1 || Pause || The four Vedas blossom forth in duality. The Simritees blossom forth, along with the Koran and the Bible. || 2 || Shiva blossoms forth in Yoga and meditation. Kabeer's Lord and Master pervades in all alike. || 3 || 1 || The Pandits, the Hindu religious scholars, are intoxicated, reading the Puraanas. The Yogis are intoxicated in Yoga and meditation. The Sannyaasees are intoxicated in egotism. The penitents are intoxicated with the mystery of penance. || 1 || All are intoxicated with the wine of Maya; no one is awake and aware. The thieves are with them, plundering their homes. || 1 || Pause || Suk Dayv and Akrur are awake and aware.

Hanuman with his tail is awake and aware. Shiva is awake, serving at the Lord's Feet. Naam Dayv and Jai Dayv are awake in this Dark Age of Kali Yuga. || 2 || There are many ways of being awake, and sleeping. To be awake as Gurmukh is the most excellent way. The most sublime of all the actions of this body, says Kabeer, is to meditate and vibrate on the Lord's Name. || 3 || 2 || The wife gives birth to her husband. The son leads his father in play. Without breasts, the mother nurses her baby. || 1 || Behold, people! This is how it is in the Dark Age of Kali Yuga. The son marries his mother. || 1 || Pause || Without feet, the mortal jumps. Without a mouth, he bursts into laughter. Without feeling sleepy, he lays down and sleeps. Without a churn, the milk is churned. || 2 || Without udders, the cow gives milk. Without travelling, a long journey is made. Without the True Guru, the path is not found. Says Kabeer, see this, and understand. || 3 || 3 || Prahlaad was sent to school. He took many of his friends along with him. He asked his teacher, "Why do you teach me about worldly affairs? Write the Name of the Dear Lord on my tablet." || 1 || O Baba, I will not forsake the Name of the Lord. I will not bother with any other lessons. || 1 || Pause || Sanda and Marka went to the king to complain. He sent for Prahlaad to come at once. He said to him, "Stop uttering the Lord's Name. I shall release you at once, if you obey my words." || 2 || Prahlaad answered, "Why do you annoy me, over and over again? God created the water, land, hills and mountains. I shall not forsake the One Lord; if I did, I would be going against my Guru. You might as well throw me into the fire and kill me." || 3 || The king became angry and drew his sword. "Show me your protector now!" So God emerged out of the pillar, and assumed a mighty form. He killed Harnaakhash, tearing him apart with his nails. || 4 || The Supreme Lord God, the Divinity of the divine, for the sake of His devotee, assumed the form of the man-lion. Says Kabeer, no one can know the Lord's limits. He saves His devotees like Prahlaad over and over again. || 5 || 4 || Within the body and mind are thieves like sexual desire, which has stolen my jewel of spiritual wisdom. I am a poor orphan, O God; unto whom should I complain? Who has not been ruined by sexual desire? What am I? || 1 || O Lord, I cannot endure this agonizing pain. What power does my fickle mind have against it? || 1 || Pause || Sanak, Sanandan, Shiva and Suk Dayv were born out of Brahma's naval chakra. The poets and the Yogis with their matted hair all lived their lives with good behavior. || 2 || You are Unfathomable; I cannot know Your depth. O God, Master of the meek, unto whom should I tell my pains? Please rid me of the pains of birth and death, and bless me with peace. Kabeer utters the Glorious Praises of God, the Ocean of peace. || 3 || 5 || There is one merchant and five traders. The twenty-five oxen carry false merchandise. There are nine poles which hold the ten bags. The body is tied by the seventy-two ropes. || 1 ||

I don't care at all about such commerce. It depletes my capital, and the interest charges only increase. || Pause || Weaving the seven threads together, they carry on their trade. They are led on by the karma of their past actions. The three tax-collectors argue with them. The traders depart empty-handed. || 2 || Their capital is exhausted, and their trade is ruined. The caravan is scattered in the ten directions. Says Kabeer, O mortal, your tasks will be accomplished, when you merge in the Celestial Lord; let your doubts run away. || 3 || 6 ||

BASANT HINDOL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The mother is impure, and the father is impure. The fruit they produce is impure. Impure they come, and impure they go. The unfortunate ones die in impurity. || 1 || Tell me, O Pandit, O religious scholar, which place is uncontaminated? Where should I sit to eat my meal? || 1 || Pause || The tongue is impure, and its speech is impure. The eyes and ears are totally impure. The impurity of the sexual organs does not depart; the Brahmin is burnt by the fire. || 2 || The fire is impure, and the water is impure. The place where you sit and cook is impure. Impure is the ladle which serves the food. Impure is the one who sits down to eat it. || 3 || Impure is the cow dung, and impure is the kitchen square. Impure are the lines that mark it off. Says Kabeer, they alone are pure, who have obtained pure understanding. || 4 || 1 || 7 ||

RAAMAANAND JEE, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Where should I go? My home is filled with bliss. My consciousness does not go out wandering. My mind has become crippled. || 1 || Pause || One day, a desire welled up in my mind. I ground up sandalwood, along with several fragrant oils. I went to God's place, and worshipped Him there. That God showed me the Guru, within my own mind. || 1 || Wherever I go, I find water and stones. You are totally pervading and permeating in all. I have searched through all the Vedas and the Puraanas. I would go there, only if the Lord were not here. || 2 || I am a sacrifice to You, O my True Guru. You have cut through all my confusion and doubt. Raamaanand's Lord and Master is the All-pervading Lord God. The Word of the Guru's Shabad eradicates the karma of millions of past actions. || 3 || 1 ||

BASANT, THE WORD OF NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

If the servant runs away when his master is in trouble, he will not have a long life, and he brings shame to all his family. || 1 || I shall not abandon devotional worship of You, O Lord, even if the people laugh at me. The Lord's Lotus Feet abide within my heart. || 1 || Pause || The mortal will even die for the sake of his wealth; in the same way, the Saints do not forsake the Lord's Name. || 2 || Pilgrimages to the Ganges, the Gaya and the Godawari are merely worldly affairs.

If the Lord were totally pleased, then He would let Naam Dayv be His servant. || 3 || 1 || The tidal waves of greed constantly assault me. My body is drowning, O Lord. || 1 || Please carry me across the world-ocean, O Lord of the Universe. Carry me across, O Beloved Father. || 1 || Pause || I cannot steer my ship in this storm. I cannot find the other shore, O Beloved Lord. || 2 || Please be merciful, and unite me with the True Guru; carry me across, O Lord. || 3 || Says Naam Dayv, I do not know how to swim. Give me Your Arm, give me Your Arm, O Beloved Lord. || 4 || 2 || Slowly at first, the body-cart loaded with dust starts to move. Later, it is driven on by the stick. || 1 || The body moves along like the ball of dung, driven on by the dung-beetle. The beloved soul goes down to the pool to wash itself clean. || 1 || Pause || The washerman washes, imbued with the Lord's Love. My mind is imbued with the Lord's Lotus Feet. || 2 || Prays Naam Dayv, O Lord, You are All-pervading. Please be kind to Your devotee. || 3 || 3 ||

BASANT, THE WORD OF RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You know nothing. Seeing your clothes, you are so proud of yourself. The proud bride shall not find a place with the Lord. Above your head, the crow of death is cawing. || 1 || Why are you so proud? You are insane. Even the mushrooms of summer live longer than you. || 1 || Pause || The deer does not know the secret; the musk is within its own body, but it searches for it outside. Whoever reflects on his own body — the Messenger of Death does not abuse him. || 2 || The man is so proud of his sons and his wife; his Lord and Master shall call for his account. The soul suffers in pain for the actions it has committed. Afterwards, whom shall you call, "Dear, Dear." || 3 || If you seek the Support of the Holy, millions upon millions of your sins shall be totally erased. Says Ravi Daas, one who chants the Naam, the Name of the Lord, is not concerned with social class, birth and rebirth. || 4 || 1 ||

BASANT, KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You walk like a cow. The hair on your tail is shiny and lustrous. || 1 || Look around, and eat anything in this house. But do not go out to any other. || 1 || Pause || You lick the grinding bowl, and eat the flour. Where have you taken the kitchen rags? || 2 || Your gaze is fixed on the basket in the cupboard. Watch out — a stick may strike you from behind. || 3 || Says Kabeer, you have over-indulged in your pleasures. Watch out — someone may throw a brick at you. || 4 || 1 ||

RAAG SAARANG, CHAU-PADAS, FIRST MEHL, FIRST HOUSE:

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

I am the hand-maiden of my Lord and Master. I have grasped the Feet of God, the Life of the world. He has killed and eradicated my egotism. || 1 || Pause || He is the Perfect, Supreme Light, the Supreme Lord God, my Beloved, my Breath of Life. The Fascinating Lord has fascinated my mind; contemplating the Word of the Shabad, I have come to understand. || 1 || The worthless self-willed manmukh, with false and shallow understanding — his mind and body are held in pain's grip. Since I came to be imbued with the Love of my Beautiful Lord, I meditate on the Lord, and my mind is encouraged. || 2 || Abandoning egotism, I have become detached. And now, I absorb true intuitive understanding. The mind is pleased and appeased by the Pure, Immaculate Lord; the opinions of other people are irrelevant. || 3 || There is no other like You, in the past or in the future, O my Beloved, my Breath of Life, my Support. The soul-bride is imbued with the Name of the Lord; O Nanak, the Lord is her Husband. || 4 || 1 || SAARANG, FIRST MEHL: How can I survive without the Lord? I am suffering in pain. My tongue does not taste — all is bland without the Lord's sublime essence. Without God, I suffer and die. || 1 || Pause || As long as I do not attain the Blessed Vision of my Beloved, I remain hungry and thirsty. Gazing upon the Blessed Vision of His Darshan, my mind is pleased and appeased. The lotus blossoms forth in the water. || 1 || The low-hanging clouds crack with thunder and burst. The cuckoos and the peacocks are filled with passion, along with the birds in the trees, the bulls and the snakes. The soul-bride is happy when her Husband Lord returns home. || 2 || She is filthy and ugly, unfeminine and ill-mannered — she has no intuitive understanding of her Husband Lord. She is not satisfied by the sublime essence of her Lord's Love; she is evil-minded, immersed in her pain. || 3 || The soul-bride does not come and go in reincarnation or suffer in pain; her body is not touched by the pain of disease. O Nanak, she is intuitively embellished by God; seeing God, her mind is encouraged. || 4 || 2 || SAARANG, FIRST MEHL: My Beloved Lord God is not far away. My mind is pleased and appeased by the Word of the True Guru's Teachings.

I have found the Lord, the Support of my breath of life. || 1 || Pause || This is the way to meet your Husband Lord. Blessed is the soul-bride who is loved by her Husband Lord. Social class and status, race, ancestry and skepticism are eliminated, following the Guru's Teachings and contemplating the Word of the Shabad. || 1 || One whose mind is pleased and appeased, has no egotistical pride. Violence and greed are forgotten. The soul-bride intuitively ravishes and enjoys her Husband Lord; as Gurmukh, she is embellished by His Love. || 2 || Burn away any love of family and relatives, which increases your attachment to Maya. One who does not savor the Lord's Love deep within, lives in duality and corruption. || 3 || His Love is a priceless jewel deep within my being; the Lover of my Beloved is not hidden. O Nanak, as Gurmukh, enshrine the Priceless Naam deep within your being, all the ages through. || 4 || 3 ||

SAARANG, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am the dust of the feet of the humble Saints of the Lord. Joining the Sat Sangat, the True Congregation, I have obtained the supreme status. The Lord, the Supreme Soul, is all-pervading everywhere. || 1 || Pause || Meeting the Saintly True Guru, I have found peace and tranquility. Sinful residues and painful mistakes are totally erased and taken away. The Divine Light of the soul radiates forth, gazing upon the Presence of the Immaculate Lord God. || 1 || By great good fortune, I have found the Sat Sangat; the Name of the Lord, Har, Har, is all-prevading everywhere. I have taken my cleansing bath at the sixty-eight sacred shrines of pilgrimage, bathing in the dust of the feet of the True Congregation. || 2 || Evil-minded and corrupt, filthy-minded and shallow, with impure heart, attached to enticement and falsehood. Without good karma, how can I find the Sangat? Engrossed in egotism, the mortal remains stuck in regret. || 3 || Be kind and show Your Mercy, O Dear Lord; I beg for the dust of the feet of the Sat Sangat. O Nanak, meeting with the Saints, the Lord is attained. The Lord's humble servant obtains the Presence of the Lord. || 4 || 1 || SAARANG, FOURTH MEHL: I am a sacrifice to the Feet of the Lord of the Universe. I cannot swim across the terrifying world ocean. But chanting the Name of the Lord, Har, Har, I am carried across across. || 1 || Pause || Faith in God came to fill my heart; I serve Him intuitively, and contemplate Him. Night and day, I chant the Lord's Name within my heart; it is all-powerful and virtuous. || 1 || God is Inaccessible and Unfathomable, All-pervading everywhere, in all minds and bodies; He is Infinite and Invisible. When the Guru bebomes merciful, then the Unseen Lord is seen within the heart. || 2 || Deep within the inner being is the Name of the Lord, the Support of the entire earth, but to the egotistical shaakta, the faithless cynic, He seems far away. His burning desire is never quenched, and he loses the game of life in the gamble. || 3 || Standing up and sitting down, the mortal sings the Glorious Praises of the Lord, when the Guru bestows even a tiny bit of His Grace.

O Nanak, those who are blessed by His Glance of Grace — He saves and protects their honor. || 4 || 2 || SAARANG, FOURTH MEHL: O my Beloved Lord, Har, Har, please bless me with Your Ambrosial Name. Those whose minds are pleased to be Gurmukh — the Lord completes their projects. || 1 || Pause || Those humble beings who become meek before the Guru-their pains are taken away. Night and day, they perform devotional worship services to the Guru; they are embellished with the Word of the Guru's Shabad. || 1 || Within their hearts is the ambrosial essence of the Naam, the Name of the Lord; they savor this essence, sing the praises of this essence, and contemplate this essence. By Guru's Grace, they are aware of this ambrosial essence; they find the Gate of Salvation. || 2 || The True is the Primal Being, Unmoving and Unchanging. One who takes the Support of the Naam, the Name of the Lord — his intellect becomes focused and steady. I offer my soul to Him; I am a sacrifice to my True Guru. || 3 || The self-willed manmukhs are stuck in doubt and attached to duality; the darkness of spiritual ignorance is within them. They do not see the True Guru, the Giver; they are not on this shore, or the other. || 4 || Our Lord and Master is permeating and pervading each and every heart; He is supremely Potent to exercise His Might. Nanak, the slave of His slaves, says, please, be merciful and save me! || 5 || 3 || SAARANG, FOURTH MEHL: This is the way to work for the Lord. Whatever He does, accept that as true. As Gurmukh, remain lovingly absorbed in His Name. || 1 || Pause || The Love of the Lord of the Universe seems supremely sweet. Everything else is forgotten. Night and day, he is in ecstasy; his mind is pleased and appeased, and his light merges into the Light. || 1 || Singing the Glorious Praises of the Lord, his mind is satisfied. Peace and tranquility come to abide within his mind. When the Guru becomes merciful, the mortal finds the Lord; he focuses his consciousness on the Lord's Lotus Feet. || 2 || The intellect is enlightened, meditating on the Lord. He remains lovingly attuned to the essence of spiritual wisdom. The Divine Light radiates forth deep within his being; his mind is pleased and appeased. He merges intuitively into Celestial Samaadhi. || 3 || One whose heart is filled with falsehood, continues to practice falsehood, even while he teaches and preaches about the Lord. Within him is the utter darkness of greed. He is thrashed like wheat, and suffers in pain. || 4 || When my God is totally pleased, the mortal tunes in and becomes Gurmukh. Nanak has obtained the Immaculate Naam, the Name of the Lord. Chanting the Naam, he has found peace. || 5 || 4 || SAARANG, FOURTH MEHL: My mind is pleased and appeased by the Name of the Lord. The True Guru has implanted divine love within my heart. The Sermon of the Lord, Har, Har, is pleasing to my mind. || 1 || Pause || Please be merciful to Your meek and humble servant; please bless Your humble servant with Your Unspoken Speech. Meeting with the humble Saints, I have found the sublime essence of the Lord. The Lord seems so sweet to my mind and body. || 1 || They alone are unattached, who are imbued with the Lord's Love; through the Guru's Teachings, they realize the Naam, the Name of the Lord. Meeting with the Primal Being, one finds peace, and one's comings and goings in reincarnation are ended. || 2 || With my eyes, I gaze lovingly upon God, my Lord and Master.

I chant His Name with my tongue. With my ears, I listen to the Kirtan of His Praises, day and night. I love the Lord, Har, Har, with all my heart. || 3 || When the Guru helped me to overcome the five thieves, then I found ultimate bliss, attached to the Naam. The Lord has showered His Mercy on servant Nanak; he merges in the Lord, in the Name of the Lord. || 4 || 5 || SAARANG, FOURTH MEHL: O my mind, chant the Name of the Lord, and study His Excellence. Without the Lord's Name, nothing is steady or stable. All the rest of the show is useless. || 1 || Pause || What is there to accept, and what is there to reject, O madman? Whatever is seen shall turn to dust. That poison which you believe to be your own — you must abandon it and leave it behind. What a load you have to carry on your head! || 1 || Moment by moment, instant by instant, your life is running out. The fool cannot understand this. He does things which will not go along with him in the end. This is the lifestyle of the faithless cynic. || 2 || So join together with the humble Saints, O madman, and you shall find the Gate of Salvation. Without the Sat Sangat, the True Congregation, no one finds any peace. Go and ask the scholars of the Vedas. || 3 || All the kings and queens shall depart; they must leave this false expanse. O Nanak, the Saints are eternally steady and stable; they take the Support of the Name of the Lord. || 4 || 6 ||

SAARANG, FOURTH MEHL, THIRD HOUSE, DU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O son, why do you argue with your father? It is a sin to argue with the one who fathered you and raised you. || 1 || Pause || That wealth, which you are so proud of — that wealth does not belong to anyone. In an instant, you shall have to leave behind all your corrupt pleasures; you shall be left to regret and repent. || 1 || He is God, your Lord and Master — chant the Chant of that Lord. Servant Nanak spreads the Teachings; if you listen to it, you shall be rid of your pain. || 2 || 1 || 7 ||

SAARANG, FOURTH MEHL, FIFTH HOUSE, DU-PADAS, PARTAAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my mind, meditate on the Lord of the World, the Master of the Universe, the Life of the World, the Enticer of the mind; fall in love with Him. I take the Support of the Lord, Har, Har, Har, all day and all night. || 1 || Pause || Endless, endless, endless are the Praises of the Lord. Suk Dayv, Naarad and the gods like Brahma sing His Glorious Praises. Your Glorious Virtues, O my Lord and Master, cannot even be counted. O Lord, You are Infinite, O Lord, You are Infinite, O Lord, You are my Lord and Master; only You Yourself know Your Own Ways. || 1 || Those who are near, near to the Lord — those who dwell near the Lord — those humble servants of the Lord are the Holy, the devotees of the Lord.

Those humble servants of the Lord merge with their Lord, O Nanak, like water merging with water. || 2 || 1 || 8 || SAARANG, FOURTH MEHL: O my mind, meditate on the Lord, the Lord, your Lord and Master. The Lord is the Most Divine of all the divine beings. Chant the Name of the Lord, Raam, Raam, the Lord, my most Dear Beloved. || 1 || Pause || That household, in which the Glorious Praises of the Lord are sung, in which the Glorious Praises of the Lord are sung, in which His Glorious Praises are sung, where the Panch Shabad, the Five Primal Sounds, resound — great is the destiny written on the forehead of one who lives in such a household. All the sins of that humble being are taken away, all the pains are taken away, all diseases are taken away; sexual desire, anger, greed, attachment and egotistical pride are taken away. The Lord drives the five thieves out of such a person of the Lord. || 1 || Chant the Name of the Lord, O Holy Saints of the Lord; meditate on the Lord of the Universe, O Holy people of the Lord. Meditate in thought, word and deed on the Lord, Har, Har. Worship and adore the Lord, O Holy people of the Lord. Chant the Name of the Lord, chant the Name of the Lord. It shall rid you of all your sins. Continually and continuously remain awake and aware. You shall be in ecstasy forever and ever, meditating on the Lord of the Universe. Servant Nanak: O Lord, Your devotees obtain the fruits of their minds' desires; they obtain all the fruits and rewards, and the four great blessings — Dharmic faith, wealth and riches, sexual success and liberation. || 2 || 2 || 9 || SAARANG, FOURTH MEHL: O my mind, meditate on the Lord, the Lord of Wealth, the Source of Nectar, the Supreme Lord God, the True Transcendent Being, God, the Inner-knower, the Searcher of hearts. He is the Destroyer of all suffering, the Giver of all peace; sing the Praises of my Beloved Lord God. || 1 || Pause || The Lord dwells in the home of each and every heart. The Lord dwells in the water, and the Lord dwells on the land. The Lord dwells in the spaces and interspaces. I have such a great longing to see the Lord. If only some Saint, some humble Saint of the Lord, my Holy Beloved, would come, to show me the way. I would wash and massage the feet of that humble being. || 1 || The Lord's humble servant meets the Lord, through his faith in the Lord; meeting the Lord, he becomes Gurmukh. My mind and body are in ecstasy; I have seen my Sovereign Lord King. Servant Nanak has been blessed with Grace, blessed with the Lord's Grace, blessed with the Grace of the Lord of the Universe. I meditate on the Lord, the Name of the Lord, night and day, forever, forever and ever. || 2 || 3 || 10 || SAARANG, FOURTH MEHL: O my mind, meditate on the Fearless Lord, who is True, True, Forever True. He is free of vengeance, the Image of the Undying, beyond birth, Self-existent. O my mind, meditate night and day on the Formless, Self-sustaining Lord. || 1 || Pause || For the Blessed Vision of the Lord's Darshan, for the Blessed Vision of the Lord's Darshan, the thirty-three million gods, and millions of Siddhas, celibates and Yogis make their pilgrimages to sacred shrines and rivers, and go on fasts. The service of the humble person is approved, unto whom the Lord of the World shows His Mercy. || 1 || They alone are the good Saints of the Lord, the best and most exalted devotees, who are pleasing to their Lord.

Those who have my Lord and Master on their side — O Nanak, the Lord saves their honor. || 2 || 4 || 11 || SAARANG, FOURTH MEHL, PARTAAL: O my mind, meditate on the Lord of the Universe, the Lord, the Lord of the Universe, the Treasure of Virtue, the God of all creation. O my mind, chant the Name of the Lord, the Lord, the Eternal, Imperishable, Primal Lord God. || 1 || Pause || The Name of the Lord is the Ambrosial Nectar, Har, Har, Har. He alone drinks it in, whom the Lord inspires to drink it. The Merciful Lord Himself bestows His Mercy, and He leads the mortal to meet with the True Guru. That humble being tastes the Ambrosial Name of the Lord, Har, Har. || 1 || Those who serve my Lord, forever and ever — all their pain, doubt and fear are taken away. Servant Nanak chants the Naam, the Name of the Lord, and so he lives, like the song-bird, which is satisfied only by drinking in the water. || 2 || 5 || 12 || SAARANG, FOURTH MEHL: O my mind, meditate on the Supreme Lord. The Lord, the Lord is All-pervading. True, True is the Lord. O Siblings of Destiny, chant the Name of the Lord, Raam, Raam, Raam, forever. He is All-pervading everywhere. || 1 || Pause || The Lord Himself is Himself the Creator of all. The Lord Himself is Himself pervading the whole world. That person, upon whom my Sovereign Lord King, Raam, Raam, Raam, bestows His Mercy — that person is lovingly attuned to the Lord's Name. || 1 || O Saints of the Lord, behold the Glory of the Name of the Lord; His Name saves the honor of His humble devotees in this Dark Age of Kali Yuga. My Sovereign Lord King has taken servant Nanak's side; his enemies and attackers have all run away. || 2 || 6 || 13 ||

SAARANG, FIFTH MEHL, CHAU-PADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

I am a sacrifice to the Image of the True Guru. My inner being is filled with a great thirst, like that of the song-bird for water. When shall I find the Fruitful Vision of His Darshan? || 1 || Pause || He is the Master of the masterless, the Cherisher of all. He is the Lover of the devotees of His Name. That mortal, whom no one can protect — You bless him with Your Support, O Lord. || 1 || Support of the unsupported, Saving Grace of the unsaved, Home of the homeless. Wherever I go in the ten directions, You are there with me. The only thing I do is sing the Kirtan of Your Praises. || 2 || From Your Oneness, You become tens of thousands, and from tens of thousands, You become One. I cannot describe Your state and extent. You are Infinite — Your value cannot be appraised. Everything I see is Your play. || 3 || I speak with the Company of the Holy; I am in love with the Holy people of the Lord. Servant Nanak has found the Lord through the Guru's Teachings; please bless me with Your Blessed Vision; O Lord, my mind yearns for it. || 4 || 1 || SAARANG, FIFTH MEHL: The Dear Lord is the Inner-knower, the Searcher of hearts. The mortal does evil deeds, and hides from others, but like the air, the Lord is present everywhere. || 1 || Pause || You call yourself a devotee of Vishnu and you practice the six rituals, but your inner being is polluted with greed.

Those who slander the Society of the Saints, shall all be drowned in their ignorance. || 1 || The mortal eats the food which he has carefully prepared, and then steals the wealth of others. His inner being is filled with falsehood and pride. He knows nothing of the Vedas or the Shaastras; his mind is gripped by pride. || 2 || He says his evening prayers, and observes all the fasts, but this is all just a show. God made him stray from the path, and sent him into the wilderness. All his actions are useless. || 3 || He alone is a spiritual teacher, and he alone is a devotee of Vishnu and a scholar, whom the Lord God blesses with His Grace. Serving the True Guru, he obtains the supreme status and saves the whole world. || 4 || What can I say? I don't know what to say. As God wills, so do I speak. I ask only for the dust of the feet of the Saadh Sangat, the Company of the Holy. Servant Nanak seeks their Sanctuary. || 5 || 2 || SAARANG, FIFTH MEHL: Now, my dancing is over. I have intuitively obtained my Darling Beloved. Through the Word of the True Guru's Teachings, I found Him. || 1 || Pause || The virgin speaks with her friends about her husband and they laugh together; but when he comes home, she becomes shy, and modestly covers her face. || 1 || When gold is melted in the crucible, it flows freely everywhere. But when it is made into pure solid bars of gold, then it remains stationary. || 2 || As long as the days and the nights of one's life last, the clock strikes the hours, minutes and seconds. But when the gong player gets up and leaves, the gong is not sounded again. || 3 || When the pitcher is filled with water, the water contained within it seems distinct. Says Nanak, when the pitcher is emptied out, the water mingles again with water. || 4 || 3 || SAARANG, FIFTH MEHL: Now if he is asked, what can he say? He was supposed to have gathered the sublime essence of the Ambrosial Naam, the Name of the Lord, but instead, the mad-man was busy with poison. || 1 || Pause || This human life, so difficult to obtain, was finally obtained after such a long time. He is losing it in exchange for a shell. He came to buy musk, but instead, he has loaded dust and thistle grass. || 1 || He comes in search of profits, but he is entangled in the enticing illusion of Maya. He loses the jewel, in exchange for mere glass. When will he have this blessed opportunity again? || 2 || He is full of sins, and he has not even one redeeming virtue. Forsaking his Lord and Master, he is involved with Maya, God's slave. And when the final silence comes, like inanimate matter, he is caught like a thief at the door. || 3 || I cannot see any other way out. I seek the Sanctuary of the Lord's slaves. Says Nanak, the mortal is emancipated, only when all his demerits and faults are erased and eradicated. || 4 || 4 || SAARANG, FIFTH MEHL: O mother, my patience is gone. I am in love with my Husband Lord. There are so many kinds of incomparable pleasures, but I am not interested in any of them. || 1 || Pause || Night and day, I utter, "Pri-a, Pri-a — Beloved, Beloved" with my mouth. I cannot sleep, even for an instant; I remain awake and aware. Necklaces, eye make-up, fancy clothes and decorations — without my Husband Lord, these are all poison to me.

|| 1 || I ask and ask, with humility, “Who can tell me which country my Husband Lord lives in?” I would dedicate my heart to him, I offer my mind and body and everything; I place my head at his feet. || 2 || I bow at the feet of the voluntary slave of the Lord; I beg him to bless me with the Saadh Sangat, the Company of the Holy. Show Mercy to me, that I may meet God, and gaze upon the Blessed Vision of His Darshan every moment. || 3 || When He is Kind to me, He comes to dwell within my being. Night and day, my mind is calm and peaceful. Says Nanak, I sing the Songs of Joy; the Unstruck Word of the Shabad resounds within me. || 4 || 5 || SAARANG, FIFTH MEHL: O mother, True, True True is the Lord, and True, True, True is His Holy Saint. The Word which the Perfect Guru has spoken, I have tied to my robe. || 1 || Pause || Night and day, and the stars in the sky shall vanish. The sun and the moon shall vanish. The mountains, the earth, the water and the air shall pass away. Only the Word of the Holy Saint shall endure. || 1 || Those born of eggs shall pass away, and those born of the womb shall pass away. Those born of the earth and sweat shall pass away as well. The four Vedas shall pass away, and the six Shaastras shall pass away. Only the Word of the Holy Saint is eternal. || 2 || Raajas, the quality of energetic activity shall pass away. Taamas, the quality of lethargic darkness shall pass away. Saatvas, the quality of peaceful light shall pass away as well. All that is seen shall pass away. Only the Word of the Holy Saint is beyond destruction. || 3 || He Himself is Himself by Himself. All that is seen is His play. He cannot be found by any means. O Nanak, meeting with the Guru, God is found. || 4 || 6 || SAARANG, FIFTH MEHL: The Guru, the Lord of the Universe, dwells within my mind. Wherever my Lord and Master is remembered in meditation — that village is filled with peace and bliss. || 1 || Pause || Wherever my Beloved Lord and Master is forgotten — all misery and misfortune is there. Where the Praises of my Lord, the Embodiment of Bliss and Joy are sung — eternal peace and wealth are there. || 1 || Wherever they do not listen to the Stories of the Lord with their ears — the utterly desolate wilderness is there. Where the Kirtan of the Lord’s Praises are sung with love in the Saadh Sangat — there is fragrance and fruit and joy in abundance. || 2 || Without meditative remembrance on the Lord, one may live for millions of years, but his life would be totally useless. But if he vibrates and meditates on the Lord of the Universe, for even a moment, then he shall live forever and ever. || 3 || O God, I seek Your Sanctuary, Your Sanctuary, Your Sanctuary; please mercifully bless me with the Saadh Sangat, the Company of the Holy. O Nanak, the Lord is All-pervading everywhere, amongst all. He knows the qualities and the condition of all. || 4 || 7 || SAARANG, FIFTH MEHL: Now, I have obtained the Support of the Lord. Those who seek the Sanctuary of the Ocean of Mercy are carried across the world-ocean. || 1 || Pause || They sleep in peace, and intuitively merge into the Lord. The Guru takes away their cynicism and doubt. Whatever they wish for, the Lord does; they obtain the fruits of their minds’ desires. || 1 || In my heart, I meditate on Him; with my eyes, I focus my meditation on Him.

With my ears, I listen to His Sermon. With my feet, I walk on my Lord and Mater's Path. With my tongue, I sing the Glorious Praises of the Lord. || 2 || With my eyes, I see the Lord, the Embodiment of Absolute Bliss; the Saint has turned away from the world. I have found the Priceless Name of the Beloved Lord; it never leaves me or goes anywhere else. || 3 || What praise, what glory and what virtues should I utter, in order to please the Lord? That humble being, unto whom the Merciful Lord is kind — O servant Nanak, he is the slave of God's slaves. || 4 || 8 || SAARANG, FIFTH MEHL: Who can I tell, and with whom can I speak, about this state of peace and bliss? I am in ecstasy and delight, gazing upon the Blessed Vision of God's Darshan. My mind sings His Songs of Joy and His Glories. || 1 || Pause || I am wonderstruck, gazing upon the Wondrous Lord. The Merciful Lord is All-pervading everywhere. I drink in the Invaluable Nectar of the Naam, the Name of the Lord. Like the mute, I can only smile — I cannot speak of its flavor. || 1 || As the breath is held in bondage, no one can understand its coming in and going out. So is that person, whose heart is enlightened by the Lord — his story cannot be told. || 2 || As many other efforts as you can think of — I have seen them and studied them all. My Beloved, Carefree Lord has revealed Himself within the home of my own heart; thus I have realized the Inaccessible Lord. || 3 || The Absolute, Formless, Eternally Unchanging, Immeasurable Lord cannot be masured. Says Nanak, whoever endures the unendurable — this state belongs to him alone. || 4 || 9 || SAARANG, FIFTH MEHL: The corrupt person passes his days and nights uselessly. He does not vibrate and meditate on the Lord of the Universe; he is intoxicated with egotistical intellect. He loses his life in the gamble. || 1 || Pause || The Naam, the Name of the Lord, is priceless, but he is not in love with it. He loves only to slander others. Weaving the grass, he builds his house of straw. At the door, he builds a fire. || 1 || He carries a load of sulfur on his head, and drives the Ambrosial Nectar out of his mind. Wearing his good clothes, the mortal falls into the coal-pit; again and again, he tries to shake it off. || 2 || Standing on the branch, eating and eating and smiling, he cuts down the tree. He falls down head-first and is shattered into bits and pieces. || 3 || He bears vengeance against the Lord who is free of vengeance. The fool is not up to the task. Says Nanak, the Saving Grace of the Saints is the Formless, Supreme Lord God. || 4 || 10 || SAARANG, FIFTH MEHL: All the others are deluded by doubt; they do not understand. That person, within whose heart the One Pure Word abides, realizes the essence of the Vedas. || 1 || Pause || He walks in the ways of the world, trying to please people. But as long as his heart is not enlightened, he is stuck in pitch black darkness. || 1 || The land may be prepared in every way, but nothing sprouts without being planted. Just so, without the Lord's Name, no one is liberated, nor is egotistical pride eradicated. || 2 || The mortal may churn water until he is sore, but how can butter be produced?

Without meeting the Guru, no one is liberated, and the Lord of the Universe is not met. || 3 || Searching and searching, I have come to this realization: all peace and bliss are in the Name of the Lord. Says Nanak, he alone receives it, upon whose forehead such destiny is inscribed. || 4 || 11 || SAARANG, FIFTH MEHL: Night and day, utter the Glorious Praises of the Lord. You shall obtain all wealth, all pleasures and successes, and the fruits of your mind's desires. || 1 || Pause || Come, O Saints, let us meditate in remembrance on God; He is the Eternal, Imperishable Giver of Peace and Praanaa, the Breath of Life. Master of the masterless, Destroyer of the pains of the meek and the poor; He is All-pervading and permeating, abiding in all hearts. || 1 || The very fortunate ones drink in the Sublime Essence of the Lord, singing, reciting and listening to the Lord's Praises. All their sufferings and struggles are wiped away from their bodies; they remain lovingly awake and aware in the Name of the Lord. || 2 || So abandon your sexual desire, greed, falsehood and slander; meditating in remembrance on the Lord, you shall be released from bondage. The intoxication of loving attachments, egotism and blind possessiveness are eradicated by Guru's Grace. || 3 || You are All-Powerful, O Supreme Lord God and Master; please be Merciful to Your humble servant. My Lord and Master is All-pervading and prevailing everywhere; O Nanak, God is Near. || 4 || 12 || SAARANG, FIFTH MEHL: I am a sacrifice to the Feet of the Divine Guru. I meditate with Him on the Supreme Lord God; His Teachings have emancipated me. || 1 || Pause || All pains, diseases and fears are erased, for one who comes to the Sanctuary of the Lord's Saints. He Himself chants, and inspires others to chant the Naam, the Name of the Lord. He is Utterly All-Powerful; He carries us across to the other side. || 1 || His Mantra drives out cynicism, and totally fills the empty one. Those who obey the Order of the Lord's slaves, do not enter into the womb of reincarnation ever again. || 2 || Whoever works for the Lord's devotees and sings His Praises — his pains of birth and death are taken away. Those unto whom my Beloved becomes Merciful, endure the Unendurable Ecstasy of the Lord, Har, Har. || 3 || Those who are satisfied by the Sublime Essence of the Lord, merge intuitively into the Lord; no mouth can describe their state. By Guru's Grace, O Nanak, they are content; chanting and meditating on God's Name, they are saved. || 4 || 13 || SAARANG, FIFTH MEHL: I sing, O I sing the Songs of Joy of my Lord, the Treasure of Virtue. Fortunate is the time, fortunate is the day and the moment, when I become pleasing to the Lord of the World. || 1 || Pause || I touch my forehead to the Feet of the Saints. The Saints have placed their hands on my forehead. || 1 || My mind is filled with the Mantra of the Holy Saints, and I have risen above the three qualities || 2 || Gazing upon the Blessed Vision, the Darshan of God's devotees, my eyes are filled with love. Greed and attachment are gone, along with doubt. || 3 || Says Nanak, I have found intuitive peace, poise and bliss. Tearing down the wall, I have met the Lord, the Embodiment of Supreme Bliss. || 4 || 14 ||

SAARANG, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

How can I express the pain of my soul? I am so thirsty for the Blessed Vision, the Darshan of my Enticing and Lovely Beloved. My mind cannot survive — it yearns for Him in so many ways.

|| 1 || Pause || I think thoughts of Him; I miss the Love of my Beloved. When will I obtain the Blessed Vision of the Lord's Darshan? I try, but this mind is not encouraged. Is there any Saint who can lead me to God? || 1 || Chanting, penance, self-control, good deeds and charity — I sacrifice all these in fire; I dedicate all peace and places to Him. One who helps me to behold the Blessed Vision of my Beloved, for even an instant — I am a sacrifice to that Saint. || 2 || I offer all my prayers and entreaties to him; I serve him, day and night. I have renounced all pride and egotism; he tells me the stories of my Beloved. || 3 || I am wonder-struck, gazing upon the wondrous play of God. The Guru, the True Guru, has led me to meet the Primal Lord. I have found God, my Merciful Loving Lord, within the home of my own heart. O Nanak, the fire within me has been quenched. || 4 || 1|| 15 || You fool, why are you not meditating on the Lord now? In the awful hell of the fire of the womb, you did penance, upside-down; each and every instant, you sang His Glorious Praises. || 1 || Pause || You wandered through countless incarnations, until finally you attained this priceless human birth. Leaving the womb, you were born, and when you came out, you became attached to other places. || 1 || You practiced evil and fraud day and night, and did useless deeds. You thrash the straw, but it has no wheat; running around and hurrying, you obtain only pain. || 2 || The false person is attached to falsehood; he is entangled with transitory things. And when the Righteous Judge of Dharma seizes you, O madman, you shall arise and depart with your face blackened. || 3 || He alone meets with God, whom God Himself meets, by such pre-ordained destiny written on his forehead. Says Nanak, I am a sacrifice to that humble being, who remains unattached within his mind. || 4 || 2 || 16 || SAARANG, FIFTH MEHL: How can I live without my Beloved, O my mother? Separated from Him, the mortal becomes a corpse, and is not allowed to remain within the house. || 1 || Pause || He is the Giver of the soul, the heart, the breath of life. Being with Him, we are embellished with joy. Please bless me with Your Gace, O Saint, that I may sing the songs of joyful praise to my God. || 1 || I touch my forehead to the feet of the Saints. My eyes long for their dust. By His Grace, we meet God; O Nanak, I am a sacrifice, a sacrifice to Him. || 2 || 3 || 17 || SAARANG, FIFTH MEHL: I am a sacrifice to that occasion. Twenty-four hours a day, I meditate in remembrance on my God; by great good fortune, I have found the Lord. || 1 || Pause || Kabeer is good, the slave of the Lord's slaves; the humble barber Sain is sublime. Highest of the high is Naam Dayv, who looked upon all alike; Ravi Daas was in tune with the Lord. ||1 || My soul, body and wealth belong to the Saints; my mind longs for the dust of the Saints. And by the radiant Grace of the Saints, all my doubts have been erased. O Nanak, I have met the Lord. || 2 || 4 || 18 || SAARANG, FIFTH MEHL: The True Guru fulfills the mind's desires.

All wealth and treasures are obtained by remembering Him in meditation; twenty-four hours a day, O my mind, meditate on Him. || 1 || Pause || Your Name is Ambrosial Nectar, O my Lord and Master. Whoever drinks it in is satisfied. The sinful residues of countless incarnations are erased, and hereafter, he shall be saved and redeemed in the Court of the Lord. || 1 || I have come to Your Sanctuary, O Creator, O Perfect Supreme Eternal Lord God. Please be kind to me, that I may meditate on Your Lotus Feet. O Nanak, my mind and body thirst for the Blessed Vision of Your Darshan. || 2 || 5 || 19 ||

SAARANG, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my mind, why are you lured away by otherness? Here and hereafter, God is forever your Help and Support. He is your soul-mate; He will help you succeed. || 1 || Pause || The Name of your Beloved Lover, the Fascinating Lord, is Ambrosial Nectar. Drinking it in, you shall find satisfaction. The Being of Immortal Manifestation is found in the Saadh Sangat, the Company of the Holy. Meditate on Him in that most sublime place. || 1 || The Bani, the Word of the Supreme Lord God, is the greatest Mantra of all. It eradicates pride from the mind. Searching, Nanak found the home of peace and bliss in the Name of the Lord. || 2 || 1 || 20 || SAARANG, FIFTH MEHL: O my mind, sing forever the Songs of Joy of the Lord of the Universe. All your disease, sorrow and sin will be erased, if you meditate on the Lord's Name, even for an instant. || 1 || Pause || Abandon all your clever tricks; go and enter the Sanctuary of the Holy. When the Lord, the Destroyer of the pains of the poor becomes merciful, the Messenger of Death is changed into the Righteous Judge of Dharma. || 1 || Without the One Lord, there is no other at all. No one else can equal Him. The Lord is Nanak's Mother, Father and Sibling, the Giver of Peace, his Breath of Life. || 2 || 2 || 21 || SAARANG, FIFTH MEHL: The Lord's humble servant saves those who accompany him. Their minds are sanctified and rendered pure, and they are rid of the pains of countless incarnations. || 1 || Pause || Those who walk on the path find peace; they are saved, along with those who speak with them. Even those who are drowning in the horrible, deep dark pit are carried across in the Saadh Sangat, the Company of the Holy. || 1 || Those who have such high destiny turn their faces toward the Saadh Sangat. Nanak longs for the dust of their feet; O God, please shower Your Mercy on me! || 2 || 3 || 22 || SAARANG, FIFTH MEHL: The humble servant of the Lord meditates on the Lord, Raam, Raam, Raam. One who enjoys peace in the Company of the Holy, even for an instant, obtains millions of heavenly paradises. || 1 || Pause || This human body, so difficult to obtain, is sanctified by meditating on the Lord. It takes away the fear of death. Even the sins of terrible sinners are washed away, by cherishing the Lord's Name within the heart. || 1 || Whoever listens to the Immaculate Praises of the Lord — his pains of birth and death are dispelled.

Says Nanak, the Lord is found by great good fortune, and then the mind and body blossom forth. || 2 || 4 || 23 ||

SAARANG, FIFTH MEHL, DU-PADAS, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my Fascinating Lord, I pray to You: come into my house. I act in pride, and speak in pride. I am mistaken and wrong, but I am still Your hand-maiden, O my Beloved. || 1 || Pause || I hear that You are near, but I cannot see You. I wander in suffering, deluded by doubt. The Guru has become merciful to me; He has removed the veils. Meeting with my Beloved, my mind blossoms forth in abundance. || 1 || If I were to forget my Lord and Master, even for an instant, it would be like millions of days, tens of thousands of years. When I joined the Saadh Sangat, the Company of the Holy, O Nanak, I met my Lord. || 2 || 1 || 24 || SAARANG, FIFTH MEHL: Now what should I think? I have given up thinking. You do whatever You wish to do. Please bless me with Your Name — I am a sacrifice to You. || 1 || Pause || The poison of corruption is flowering forth in the four directions; I have taken the GurMantra as my antidote. Giving me His Hand, He has saved me as His Own; like the lotus in the water, I remain unattached. || 1 || I am nothing. What am I? You hold all in Your Power. Nanak has run to Your Sanctuary, Lord; please save him, for the sake of Your Saints. || 2 || 2 || 25 || SAARANG, FIFTH MEHL: Now I have abandoned all efforts and devices. My Lord and Master is the All-powerful Creator, the Cause of causes, my only Saving Grace. || 1 || Pause || I have seen numerous forms of incomparable beauty, but nothing is like You. You give Your Support to all, O my Lord and Master; You are the Giver of peace, of the soul and the breath of life. || 1 || Wandering, wandering, I grew so tired; meeting the Guru, I fell at His Feet. Says Nanak, I have found total peace; this life-night of mine passes in peace. || 2 || 3 || 26 || SAARANG, FIFTH MEHL: Now I have found the Support of my Lord. The Guru, the Giver of peace, has become merciful to me. I was blind — I see the jewel of the Lord. || 1 || Pause || I have cut away the darkness of ignorance and become immaculate; my discriminationg intellect has blossomed forth. As the waves of water and the foam become water again, the Lord and His servant become One. || 1 || He is taken in again, into what from which he came; all is one in the One Lord. O Nanak, I have come to see the Master of the breath of life, all-pervading everywhere. || 2 || 4 || 27 || SAARANG, FIFTH MEHL: My mind longs for the One Beloved Lord. I have looked everywhere in every country, but nothing equals even a hair of my Beloved. || 1 || Pause || All sorts of delicacies and dainties are placed before me, but I do not even want to look at them. I long for the sublime essence of the Lord, calling, “Pri-o! Pri-o! — Beloved! Beloved!”, like the Bumble bee longing for the lotus flower.

|| 1 || The Treasure of Virtue, the Enticer of the mind, my Beloved is the Giver of peace to all. Guru Nanak has led me to You, O God. Join with me, O my Best Friend, and hold me close in Your Embrace. || 2 || 5 || 28 || SAARANG, FIFTH MEHL: Now my mind is pleased and appeased by my Lord and Master. The Holy Saint has become kind and compassionate to me, and has destroyed this demon of duality. || 1 || Pause || You are so beautiful, and You are so wise; You are elegant and all-knowing. All the Yogis, spiritual teachers and meditators do not know even a bit of Your value. || 1 || You are the Master, You are the Lord under the royal canopy; You are the perfectly pervading Lord God. Please bless me with the gift of service to the Saints; O Nanak, I am a sacrifice to the Lord. || 2 || 6 || 29 || SAARANG, FIFTH MEHL: The Love of my Beloved comes into my conscious mind. I have forgotten the entangling affairs of Maya, and I spend my life-night fighting with evil. || 1 || Pause || I serve the Lord; the Lord abides within my heart. I have found my Lord in the Sat Sangat, the True Congregation. So I have met with my enticingly beautiful Beloved; I have obtained the peace which I asked for. || 1 || The Guru has brought my Beloved under my control, and I enjoy Him with unrestrained pleasure. I have become fearless; O Nanak, my fears have been eradicated. Chanting the Word, I have found the Lord. || 2 || 7 || 30 || SAARANG, FIFTH MEHL: I am a sacrifice to the Blessed Vision, the Darshan of my Dear Lord. The Naad, the Sound-current of His Word fills my ears; my body has settled gently into the Lap of my Beloved. || 1 || Pause || I was a discarded bride, and the Guru has made me a happy soul-bride. I have found the Elegant and All-knowing Lord. That home, in which I was not even allowed to sit — I have found that place in which I can dwell. || 1 || God, the Love of His devotees, has come under the control of those who protect the honor of His Saints. Says Nanak, my mid is pleased and appeased with the Lord, and my subservience to other people has come to an end. || 2 || 8 || 31 || SAARANG, FIFTH MEHL: Now my association with the five thieves has come to an end. Gazing upon the Blessed Vision of the Lord's Darshan, my mind is in ecstasy; by Guru's Grace, I am released. || 1 || Pause || The impregnable place is guarded by countless ramparts and warriors. This impregnable fortress cannot be touched, but with the assistance of the Saints, I have entered and robbed it. || 1 || I have found such a great treasure, a priceless, inexhaustible supply of jewels. O servant Nanak, when God showered His Mercy on me, my mind drank in the sublime essence of the Lord. || 2 || 9 || 32 || SAARANG, FIFTH MEHL: Now my mind is absorbed in my Lord and Master. The Perfect Guru has blessed me with the gift of the breath of life. I am involved with the Lord, like the fish with the water. || 1 || Pause || I have cast out sexual desire, anger, greed, egotism and envy; I have offered all this as a gift. The Guru has implanted the medicine of the Lord's Mantra within me, and I have met with the All-knowing Lord God. || 1 ||

My household belongs to You, O my Lord and Master; the Guru has blessed me with God, and rid me of egotism. Says Nanak, I have found the Lord with intuitive ease, within the home of my own heart. Devotional worship of the Lord is a treasure overflowing. || 2 || 10 || 33 || SAARANG, FIFTH MEHL: O my Enticing Lord, all beings are Yours — You save them. Even a tiny bit of Your Mercy ends all cruelty and tyranny. You save and redeem millions of universes. || 1 || Pause || I offer countless prayers; I remember You each and every instant. Please be merciful to me, O Destroyer of the pains of the poor; please give me Your hand and save me. || 1 || And what about these poor kings? Tell me, who can they kill? Save me, save me, save me, O Giver of peace; O Nanak, all the world is Yours. || 2 || 11 || 34 || SAARANG, FIFTH MEHL: Now I have obtained the wealth of the Lord's Name. I have become carefree, and all my thirsty desires are satisfied. Such is the destiny written on my forehead. || 1 || Pause || Searching and searching, I became depressed; I wandered all around, and finally came back to my body-village. The Merciful Guru made this deal, and I have obtained the priceless jewel. || 1 || The other deals and trades which I did, brought only sorrow and suffering. Fearless are those traders who deal in meditation on the Lord of the Universe. O Nanak, the Lord's Name is their capital. || 2 || 12 || 35 || SAARANG, FIFTH MEHL: The Speech of my Beloved seems so sweet to my mind. The Guru has taken hold of my arm, and linked me to God's service. My Beloved Lord is forever merciful to me. || 1 || Pause || O God, You are my Lord and Master; You are the Cherisher of all. My wife and I are totally Your slaves. You are all my honor and power — You are. Your Name is my only Support. || 1 || If You seat me on the throne, then I am Your slave. If You make me a grass-cutter, then what can I say? Servant Nanak's God is the Primal Lord, the Architect of Destiny, Unfathomable and Immeasurable. || 2 || 13 || 36 || SAARANG, FIFTH MEHL: The tongue becomes beautiful, uttering the Glorious Praises of the Lord. In an instant, He creates and destroys. Gazing upon His Wondrous Plays, my mind is fascinated. || 1 || Pause || Listening to His Praises, my mind is in utter ecstasy, and my heart is rid of pride and pain. I have found peace, and my pains have been taken away, since I became one with God. || 1 || Sinful resides have been wiped away, and my mind is immaculate. The Guru has lifted me up and pulled me out of the deception of Maya. Says Nanak, I have found God, the All-powerful Creator, the Cause of causes. || 2 || 14 || 37 || SAARANG, FIFTH MEHL: With my eyes, I have seen the marvellous wonders of the Lord. He is far from all, and yet near to all. He is Inaccessible and Unfathomable, and yet He dwells in the heart. || 1 || Pause || The Infallible Lord never makes a mistake. He does not have to write His Orders, and He does not have to consult with anyone. In an instant, He creates, embellishes and destroys. He is the Lover of His devotees, the Treasure of Excellence. || 1 || Lighting the lamp in the deep dark pit, the Guru illumines and enlightens the heart.

Says Nanak, gazing upon the Blessed Vision of His Darshan, I have found peace, and all my hopes have been fulfilled. || 2 || 15 || 38 || SAARANG, FIFTH MEHL: The most beautiful path for the feet is to follow the Lord of the Universe. The more you walk on any other path, the more you suffer in pain. || 1 || Pause || The eyes are sanctified, gazing upon the Blessed Vision of the Lord's Darshan. Serving Him, the hands are sanctified. The heart is sanctified, when the Lord abides within the heart; that forehead which touches the dust of the feet of the Saints is sanctified. || 1 || All treasures are in the Name of the Lord, Har, Har; he alone obtains it, who has it written in his karma. Servant Nanak has met with the Perfect Guru; he passes his life-night in peace, poise and pleasure. || 2 || 16 || 39 || SAARANG, FIFTH MEHL: Meditate on the Naam, the Name of the Lord; at the very last instant, it shall be your Help and Support. In that place where your mother, father, children and siblings shall be of no use to you at all, there, the Name alone shall save you. || 1 || Pause || He alone meditates on the Lord in the deep dark pit of his own household, upon whose forehead such destiny is written. His bonds are loosened, and the Guru liberates him. He sees You, O Lord, everywhere. || 1 || Drinking in the Ambrosial Nectar of the Naam, his mind is satisfied. Tasting it, his tongue is satiated. Says Nanak, I have obtained celestial peace and poise; the Guru has quenched all my thirst. || 2 || 17 || 40 || SAARANG, FIFTH MEHL: Meeting the Guru, I meditate on God in such a way, that He has become kind and compassionate to me. He is the Destroyer of pain; He does not allow the hot wind to even touch me. || 1 || Pause || With each and every breath I take, I sing the Glorious Praises of the Lord. He is not separated from me, even for an instant, and I never forget Him. He is always with me, wherever I go. || 1 || I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to His Lotus Feet. I am a sacrifice, a sacrifice to the Blessed Vision of the Guru's Darshan. Says Nanak, I do not care about anything else; I have found the Lord, the Ocean of peace. || 2 || 18 || 41 || SAARANG, FIFTH MEHL: The Word of the Guru's Shabad seems so sweet to my mind. My karma has been activated, and the Divine Radiance of the Lord, Har, Har, is manifest in each and every heart. || 1 || Pause || The Supreme Lord God, beyond birth, Self-existent, is seated within every heart everywhere. I have come to obtain the Ambrosial Nectar of the Naam, the Name of the Lord. I am a sacrifice, a sacrifice to the Lotus Feet of God. || 1 || I anoint my forehead with the dust of the Society of the Saints; it is as if I have bathed at all the sacred shrines of pilgrimage. Says Nanak, I am dyed in the deep crimson color of His Love; the Love of my Lord shall never fade away. || 2 || 19 || 42 || SAARANG, FIFTH MEHL: The Guru has given me the Name of the Lord, Har, Har, as my Companion. If the Word of God dwells within my heart for even an instant, all my hunger is relieved. || 1 || Pause || O Treasure of Mercy, Master of Excellence, my Lord and Master, Ocean of peace, Lord of all. My hopes rest in You alone, O my Lord and Master; hope in anything else is useless. || 1 ||

My eyes were satisfied and fulfilled, gazing upon the Blessed Vision of His Darshan, when the Guru placed His Hand on my forehead. Says Nanak, I have found immeasurable peace; my fear of birth and death is gone. || 2 || 20 || 43 || SAARANG, FIFTH MEHL: You fool: why are you going somewhere else? The Enticing Ambrosial Amrit is with you, but you are deluded, totally deluded, and you eat poison. || 1 || Pause || God is Beautiful, Wise and Incomparable; He is the Creator, the Architect of Destiny, but you have no love for Him. The mad-man's mind is enticed by Maya, the enticer; he has taken the intoxicating drug of falsehood. || 1 || The Destroyer of pain has become kind and compassionate to me, and I am in tune with the Saints. I have obtained all treasures within the home of my own heart; says Nanak, my light has merged into the Light. || 2 || 21 || 44 || SAARANG, FIFTH MEHL: My consciousness has loved my Beloved God, since the very beginning of time. When You blessed me with the Teachings, O my True Guru, I was embellished with beauty. || 1 || Pause || I am mistaken; You are never mistaken. I am a sinner; You are the Saving Grace of sinners. I am a lowly thorn-tree, and You are the sandalwood tree. Please preserve my honor by staying with me; please stay with me. || 1 || You are deep and profound, calm and benevolent. What am I? Just a poor helpless being. The Merciful Guru Nanak has united me with the Lord. I lay on His Bed of Peace. || 2 || 22 || 45 || SAARANG, FIFTH MEHL: O my mind, blessed and approved is that day, and fruitful is that hour, and lucky is that moment, when the True Guru blesses me with spirtual wisdom. || 1 || Pause || Blessed is my good destiny, and blessed is my Husband Lord. Blessed are those upon whom honor is bestowed. This body is Yours, all my home and wealth are Yours; I offer my heart as a sacrifice to You. || 1 || I obtain tens of thousands and millions of regal pleasures, if I gaze upon Your Blessed Vision, even for an instant. When You, O God, say, "My servant, stay here with me", Nanak knows unlimited peace. || 2 || 23 || 46 || SAARANG, FIFTH MEHL: Now I am rid of my skepticism and sorrow. I have abandoned and forsaken all other efforts, and come to the Sanctuary of the True Guru. || 1 || Pause || I have attained total perfection, and all my works are perfectly completed; the illness of egotism has been totally eradicated. Millions of sins are destroyed in an instant; meeting with the Guru, I chant the Name of the Lord, Har, Har. || 1 || Subduing the five thieves, he Guru has made them my slaves; my mind has become stable and steady and fearless. It does not come or go in reincarnation; it does not waver or wander anywhere. O Nanak, my empire is eternal. || 2 || 24 || 47 || SAARANG, FIFTH MEHL: Here and hereafter, God is forever my Help and Support. He is the Enticer of my mind, the Beloved of my soul. What Glorious Praises of His can I sing and chant? || 1 || Pause || He plays with me, He fondles and caresses me. Forever and ever, He blesses me with bliss. He cherishes me, like the father and the mother love their child. || 1 || I cannot survive without Him, even for an instant; I shall never forget Him.

Says Nanak, joining the Society of the Saints, I am enraptured, lovingly attuned to my Lord. || 2 || 25 || 48 || SAARANG, FIFTH MEHL: Sing of your Lord and Master, your Best Friend. Do not place your hopes in anyone else; meditate on God, the Giver of peace. || 1 || Pause || Peace, joy and salvation are in His Home. Seek the Protection of His Sanctuary. But if you forsake Him, and serve mortal beings, your honor will dissolve like salt in water. || 1 || I have grasped the Anchor and Support of my Lord and Master; meeting with the Guru, I have found wisdom and understanding. Nanak has met God, the Treasure of Excellence; all dependence on others is gone. || 2 || 26 || 49 || SAARANG, FIFTH MEHL: I have the Almighty Support of my Dear Lord God. I do not look up to anyone else. My honor and glory are Yours, O God. || 1 || Pause || God has taken my side; He has lifted me up and pulled me out of the whirlpool of corruption. He has poured the medicine of the Naam, the Ambrosial Name of the Lord, into my mouth; I have fallen at the Guru's Feet. || 1 || How can I praise You with only one mouth? You are generous, even to the unworthy. You cut away the noose, and now You own me; Nanak is blessed with myriad joys. || 2 || 27 || 50 || SAARANG, FIFTH MEHL: Remembering God in meditation, pains are dispelled. When the Giver of peace to the soul becomes merciful, the mortal is totally redeemed. || 1 || Pause || I know of none other than God; tell me, who else should I approach? As You know me, so do You keep me, O my Lord and Master.I have surrendered everything to You. || 1 || God gave me His Hand and saved me; He has blessed me with eternal life. Says Nanak, my mind is in ecstasy; the noose of death has been cut away from my neck. || 2 || 28 || 51 || SAARANG, FIFTH MEHL: My mind contemplates You, O Lord, all the time. I am Your meek and helpless child; You are God my Father. As You know me, You save me. || 1 || Pause || When I am hungry, I ask for food; when I am full, I am totally at peace. When I dwell with You, I am free of disease; if I become separated from You, I turn to dust. || 1 || What power does the slave of Your slave have, O Establisher and Disestablisher? If I do not forget the Naam, the Name of the Lord, then I die. Nanak offers this prayer. || 2 || 29 || 52 || SAARANG, FIFTH MEHL: I have shaken off fear and dread from my mind. With intuitive ease, peace and poise, I sing the Glorious Praises of my Kind, Sweet, Darling Beloved. || 1 || Pause || Practicing the Guru's Word, by His Grace, I do not wander anywhere anymore. The illusion has been dispelled; I am in Samaadhi, Sukh-aasan, the position of peace. I have found the Lord, the Lover of His devotees, within the home of my own heart. || 1 || The Sound-current of the Naad, playful joys and pleasures — I am intuitively, easily absorbed into the Celestial Lord. He Himself is the Creator, the Cause of causes.

Says Nanak, He Himself is All-in-all. || 2 || 30 || 53 || SAARANG, FIFTH MEHL: The Ambrosial Nectar of the Naam, the Name of the Lord, is the Support of the mind. I am a sacrifice to the One who gave it to me; I humbly bow to the Perfect Guru. || 1 || Pause || My thirst is quenched, and I have been intuitively embellished. The poisons of sexual desire and anger have been burnt away. This mind does not come and go; it abides in that place, where the Formless Lord sits. || 1 || The One Lord is manifest and radiant; the One Lord is hidden and mysterious. The One Lord is abysmal darkness. From the beginning, throughout the middle and until the end, is God. Says Nanak, reflect on the Truth. || 2 || 31 || 54 || SAARANG, FIFTH MEHL: Without God, I cannot survive, even for an instant. One who finds joy in the Lord finds total peace and perfection. || 1 || Pause || God is the Embodiment of bliss, the Breath of Life and Wealth; remembering Him in meditation, I am blessed with absolute bliss. He is utterly All-powerful, with me forever and ever; what tongue can utter His Glorious Praises? || 1 || His Place is sacred, and His Glory is sacred; sacred are those who listen and speak of Him. Says Nanak, that dwelling is sacred, in which Your Saints live. || 2 || 32 || 55 || SAARANG, FIFTH MEHL: My tongue chants Your Name, Your Name. In the mother's womb, You sustained me, and in this mortal world, You alone help me. || 1 || Pause || You are my Father, and You are my Mother; You are my Loving Friend and Sibling. You are my Family, and You are my Support. You are the Giver of the Breath of Life. || 1 || You are my Treasure, and You are my Wealth. You are my Gems and Jewels. You are the wish-fulfilling Elysian Tree. Nanak has found You through the Guru, and now he is enraptured. || 2 || 33 || 56 || SAARANG, FIFTH MEHL: Wherever he goes, his consciousness turns to his own. Whoever is a chaylaa (a servant) goes only to his Lord and Master. || 1 || Pause || He shares his sorrows, his joys and his condition only with his own. He obtains honor from his own, and strength from his own; he gets an advantage from his own. || 1 || Some have regal power, youth, wealth and property; some have a father and a mother. I have obtained all things, O Nanak, from the Guru. My hopes have been fulfilled. || 2 || 34 || 57 || SAARANG, FIFTH MEHL: False is intoxication and pride in Maya. Get rid of your fraud and attachment, O wretched mortal, and remember that the Lord of the World is with you. || 1 || Pause || False are royal powers, youth, nobility, kings, rulers and aristocrats. False are the fine clothes, perfumes and clever tricks; false are the foods and drinks. || 1 || O Patron of the meek and the poor, I am the slave of Your slaves; I seek the Sanctuary of Your Saints. I humbly ask, I beg of You, please relieve my anxiety; O Lord of Life, please unite Nanak with Yourself. || 2 || 35 || 58 || SAARANG, FIFTH MEHL: By himself, the mortal cannot accomplish anything. He runs around chasing all sorts of projects, engrossed in other entanglements. || 1 || Pause ||

His companions of these few days will not be there when he is in trouble. He is hand and glove with those who are of no use to him; the poor wretch is affectionately involved with them. || 1 || I am nothing; nothing belongs to me. I have no power or control. O Creator, Cause of causes, Lord God of Nanak, I am saved and redeemed in the Society of the Saints. || 2 || 36 || 59 || SAARANG, FIFTH MEHL: The Great Enticer Maya keeps enticing, and cannot be stopped. She is the Beloved of all the Siddhas and seekers; no one can fend her off. || 1 || Pause || Reciting the six Shaastras and visiting sacred shrines of pilgrimage do not decrease her power. Devotional worship, ceremonial religious marks, fasting, vows and penance — none of these will make her release her hold. || 1 || The world has fallen into the deep dark pit. O Saints, please bless me with the supreme status of salvation. In the Saadh Sangat, the Company of the Holy, Nanak has been liberated, gazing upon the Blessed Vision of their Darshan, even for an instant. || 2 || 37 || 60 || SAARANG, FIFTH MEHL: Why are you working so hard to earn profits? You are puffed up like a bag of air, and your skin is very brittle. Your body has grown old and dusty. || 1 || Pause || You move things from here to there, like the hawk swooping down on the flesh of its prey. You are blind — you have forgotten the Great Giver. You fill your belly like a traveller at an inn. || 1 || You are entangled in the taste of false pleasures and corrupt sins; the path which you have to take is very narrow. Says Nanak: figure it out, you ignorant fool! Today or tomorrow, the knot will be untied! || 2 || 38 || 61 || SAARANG, FIFTH MEHL: O Dear Guru, by associating with You, I have come to know the Lord. There are millions of heroes, and no one pays any attention to them, but in the Court of the Lord, I am honored and respected. || 1 || Pause || What is the origin of the human beings? How beautiful they are! When God infuses His Light into clay, the human body is judged to be precious. || 1 || From You, I have learned to serve; from You, I have learned to chant and meditate; from You, I have realized the essence of reality. Placing His Hand on my forehead, He has cut away the bonds which held me; O Nanak, I am the slave of His slaves. || 2 || 39 || 62 || SAARANG, FIFTH MEHL: The Lord has blessed His servant with His Name. What can any poor mortal do to someone who has the Lord as his Savior and Protector? || 1 || Pause || He Himself is the Great Being; He Himself is the Leader. He Himself accomplishes the tasks of His servant. Our Lord and Master destroys all demons; He is the Inner-knower, the Searcher of hearts. || 1 || He Himself saves the honor of His servants; He Himself blesses them with stability. From the very beginning of time, and throughout the ages, He saves His servants. O Nanak, how rare is the person who knows God. || 2 || 49 || 63 || SAARANG, FIFTH MEHL: O Lord, You are my Best Friend, my Companion, my Breath of Life. My mind, wealth, body and soul are all Yours; this body is sewn together by Your Blessing. || 1 || Pause || You have blessed me with all sorts of gifts; you have blessed me with honor and respect. Forever and ever, You preserve my honor, O Inner-knower, O Searcher of hearts. || 1 ||

Those Saints who know You, O Lord and Master — blessed and approved is their coming into the world. The Congregation of those humble beings is obtained by great good fortune; Nanak is a sacrifice to the Saints. || 2 || 41 || 64 || SAARANG, FIFTH MEHL: Save me, O Merciful Saint! You are the All-powerful Cause of causes. You have ended my separation, and joined me with God. || 1 || Pause || You save us from the corruption and sins of countless incarnations; associating with You, we obtain sublime understanding. Forgetting God, we wandered through countless incarnations; with each and every breath, we sing the Lord's Praises. || 1 || Whoever meets with the Holy Saints — those sinners are sanctified. Says Nanak, those who have such high destiny, win this invaluable human life. || 2 || 42 || 65 || SAARANG, FIFTH MEHL: O my Lord and Master, Your humble servant has come to offer this prayer. Hearing Your Name, I am blessed with total peace, bliss, poise and pleasure. || 1 || Pause || The Treasure of Mercy, the Ocean of Peace — His Praises are diffused everywhere. O Lord, You celebrate in the Society of the Saints; You reveal Yourself to them. || 1 || With my eyes I see the Saints, and dedicate myself to serving them; I wash their feet with my hair. Twenty-four hours a day, I gaze upon the Blessed Vision, the Darshan of the Saints; this is the peace and comfort which Nanak has received. || 2 || 43 || 66 || SAARANG, FIFTH MEHL: One who is lovingly absorbed in the Lord's Name is a good-hearted friend, intuitively embellished with happiness. He is said to be blessed and fortunate. || 1 || Pause || He is rid of sin and corruption, and detached from Maya; he has renounced the poison of egotistical intellect. He thirsts for the Blessed Vision of the Lord's Darshan, and he places his hopes in the One Lord alone. The Feet of his Beloved are the Support of his heart. || 1 || He sleeps, wakes, rises up and sits down without anxiety; he laughs and cries without anxiety. Says Nanak, she who has cheated the world — that Maya is cheated by the humble servant of the Lord. || 2 || 44 || 67 || SAARANG, FIFTH MEHL: Now, no one complains about the Lord's humble servant. Whoever tries to complain is destroyed by the Guru, the Transcendent Lord God. || 1 || Pause || Whoever harbors vengeance against the One who is beyond all vengenace, shall lose in the Court of the Lord. From the very beginning of time, and throughout the ages, it is the glorious greatness of God, that He preserves the honor of His humble servants. || 1 || The mortal becomes fearless, and all his fears are taken away, when he leans on the Support of the Lord's Lotus Feet. Chanting the Name, through the Guru's Word, Nanak has become famous throughout the world. || 2 || 45 || 68 || SAARANG, FIFTH MEHL: The Lord's humble servant has discarded all self-conceit. As You see fit, You save us, O Lord of the World. Beholding Your Glorious Grandeur, I live. || 1 || Pause || Through the Guru's Instruction, and the Saadh Sangat, the Company of the Holy, all sorrow and suffering is taken away. I look upon friend and enemy alike; all that I speak is the Lord's meditation. || 1 || The fire within me is quenched; I am cool, calm and tranquil. Hearing the unstruck celestial melody, I am wonder-struck and amazed.

I am in ecstasy, O Nanak, and my mind is filled with Truth, through the perfect perfection of the Sound-current of the Naad. || 2 || 46 || 69 || SAARANG, FIFTH MEHL: My Guru has rid me of my cynicism. I am a sacrifice to that Guru; I am devoted to Him, forever and ever. || 1 || Pause || I chant the Guru's Name day and night; I enshrine the Guru's Feet within my mind. I bathe continually in the dust of the Guru's Feet, washing off the dirty residues of my sinful mistakes. || 1 || I continually serve the Perfect Guru; I humbly bow to my Guru. The Perfect Guru has blessed me with all fruitful rewards; O Nanak, the Guru has emancipated me. || 2 || 47 || 70 || SAARANG, FIFTH MEHL: Meditating in remembrance on the Naam, the Name of the Lord, the mortal attains salvation. His sorrows are dispelled, and his fears are all erased; he is in love with the Saadh Sangat, the Company of the Holy. || 1 || Pause || His mind worships and adores the Lord, Har, Har, Har, Har; his tongue sings the Praises of the Lord. Abandoning egotistical pride, sexual desire, anger and slander, he embraces love for the Lord. || 1 || Worship and adore the Merciful Lord God; chanting the Name of the Lord of the Universe, you shall be embellished and exalted. Says Nanak, whoever becomes the dust of all, merges in the Blesed Vision of the Lord, Har, Har. || 2 || 48 || 71 || SAARANG, FIFTH MEHL: I am a sacrifice to my Perfect Guru. My Savior Lord has saved me; He has revealed the Glory of His Name. || 1 || Pause || He makes His servants and slaves fearless, and takes away all their pain. So renounce all other efforts, and enshrine the Lord's Lotus Feet within your mind. || 1 || God is the Support of the breath of life, my Best Friend and Companion, the One and Only Creator of the Universe. Nanak's Lord and Master is the Highest of all; again and again, I humbly bow to Him. || 2 || 49 || 72 || SAARANG, FIFTH MEHL: Tell me: other than the Lord, who exists? The Creator, the Embodiment of Mercy, bestows all comforts; meditate forever on that God. || 1 || Pause || All creatures are strung on His Thread; sing the Praises of that God. Meditate in remembrance on that Lord and Master who gives you everything. Why would you go to anyone else? || 1 || Service to my Lord and Master is fruitful and rewarding; from Him, you shall obtain the fruits of your mind's desires. Says Nanak, take your profits and leave; you shall go to your true home in peace. || 2 || 50 || 73 || SAARANG, FIFTH MEHL: O my Lord and Master, I have come to Your Sanctuary. The anxiety of my mind departed, when I gazed upon the Blessed Vision of Your Darshan. || 1 || Pause || You know my condition, without my speaking. You inspire me to chant Your Name. My pains are gone, and I am absorbed in peace, poise and bliss, singing Your Glorious Praises. || 1 || Taking me by the arm, You lifted me up, out of the deep dark pit of household and Maya. Says Nanak, the Guru has broken my bonds, and ended my separaation; He has united me with God. || 2 || 51 || 74 ||

SAARANG, FIFTH MEHL: The Name of the Lord is cooling and soothing. Searching, searching the Vedas, the Puraanas and the Simritees, the Holy Saints have realized this. || 1 || Pause || In the worlds of Shiva, Brahma and Indra, I wandered around, burning up with envy. Meditating, meditating in remembrance on my Lord and Master, I became cool and calm; my pains, sorrows and doubts are gone. || 1 || Whoever has been saved in the past or the present, was saved through loving devotional worship of the Divine Lord. This is Nanak's prayer: O Dear God, please let me serve the humble Saints. || 2 || 52 || 75 || SAARANG, FIFTH MEHL; O my tongue, sing the Ambrosial Praises of the Lord. Chant the Name of the Lord, Har, Har, listen to the Lord's Sermon, and chant God's Name. || 1 || Pause || So gather in the jewel, the wealth of the Lord's Name; love God with your mind and body. You must realize that all other wealth is false; this alone is the true purpose of life. || 1 || He is the Giver of the soul, the breath of life and liberation; lovingly tune in to the One and Only Lord. Says Nanak, I have entered His Sanctuary; He gives sustenance to all. || 2 || 53 || 76 || SAARANG, FIFTH MEHL: I cannot do anything else. I have taken this Support, meeting the Saints; I have entered the Sanctuary of the One Lord of the World. || 1 || Pause || The five wicked enemies are within this body; they lead the mortal to practice evil and corruption. He has infinite hope, but his days are numbered, and old age is sapping his strength. || 1 || He is the Help of the helpless, the Merciful Lord, the Ocean of Peace, the Destroyer of all pains and fears. Slave Nanak longs for this blessing, that he may live, gazing upon the Feet of God. || 2 || 54 || 77 || SAARANG, FIFTH MEHL: Without the Lord's Name, flavors are tasteless and insipid. Sing the Sweet Ambrosial Praises of the Lord's Kirtan; day and night, the Sound-current of the Naad will resonate and resound. || 1 || Pause || Meditating in remembrance on the Lord, total peace and bliss are obtained, and all sorrows are taken away. The profit of the Lord, Har, Har, is found in the Saadh Sangat, the Company of the Holy; so load it and bring it on home. || 1 || He is the Highest of all, the Highest of the high; His celestial ecomony has no limit. Nanak cannot even express His Glorious Grandeur; gazing upon Him, he is wonder-struck. || 2 || 55 || 78 || SAARANG, FIFTH MEHL: The mortal came to hear and chant the Word of the Guru's Bani. But he has forgotten the Naam, the Name of the Lord, and he has become attached to other temptations. His life is totally worthless! || 1 || Pause || O my unconscious mind, become conscious and figure it out; the Saints speak the Unspoken Speech of the Lord. So gather in your profits — worship and adore the Lord within your heart; your coming and going in reincarnation shall end. || 1 || Efforts, powers and clever tricks are Yours; if You bless me with them, I repeat Your Name. They alone are devotees, and they alone are attached to devotional worship, O Nanak, who are pleasing to God. || 2 || 56 || 79 || SAARANG, FIFTH MEHL: Those who deal in the Naam, the Name of the Lord, are wealthy. So become a partner with them, and earn the wealth of the Naam.

Contemplate the Word of the Guru's Shabad. || 1 || Pause || Abandon your deception, and go beyond vengeance; see God who is always with you. Deal only in this true wealth and gather in this true wealth, and you shall never suffer loss. || 1 || Eating and consuming it, it is never exhausted; God's treasures are overflowing. Says Nanak, you shall go home to the Court of the Supreme Lord God with honor and respect. || 2 || 57 || 80 || SAARANG, FIFTH MEHL: O Dear God, I am wretched and helpless! From what source did you create humans? This is Your Glorious Grandeur. || 1 || Pause || You are the Giver of the soul and the breath of life to all; Your Infinite Glories cannot be spoken.You are the Beloved Lord of all, the Cherisher of all, the Support of all hearts. || 1 || No one knows Your state and extent. You alone created the expanse of the Universe. Please, give me a seat in the boat of the Holy; O Nanak, thus I shall cross over this terrifying world-ocean, and reach the other shore. || 2 || 58 || 81 || SAARANG, FIFTH MEHL: One who comes to the Lord's Sanctuary is very fortunate. He knows of no other than the One Lord. He has renounced all other efforts. || 1 || Pause || He worships and adores the Lord, Har, Har, in thought, word and deed; in the Saadh Sangat, the Company of the Holy, he finds peace. He enjoys bliss and pleasure, and savors the Unspoken Speech of the Lord; he merges intuitively into the True Lord. || 1 || Sublime and exalted is the speech of one whom the Lord, in His Mercy makes His Own. Those who are imbued with God in the state of Nirvaanaa, O Nanak, are emancipated in the Saadh Sangat. || 2 || 59 || 82 || SAARANG, FIFTH MEHL: Since I grasped hold of the Sanctuary of the Holy, my mind is illuminated with tranquility, peace and poise, and I am rid of all my pain. || 1 || Pause || Please be merciful to me, O Lord, and bless me with Your Name; this is the prayer I offer to You. I have forgotten my other occupations; remembering God in meditation, I have obtained the true profit. || 1 || We shall merge again into the One from whom we came; He is the Essence of Being. Says Nanak, the Guru has eradicated my doubt; my light has merged into the Light. || 2 || 60 || 83 || SAARANG, FIFTH MEHL: O my tongue, sing the Praises of the Lord. Abandon all other tastes and flavors; the taste of the Naam, the Name of the Lord, is so sublime. || 1 || Pause || Enshrine the Lord's Lotus Feet within your heart; let yourself be lovingly attuned to the One Lord. In the Saadh Sangat, the Company of the Holy, you shall become immaculate and pure; you shall not come to be reincarnated again. || 1 || You are the Support of the soul and the breath of life; You are the Home of the homeless. With each and every breath, I dwell on the Lord, Har, Har; O Nanak, I am forever a sacrifice to Him. || 2 || 61 || 84 || SAARANG, FIFTH MEHL: To meditate on the Lotus Feet of the Lord of the Universe is heaven for me. In the Saadh Sangat, the Company of the Holy, is the treasure of liberation and the Lord's Ambrosial Name. || 1 || Pause || O Lord God, please be kind to me, that I may hear with my ears Your Sublime and Exalted Sermon. My cycle of coming and going is finally completed, and I have attained peace and tranquility. || 1 ||

Searching and searching, I have realized the essence of reality: devotional worship is the most sublime fulfillment. Says Nanak, without the Name of the One Lord, all other ways are imperfect. || 2 || 62 || 85 || SAARANG, FIFTH MEHL: The True Guru is the True Giver. Gazing upon the Blessed Vision of His Darshan, all my pains are dispelled. I am a sacrifice to His Lotus Feet. || 1 || Pause || The Supreme Lord God is True, and True are the Holy Saints; the Name of the Lord is steady and stable. So worship the Imperishable, Supreme Lord God with love, and sing His Glorious Praises. || 1 || The limits of the Inaccessible, Unfathomable Lord cannot be found; He is the Support of all hearts. O Nanak, chant, "Waaho! Waaho!" to Him, who has no end or limitation. || 2 || 63 || 86 || SAARANG, FIFTH MEHL: The Feet of the Guru abide within my mind. My Lord and Master is permeating and pervading all places; He dwells nearby, close to all. || 1 || Pause || Breaking my bonds, I have lovingly tuned in to the Lord, and now the Saints are pleased with me. This precious human life has been sanctified, and all my desires have been fulfilled. || 1 || O my God, whoever You bless with Your Mercy — he alone sings Your Glorious Praises. Servant Nanak is a sacrifice to that person who sings the Glorious Praises of the Lord of the Universe, twenty-four hours a day. || 2 || 64 || 87 || SAARANG, FIFTH MEHL: A person is judged to be alive, only if he sees the Lord. Please be merciful to me, O my Enticing Beloved Lord, and erase the record of my doubts. || 1 || Pause || By speaking and listening, tranquility and peace are not found at all. What can anyone learn without faith? One who renounces God and longs for another — his face is blackened with filth. || 1 || One who is blessed with the wealth of our Lord and Master, the Embodiment of Peace, does not believe in any other religious doctrine. O Nanak, one whose mind is fascinated and intoxicated with the Blessed Vision of the Lord's Darshan — his tasks are perfectly accomplished. || 2 || 65 || 88 || SAARANG, FIFTH MEHL: Meditate in remembrance on the Naam, the Name of the One Lord. In this way, the sinful residues of your past mistakes shall be burnt off in an instant. It is like giving millions in charity, and bathing at sacred shrines of pilgrimage. || 1 || Pause || Entangled in other affairs, the mortal suffers uselessly in sorrow. Without the Lord, wisdom is useless. The mortal is freed of the anguish of death and birth, meditating and vibrating on the Blissful Lord of the Universe. || 1 || I seek Your Sancutary, O Perfect Lord, Ocean of Peace. Please be merciful, and bless me with this gift. Meditating, meditating in remembrance on God, Nanak lives; his egotistical pride has been eradicated. || 2 || 66 || 89 || SAARANG, FIFTH MEHL: He alone is a Dhoorat, who is attached to the Primal Lord God. He alone is a Dhurandhar, and he alone is a Basundhar, who is absorbed in the sublime essence of Love of the One Lord. || 1 || Pause || One who practices deception and does not know where true profit lies is not a Dhoorat — he is a fool. He abandons profitable enterprises and is involved in unprofitable ones. He does not meditate on the Beauteous Lord God. || 1 || He alone is clever and wise and a religious scholar, he alone is a brave warrior, and he alone is intelligent, who chants the Name of the Lord, Har, Har, in the Saadh Sangat, the Company of the Holy. O Nanak, he alone is approved. || 2 || 67 || 90 ||

SAARANG, FIFTH MEHL: The Lord, Har, Har, is the life of the humble Saints. Instead of enjoying corrupt pleasures, they drink in the Ambrosial Essence of the Name of the Lord, the Ocean of Peace. || 1 || Pause || They gather up the priceless wealth of the Lord's Name, and weave it into the fabric of their mind and body. Imbued with the Lord's Love, their minds are dyed in the deep crimson color of devotional love; they are intoxicated with the sublime essence of the Lord's Name. || 1 || As the fish is immersed in water, they are absorbed in the Lord's Name. O Nanak, the Saints are like the sparrow-hawks; they are comforted, drinking in the drops of the Lord's Name. || 2 || 68 || 91 || SAARANG, FIFTH MEHL: Without the Name of the Lord, the mortal is a ghost. All the actions he commits are just shackles and bonds. || 1 || Pause || Without serving God, one who serves another wastes his time uselessly. When the Messenger of Death comes to kill you, O mortal, what will your condition be then? || 1 || Please protect Your slave, O Eternally Merciful Lord. O Nanak, my God is the Treasure of Peace; He is the wealth and property of the Saadh Sangat, the Company of the Holy. || 2 || 69 || 92 || SAARANG, FIFTH MEHL: My mind and body deal only in the Lord. Imbued with loving devotional worship, I sing His Glorious Praises; I am not affected by worldly affairs. || 1 || Pause || This is the way of life of the Holy Saint: he listens to the Kirtan, the Praises of his Lord and Master, and meditates in remembrance on Him. He implants the Lord's Lotus Feet deep within his heart; worship of the Lord is the support of his breath of life. || 1 || O God, Merciful to the meek, please hear my prayer, and shower Your Blessings upon me. I continually chant the treasure of the Naam with my tongue; Nanak is forever a sacrifice. || 2 || 70 || 93 || SAARANG, FIFTH MEHL: Without the Name of the Lord, his intellect is shallow. He does not meditate in remembrance on the Lord, his Lord and Master; the blind fool suffers in terrible agony. || 1 || Pause || He does not embrace love for the Name of the Lord; he is totally attached to various religious robes. His attachments are shattered in an instant; when the pitcher is broken, the water runs out. || 1 || Please bless me, that I may worship You in loving devotion. My mind is absorbed and intoxicated with Your Delicious Love. Nanak, Your slave, has entered Your Sanctuary; without God, there is no other at all. || 2 || 71 || 94 || SAARANG, FIFTH MEHL: In my mind, I think about that moment, when I join the Gathering of the Friendly Saints, constantly singing the Glorious Praises of the Lord of the Universe. || 1 || Pause || Without vibrating and meditating on the Lord, whatever deeds you do will be useless. The Perfect Embodiment of Supreme Bliss is so sweet to my mind. Without Him, there is no other at all. || 1 || Chanting, deep meditation, austere self-discipline, good deeds and other techniques to being peace — they are not equal to even a tiny bit of the Lord's Name. Nanak's mind is pierced through by the Lotus Feet of the Lord; it is absorbed in His Lotus Feet. || 2 || 72 || 95 || SAARANG, FIFTH MEHL: My God is always with me; He is the Inner-knower, the Searcher of hearts.

I find happiness in the world hereafter, and peace and pleasure in this world, meditating in remembrance on the Name of my Lord and Master. || 1 || Pause || The Lord is my Best Friend, my Buddy, my Companion. I sing the Glorious Praises of my Sovereign Lord King. I shall not forget Him in my heart, even for an instant; I have met with the Perfect Guru. || 1 || In His Mercy, He protects His slave; all beings and creatures are in His Power. One who is lovingly attuned to the One, the Perfect Transcendent Lord God, O Nanak, is rid of all fear. || 2 || 73 || 96 || SAARANG, FIFTH MEHL: One who has the Lord's Power on his side — all his desires are fulfilled, and no pain afflicts him. || 1 || Pause || That humble devotee is a slave of his God, who listens to Him, and so lives. I have made the effort to gaze upon the Blessed Vision of His Darshan; it is obtained only by good karma. || 1 || It is only by Guru's Grace that I see His Vision with my eyes. Please bless Nanak with this Gift, that he may wash the Feet of the Saints, and so live. || 2 || 74 || 97 || SAARANG, FIFTH MEHL: I live by singing the Glorious Praises of the Lord. Please be Merciful to me, O my Loving Lord of the Universe, that I may never forget You. || 1 || Pause || My mind, body, wealth and all are Yours, O my Lord and Master; there is nowhere else for me at all. As You keep me, so do I survive; I eat and I wear whatever You give me. || 1 || I am a sacrifice, a sacrifice to the Saadh Sangat, the Company of the Holy; I shall never again fall into reincarnation. Slave Nanak seeks Your Sancuary, Lord; as it pleases Your Will, so do You guide him. || 2 || 75 || 98 || SAARANG, FIFTH MEHL: O my mind, the Naam is the most sublime peace. Other affairs of Maya are corrupt. They are nothing more than dust. || 1 || Pause || The mortal has fallen into the deep dark pit of household attachment; it is a horrible, dark hell. He wanders in various incarnations, growing weary; he wanders through them again and again. || 1 || O Purifier of sinners, O Lover of Your devotees, please shower Your Mercy on Your meek servant. With palms pressed together, Nanak begs for this blessing: O Lord, please save me in the Saadh Sangat, the Company of the Holy. || 2 || 76 || || 99 || SAARANG, FIFTH MEHL: The Glorious Radiance of the Lord has spread out everywhere. The doubts of my mind and body are all erased, and I am rid of the three diseases. || 1 || Pause || My thirst is quenched, and my hopes have all been fulfilled; my sorrows and sufferings are over. Singing the Glorious Praises of the Unmoving, Eternal, Unchanging Lord God, my mind, body and soul are comforted and encouraged. || 1 || Sexual desire, anger, greed, pride and envy are destroyed in the Saadh Sangat, the Company of the Holy. He is the Lover of His devotees, the Destroyer of fear; O Nanak, He is our Mother and Father. || 2 || 77 || 100 || SAARANG, FIFTH MEHL: Without the Naam, the Name of the Lord, the world is miserable. Like a dog, its desires are never satisfied; it clings to the ashes of corruption. || 1 || Pause || Administering the intoxicating drug, God Himself leads the mortals astray; they are reincarnated again and again. He does not meditate in remembrance on the Lord, even for an instant, and so the Messenger of Death makes him suffer. || 1 || Please be merciful to me, O Destroyer of the pains of the meek and the poor; let me be the dust of the feet of the Saints.

Slave Nanak asks for the Blessed Vision of God. It is the Support of his mind and body. || 2 || 78 || 101 || SAARANG, FIFTH MEHL: Without the Name of the Lord, the soul is polluted. The True Lord God has Himself administered the intoxicating drug of corruption, and led the mortal astray. || 1 || Pause || Wandering through millions of incarnations in countless ways, he does not find stability anywhere. The faithless cynic does not intuitively meet with the Perfect True Guru; he continues coming and going in reincarnation. || 1 || Please save me, O All-powerful Lord God, O Great Giver; O God, You are Inaccessible and Infinite. Slave Nanak seeks Your Sanctuary, to cross over the terrible world-ocean, and reach the other shore. || 2 || 79 || 102 || SAARANG, FIFTH MEHL: To chant the Glorious Praises of the Lord is Sublime. In the Saadh Sangat, the Company of the Holy, meditate on the Transcendent Lord God; The taste of His essence is Ambrosial Nectar. || 1 || Pause || Meditating in remembrance on the One Unmoving, Eternal, Unchanging Lord God, the intoxication of Maya wears off. One who is blessed with intuitive peace and poise, and the vibrations of the Unstruck Celestial Bani, never suffers again. || 1 || Even Brahma and his sons sing God's Praises; Sukdayv and Prahlaad sing His Praises as well. Drinking in the fascinating Ambrosial Nectar of the Lord's sublime essence, Nanak meditates on the Amazing Lord. || 2 || 80 || 103 || SAARANG, FIFTH MEHL: He commits many millions of sins. Day and night, he does not get tired of them, and he never finds release. || 1 || Pause || He carries on his head a terrible, heavy load of sin and corruption. In an instant, he is exposed. The Messenger of Death seizes him by his hair. || 1 || He is consigned to countless forms of reincarnation, into beasts, ghosts, camels and donkeys. Vibrating and meditating on the Lord of the Universe in the Saadh Sangat, the Company of the Holy, O Nanak, you shall never be struck or harmed at all. || 2 || 81 || 104 || SAARANG, FIFTH MEHL: He is so blind! He is eating loads of poison. His eyes, ears and body are totally exhausted; he shall lose his breath in an instant. || 1 || Pause || Making the poor suffer, he fills his belly, but the wealth of Maya shall not go with him. Committing sinful mistakes again and again, he regrets and repents, but he can never give them up. || 1 || The Messenger of Death comes to slaughter the slanderer; he beats him on his head. O Nanak, he cuts himself with his own dagger, and damages his own mind. || 2 || 82 || 105 || SAARANG, FIFTH MEHL: The slanderer is destroyed in mid-stream. Our Lord and Master is the Saving Grace, the Protector of His humble servants; those who have turned their backs on the Guru are overtaken by death. || 1 || Pause || No one listens to what he says; he is not allowed to sit anywhere. He suffers in pain here, and falls into hell hereafter. He wanders in endless reincarnations. || 1 || He has become infamous across worlds and galaxies; he receives according to what he has done. Nanak seeks the Sanctuary of the Fearless Creator Lord; he sings His Glorious Praises in ecstasy and bliss. || 2 || 83 || 106 || SAARANG, FIFTH MEHL: Desire plays itself out in so many ways.

But it is not fulfilled at all, and in the end, it dies, exhausted. || 1 || Pause || It does not produce tranquility, peace and poise; this is the way it works. He does not know what belongs to him, and to others. He burns in sexual desire and anger. || 1 || The world is enveloped by an ocean of pain; O Lord, please save Your slave! Nanak seeks the Sanctuary of Your Lotus Feet; Nanak is forever and ever a sacrifice. || 2 || 84 || 107 || SAARANG, FIFTH MEHL: O sinner, who taught you to sin? You do not contemplate your Lord and Master, even for an instant; it was He who gave you your body and soul. || 1 || Pause || Eating, drinking and sleeping, you are happy, but contemplating the Naam, the Name of the Lord, you are miserable. In the womb of your mother, you cried and whined like a wretch. || 1 || And now, bound by great pride and corruption, you shall wander in endless incarnations. You have forgotten the Lord of the Universe; what misery will be your lot now? O Nanak, peace is found by realizing the sublime state of the Lord. || 2 || 85 || 108 || SAARANG, FIFTH MEHL: O mother, I have grasped the Protection, the Sanctuary of the Lord's Feet. Gazing upon the Blessed Vision of His Darshan, my mind is fascinated, and evil-mindedness is taken away. || 1 || Pause || He is Unfathomable, Incomprehensible, Exalted and High, Eternal and Imperishable; His worth cannot be appraised. Gazing upon Him, gazing upon Him in the water and on the land, my mind has blossomed forth in ecstasy. He is totally pervading and permeating all. || 1 || Merciful to the meek, my Beloved, Enticer of my mind; meeting with the Holy, He is known. Meditating, meditating in remembrance on the Lord, Nanak lives; the Messenger of Death cannot catch or torment him. || 2 || 86 || 109 || SAARANG, FIFTH MEHL: O mother, my mind is intoxicated. Gazing upon the Merciful Lord, I am filled with bliss and peace; imbued with the sublime essence of the Lord, I am intoxicated. || 1 || Pause || I have become spotless and pure, singing the Sacred Praises of the Lord; I shall never again be dirtied. My awareness is focused on the Lotus Feet of God; I have met the Infinite, Supreme Being. || 1 || Taking me by the hand, He has given me everything; He has lit up my lamp. O Nanak, savoring the Naam, the Name of the Lord, I have become detached; my generations have been carried across as well. || 2 || 87 || 110 || SAARANG, FIFTH MEHL: O mother, by meditating in remembrance on some other, the mortal dies. Forsaking the Lord of the Universe, the Giver of souls, the mortal is engrossed and entangled in Maya. || 1 || Pause || Forgetting the Naam, the Name of the Lord, he walks on some other path, and falls into the most horrible hell. He suffers uncounted punishments, and wanders from womb to womb in reincarnation. || 1 || They alone are wealthy, and they alone are honorable, who are absorbed in the Sanctuary of the Lord. By Guru's Grace, O Nanak, they conquer the world; they do not come and go in reincarnation ever again. || 2 || 88 || 111 || SAARANG, FIFTH MEHL: The Lord has cut down the crooked tree of my deceit. The forest of doubt is burnt away in an instant, by the fire of the Lord's Name. || 1 || Pause || Sexual desire, anger and slander are gone; in the Saadh Sangat, the Company of the Holy, I have beaten them and driven them out.

The Gurmukh is successful in this priceless human life; he shall not lose it in the gamble ever again. || 1 || Twenty-four hours a day, I sing the Glorious Praises of the Lord, and contemplate the Perfect Word of the Shabad. Servant Nanak is the slave of Your slaves; over and over again, he bows in humble reverence to You. || 2 || 89 || 112 || SAARANG, FIFTH MEHL: This Holy Book is the home of the Transcendent Lord God. Whoever sings the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, has the perfect knowledge of God. || 1 || Pause || The Siddhas and seekers and all the silent sages long for the Lord, but those who meditate on Him are rare. That person, unto whom my Lord and Master is merciful — all his tasks are perfectly accomplished. || 1 || One whose heart is filled with the Lord, the Destroyer of fear, knows the whole world. May I never forget You, even for an instant, O my Creator Lord; Nanak begs for this blessing. || 2 || 90 || 113 || SAARANG, FIFTH MEHL: The rain has fallen everywhere. Singing the Lord's Praises with ecstasy and bliss, the Perfect Lord is revealed. || 1 || Pause || On all four sides and in the ten directions, the Lord is an ocean. There is no place where He does not exist. O Perfect Lord God, Ocean of Mercy, You bless all with the gift of the soul. || 1 || True, True, True is my Lord and Master; True is the Saadh Sangat, the Company of the Holy. True are those humble beings, within whom faith wells up; O Nanak, they are not deluded by doubt. || 2 || 91 || 114 || SAARANG, FIFTH MEHL: O Dear Lord of the Universe, You are the Support of my breath of life. You are my Best Friend and Companion, my Help and Support; You are my family. || 1 || Pause || You placed Your Hand on my forehead; in the Saadh Sangat, the Company of the Holy, I sing Your Glorious Praises. By Your Grace, I have obtained all fruits and rewards; I meditate on the Lord's Name with delight. || 1 || The True Guru has laid the eternal foundation; it shall never be shaken. Guru Nanak has become merciful to me, and I have been blessed with the treasure of absolute peace. || 2 || 92 || 115 || SAARANG, FIFTH MEHL: Only the true merchandise of the Naam, the Name of the Lord, stays with you. Sing the Glorious Praises of the Lord, the treasure of wealth, and earn your profit; in the midst of corruption, remain untouched. || 1 || Pause || All beings and creatures find contentment, meditating on their God. The priceless jewel of infinite worth, this human life, is won, and they are not consigned to reincarnation ever again. || 1 || When the Lord of the Universe shows His kindness and compassion, the mortal finds the Saadh Sangat, the Company of the Holy, Nanak has found the wealth of the Lotus Feet of the Lord; he is imbued with the Love of God. || 2 || 93 || 116 || SAARANG, FIFTH MEHL: O mother, I am wonder-struck, gazing upon the Lord. My mind is enticed by the unstruck celestial melody; its flavor is amazing! || 1 || Pause || He is my Mother, Father and Relative. My mind delights in the Lord. Singing the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, all my illusions are dispelled. || 1 || I am lovingly attached to His Lotus Feet; my doubt and fear are totally consumed. Servant Nanak has taken the Support of the One Lord.

He shall not wander in reincarnation ever again. || 2 || 94 || 117 || SAARANG, FIFTH MEHL: O mother, I am totally intoxicated with the Lord's Feet. I know of none other than the Lord. I have totally burnt off my sense of duality. || 1 || Pause || To abandon the Lord of the World, and become involved with anything else, is to fall into the pit of corruption. My mind is enticed, thirsty for the Blessed Vision of His Darshan. He has lifted me up and out of hell. || 1 || By the Grace of the Saints, I have met the Lord, the Giver of peace; the noise of egotism has been stilled. Slave Nanak is imbued with the Love of the Lord; the forests of his mind and body have blossomed forth. || 2 || 95 || 118 || SAARANG, FIFTH MEHL: The false dealings are finished. Join the Saadh Sangat, the Company of the Holy, and meditate, vibrate on the Lord. This is the most excellent thing in the world. || 1 || Pause || Here and hereafter, you shall never waver; enshrine the Naam, the Name of the Lord, within your heart. The boat of the Guru's Feet is found by great good fortune; it shall carry you across the world-ocean. || 1 || Pause || The Infinite Lord is totally permeating and pervading the water, the land and the sky. Drink in the Ambrosial Nectar of the Lord's Name; O Nanak, all other tastes are bitter. || 2 || 96 || 119 || SAARANG, FIFTH MEHL: You whine and cry — you are intoxicated with the great corruption of attachment and pride, but you do not remember the Lord in meditation. || 1 || Pause || Those who meditate on the Lord in the Saadh Sangat, the Company of the Holy — the guilt of their minstakes is burnt away. Fruitful is the body, and blessed is the birth of those who merge with God. || 1 || The four great blessings, and the eighteen supernatural spiritual powers — above all these are the Holy Saints. Slave Nanak longs for the dust of the feet of the humble; attached to the hem of His robe, he is saved. || 2 || 97 || 120 || SAARANG, FIFTH MEHL: The Lord's humble servants yearn for the Lord's Name. In thought, word and deed, they long for this peace, to gaze with their eyes upon the Blessed Vision of God's Darshan. || 1 || Pause || You are Endless, O God, my Supreme Lord and Master; Your state cannot be known. My mind is pierced through by the Love of Your Lotus Feet; this is everything to me — I enshrine it deep within my being. || 1 || In the Vedas, the Puraanas and the Simritees, the humble and the Holy chant this Bani with their tongues. Chanting the Lord's Name, O Nanak, I am emancipated; other teachings of duality are useless. || 2 || 98 || 121 || SAARANG, FIFTH MEHL: A fly! You are just a fly, created by the Lord. Wherever it stinks, you land there; you suck in the most toxic stench. || 1 || Pause || You don't stay put anywhere; I have seen this with my eyes. You have not spared anyone, except the Saints — the Saints are on the side of the Lord of the Universe. || 1 || You have enticed all beings and creatures; no one knows You, except the Saints. Slave Nanak is imbued with the Kirtan of the Lord's Praises. Focusing his consciousness on the Word of the Shabad, he realizes the Presence of the True Lord. || 2 || 99 || 122 || SAARANG, FIFTH MEHL: O mother, the noose of Death has been cut away. Chanting the Name of the Lord, Har, Har, I have found total peace. I remain unattached in the midst of my household.

|| 1 || Pause || Granting His Grace, He has made me His Own. The thirst for the Blessed Vision of His Darshan wells up within me. Joining the Society of the Saints, I sing the Glorious Praises of the Lord; I have given up other hopes. || 1 || The Saint has pulled me out of the utterly desolate wilderness, and shown me the path. Gazing upon His Darshan, all sins are taken away; Nanak is blessed with the jewel of the Lord. || 2 || 100 || 123 || SAARANG, FIFTH MEHL: O mother, I am involved with the Love of the Lord; I am intoxicated with it. My mind has such a longing and thirst for the Blessed Vision, the Darshan of my Beauteous Lord. No one can break this. || 1 || Pause || The Lord is my breath of life, honor, spouse, parent, child, relative, wealth — everything. Cursed is this body of bones, this pile of maggots and manure, if it knows any other than the Lord. || 1 || The Destroyer of the pains of the poor has become merciful to me, by the power of the karma of my past actions. Nanak seeks the Sanctuary of God, the Treasure, the Ocean of Mercy; my subservience to others is past. || 2 || 101 || 124 || SAARANG, FIFTH MEHL: The Lord's melody is noble and sublime. The Lotus Feet of my Lord and Master are incomparably beautiful. Meditating on them, one becomes Holy. || 1 || Pause || Just by thinking of the Darshan, the Blessed Vision of the Lord of the World, the dirty residues of sins are washed away. The Lord cuts down and weeds out the corruption of the cycle of birth and death. || 1 || How rare is that person who has such pre-ordained destiny, to find the Lord. Chanting the Glorious Praises of the Creator, the Lord of the Universe — O Nanak, this is Truth. || 2 || 102 || 125 || SAARANG, FIFTH MEHL: The intellect of one who dwells on the Name of the Lord is excellent. One who forgets the Lord and becomes involved with some other — all his showy pretensions are false. || 1 || Pause || Meditate, vibrate on our Lord and Master in the Company of the Holy, and your sins shall be eradicated. When the Lord's Lotus Feet abide within the heart, the mortal is never again caught in the cycle of death and birth. || 1 || He showers us with His kindness and compassion; He saves and protects those who take the Support of the Naam, the Name of the One Lord. Meditating in remembrance on Him, day and night, O Nanak, your face shall be radiant in the Court of the Lord. || 2 || 103 || 126 || SAARANG, FIFTH MEHL: Honored — you shall be honored in the Court of the Lord. Join the Saadh Sangat, the Company of the Holy, and sing the Glorious Praises of the Lord; your egotistical pride will be totally dispelled. || 1 || Pause || Showering His kindness and compassion, He shall make you His Own. As Gurmukh, your spiritual wisdom shall be perfect. All peace and all sorts of ecstasy are obtained, by meditating on the Darshan, the Blessed Vision of my Lord and Master. || 1 || She who dwells close to her Lord is always the pure, happy soul-bride; she is famous in the ten directions. She is imbued with the Love of her Loving Beloved Lord; Nanak is a sacrifice to her. || 2 || 104 || 127 || SAARANG, FIFTH MEHL: O Lord, I take the Support of Your Lotus Feet. You are my Best Friend and Companion; I am with You. You are our Protector, O Lord of the Universe. || 1 || Pause || You are mine, and I am Yours; here and hereafter, You are my Saving Grace. You are Endless and Infinite, O my Lord and Master; by Guru's Grace, a few understand. || 1 || Without being spoken, without being told, You know all, O Searcher of hearts.

One whom God unites with Himself, O Nanak, that humble being is honored in the Court of the Lord. || 2 || 105 || 128 ||

SAARANG, FIFTH MEHL, CHAU-PADAS, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate, vibrate on the Lord; other actions are corrupt. Pride, attachment and desire are not quenched; the world is in the grip of death. || 1 || Pause || Eating, drinking, laughing and sleeping, life passes uselessly. The mortal wanders in reincarnation, burning in the hellish environment of the womb; in the end, he is destroyed by death. || 1 || He practices fraud, cruelty and slander against others; he sins, and washes his hands. Without the True Guru, he has no understanding; he is lost in the utter darkness of anger and attachment. || 2 || He takes the intoxicating drugs of cruelty and corruption, and is plundered. He is not conscious of the Creator Lord God. The Lord of the Universe is hidden and unattached. The mortal is like a wild elephant, intoxicated with the wine of egotism. || 3 || In His Mercy, God saves His Saints; they have the Support of His Lotus Feet. With his palms pressed together, Nanak has come to the Sanctuary of the Primal Being, the Infinite Lord God. || 4 || 1 || 129 ||

SAARANG, FIFTH MEHL, SIXTH HOUSE, PARTAAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Chant His Sublime Word and His Priceless Glories. Why are you indulding in corrupt actions? Look at this, see and understand! Meditate on the Word of the Guru's Shabad, and attain the Mansion of the Lord's Presence. Imbued with the Love of the Lord, you shall totally play with Him. || 1 || Pause || The world is a dream. Its expanse is false. O my companion, why are you so enticed by the Enticer? Enshrine the Love of Your Beloved within your heart. || 1 || He is total love and affection. God is always merciful. Others — why are you involved with others? Remain involved with the Lord.When you join the Saadh Sangat, the Company of the Holy, says Nanak, meditate on the Lord. Now, your association with death is ended. || 2 || 1 || 130 || SAARANG, FIFTH MEHL: You may make donations of gold, and give away land in charity and purify your mind in various ways, but none of this is equal to the Lord's Name. Remain attached to the Lord's Lotus Feet. || 1 || Pause || You may recite the four Vedas with your tongue, and listen to the eighteen Puraanas and the six Shaastras with your ears, but these are not equal to the celestial melody of the Naam, the Name of the Lord of the Universe. Remain attached to the Lord's Lotus Feet. || 1 || You may observe fasts, and say your prayers, purify yourself and do good deeds; you may go on pilgrimages everywhere and eat nothing at all. You may cook your food without touching anyone; you may make a great show of cleansing techniques, and burn incense and devotional lamps, but none of these are equal to the Lord's Name. O Merciful Lord, please hear the prayer of the meek and the poor. Please grant me the Blessed Vision of Your Darshan, that I may see You with my eyes. The Naam is so sweet to servant Nanak. || 2 || 2 || 131 || SAARANG, FIFTH MEHL: Meditate on the Lord, Raam, Raam, Raam.

The Lord is your Help and Support. || 1 || Pause || Grasping hold of the Feet of the Saints, I have abandoned sexual desire, anger and greed. The Guru, the Lord of the World, has been kind to me, and I have realized my destiny. || 1 || My doubts and attachments have been dispelled, and the blinding bonds of Maya have been broken. My Lord and Master is pervading and permeating everywhere; no one is an enemy. My Lord and Master is totally satisfied with me; He has rid me of the pains of death and birth. Grasping hold of the Feet of the Saints, Nanak sings the Glorious Praises of the Lord. || 2 || 3 || 132 || SAARANG, FIFTH MEHL: Chant the Name of the Lord, Har, Har, Har; enshrine the Lord, Har, Har, within your mind. || 1 || Pause || Hear Him with your ears, and practice devotional worship — these are good deeds, which make up for past evils. So seek the Sanctuary of the Holy, and forget all your other habits. || 1 || Love the Lord's Feet, continually and continuously — the most sacred and sanctified. Fear is taken away from the servant of the Lord, and the dirty residues of past sinful mistakes are burnt away. Those who speak are liberated, and those who listen are liberated; those who keep the Rehit, the Code of Conduct, are not reincarnated again. The Lord's Name is the most sublime essence; Nanak contemplates the nature of reality. || 2 || 4 || 133 || SAARANG, FIFTH MEHL: I beg for devotion to the Naam, the Name of the Lord; I have forsaken all other activities. || 1 || Pause || Meditate lovingly on the Lord, and sing forever the Glorious Praises of the Lord of the Universe. I long for the dust of the feet of the Lord's humble servant, O Great Giver, my Lord and Master. || 1 || The Naam, the Name of the Lord, is the ultimate ecstasy, bliss, happiness, peace and tranquility. The fear is death is dispelled by meditating in remembrance on the Inner-knower, the Searcher of hearts. Only the Sanctuary of the Feet of the Lord of the Universe can destroy all the suffering of the world. The Saadh Sangat, the Company of the Holy, is the boat, O Nanak, to carry us across to the other side. || 2 || 5 || 134 || SAARANG, FIFTH MEHL: Gazing upon my Guru, I sing the Praises of my Beloved Lord. I escape from the five thieves, and I find the One, when I join the Saadh Sangat, the Company of the Holy. || 1 || Pause || Nothing of the visible world shall go along with you; abandon your pride and attachment. Love the One Lord, and join the Saadh Sangat, and you shall be embellished and exalted. || 1 || I have found the Lord, the Treasure of Excellence; all my hopes have been fulfilled. Nanak's mind is in ecstasy; the Guru has shattered the impregnable fortress. || 2 || 6 || 135 || SAARANG, FIFTH MEHL: My mind is neutral and detached; I seek only the Blessed Vision of His Darshan. || 1 || Pause || Serving the Holy Saints, I meditate on my Beloved within my heart. Gazing upon the Embodiment of Ecstasy, I rise to the Mansion of His Presence. || 1 || I work for Him; I have forsaken everything else. I seek only His Sanctuary. O Nanak, my Lord and Master hugs me close in His Embrace; the Guru is pleased and satisfied with me. || 2 || 7 || 136 || SAARANG, FIFTH MEHL: This is my condition. Only my Merciful Lord knows it. || 1 || Pause || I have abandoned my mother and father, and sold my mind to the Saints. I have lost my social status, birth-right and ancestry; I sing the Glorious Praises of the Lord, Har, Har. || 1 || I have broken away from other people and family; I work only for God.

The Guru has taught me, O Nanak, to serve only the One Lord. || 2 || 8 || 137 || SAARANG, FIFTH MEHL: You are my Loving Beloved Enticing Lord of the World. You are in worms, elephants, stones and all beings and creatures; You nourish and cherish them all. || 1 || Pause || You are not far away; You are totally present with all. You are Beautiful, the Source of Nectar. || 1 || You have no caste or social class, no ancestry or family. Nanak: God, You are Merciful. || 2 || 9 || 138 || Acting and play-acting, the mortal sinks into corruption. Even the moon and the sun are enticed and bewitched. The disturbing noise of corruption wells up, in the tinkling ankle bells of Maya the beautiful. With her beguiling gestures of love, she seduces everyone except the Lord. || Pause || Maya clings to the three worlds; those who are stuck in wrong actions cannot escape her. Drunk and engrossed in blind worldly affairs, they are tossed about on the mighty ocean. || 1 || The Saint, the slave of the Lord is saved; the noose of the Messenger of Death is snapped. The Naam, the Name of the Lord, is the Purifier of sinners; O Nanak, remember Him in meditation. || 2 || 10 || 139 || 3 || 13 || 155 ||

One Universal Creator God. By the Grace of the True Guru:

RAAG SAARANG, NINTH MEHL:

No one will be your help and support, except the Lord. Who has any mother, father, child or spouse? Who is anyone's brother or sister? || 1 || Pause || All the wealth, land and property which you consider your own — when you leave your body, none of it shall go along with you. Why do you cling to them? || 1 || God is Merciful to the meek, forever the Destroyer of fear, and yet you do not develop any loving relationship with Him. Says Nanak, the whole world is totally false; it is like a dream in the night. || 2 || 1 || SAARANG, NINTH MEHL: O mortal, why are you engrossed in corruption? No one is allowed to remain in this world; one comes, and another departs. || 1 || Pause || Who has a body? Who has wealth and property? With whom should we fall in love? Whatever is seen, shall all disappear, like the shade of a passing cloud. || 1 || Abandon egotism, and grasp the Sanctuary of the Saints; you shall be liberated in an instant. O servant Nanak, without meditating and vibrating on the Lord God, there is no peace, even in dreams. || 2 || 2|| SAARANG, NINTH MEHL: O mortal, why have you wasted your life? Intoxicated with Maya and its riches, involved in corrupt pleasures, you have not sought the Sanctuary of the Lord. || 1 || Pause || This whole world is just a dream; why does seeing it fill you with greed? Everything that has been created will be destroyed; nothing will remain. || 1 || You see this false body as true; in this way, you have placed yourself in bondage. O servant Nanak, he is a liberated being, whose consciousness lovingly vibrates, and meditates on the Lord. || 2 || 3 || SAARANG, FIFTH MEHL: In my mind, I never sang the Glorious Praises of the Lord.

I remained under the influence of corruption, night and day; I did whatever I pleased. || 1 || Pause || I never listened to the Guru's Teachings; I was entangled with others' spouses. I ran all around slandering others; I was taught, but I never learned. || 1 || How can I even describe my actions? This is how I wasted my life. Says Nanak, I am totally filled with faults. I have come to Your Sanctuary — please save me, O Lord! || 2 || 4 || 3 || 13 || 139 || 4 || 159 ||

RAAG SAARANG, ASHTAPADEES, FIRST MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

How can I live, O my mother? Hail to the Lord of the Universe. I ask to sing Your Praises; without You, O Lord, I cannot even survive. || 1 || Pause || I am thirsty, thirsty for the Lord; the soul-bride gazes upon Him all through the night. My mind is absorbed into the Lord, my Lord and Master. Only God knows the pain of another. || 1 || My body suffers in pain, without the Lord; through the Word of the Guru's Shabad, I find the Lord. O Dear Lord, please be kind and compassionate to me, that I might remain merged in You, O Lord. || 2 || Follow such a path, O my conscious mind, that you may remain focused on the Feet of the Lord. I am wonder-struck, singing the Glorious Praises of my Fascinating Lord; I am intuitively absorbed in the Fearless Lord. || 3 || That heart, in which the Eternal, Unchanging Naam vibrates and resounds, does not diminish, and cannot be evaluated. Without the Name, everyone is poor; the True Guru has imparted this understanding. || 4 || My Beloved is my breath of life — listen, O my companion. The demons have taken poison and died. As love for Him welled up, so it remains. My mind is imbued with His Love. || 5 || I am absorbed in celestial samaadhi, lovingly attached to the Lord forever. I live by singing the Glorious Praises of the Lord. Imbued with the Word of the Guru's Shabad, I have become detached from the world. In the profound primal trance, I dwell within the home of my own inner being. || 6 || The Naam, the Name of the Lord, is sublimely sweet and supremely delicious; within the home of my own self, I understand the essence of the Lord. Wherever You keep my mind, there it is. This is what the Guru has taught me. || 7 || Sanak and Sanandan, Brahma and Indra, were imbued with devotional worship, and came to be in harmony with Him. O Nanak, without the Lord, I cannot live, even for an instant. The Name of the Lord is glorious and great. || 8 || 1 || SAARANG, FIRST MEHL: Without the Lord, how can my mind be comforted? The guilt and sin of millions of ages is erased, and one is released from the cycle of reincarnation, when the Truth is implanted within. || 1 || Pause || Anger is gone, egotism and attachment have been burnt away; I am imbued with His ever-fresh Love. Other fears are forgotten, begging at God's Door. The Immaculate Lord is my Companion. || 1 || Forsaking my fickle intellect, I have found God, the Destroyer of fear; I am lovingly attuned to the One Word, the Shabad. Tasting the sublime essence of the Lord, my thirst is quenched; by great good fortune, the Lord has united me with Himself. || 2 ||

The empty tank has been filled to overflowing. Following the Guru's Teachings, I am enraptured with the True Lord. My mind is imbued with love for the Naam. The Immaculate Lord is merciful, from the beginning of time, and througout the ages. || 3 || My mind is fascinated with the Fascinating Lord. By great good fortune, I am lovingly attuned to Him. Contemplating the True Lord, all the resides of sins and mistakes are wiped away. My mind is pure and immaculate in His Love. || 4 || God is the Deep and Unfathomable Ocean, the Source of all jewels; no other is worthy of worship. I contemplate the Shabad, the Destroyer of doubt and fear; I do not know any other at all. || 5 || Subduing my mind, I have realized the pure status; I am totally imbued with the sublime essence of the Lord. I do not know any other except the Lord. The True Guru has imparted this understanding. || 6 || God is Inaccessible and Unfathomable, Unmastered and Unborn; through the Guru's Teachings, I know the One Lord. Filled to overflowing, my consciousness does not waver; through the Mind, my mind is pleased and appeased. || 7 || By Guru's Grace, I speak the Unspoken; I speak what He makes me speak. O Nanak, my Lord is Merciful to the meek; I do not know any other at all. || 8 || 2 ||

SAARANG, THIRD MEHL, ASHTAPADEES, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O my mind, the Name of the Lord is glorious and great. I know of none, other than the Lord; through the Lord's Name, I have attained liberation and emancipation. || 1 || Pause || Through the Word of the Shabad, I am lovingly attuned to the Lord, the Destroyer of fear, the Destroyer of the Messenger of Death. As Gurmukh, I have realized the Lord, the Giver of peace; I remain intuitively absorbed in Him. || 1 || The Immaculate Name of the Lord is the food of His devotees; they wear the glory of devotional worship. They abide in the home of their inner beings, and they serve the Lord forever; they are honored in the Court of the Lord. || 2 || The intellect of the self-willed manmukh is false; his mind wavers and wobbles, and he cannot speak the Unspoken Speech. Following the Guru's Teachings, the Eternal Unchanging Lord abides within the mind; the True Word of His Bani is Ambrosial Nectar. || 3 || The Shabad calms the turbulent waves of the mind; the tongue is intuively imbued with peace. So remain united forever with your True Guru, who is lovingly attuned to the Lord. || 4 || If the mortal dies in the Shabad, then he is liberated; he focuses his consciousness on the Lord's Feet. The Lord is an Ocean; His Water is Forever Pure. Whoever bathes in it is intuitively imbued with peace. || 5 || Those who contemplate the Shabad are forever imbued with His Love; their egotism and desires are subdued. The Pure, Unattached Lord permeates their inner beings; the Lord, the Supreme Soul, is pervading all. || 6 || Your humble servants serve You, O Lord; those who are imbued with the Truth are pleasing to Your Mind. Those who are involved in duality do not find the Mansion of the Lord's Presence; caught in the false nature of the world, they do not discriminate between merits and demerits. || 7 || When the Lord merges us into Himself, we speak the Unspoken Speech; True is the Shabad, and True is the Word of His Bani. O Nanak, the true people are absorbed in the Truth; they chant the Name of the Lord. || 8 || 1 || SAARANG, THIRD MEHL: O my mind, the Name of the Lord is supremely sweet.

It is the Destroyer of the sinful residues, the guilt and fears of countless incarnations; the Gurmukh sees the One Lord. || 1 || Pause || Millions upon millions of sins are erased, when the mind comes to love the True Lord. I do not know any other, except the Lord; the True Guru has revealed the One Lord to me. || 1 || Those whose hearts are filled with the wealth of the Lord's Love, remain intuitively absorbed in Him. Imbued with the Shabad, they are dyed in the deep crimson color of His Love. They are imbued with the Lord's celestial peace and poise. || 2 || Contemplating the Shabad, the tongue is imbued with joy; embracing His Love, it is dyed a deep crimson. I have come to know the Name of the Pure Detached Lord; my mind is satisfied and comforted. || 3 || The Pandits, the religious scholars, read and study, and all the silent sages have grown weary; they have grown weary of wearing their religious robes and wandering all around. By Guru's Grace, I have found the Immaculate Lord; I contemplate the True Word of the Shabad. || 4 || My coming and going in reincarnation is ended, and I am imbued with Truth; the True Word of the Shabad is pleasing to my mind. Serving the True Guru, eternal peace is found, and self-conceit is eliminated from within. || 5 || Through the True Word of the Shabad, the celestial melody wells up, and the mind is lovingly focused on the True Lord. The Immaculate Naam, the Name of the Inaccessible and Unfathomable Lord, abides in the mind of the Gurmukh. || 6 || The whole world is contained in the One Lord. How rare are those who understand the One Lord. One who dies in the Shabad comes to know everything; night and day, he realizes the One Lord. || 7 || That humble being, upon whom the Lord casts His Glance of Grace, understands. Nothing else can be said. O Nanak, those who are imbued with the Naam are forever detached from the world; they are lovingly attuned to the One Word of the Shabad. || 8 || 2 || SAARANG, THIRD MEHL: O my mind, the Speech of the Lord is unspoken. That humble being who is blessed by the Lord's Glance of Grace, obtains it. How rare is that Gurmukh who understands. || 1 || Pause || The Lord is Deep, Profound and Unfathomable, the Ocean of Excellence; He is realized through the Word of the Guru's Shabad. Mortals do their deeds in all sorts of ways, in the love of duality; but without the Shabad, they are insane. || 1 || That humble being who bathes in the Lord's Name becomes immaculate; he never becomes polluted again. Without the Name, the whole world is polluted; wandering in duality, it loses its honor. || 2 || What should I grasp? What should I gather up or leave behind? I do not know. O Dear Lord, Your Name is the Help and Support of those whom You bless with Your kindness and compassion. || 3 || The True Lord is the True Giver, the Architect of Destiny; as He pleases, He links mortals to the Name. He alone comes to understand, who enters the Guru's Gate, whom the Lord Himself instructs. || 4 || Even gazing upon the wonders of the Lord, this mind does not think of Him. The world comes and goes in reincarnation. Serving the True Guru, the mortal comes to understand, and finds the Door of Salvation. || 5 || Those who understand the Lord's Court, never suffer separation from him. The True Guru has imparted this understanding. They practice truth, self-restraint and good deeds; their comings and goings are ended. || 6 || In the Court of the True Lord, they practice Truth. The Gurmukhs take the Support of the True Lord.

The self-willed manmukhs wander, lost in doubt and duality. They do not know how to contemplate the Lord. || 7 || He Himself is the Gurmukh, and He Himself gives; He Himself creates and beholds. O Nanak, those humble beings are approved, whose honor the Lord Himself accepts. || 8 || 3 ||

SAARANG, FIFTH MEHL, ASHTAPADEES, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Lord of the World, I gaze upon Your wondrous glory. You are the Doer, the Cause of causes, the Creator and Destroyer. You are the Sovereign Lord of all. || 1 || Pause || The rulers and nobles and kings shall become beggars. Their ostentatious shows are false. My Sovereign Lord King is eternally stable. His Praises are sung in every heart. || 1 || Listen to the Praises of my Lord King, O Saints. I chant them as best I can. My Lord King, the Great Giver, is Immeasurable. He is the Highest of the high. || 2 || He has strung His Breath throughout the creation; He locked the fire in the wood. He placed the water and the land together, but neither blends with the other. || 3 || In each and every heart, the Story of our Sovereign Lord is told; in each and every home, they yearn for Him. Afterwards, He created all beings and creatures; but first, He provided them with sustenance. || 4 || Whatever He does, He does by Himself. Who has ever given Him advice? The mortals make all sorts of efforts and showy displays, but He is realized only through the Teachings of Truth. || 5 || The Lord protects and saves His devotees; He blesses them with the glory of His Name. Whoever is disrespectful to the humble servant of the Lord, shall be swept away and destroyed. || 6 || Those who join the Saadh Sangat, the Company of the Holy, are liberated; all their demerits are taken away. Seeing them, God becomes merciful; they are carried across the terrifying world-ocean. || 7 || I am lowly, I am nothing at all; You are my Great Lord and Master — how can I even contemplate Your creative potency? My mind and body are cooled and soothed, gazing upon the Blessed Vision of the Guru's Darshan. Nanak takes the Support of the Naam, the Name of the Lord. || 8 || 1 ||

SAARANG, FIFTH MEHL, ASHTAPADEES, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Listen to the Story of the Inaccessible and Unfathomable. The glory of the Supreme Lord God is wondrous and amazing! || 1 || Pause || Forever and ever, humbly bow to the True Guru. By Guru's Grace, sing the Glorious Praises of the Infinite Lord. His Light shall radiate deep within your mind. With the healing ointment of spiritual wisdom, ignorance is dispelled. || 1 || There is no limit to His Expanse. His Glory is Infinite and Endless. His many plays cannot be counted. He is not subject to pleasure or pain. || 2 || Many Brahmas vibrate Him in the Vedas. Many Shivas sit in deep meditation.

Many beings take incarnation. Many Indras stand at the Lord's Door. || 3 || Many winds, fires and waters. Many jewels, and oceans of butter and milk. Many suns, moons and stars. Many gods and goddesses of so many kinds. || 4 || Many earths, many wish-fulfilling cows. Many miraculous Elysian trees, many Krishnas playing the flute. Many Akaashic ethers, many nether regions of the underworld. Many mouths chant and meditate on the Lord. || 5 || Many Shaastras, Simritees and Puraanas. Many ways in which we speak. Many listeners listen to the Lord of Treasure. The Lord God totally permeates all beings. || 6 || Many righteous judges of Dharma, many gods of wealth. Many gods of water, many mountains of gold. Many thousand-headed snakes, chanting ever-new Names of God. They do not know the limits of the Supreme Lord God. || 7 || Many solar systems, many galaxies. Many forms, colors and celestial realms. Many gardens, many fruits and roots. He Himself is mind, and He Himself is matter. || 8 || Many ages, days and nights. Many apocalypses, many creations. Many beings are in His home. The Lord is perfectly pervading all places. || 9 || Many Mayas, which cannot be known. Many are the ways in which our Sovereign Lord plays. Many exquisite melodies sing of the Lord. Many recording scribes of the conscious and subconscious are revealed there. || 10 || He is above all, and yet He dwells with His devotees. Twenty-four hours a day, they sing His Praises with love. Many unstruck melodies resound and resonate with bliss. There is no end or limit of that sublime essence. || 11 || True is the Primal Being, and True is His dwelling. He is the Highest of the high, Immaculate and Detached, in Nirvaanaa. He alone knows His handiwork. He Himself pervades each and every heart. The Merciful Lord is the Treasure of Compassion, O Nanak. Those who chant and meditate on Him, O Nanak, are exalted and enraptured. || 12 || 1 || 2 || 2 || 3 || 7 ||

SAARANG, CHHANT, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

See the Giver of fearlessness in all. The Detached Lord is totally permeating each and every heart. Like waves in the water, He created the creation. He enjoys all tastes, and takes pleasure in all hearts. There is no other like Him at all. The color of the Lord's Love is the one color of our Lord and Master; in the Saadh Sangat, the Company of the Holy, God is realized. O Nanak, I am drenched with the Blessed Vision of the Lord, like the fish in the water. I see the Giver of fearlessness in all. || 1 || What praises should I give, and what approval should I offer to Him? The Perfect Lord is totally pervading and permeating all places. The Perfect Enticing Lord adorns each and every heart.

When He withdraws, the mortal turns to dust. Why do you not worship and adore Him? Join together with the Holy Saints; any instant, your time shall come. All your property and wealth, and all that you see — none of it will go along with you. Says Nanak, worship and adore the Lord, Har, Har. What praise, and what approval, can I offer to Him? || 2 || I ask the Saints, what is my Lord and Master like? I offer my heart, to one who brings me news of Him. Give me news of my Dear God; where does the Enticer live? He is the Giver of peace to life and limb; God is totally permeating all places, interspaces and countries. He is liberated from bondage, joined to each and every heart. I cannot say what the Lord is like. Gazing upon His wondrous play, O Nanak, my mind is fascinated. I humbly ask, what is my Lord and Master like? || 3 || In His Kindness, He has come to His humble servant. Blessed is that heart, in which the Lord's Feet are enshrined. His Feet are enshrined within, in the Society of the Saints; the darkness of ignorance is dispelled. The heart is enlightened and illumined and enraptured; God has been found. Pain is gone, and peace has come to my house. The ultimate intuitive peace prevails. Says Nanak, I have found the Perfect Lord; in His Kindness, He has come to His humble servant. || 4 || 1 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

VAAR OF SAARANG, FOURTH MEHL, TO BE SUNG TO THE TUNE OF MEHMA-HANSA:

SHALOK, SECOND MEHL: The key of the Guru opens the lock of attachment, in the house of the mind, under the roof of the body. O Nanak, without the Guru, the door of the mind cannot be opened. No one else holds the key in hand. || 1 || FIRST MEHL: He is not won over by music, songs or the Vedas. He is not won over by intuitive wisdom, meditation or Yoga. He is not won over by feeling sad and depressed forever. He is not won over by beauty, wealth and pleasures. He is not won over by wandering naked at sacred shrines. He is not won over by giving donations in charity. He is not won over by living alone in the wilderness. He is not won over by fighting and dying as a warrior in battle. He is not won over by becoming the dust of the masses. The account is written of the loves of the mind. O Nanak, the Lord is won over only by His Name. || 2 || FIRST MEHL: You may study the nine grammars, the six Shaastras and the six divions of the Vedas. You may recite the Mahaabhaarata. Even these cannot find the limits of the Lord. Without the Naam, the Name of the Lord, how can anyone be liberated? Brahma, in the lotus of the navel, does not know the limits of God. The Gurmukh, O Nanak, realizes the Naam. || 3 || PAUREE: The Immaculate Lord Himself, by Himself, created Himself. He Himself created the whole drama of all the world's play. He Himself formed the three gunas, the three qualities; He increased the attachment to Maya. By Guru's Grace, they are saved — those who love the Will of God.

O Nanak, the True Lord is pervading everywhere; all are contained within the True Lord. || 1 || SHALOK, SECOND MEHL: He Himself creates, O Nanak; He establishes the various creatures. How can anyone be called bad? We have only One Lord and Master. There is One Lord and Master of all; He watches over all, and assigns all to their tasks. Some have less, and some have more; no one is allowed to leave empty. Naked we come, and naked we go; in between, we put on a show. O Nanak, one who does not understand the Hukam of God's Command — what will he have to do in the world hereafter? || 1 || FIRST MEHL: He sends out the various created beings, and he calls back the various created beings again. He himself establishes, and He Himself disestablishes. He fashions them in various forms. And all the human beings who wander around as beggars, He Himself gives in charity to them. As it is recorded, the mortals speak, and as it is recorded, they walk. So why put on all this show? This is the basis of intelligence; this is certified and approved. Nanak speaks and proclaims it. By past actions, each being is judged; what else can anyone say? || 2 || PAUREE: The Guru's Word makes the drama play itself out. Through virtue, this becomes evident. Whoever utters the Word of the Guru's Bani — the Lord is enshrined in his mind. Maya's power is gone, and doubt is eradicated; awaken to the Light of the Lord. Those who hold onto goodness as their treasure meet the Guru, the Primal Being. O Nanak, they are intuitively absorbed and blended into the Name of the Lord. || 2 || SHALOK, SECOND MEHL: The merchants come from the Banker; He sends the account of their destiny with them. On the basis of their accounts, He issues the Hukam of His Command, and they are left to take care of their merchandise. The merchants have purchased their merchandise and packed up their cargo. Some depart after having earned a good profit, while others leave, having lost their investment altogether. No one asks to have less; who should be celebrated? The Lord casts His Glance of Grace, O Nanak, upon those who have preserved their capital investment. || 1 || SHALOK, FIRST MEHL: United, the united separate, and separated, they unite again. Living, the living die, and dying, they live again. They become the fathers of many, and the sons of many; they become the gurus of many, and the disciples. No account can be made of the future or the past; who knows what shall be, or what was? All the actions and events of the past are recorded; the Doer did, He does, and He will do. The self-willed manmukh dies, while the Gurmukh is saved; O Nanak, the Gracious Lord bestows His Glance of Grace. || 2 || PAUREE: The self-willed manmukh wanders in duality, lured and enticed by duality. He practices falsehood and deception, telling lies. Love and attachment to children and spouse is total misery and pain. He is gagged and bound at the door of the Messenger of Death; he dies, and wanders lost in reincarnation. The self-willed manmukh wastes his life; Nanak loves the Lord. || 3 || SHALOK, SECOND MEHL: Those who are blessed with the glorious greatness of Your Name — their minds are imbued with Your Love. O Nanak, there is only One Ambrosial Nectar; there is no other nectar at all. O Nanak, the Ambrosial Nectar is obtained within the mind, by Guru's Grace.

They alone drink it in with love, who have such pre-ordained destiny. || 1 || SECOND MEHL: Why praise the created being? Praise the One who created all. O Nanak, there is no other Giver, except the One Lord. Praise the Creator Lord, who created the creation. Praise the Great Giver, who gives sustenence to all. O Nanak, the treasure of the Eternal Lord is over-flowing. Praise and honor the One, who has no end or limitation. || 2 || PAUREE: The Name of the Lord is a treasure. Serving it, peace is obtained. I chant the Name of the Immaculate Lord, so that I may go home with honor. The Word of the Gurmukh is the Naam; I enshrine the Naam within my heart. The bird of the intellect comes under one's control, by meditating on the True Guru. O Nanak, if the Lord becomes merciful, the mortal lovingly tunes in to the Naam. || 4 || SHALOK, SECOND MEHL: How can we speak of Him? Only He knows Himself. His decree cannot be challenged; He is our Supreme Lord and Master. By His Decree, even kings, nobles and commanders must step down. Whatever is pleasing to His Will, O Nanak, is a good deed. By His Decree, we walk; nothing rests in our hands. When the Order comes from our Lord and Master, all must rise up and take to the road. As His Decree is issued, so is His Command obeyed. Those who are sent, come, O Nanak; when they are called back, they depart and go. || 1 || SECOND MEHL: Those whom the Lord blesses with His Praises, are the true keepers of the treasure. Those who are blessed with the key — they alone receive the treasure. That treasure, from which virtue wells up — that treasure is approved. Those who are blessed by His Glance of Grace, O Nanak, bear the Insignia of the Naam. || 2 || PAUREE: The Naam, the Name of the Lord, is immaculate and pure; hearing it, peace is obtained. Listening and hearing, It is enshrined in the mind; how rare is that humble being who realizes it. Sitting down and standing up, I shall never forget Him, the Truest of the true. His devotees have the Support of His Name; in His Name, they find peace. O Nanak, He permeates and pervades mind and body; He is the Lord, the Guru's Word. || 5 || SHALOK, FIRST MEHL: O Nanak, the weight is weighed out, when the soul is placed on the scale. Nothing is equal to speaking of the One, who perfectly unites us with the Perfect Lord. To call Him glorious and great carries such a heavy weight. Other intellectualisms are lightweight; other words are lightweight as well. The weight of the earth, water and mountains — how can the goldsmith weigh it on the scale? What weights can balance the scale? O Nanak, when questioned, the answer is given. The blind fool is running around, leading the blind. The more they say, the more they expose themselves. || 1 || FIRST MEHL: It is difficult to chant it; it is difficult to listen to it. It cannot be chanted with the mouth. Some speak with their mouths and chant the Word of the Shabad — the low and the high, day and night. If He were something, then He would be visible. His form and state cannot be seen. The Creator Lord does all deeds; He is established in the hearts of the high and the low.

It is so difficult to chant it, O Nanak; it cannot be chanted with the mouth. || 2 || PAUREE: Hearing the Name, the mind is delighted. The Name brings peace and tranquility. Hearing the Name, the mind is satisfied, and all pains are taken away. Hearing the Name, one becomes famous; the Name brings glorious greatness. The Name brings all honor and status; through the Name, salvation is obtained. The Gurmukh meditates on the Name; Nanak is lovingly attuned to the Name. || 6 || SHALOK, FIRST MEHL: Impurity does not come from music; impurity does not come from the Vedas. Impurity does not come from the phases of the sun and the moon. Impurity does not come from food; impurity does not come from ritual cleansing baths. Impurity does not come from the rain, which falls everywhere. Impurity does not come from the earth; impurity does not come from the water. Impurity does not come from the air which is diffused everywhere. O Nanak, the one who has no Guru, has no redeeming virtues at all. Impurity comes from turning one's face away from God. || 1 || FIRST MEHL: O Nanak, the mouth is truly cleansed by ritual cleansing, if you really know how to do it. For the intuitively aware, cleansing is spiritual wisdom. For the Yogi, it is self-control. For the Brahmin, cleansing is contentment; for the householder, it is truth and charity. For the king, cleansing is justice; for the scholar, it is true meditation. The consciousness is not washed with water; you drink it to quench your thirst. Water is the father of the world; in the end, water destroys it all. || 2 || PAUREE: Hearing the Name, all supernatural spiritual powers are obtained, and wealth follows along. Hearing the Name, the nine treasures are received, and the mind's desires are obtained. Hearing the Name, contentment comes, and Maya meditates at one's feet. Hearing the Name, intuitive peace and poise wells up. Through the Guru's Teachings, the Name is obtained; O Nanak, sing His Glorious Praises. || 7 || SHALOK, FIRST MEHL: In pain, we are born; in pain, we die. In pain, we deal with the world. Hereafter, there is said to be pain, only pain; the more the mortals read, the more they cry out. The packages of pain are untied, but peace does not emerge. In pain, the soul burns; in pain, it departs weeping and wailing. O Nanak, imbued with the Lord's Praise, the mind and body blossom forth, rejuvenated. In the fire of pain, the mortals die; but pain is also the cure. || 1 || FIRST MEHL: O Nanak, worldly pleasures are nothing more than dust. They are the dust of the dust of ashes. The mortal earns only the dust of the dust; his body is covered with dust. When the soul is taken out of the body, it too is covered with dust. And when one's account is called for in the world hereafter, he receives only ten times more dust. || 2 || PAUREE: Hearing the Name, one is blessed with purity and self-control, and the Messenger of Death will not draw near. Hearing the Name, the heart is illumined, and darkness is dispelled. Hearing the Name, one comes to understand his own self, and the profit of the Name is obtained. Hearing the Name, sins are eradicated, and one meets the Immaculate True Lord. O Nanak, hearing the Name, one's face becomes radiant. As Gurmukh, meditate on the Name. || 8 || SHALOK, FIRST MEHL: In your home, is the Lord God, along with all your other gods.

You wash your stone gods and worship them. You offer saffron, sandalwood and flowers. Falling at their feet, you try so hard to appease them. Begging, begging from other people, you get things to wear and eat. For your blind deeds, you will be blindly punished. Your idol does not feed the hungry, or save the dying. The blind assembly argues in blindness. || 1 || FIRST MEHL: All intuitive understanding, all Yoga, all the Vedas and Puraanas. All actions, all penances, all songs and spiritual wisdom. All intellect, all enlightenment, all sacred shrines of pilgrimage. All kingdoms, all royal commands, all joys and all delicacies. All mankind, all divinites, all Yoga and meditation. All worlds, all celestial realms; all the beings of the universe. According to His Hukam, He commands them. His Pen writes out the account of their actions. O Nanak, True is the Lord, and True is His Name. True is His Congregation and His Court. || 2 || PAUREE: With faith in the Name, peace wells up; the Name brings emancipation. With faith in the Name, honor is obtained. The Lord is enshrined in the heart. With faith in the Name, one crosses over the terrifying world-ocean, and no obstructions are ever again encountered. With faith in the Name, the Path is revealed; through the Name, one is totally enlightened. O Nanak, meeting with the True Guru, one comes to have faith in the Name; he alone has faith, who is blessed with it. || 9 || SHALOK, FIRST MEHL: The mortal walks on his head through the worlds and realms; he meditates, balaced on one foot. Controlling the wind of the breath, he meditates within his mind, tucking his chin down into his chest. What does he lean on? Where does he get his power? What can be said, O Nanak? Who is blessed by the Creator? God keeps all under His Command, but the fool shows off himself. || 1 || FIRST MEHL: He is, He is — I say it millions upon millions, millions upon millions of times. With my mouth I say it, forever and ever; there is no end to this speech. I do not get tired, and I will not be stopped; this is how great my determination is. O Nanak, this is tiny and insignificant. To say that it is more, is wrong. || 2 || PAUREE: With faith in the Name, all one's ancestors and family are saved. With faith in the Name, one's associates are saved; enshrine it within your heart. With faith in the Name, those who hear it are saved; let your tongue delight in it. With faith in the Name, pain and hunger are dispelled; let your consciousness be attached to the Name. O Nanak, they alone Praise the Name, who meet with the Guru. || 10 || SHALOK, FIRST MEHL: All nights, all days, all dates, all days of the week; All seasons, all months, all the earth and everything on it. All waters, all winds, all fires and underworlds. All solar systems and galaxies, all worlds, people and forms. No one knows how great the Hukam of His Command is; no one can describe His actions. Mortals may utter, chant, recite and contemplate His Praises until they grow weary. The poor fools, O Nanak, cannot find even a tiny bit of the Lord. || 1 || FIRST MEHL: If I were to walk around with my eyes wide open, gazing at all the created forms;

I could ask the spiritual teachers and religious scholars, and those who contemplate the Vedas; I could ask the gods, mortal men, warriors and divine incarnations; I could consult all the Siddhas in Samaadhi, and go to see the Lord's Court. Hereafter, Truth is the Name of all; the Fearless Lord has no fear at all. False are other intellectualisms, false and shallow; blind are the contemplations of the blind. O Nanak, by the karma of good actions, the mortal comes to meditate on the Lord; by His Grace, we are carried across. || 2 || PAUREE: With faith in the Name, evil-mindedness is eradicated, and the intellect is enlightened. With faith in the Name, egotism is eradicated, and all sickness is cured. Believing in the Name, The Name wells up, and intuitive peace and poise are obtained. Believing in the Name, tranquility and peace well up, and the Lord is enshrined in the mind. O Nanak, the Name is a jewel; the Gurmukh meditates on the Lord. || 11 || SHALOK, FIRST MEHL: If there were any other equal to You, O Lord, I would speak to them of You. You, I praise You; I am blind, but through the Name, I am all-seeing. Whatever is spoken, is the Word of the Shabad. Chanting it with love, we are embellished. Nanak, this is the greatest thing to say: all glorious greatness is Yours. || 1 || FIRST MEHL: When there was nothing, what happened? What happens when one is born? The Creator, the Doer, does all; He watches over all, again and again. Whether we keep silent or beg out loud, the Great Giver blesses us with His gifts. The One Lord is the Giver; we are all beggars. I have seen this throughout the Universe. Nanak knows this: the Great Giver lives forever. || 2 || PAUREE: With faith in the Name, intuitive awareness wells up; through the Name, intelligence comes. With faith in the Name, chant the Glories of God; through the Name, peace is obtained. With faith in the Name, doubt is eradicated, and the mortal never suffers again. With faith in the Name, sing His Praises, and your sinful intellect shall be washed clean. O Nanak, through the Perfect Guru, one comes to have faith in the Name; they alone receive it, unto whom He gives it. || 12 || SHALOK, FIRST MEHL: Some read the Shaastras, the Vedas and the Puraanas. They recite them, out of ignorance. If they really understood them, they would realize the Lord. Nanak says, there is no need to shout so loud. || 1 || FIRST MEHL: When I am Yours, then everything is mine. When I am not, You are. You Yourself are All-powerful, and You Yourself are the Intuitive Knower. The whole world is strung on the Power of Your Shakti. You Yourself send out the mortal beings, and You Yourself call them back home. Having created the creation, You behold it. O Nanak, True is the Name of the True Lord; through Truth, one is accepted by the Primal Lord God. || 2 || PAUREE: The Name of the Immaculate Lord is unknowable. How can it be known? The Name of the Immaculate Lord is with the mortal being. How can it be obtained, O Siblings of Destiny? The Name of the Immaculate Lord is all-pervading and permeating everywhere. Through the Perfect Guru, it is obtained. It is revealed within the heart. O Nanak, when the Merciful Lord grants His Grace, the mortal meets with the Guru, O Siblings of Desitny. || 13 || SHALOK, FIRST MEHL: In this Dark Age of Kali Yuga, people have faces like dogs; they eat rotting carcasses for food. They bark and speak, telling only lies; all thought of righteousness has left them. Those who have no honor while alive, will have an evil reputation after they die.

Whatever is predestined, happens, O Nanak; whatever the Creator does, comes to pass. || 1 || FIRST MEHL: Women have become advisors, and men have become hunters. Humility, self-control and purity have run away; people eat the uneatable, forbidden food. Modesty has left her home, and honor has gone away with her. O Nanak, there is only One True Lord; do not bother to search for any other as true. || 2 || PAUREE: You smear your outer body with ashes, but within, you are filled with darkness. You wear the patched coat and all the right clothes and robes, but you are still egotistical and proud. You do not chant the Shabad, the Word of Your Lord and Master; you are attached to the expanse of Maya. Within, you are filled with greed and doubt; you wander around like a fool. Says Nanak, you never even think of the Naam; you have lost the game of life in the gamble. || 14 || SHALOK, FIRST MEHL: You may be in love with tens of thousands, and live for thousands of years; but what good are these pleasures and occupations? And when you must separate from them, that separation is like poison, but they will be gone in an instant. You may eat sweets for a hundred years, but eventually, you will have to eat the bitter as well. Then, you will not remember eating the sweets; bitterness will permeate you. The sweet and the bitter are both diseases. O Nanak, eating them, you will come to ruin in the end. It is useless to worry and struggle to death. Entangled in worries and struggles, people exhaust themselves. || 1 || FIRST MEHL: They have fine clothes and furniture of various colors. Their houses are painted beautifully white. In pleasure and poise, they play their mind games. When they approach You, O Lord, they shall be spoken to. They think it is sweet, so they eat the bitter. The bitter disease grows in the body. If, later on, they receive the sweet, then their bitterness shall be gone, O mother. O Nanak, the Gurmukh is blessed to receive what he is predestined to receive. || 2 || PAUREE: Those whose hearts are filled with the filth of deception, may wash themselves on the outside. They practice falsehood and deception, and their falsehood is revealed. That which is within them, comes out; it cannot be concealed by concealment. Attached to falsehood and greed, the mortal is consigned to reincarnation over and over again. O Nanak, whatever the mortal plants, he must eat. The Creator Lord has written our destiny. || 15 || SHALOK, SECOND MEHL: The Vedas bring forth stories and legends, and thoughts of vice and virtue. What is given, they receive, and what is received, they give. They are reincarnated in heaven and hell. High and low, social class and status — the world wanders lost in superstition. The Ambrosial Word of Gurbani proclaims the essence of reality. Spiritual wisdom and meditation are contained within it. The Gurmukhs chant it, and the Gurmukhs realize it. Intuitively aware, they meditate on it. By the Hukam of His Command, He formed the Universe, and in His Hukam, He keeps it. By His Hukam, He keeps it under His Gaze. O Nanak, if the mortal shatters his ego before he departs, as it is pre-ordained, then he is approved. || 1 || FIRST MEHL: The Vedas proclaim that vice and virtue are the seeds of heaven and hell. Whatever is planted, shall grow. The soul eats the fruits of its actions, and understands. Whoever praises spiritual wisdom as great, becomes truthful in the True Name. When Truth is planted, Truth grows.

In the Court of the Lord, you shall find your place of honor. The Vedas are only merchants; spiritual wisdom is the capital; by His Grace, it is received. O Nanak, without capital, no one has ever departed with profit. || 2 || PAUREE: You can water a bitter neem tree with ambrosial nectar. You can feed a venomous snake lots of milk. The self-willed manmukh is resistant; he cannot be softened. You might as well water a stone. Irrigating a poisonous plant with ambrosial nectar, only poisonous fruit is obtained. O Lord, please unite Nanak with the Sangat, the Holy Congregation, so that he may be rid of all poison. || 16 || SHALOK, FIRST MEHL: Death does not ask the time; it does not ask the date or the day of the week. Some have packed up, and some who have packed up have gone. Some are severely punished, and some are taken care of. They must leave their armies and drums, and their beautiful mansions. O Nanak, the pile of dust is once again reduced to dust. || 1 || FIRST MEHL: O Nanak, the pile shall fall apart; the fortress of the body is made of dust. The thief has settled within you; O soul, your life is false. || 2 || PAUREE: Those who are filled with vicious slander, shall have their noses cut, and be shamed. They are totally ugly, and always in pain. Their faces are blackened by Maya. They rise early in the morning, to cheat and steal from others; they hide from the Lord's Name. O Dear Lord, let me not even associate with them; save me from them, O my Sovereign Lord King. O Nanak, the self-willed manmukhs act according to their past deeds, producing nothing but pain. || 17 || SHALOK, FOURTH MEHL: Everyone belongs to our Lord and Master. Everyone came from Him. Only by realizing the Hukam of His Command, is Truth obtained. The Gurmukh realizes his own self; no one appears evil to him. O Nanak, the Gurmukh meditates on the Naam, the Name of the Lord. Fruitful is his coming into the world. || 1 || FOURTH MEHL: He Himself is the Giver of all; He unites all with Himself. O Nanak, they are united with the Word of the Shabad; serving the Lord, the Great Giver, they shall never be separated from Him again. || 2 || PAUREE: Peace and tranquility fill the heart of the Gurmukh; the Name wells up within them. Chanting and meditation, penance and self-discipline, and bathing at sacred shrines of pilgrimage — the merits of these come by pleasing my God. So serve the Lord with a pure heart; singing His Glorious Praises, you shall be embellished and exalted. My Dear Lord is pleased by this; he carries the Gurmukh across. O Nanak, the Gurmukh is merged with the Lord; he is embellished in His Court. || 18 || SHALOK, FIRST MEHL: Thus speaks the wealthy man: I should go and get more wealth. Nanak becomes poor on that day when he forgets the Lord's Name. || 1 || FIRST MEHL: The sun rises and sets, and the lives of all run out. The mind and body experience pleasures; one loses, and another wins. Everyone is puffed up with pride; even after they are spoken to, they do not stop. O Nanak, the Lord Himself sees all; when He takes the air out of the balloon, the body falls. || 2 || PAUREE: The treasure of the Name is in the Sat Sangat, the True Congregation. There, the Lord is found.

By Guru's Grace, the heart is illumined, and darkness is dispelled. Iron is transformed into gold, when it touches the Philosopher's Stone. O Nanak, meeting with the True Guru, the Name is obtained. Meeting Him, the mortal meditates on the Name. Those who have virtue as their treasure, obtain the Blessed Vision of His Darshan. || 19 || SHALOK, FIRST MEHL: Cursed are the lives of those who read and write the Lord's Name to sell it. Their crop is devastated — what harvest will they have? Lacking truth and humility, they shall not be appreciated in the world hereafter. Wisdom which leads to arguments is not called wisdom. Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained. Wisdom does not come by reading textbooks; wisdom inspires us to give in charity. Says Nanak, this is the Path; other things lead to Satan. || 1 || SECOND MEHL: Mortals are known by their actions; this is the way it has to be. They should show goodness, and not be deformed by their actions; this is how they are called beautiful. Whatever they desire, they shall receive; O Nanak, they become the very image of God. || 2 || PAUREE: The True Guru is the tree of ambrosia. it bears the fruit of sweet nectar. He alone receives it, who is so pre-destined, through the Word of the Guru's Shabad. One who walks in harmony with the Will of the True Guru, is blended with the Lord. The Messenger of Death cannot even see him; his heart is illumined with God's Light. O Nanak, God forgives him, and blends him with Himself; he does not rot away in the womb of reincarnation ever again. || 20 || SHALOK, FIRST MEHL: Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath, kindness as their deity, and forgiveness as their chanting beads — they are the most excellent people. Those who take the Way as their loincloth, and intuitive awareness their ritualistically purified enclosure, with good deeds their ceremonial forehead mark, and love their food — O Nanak, they are very rare. || 1 || THIRD MEHL: On the ninth day of the month, make a vow to speak the Truth, and your sexual desire, anger and desire shall be eaten up. On the tenth day, regulate your ten doors; on the eleventh day, know that the Lord is One. On the twelfth day, the five thieves are subdued, and then, O Nanak, the mind is pleased and appeased. Observe such a fast as this, O Pandit, O religious scholar; of what use are all the other teachings? || 2 || PAUREE: Kings, rulers and monarchs enjoy pleasures and gather the poison of Maya. In love with it, they collect more and more, stealing the wealth of others. They do not trust their own children or spouses; they are totally attached to the love of Maya. But even as they look on, Maya cheats them, and they come to regret and repent. Bound and gagged at Death's door, they are beaten and punished; O Nanak, it pleases the Will of the Lord. || 21 || SHALOK, FIRST MEHL: The one who lacks spiritual wisdom sings religious songs. The hungry Mullah turns his home into a mosque. The lazy unemployed has his ears pierced to look like a Yogi. Someone else becomes a pan-handler, and loses his social status. One who calls himself a guru or a spiritual teacher, while he goes around begging — don't ever touch his feet. One who works for what he eats, and gives some of what he has — O Nanak, he knows the Path. || 1 ||

FIRST MEHL: Those mortals whose minds are like deep dark pits do not understand the purpose of life, even when it is explained to them. Their minds are blind, and their heart-lotuses are upside-down; they look totally ugly. Some know how to speak, and understand what they are told. They are wise and beautiful. Some do not understand about the Sound-current of the Naad or the Vedas, music, virtue or vice. Some are not blessed with understanding, intelligence, or sublime intellect; they do not grasp the mystery of God's Word. O Nanak, they are donkeys; they are very proud of themselves, but they have no virtues at all. || 2 || PAUREE: To the Gurmukh, everything is sacred: wealth, property, Maya. Those who spend the wealth of the Lord find peace through giving. Those who meditate on the Lord's Name shall never be deprived. The Gurmukhs come to see the Lord, and leave behind the things of Maya. O Nanak, the devotees do not think of anything else; they are absorbed in the Name of the Lord. || 22 || SHALOK, FOURTH MEHL: Those who serve the True Guru are very fortunate. They are lovingly attuned to the True Shabad, the Word of the One God. In their own household and family, they are in natural Samaadhi. O Nanak, those who are attuned to the Naam are truly detached from the world. || 1 || FOURTH MEHL: Calculated service is not service at all, and what is done is not approved. The flavor of the Shabad, the Word of God, is not tasted if the mortal is not in love with the True Lord God. The stubborn-minded person does not even like the True Guru; he comes and goes in reincarnation. He takes one step forward, and ten steps back. The mortal works to serve the True Guru, if he walks in harmony with the True Guru's Will. He loses his self-conceit, and meets the True Guru; he remains intuitively absorbed in the Lord. O Nanak, they never forget the Naam, the Name of the Lord; they are united in Union with the True Lord. || 2 || PAUREE: They call themselves emperors and rulers, but none of them will be allowed to stay. Their sturdy forts and mansions — none of them will go along with them. Their gold and horses, fast as the wind, are cursed, and cursed are their clever tricks. Eating the thirty-six delicacies, they become bloated with pollution. O Nanak, the self-willed manmukh does not know the One who gives, and so he suffers in pain. || 23 || SHALOK, THIRD MEHL: The Pandits, the religious scholars and the silent sages read and recite until they get tired. They wander through foreign lands in their religious robes, until they are exhausted. In love with duality, they never receive the Name. Held in the grasp of pain, they suffer terribly. The blind fools serve the three gunas, the three dispositions; they deal only with Maya. With deception in their hearts, the fools read sacred texts to fill their bellies. One who serves the True Guru finds peace; he eradicates egotism from within. O Nanak, there is One Name to chant and dwell on; how rare are those who reflect on this and understand. || 1 || THIRD MEHL: Naked we come, and naked we go. This is by the Lord's Command; what else can we do? The object belongs to Him; He shall take it away. One who becomes Gurmukh accepts God's Will; he intuitively drinks in the Lord's sublime essence. O Nanak, praise the Giver of peace forever; with your tongue, savor the Lord.

|| 2 || PAUREE: The fortress of the body has been decorated and adorned in so many ways. The wealthy wear beautiful silk robes of various colors. They hold elegant and beautiful courts, on red and white carpets. But they eat in pain, and in pain they seek pleasure; they are very proud of their pride. O Nanak, the mortal does not even think of the Name, which shall deliver him in the end. || 24 || SHALOK, THIRD MEHL: She sleeps in intuitive peace and poise, absorbed in the Word of the Shabad. God hugs her close in His Embrace, and merges her into Himself. Duality is eradicated with intuitive ease. The Naam comes to abide in her mind. He hugs close in His Embrace those who shatter and reform their beings. O Nanak, those who are predestined to meet Him, come and meet Him now. || 1 || THIRD MEHL: Those who forget the Naam, the Name of the Lord — so what if they chant other chants? They are maggots in manure, plundered by the thief of worldly entanglements. O Nanak, never forget the Naam; greed for anything else is false. || 2 || PAUREE: Those who praise the Naam, and believe in the Naam, are eternally stable in this world. Within their hearts, they dwell on the Lord, and nothing else at all. With each and every hair, they chant the Lord's Name, each and every instant, the Lord. The birth of the Gurmukh is fruitful and certified; pure and unstained, his filth is washed away. O Nanak, meditating on the Lord of eternal life, the status of immortality is obtained. || 25 || SHALOK, THIRD MEHL: Those who forget the Naam and do other things, O Nanak, will be bound and gagged and beaten in the City of Death, like the thief caught red-handed. || 1 || FIFTH MEHL: The earth is beauteous, and the sky is lovely, chanting the Name of the Lord. O Nanak, those who lack the Naam — their carcasses are eaten by the crows. || 2 || PAUREE: Those who lovingly praise the Naam, and dwell in the mansion of the self deep within, do not enter into reincarnation ever again; they shall never be destroyed. They remain immersed and absorbed in the love of the Lord, with every breath and morsel of food. The color of the Lord's Love never fades away; the Gurmukhs are enlightened. Granting His Grace, He unites them with Himself; O Nanak, the Lord keeps them by His side. || 26 || SHALOK, THIRD MEHL: As long as his mind is disturbed by waves, he is caught in ego and egotistical pride. He does not find the taste of the Shabad, and he does not embrace love for the Name. His service is not accepted; worrying and worrying, he wastes away in misery. O Nanak, he alone is called a selfless servant, who cuts off his head, and offers it to the Lord. He accepts the Will of the True Guru, and enshrines the Shabad within his heart. || 1 || THIRD MEHL: That is chanting and meditation, work and selfless service, which is pleasing to our Lord and Master. The Lord Himself forgives, and takes away self-conceit, and unites the mortals with Himself. United with the Lord, the mortal is never separated again; his light merges into the Light. O Nanak, by Guru's Grace, the mortal understands, when the Lord allows him to understand. || 2 || PAUREE: All are held accountable, even the egotistical self-willed manmukhs. They never even think of the Name of the Lord; the Messenger of Death shall hit them on their heads.

Their sin and corruption are like rusty slag; they carry such a heavy load. The path is treacherous and terrifying; how can they cross over to the other side? O Nanak, those whom the Guru protects are saved. They are saved in the Name of the Lord. || 27 || SHALOK, THIRD MEHL: Without serving the True Guru, no one finds peace; mortals die and are reborn, over and over again. They have been given the drug of emotional attachment; in love with duality, they are totally corrupt. Some are saved, by Guru's Grace. Everyone humbly bows before such humble beings. O Nanak, meditate on the Naam, deep within yourself, day and night. You shall find the Door of Salvation. || 1 || THIRD MEHL: Emotionally attached to Maya, the mortal forgets truth, death and the Name of the Lord. Engaged in worldly affairs, his life wastes away; deep within himself, he suffers in pain. O Nanak, those who have the karma of such pre-ordained destiny, serve the True Guru and find peace. || 2 || PAUREE: Read the account of the Name of the Lord, and you shall never again be called to account. No one will question you, and you will always be safe in the Court of the Lord. The Messenger of Death will meet you, and be your constant servant. Through the Perfect Guru, you shall find the Mansion of the Lord's Presence. You shall be famous throughout the world. O Nanak, the unstruck celestial melody vibrates at your door; come and merge with the Lord. || 28 || SHALOK, THIRD MEHL: Whoever follows the Guru's Teachings, attains the most sublime peace of all peace. Acting in accordance with the Guru, his fear is cut away; O Nanak, he is carried across. || 1 || THIRD MEHL: The True Lord does not grow old; His Naam is never dirtied. Whoever walks in harmony with the Guru's Will, shall not be reborn again. O Nanak, those who forget the Naam, come and go in reincarnation. || 2 || PAUREE: I am a beggar; I ask this blessing of You: O Lord, please embellish me with Your Love. I am so thirsty for the Blessed Vision of the Lord's Darshan; His Darshan brings me satisfaction. I cannot live for a moment, for even an instant, without seeing Him, O my mother. The Guru has shown me that the Lord is always with me; He is permeating and pervading all places. He Himself wakes the sleepers, O Nanak, and lovingly attunes them to Himself. || 29 || SHALOK, THIRD MEHL: The self-willed manmukhs do not even know how to speak. They are filled with sexual desire, anger and egotism. They do not know the difference between good and bad; they constantly think of corruption. In the Lord's Court, they are called to account, and they are judged to be false. He Himself creates the Universe. He Himself contemplates it. O Nanak, whom should we tell? The True Lord is permeating and pervading all. || 1 || THIRD MEHL: The Gurmukhs worship and adore the Lord; they receive the good karma of their actions. O Nanak, I am a sacrifice to those whose minds are filled with the Lord. || 2 || PAUREE: All people cherish hope, that they will live long lives. They wish to live forever; they adorn and embellish their forts and mansions. By various frauds and deceptions, they steal the wealth of others. But the Messenger of Death keeps his gaze on their breath, and the life of those goblins decreases day by day.

Nanak has come to the Sanctuary of the Guru, and is saved. The Guru, the Lord, is his Protector. || 30 || SHALOK, THIRD MEHL: Reading and writing, the Pandits engage in debates and disputes; they are attached to the flavors of Maya. In the love of duality, they forget the Naam. Those foolish mortals shall receive their punishment. They do not serve the One who created them, who gives sustenance to all. The noose of Death around their necks is not cut off; they come and go in reincarnation, over and over again. The True Guru comes and meets those who have such pre-ordained destiny. Night and day, they meditate on the Naam, the Name of the Lord; O Nanak, they merge into the True Lord. || 1 || THIRD MEHL: Those Gurmukhs who fall at His Feet deal with the True Lord and serve the True Lord. O Nanak, those who walk in harmony with the Guru's Will are intuitively absorbed in the True Lord. || 2 || PAUREE: In hope, there is very great pain; the self-willed manmukh focuses his consciousness on it. The Gurmukhs become desireless, and attain supreme peace. In the midst of their household, they remain detached; they are lovingly attuned to the Detached Lord. Sorrow and separation do not cling to them at all. They are pleased with the Lord's Will. O Nanak, they remain forever immersed in the Primal Lord, who blends them with Himself. || 31 || SHALOK, THIRD MEHL: Why keep what is held in trust for another? Giving it back, peace is found. The Word of the Guru's Shabad rests in the Guru; it does not appear through anyone else. The blind man finds a jewel, and goes from house to house selling it. But they cannot appraise it, and they do not offer him even half a shell for it. If he cannot appraise it himself, then he should have it appraised by an appraiser. If he focuses his consciousness, then he obtains the true object, and he is blessed with the nine treasures. The wealth is within the house, while the world is dying of hunger. Without the True Guru, no one has a clue. When the cooling and soothing Shabad comes to dwell in the mind and body, there is no sorrow or separation there. The object belongs to someone else, but the fool is proud of it, and shows his shallow nature. O Nanak, without understanding, no one obtains it; they come and go in reincarnation, over and over again. || 1 || THIRD MEHL: My mind is in ecstasy; I have met my Beloved Lord. My beloved friends, the Saints, are delighted. Those who are united with the Primal Lord shall never be separated again. The Creator has united them with Himself. The Shabad permeates my inner being, and I have found the Guru; all my sorrows are dispelled. I praise forever the Lord, the Giver of peace; I keep Him enshrined deep within my heart. How can the self-willed manmukh gossip about those who are embellished and exalted in the True Word of the Shabad? My Beloved Himself preserves the honor of those who have come to the Guru's Door seeking Sanctuary. O Nanak, the Gurmukhs are filled with joy; their faces are radiant in the Court of the Lord. || 2 || PAUREE: The husband and wife are very much in love; joining together, their love increases. Gazing on his children and his wife, the man is pleased and attached to Maya. Stealing the wealth of his own country and other lands, he brings it home and feeds them.

In the end, hatred and conflict well up, and no one can save him. O Nanak, without the Name, those loving attachments are cursed; engrossed in them, he suffers in pain. || 32 || SHALOK, THIRD MEHL: The Guru's Word is the Ambrosial Nectar of the Naam. Eating it, all hunger departs. There is no thirst or desire at all, when the Naam comes to dwell in the mind. Eating anything other than the Name, disease runs to afflict the body. O Nanak, whoever takes the Praise of the Shabad as his spices and flavors — the Lord unites him in His Union. || 1 || THIRD MEHL: The life within all living beings is the Word of the Shabad. Through it, we meet our Husband Lord. Without the Shabad, the world is in darkness. Through the Shabad, it is enlightened. The Pandits, the religious scholars, and the silent sages read and write until they are weary. The religious fanatics are tired of washing their bodies. Without the Shabad, no one attains the Lord; the miserable depart weeping and wailing. O Nanak, by His Glance of Grace, the Merciful Lord is attained. || 2 || PAUREE: The husband and wife are very much in love; sitting together, they make evil plans. All that is seen shall pass away. This is the Will of my God. How can anyone remain in this world forever? Some may try to devise a plan. Working for the Perfect Guru, the wall becomes permanent and stable. O Nanak, the Lord forgives them, and merges them into Himself; they are absorbed in the Lord's Name. || 33 || SHALOK, THIRD MEHL: Attached to Maya, the mortal forgets the Fear of God and Guru, and love for the Infinite Lord. The waves of greed take away his wisdom and understanding, and he does not embrace love for the True Lord. The Word of the Shabad abides in the mind of the Gurmukhs, who find the Gate of Salvation. O Nanak, the Lord Himself forgives them, and unites them in Union with Himself. || 1 || FOURTH MEHL: O Nanak, without Him, we could not live for a moment. Forgetting Him, we could not succeed for an instant. O mortal, how can you be angry with the One who cares for you? || 2 || FOURTH MEHL: The rainy season of Saawan has come. The Gurmukh meditates on the Lord's Name. All pain, hunger and misfortune end, when the rain falls in torrents. The entire earth is rejuvenated, and the grain grows in abundance. The Carefree Lord, by His Grace, summons that mortal whom the Lord Himself approves. So meditate on the Lord, O Saints; He shall save you in the end. The Kirtan of the Lord's Praises and devotion to Him is bliss; peace shall come to dwell in the mind. Those Gurmukhs who worship the Naam, the Name of the Lord — their pain and hunger departs. Servant Nanak is satisfied, singing the Glorious Praises of the Lord. Please embellish him with the Blessed Vision of Your Darshan. || 3 || PAUREE: The Perfect Guru bestows His gifts, which increase day by day. The Merciful Lord Himself bestows them; they cannot be concealed by concealment. The heart-lotus blossoms forth, and the mortal is lovingly absorbed in the state of supreme bliss. If anyone tries to challenge him, the Lord throws dust on his head. O Nanak, no one can equal the glory of the Perfect True Guru.

|| 34 || SHALOK, THIRD MEHL: The Order of the Lord is beyond challenge. Clever tricks and arguments will not work against it. So abandon your self-conceit, and take to His Sanctuary; accept the Order of His Will. The Gurmukh eliminates self-conceit from within himself; he shall not be punished by the Messenger of Death. O Nanak, he alone is called a selfless servant, who remains lovingly attuned to the True Lord. || 1 || THIRD MEHL: All gifts, light and beauty are Yours. Excessive cleverness and egotism are mine. The mortal performs all sorts of rituals in greed and attachment; engrossed in egotsim, he shall never escape the cycle of reincarnation. O Nanak, the Creator Himself inspires all to act. Whatever pleases Him is good. || 2 || PAUREE, FIFTH MEHL: Let Truth be your food, and Truth your clothes, and take the Support of the True Name. The True Guru shall lead you to meet God, the Great Giver. When perfect destiny is activated, the mortal meditates on the Formless Lord. Joining the Saadh Sangat, the Company of the Holy, you shall cross over the world-ocean. O Nanak, chant God's Praises, and celebrate His Victory. || 35 || SHALOK, FIFTH MEHL: In Your Mercy, You care for all beings and creatures. You produce corn and water in abundance; You eliminate pain and poverty, and carry all beings across. The Great Giver listened to my prayer, and the world has been cooled and comforted. Take me into Your Embrace, and take away all my pain. Nanak meditates on the Naam, the Name of the Lord; the House of God is fruitful and prosperous. || 1 || FIFTH MEHL: Rain is falling from the clouds — it is so beautiful! The Creator Lord issued His Order. Grain has been produced in abundance; the world is cooled and comforted. The mind and body are rejuvenated, meditating in remembrance on the Inaccessible and Infinite Lord. O my True Creator Lord God, please shower Your Mercy on me. He does whatever He pleases; Nanak is forever a sacrifice to Him. || 2 || PAUREE: The Great Lord is Inaccessible; His glorious greatness is glorious! Gazing upon Him through the Word of the Guru's Shabad, I blossom forth in ecstasy; tranquility comes to my inner being. All by Himself, He Himself is pervading everywhere, O Siblings of Destiny. He Himself is the Lord and Master of all. He has subdued all, and all are under the Hukam of His Command. O Nanak, the Lord does whatever He pleases. Everyone walks in harmony with His Will. || 36 || 1 || SUDH ||

RAAG SAARANG, THE WORD OF THE DEVOTEES. KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mortal, why are you so proud of small things? With a few pounds of grain and a few coins in your pocket, you are totally puffed up with pride. || 1 || Pause || With great pomp and ceremony, you control a hundred villages, with an income of hundreds of thousands of dollars. The power you exert will last for only a few days, like the green leaves of the forest. || 1 || No one has brought this wealth with him, and no one will take it with him when he goes. Emperors, even greater than Raawan, passed away in an instant.

|| 2 || The Lord's Saints are steady and stable forever; they worship and adore Him, and chant the Lord's Name. Those who are mercifully blessed by the Lord of the Universe, join the Sat Sangat, the True Congregation. || 3 || Mother, father, spouse, children and wealth will not go along with you in the end. Says Kabeer, meditate and vibrate on the Lord, O madman. Your life is uselessly wasting away. || 4 || 1 || I do not know the limits of Your Royal Ashram. I am the humble slave of Your Saints. || 1 || Pause || The one who goes laughing returns crying, and the one who goes crying returns laughing. What is inhabited becomes deserted, and what is deserted becomes inhabited. || 1 || The water turns into a desert, the desert turns into a well, and the well turns into a mountain. From the earth, the mortal is exalted to the Akaashic ethers; and from the ethers on high, he is thrown down again. || 2 || The beggar is transformed into a king, and the king into a beggar. The idiotic fool is transformed into a Pandit, a religious scholar, and the Pandit into a fool. || 3 || The woman is transformed into a man, and the men into women. Says Kabeer, God is the Beloved of the Holy Saints. I am a sacrifice to His image. || 4 || 2 ||

SAARANG, THE WORD OF NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mortal, why are you going into the forest of corruption? You have been misled into eating the toxic drug. || 1 || Pause || You are like a fish living in the water; you do not see the net of death. Trying to taste the flavor, you swallow the hook. You are bound by attachment to wealth and woman. || 1 || The bee stores up loads of honey; then someone comes and takes the honey, and throws dust in its mouth. The cow stores up loads of milk; then the milkman comes and ties it by its neck and milks it. || 2 || For the sake of Maya, the mortal works very hard. He takes the wealth of Maya, and buries it in the ground. He acquires so much, but the fool does not appreciate it. His wealth remains buried in the ground, while his body turns to dust. || 3 || He burns in tremendous sexual desire, unresolved anger and desire. He never joins the Saadh Sangat, the Company of the Holy. Says Naam Dayv, seek God's Shelter; be fearless, and vibrate on the Lord God. || 4 || 1 || Why not make a bet with me, O Lord of Wealth? From the master comes the servant, and from the servant, comes the master. This is the game I play with You. || 1 || Pause || You Yourself are the deity, and You are the temple of worship. You are the devoted worshipper. From the water, the waves rise up, and from the waves, the water. They are only different by figures of speech. || 1 || You Yourself sing, and You Yourself dance. You Yourself blow the bugle. Says Naam Dayv, You are my Lord and Master. Your humble servant is imperfect; You are perfect. || 2 || 2 || Says God: my slave is devoted only to me; he is in my very image. The sight of him, even for an instant, cures the three fevers; his touch brings liberation from the deep dark pit of household affairs. || 1 || Pause || The devotee can release anyone from my bondage, but I cannot release anyone from his.

If, at any time, he grabs and binds me, even then, I cannot protest. || 1 || I am bound by virtue; I am the Life of all. My slaves are my very life. Says Naam Dayv, as is the quality of his soul, so is my love which illuminates him. || 2 || 3 ||

SAARANG:

One Universal Creator God. By the Grace of the True Guru:

So what have you accomplished by listening to the Puraanas? Faithful devotion has not welled up within you, and you have not been inspired to give to the hungry. || 1 || Pause || You have not forgotten sexual desire, and you have not forgotten anger; greed has not left you either. Your mouth has not stopped slandering and gossiping about others. Your service is useless and fruitless. || 1 || By breaking into the houses of others and robbing them, you fill your belly, you sinner. But when you go to the world beyond, your guilt will be well known, by the acts of ignorance which you committed. || 2 || Cruelty has not left your mind; you have not cherished kindness for other living beings. Parmaanand has joined the Saadh Sangat, the Company of the Holy. Why have you not followed the sacred teachings? || 3 || 1 || 6 || O mind, do not even associate with those who have turned their backs on the Lord.

SAARANG, FIFTH MEHL, SUR DAAS:

One Universal Creator God. By the Grace of the True Guru:

The people of the Lord dwell with the Lord. They dedicate their minds and bodies to Him; they dedicate everything to Him. They are intoxicated with the celestial melody of intuitive ecstasy. || 1 || Pause || Gazing upon the Blessed Vision of the Lord's Darshan, they are cleansed of corruption. They obtain absolutely everything. They have nothing to do with anything else; they gaze on the beauteous Face of God. || 1 || But one who forsakes the elegantly beautiful Lord, and harbors desire for anything else, is like a leech on the body of a leper. Says Sur Daas, God has taken my mind in His Hands. He has blessed me with the world beyond. || 2 || 1 || 8 ||

SAARANG, KABEER JEE:

One Universal Creator God. By the Grace of the True Guru:

Other than the Lord, who is the Help and Support of the mind? Love and attachment to mother, father, sibling, child and spouse, is all just an illusion. || 1 || Pause || So build a raft to the world hereafter; what faith do you place in wealth? What confidence do you place in this fragile vessel; it breaks with the slightest stroke. || 1 || You shall obtain the rewards of all righteousness and goodness, if you desire to be the dust of all. Says Kabeer, listen, O Saints: this mind is like the bird, flying above the forest. || 2 || 1 || 9 ||

RAAG MALAAR, CHAU-PADAS, FIRST MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD.
TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.

BY GURU'S GRACE:

Eating, drinking, laughing and sleeping, the mortal forgets about dying. Forgetting his Lord and Master, the mortal is ruined, and his life is cursed. He cannot remain forever. || 1 || O mortal, meditate on the One Lord. You shall go to your true home with honor. || 1 Pause || Those who serve You — what can they give You? They beg for and receive what cannot remain. You are the Great Giver of all souls; You are the Life within all living beings. || 2 || The Gurmukhs meditate, and receive the Ambrosial Nectar; thus they become pure. Day and night, chant the Naam, the Name of the Lord, O mortal. It makes the filthy immacuate. || 3 || As is the season, so is the comfort of the body, and so is the body itself. O Nanak, that season is beautiful; without the Name, what season is it? || 4 || 1 || MALAAR, FIRST MEHL: I offer prayers to my Beloved Guru, that He may unite me with my Husband Lord. I hear the thunder in the clouds, and my mind is cooled and soothed; imbued with the Love of my Dear Beloved, I sing His Glorious Praises. || 1 || The rain pours down, and my mind is drenched with His Love. The drop of Ambrosial Nectar pleases my heart; the Guru has fascinated my mind, which is drenched in the sublime essence of the Lord. || 1 || Pause || With intuitive peace and poise, the soul-bride is loved by her Husband Lord; her mind is pleased and appeased by the Guru's Teachings. She is the happy soul-bride of her Husband Lord; her mind and body are filled with joy by His Love. || 2 || Discarding her demerits, she becomes detached; with the Lord as her Husband, her marriage is eternal. She never suffers separation or sorrow; her Lord God showers her with His Grace. || 3 || Her mind is steady and stable; she does not come and go in reincarnation. She takes the Shelter of the Perfect Guru. O Nanak, as Gurmukh, chant the Naam; you shall be accepted as the true soul-bride of the Lord. || 4 || 2 || MALAAR, FIRST MEHL: They pretend to understand the Truth, but they are not satisfied by the Naam; they waste their lives in egotism.

Caught in slander and attachment to the wealth and women of others, they eat poison and suffer in pain. They think about the Shabad, but they are not released from their fear and fraud; the minds and mouths are filled with Maya, Maya. Loading the heavy and crushing load, they die, only to be reborn, and waste their lives again. || 1 || The Word of the Shabad is so very beautiful; it is pleasing to my mind. The mortal wanders lost in reincarnation, wearing various robes and clothes; when he is saved and protected by the Guru, then he finds the Truth. || 1 || Pause || He does not try to wash away his angry passions by bathing at sacred shrines. He does not love the Name of the Lord. He abandons and discards the priceless jewel, and he goes back from where he came. And so he becomes a maggot in manure, and in that, he is absorbed. The more he tastes, the more he is diseased; without the Guru, there is no peace and poise. || 2 || Focusing my awareness on selfless service, I joyfully sing His Praises. As Gurmukh, I contemplate spiritual wisdom. The seeker comes forth, and the debater dies down; I am a sacrifice, a sacrifice to the Guru, the Creator Lord. I am low and wretched, with shallow and false understanding; You embellish and exalt me through the Word of Your Shabad. And wherever there is self-realization, You are there; O True Lord Savior, You save us and carry us across. || 3 || Where should I sit to chant Your Praises; which of Your Infinite Praises should I chant? The Unknown cannot be known; O Inaccessible, Unborn Lord God, You are the Lord and Master of masters. How can I compare You to anyone else I see? All are beggars — You are the Great Giver. Lacking devotion, Nanak looks to Your Door; please bless him with Your One Name, that he may enshrine it in his heart. || 4 || 3 || MALAAR, FIRST MEHL: The soul-bride who has not known delight with her Husband Lord, shall weep and wail with a wretched face. She becomes hopeless, caught in the noose of her own karma; without the Guru, she wanders deluded by doubt. || 1 || So rain down, O clouds. My Husband Lord has come home. I am a sacrifice to my Guru, who has led me to meet my Lord God. || 1 || Pause || My love, my Lord and Master is forever fresh; I am embellished with devotional worship night and day. I am liberated, gazing on the Blessed Vision of the Guru's Darshan. Devotional worship has made me glorious and exalted throughout the ages. || 2 || I am Yours; the three worlds are Yours as well. You are mine, and I am Yours. Meeting with the True Guru, I have found the Immaculate Lord; I shall not be consigned to this terrifying world-ocean ever again. || 3 || If the soul-bride is filled with delight on seeing her Husband Lord, then her decorations are true. With the Immaculate Celestial Lord, she becomes the truest of the true. Following the Guru's Teachings, she leans on the Support of the Naam. || 4 || She is liberated; the Guru has untied her bonds. Focusing her awareness on the Shabad, she attains honor. O Nanak, the Lord's Name is deep within her heart; as Gurmukh, she is united in His Union. || 5 || 4 || FIRST MEHL, MALAAR: Others' wives, others' wealth, greed, egotism, corruption and poison; evil passions, slander of others, sexual desire and anger — give up all these. || 1 || The Inaccessible, Infinite Lord is sitting in His Mansion.

That humble being, whose conduct is in harmony with the jewel of the Guru's Shabad, obtains the Ambrosial Nectar. || 1 || Pause || He sees pleasure and pain as both the same, along with good and bad in the world. Wisdom, understanding and awareness are found in the Name of the Lord. In the Sat Sangat, the True Congregation, embrace love for the Guru. || 2 || Day and night, profit is obtained through the Lord's Name. The Guru, the Giver, has given this gift. That Sikh who becomes Gurmukh obtains it. The Creator blesses him with His Glance of Grace. || 3 || The body is a mansion, a temple, the home of the Lord; He has infused His Infinite Light into it. O Nanak, the Gurmukh is invited to the Mansion of the Lord's Presence; the Lord unites him in His Union. || 4 || 5 ||

MALAAR, FIRST MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Know that the creation was formed through air and water; have no doubt that the body was made through fire. And if you know where the soul comes from, you shall be known as a wise religious scholar. || 1 || Who can know the Glorious Praises of the Lord of the Universe, O mother? Without seeing Him, we cannot say anything about Him. How can anyone speak and describe Him, O mother? || 1 || Pause || He is high above the sky, and beneath the nether worlds. How can I speak of Him? Let me understand. Who knows what sort of Name is chanted, in the heart, without the tongue? || 2 || Undoubtedly, words fail me. He alone understands, who is blessed. Day and night, deep within, he remains lovingly attuned to the Lord. He is the true person, who is merged in the True Lord. || 3 || If someone of high social standing becomes a selfless servant, then his praises cannot even be expressed. And if someone from a low social class becomes a selfless servant, O Nanak, he shall wear shoes of honor. || 4 || 1 || 6 || MALAAR, FIRST MEHL: The pain of separation — this is the hungry pain I feel. Another pain is the attack of the Messenger of Death. Another pain is the disease consuming my body. O foolish doctor, don't give me medicine. || 1 || O foolish doctor, don't give me medicine. The pain persists, and the body continues to suffer. Your medicine has no effect on me. || 1 || Pause || Forgetting his Lord and Master, the mortal enjoys sensual pleasures; then, disease rises up in his body. The blind mortal receives his punishment. O foolish doctor, don't give me medicine. || 2 || The value of sandalwood lies in its fragrance. The value of the human lasts only as long as the breath in the body. When the breath is taken away, the body crumbles into dust. After that, no one takes any food. || 3 || The mortal's body is golden, and the soul-swan is immaculate and pure, if even a tiny particle of the Immaculate Naam is within. All pain and disease are eradicated. O Nanak, the mortal is saved through the True Name. || 4 || 2 || 7 || MALAAR, FIRST MEHL: Pain is the poison. The Lord's Name is the antidote.

Grind it up in the mortar of contentment, with the pestle of charitable giving. Take it each and every day, and your body shall not waste away. At the very last instant, you shall strike down the Messenger of Death. || 1 || So take such medicine, O fool, by which your corruption shall be taken away. || 1 || Pause || Power, wealth and youth are all just shadows, as are the vehicles you see moving around. Neither your body, nor your fame, nor your social status shall go along with you. In the next world it is day, while here, it is all night. || 2 || Let your taste for pleasures be the firewood, let your greed be the ghee, and your sexual desire and anger the cooking oil; burn them in the fire. Some make burnt offerings, hold sacred feasts, and read the Puraanas. Whatever pleases God is acceptable. || 3 || Intense meditation is the paper, and Your Name is the insignia. Those for whom this treasure is ordered, look wealthy when they reach their true home. O Nanak, blessed is that mother who gave birth to them. || 4 || 3 || 8 || MALAAR, FIRST MEHL: You wear white clothes, and speak sweet words. Your nose is sharp, and your eyes are black. Have you ever seen your Lord and Master, O sister? || 1 || O my All-powerful Lord and Master, by Your power, I fly and soar, and ascend to the heavens. I see Him in the water, on the land, in the mountains, on the river-banks, in all places and interspaces, O brother. || 2 || He fashioned the body, and gave it wings; He gave it great thirst and desire to fly. When He bestows His Glance of Grace, I am comforted and consoled. As He makes me see, so do I see, O brother. || 3 || Neither this body, nor its wings, shall go to the world hereafter. It is a fusion of air, water and fire. O Nanak, if it is in the mortal's karma, then he meditates on the Lord, with the Guru as his Spiritual Teacher. This body is absorbed in the Truth. || 4 || 4 || 9 ||

MALAAR, THIRD MEHL, CHAU-PADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Formless Lord is formed by Himself. He Himself deludes in doubt. Creating the Creation, the Creator Himself beholds it; He enjoins us as He pleases. This is the true greatness of His servant, that he obeys the Hukam of the Lord's Command. || 1 || Only He Himself knows His Will. By Guru's Grace, it is grasped. When this play of Shiva and Shakti comes to his home, he remains dead while yet alive. || 1 || Pause || They read the Vedas, and read them again, and engage in arguments about Brahma, Vishnu and Shiva. This three-phased Maya has deluded the whole world into cynicism about death and birth. By Guru's Grace, know the One Lord, and the anxiety of your mind will be allayed. || 2 || I am meek, foolish and thoughtless, but still, You take care of me. Please be kind to me, and make me the slave of Your slaves, so that I may serve You. Please bless me with the treasure of the One Name, that I may chant it, day and night. || 3 || Says Nanak, by Guru's Grace, understand. Hardly anyone considers this. Like foam bubbling up on the surface of the water, so is this world.

It shall eventually merge back into that from which it came, and all its expanse shall be gone. || 4 || 1 || MALAAR, THIRD MEHL: Those who realize the Hukam of the Lord's Command are united with Him; through the Word of His Shabad, their egotism is burnt away. They perform true devotional worship day and night; they remain lovingly attuned to the True Lord. They gaze on their True Lord forever, through the Word of the Guru's Shabad, with loving ease. || 1 || O mortal, accept His Will and find peace. God is pleased by the Pleasure of His Own Will. Whomever He forgives, meets no obstacles on the way. || 1 || Pause || Under the influence of the three gunas, the three dispositions, the mind wanders everywhere, without love or devotion to the Lord. No one is ever saved or liberated, by doing deeds in ego. Whatever our Lord and Master wills, comes to pass. People wander according to their past actions. || 2 || Meeting with the True Guru, the mind is overpowered; the Lord's Name comes to abide in the mind. The value of such a person cannot be estimated; nothing at all can be said about him. He comes to dwell in the fourth state; he remains merged in the True Lord. || 3 || My Lord God is Inaccessible and Unfathomable. His value cannot be expressed. By Guru's Grace, he comes to understand, and live the Shabad. O Nanak, praise the Naam, the Name of the Lord, Har, Har; you shall be honored in the Court of the Lord. || 4 || 2 || MALAAR, THIRD MEHL: Rare is that person who, as Gurmukh, understands; the Lord has bestowed His Glance of Grace. There is no Giver except the Guru. He grants His Grace and forgives. Meeting the Guru, peace and tranquility well up; chant the Naam, the Name of the Lord, day and night. || 1 || O my mind, meditate on the Ambrosial Name of the Lord. Meeting with the True Guru and the Primal Being, the Name is obtained, and one remains forever absorbed in the Lord's Name. || 1 || Pause || The self-willed manmukhs are forever separated from the Lord; no one is with them. They are stricken with the great disease of egotism; they are hit on the head by the Messenger of Death. Those who follow the Guru's Teachings are never separated from the Sat Sangat, the True Congregation. They dwell on the Naam, night and day. || 2 || You are the One and Only Creator of all. You continually create, watch over and contemplate. Some are Gurmukh — You unite them with Yourself. You bless then with the treasure of devotion. You Yourself know everything. Unto whom should I complain? || 3 || The Name of the Lord, Har, Har, is Ambrosial Nectar. By the Lord's Grace, it is obtained. OChanting the Name of the Lord, Har, Har, night and day, the intuitive peace and poise of the Guru is obtained. O Nanak, the Naam is the greatest treasure. Focus your consciousness on the Naam. || 4 || 3 || MALAAR, THIRD MEHL: I praise the Guru, the Giver of peace, forever. He truly is the Lord God. By Guru's Grace, I have obtained the supreme status. His glorious greatness is glorious! One who sings the Glorious Praises of the True Lord, merges in the True Lord. || 1 || O mortal, contemplate the Guru's Word in your heart. Abandon your false family, poisonous egotism and desire; remember in your heart, that you will have to leave. || 1 || Pause || The True Guru is the Giver of the Lord's Name. There is no other giver at all.

Bestowing the gift of the soul, He satisfies the mortal beings, and merges them in the True Name. Night and day, they ravish and enjoy the Lord within the heart; they are intuitively absorbed in Samaadhi. || 2 || The Shabad, the Word of the True Guru, has pierced my mind. The True Word of His Bani permeates my heart. My God is Unseen; He cannot be seen. The Gurmukh speaks the Unspoken. When the Giver of peace grants His Grace, the mortal being meditates on the Lord, the Life of the Universe. || 3 || He does not come and go in renicarnation any longer; the Gurmukh meditates intuitively. From the mind, the mind merges into our Lord and Master; the mind is absorbed into the Mind. In truth, the True Lord is pleased with truth; eradicate egotism from within yourself. || 4 || Our One and Only Lord and Master dwells within the mind; there is no other at all. The One Name is Sweet Ambrosial Nectar; it is Immaculate Truth in the world. O Nanak, the Name of God is obtained, by those who are so predestined. || 5 || 4 || MALAAR, THIRD MEHL: All the heavenly heralds and celestial singers are saved through the Naam, the Name of the Lord. They contemplate the Word of the Guru's Shabad. Subduing their ego, the Name abides in their minds; they keep the Lord enshrined in their hearts. He alone understands, whom the Lord causes to understand; the Lord unites him with Himself. Night and day, he sings the Word of the Shabad and the Guru's Bani; he remains lovingly attuned to the True Lord. || 1 || O my mind, each and every moment, dwell on the Naam. The Shabad is the Guru's Gift. It shall bring you lasting peace deep within; it shall always stand by you. || 1 || Pause || The self-willed manmukhs never give up their hypocrisy; in the love of duality, they suffer in pain. Forgetting the Naam, their minds are imbued with corruption. They waste away their lives uselessly. This opportunity shall not come into their hands again; night and day, they shall always regret and repent. They die and die again and again, only to be reborn, but they never understand. They rot away in manure. || 2 || The Gurmukhs are imbued with the Naam, and are saved; they contemplate the Word of the Guru's Shabad. Meditating on the Name of the Lord, they are Jivan-mukta, liberated while yet alive. They enshrine the Lord within their hearts. Their minds and bodies are immaculate, their intellect is immaculate and sublime. Their speech is sublime as well. They realize the One Primal Being, the One Lord God. There is no other at all. || 3 || God Himself is the Doer, and He Himself is the Cause of causes. He Himself bestows His Glance of Grace. My mind and body are imbued with the Word of the Guru's Bani. My consciousness is immersed in His service. The Unseen and Inscrutable Lord dwells deep within. He is seen only by the Gurmukh. O Nanak, He gives to whomever He pleases. According to the Pleasure of His Will, He leads the mortals on. || 4 || 5 || MALAAR, THIRD MEHL, DU-TUKAS: Through the True Guru, the mortal obtains the special place, the Mansion of the Lord's Presence in his own home. Through the Word of the Guru's Shabad, his egotistical pride is dispelled. || 1 || Those who have the Naam inscribed on their foreheads, meditate on the Naam night and day, forever and ever. They are honored in the True Court of the Lord. || 1 || Pause || From the True Guru, they learn the ways and means of the mind.

Night and day, they focus their meditation on the Lord forever. Imbued with the Word of the Guru's Shabad, they remain forever detached. They are honored in the True Court of the Lord. || 2 || This mind plays, subject to the Lord's Will; in an instant, it wanders out in the ten directions and returns home again. When the True Lord God Himself bestows His Glance of Grace, then this mind is instantly brought under control by the Gurmukh. || 3 || The mortal comes to know the ways and means of the mind, realizing and contemplating the Shabad. O Nanak, meditate forever on the Naam, and cross over the terrifying world-ocean. || 4 || 6 || MALAAR, THIRD MEHL: Soul, body and breath of life are all His; He is permeating and pervading each and every heart. Except the One Lord, I do not know any other at all. The True Guru has revealed this to me. || 1 || O my mind, remain lovingly attuned to the Naam, the Name of the Lord. Through the Word of the Guru's Shabad, I meditate on the Lord, the Unseen, Unfathomable and Infinite Creator. || 1 || Pause || Mind and body are pleased, lovingly attuned to the One Lord, intuitively absorbed in peace and poise. By Guru's Grace, doubt and fear are dispelled, being lovingly attuned to the One Name. || 2 || When the mortal follows the Guru's Teachings, and lives the Truth, then he attains the state of emancipation. Among millions, how rare is that one who understands, and is lovingly attuned to the Name of the Lord. || 3 || Wherever I look, there I see the One. This understanding has come through the Guru's Teachings. I place my mind, body and breath of life in offering before Him; O Nanak, self-conceit is gone. || 4 || 7 || MALAAR, THIRD MEHL: My True Lord God, the Eradicator of suffering, is found through the Word of the Shabad. Imbued with devotional worship, the mortal remains forever detached. He is honored in the True Court of the Lord. || 1 || O mind, remain absorbed in the Mind. The mind of the Gurmukh is pleased with the Lord's Name, lovingly attuned to the Lord. || 1 || Pause || My God is totally Inaccessible and Unfathomable; through the Guru's Teachings, He is understood. True self-discipline rests in singing the Kirtan of the Lord's Praises, lovingly attuned to the Lord. || 2 || He Himself is the Shabad, and He Himself is the True Teachings; He merges our light into the Light. The breath vibrates through this frail body; the Gurmukh obtains the ambrosial nectar. || 3 || He Himself fashions, and He Himself links us to our tasks; the True Lord is pervading everywhere. O Nanak, without the Naam, the Name of the Lord, no one is anything. Through the Naam,we are blessed with glory. || 4 || 8 || MALAAR, THIRD MEHL: The mortal is enticed by the poison of corruption, burdened with such a heavy load. The Lord has placed the magic spell of the Shabad into his mouth, and destroyed the poison of ego. || 1 || O mortal, egotism and attachment are such heavy loads of pain. This terrifying world-ocean cannot be crossed; through the Lord's Name, the Gurmukh crosses over to the other side. || 1 || Pause || Attachment to the three-phased show of Maya pervades all the created forms. In the Sat Sangat, the Society of the Saints, the state of supreme awareness is attained. The Merciful Lord carries us across. || 2 || The smell of sandalwood is so sublime; its fragrance spreads out far and wide.

The lifestyle of the Lord's humble servant is exalted and sublime. He spreads the Kirtan of the Lord's Praises throughout the world. || 3 || O my Lord and Master, please be merciful, merciful to me, that I may enshrine the Lord, Har, Har, Har, within my heart. Nanak has found the Perfect True Guru; in his mind, he chants the Name of the Lord. || 4 || 9 ||

MALAAR, THIRD MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Is this mind a householder, or is this mind a detached renunciate? Is this mind beyond social class, eternal and unchanging? || 1 || Is this mind fickle, or is this mind detached? How has this mind been gripped by possessiveness? || 1 || O Pandit, O religious scholar, reflect on this in your mind. Why do you read so many other things, and carry such a heavy load? || 1 || Pause || The Creator has attached it to Maya and possessiveness. Enforcing His Order, He created the world. By Guru's Grace, understand this, O Siblings of Destiny. Remain forever in the Sanctuary of the Lord. || 2 || He alone is a Pandit, who sheds the load of the three qualities. Night and day, he chants the Name of the One Lord. He accepts the Teachings of the True Guru. He offers his head to the True Guru. He remains forever unattached in the state of Nirvaanaa. Such a Pandit is accepted in the Court of the Lord. || 3 || He preaches that the One Lord is within all beings. As he sees the One Lord, he knows the One Lord. That person, whom the Lord forgives, is united with Him. He finds eternal peace, here and hereafter. || 4 || Says Nanak, what can anyone do? He alone is liberated, whom the Lord blesses with His Grace. Night and day, he sings the Glorious Praises of the Lord. Then, he no longer bothers with the proclamations of the Shaastras or the Vedas. || 5 || 1 || 10 || MALAAR, THIRD MEHL: The self-willed manmukhs wander lost in reincarnation, confused and deluded by doubt. The Messenger of Death constantly beats them and disgraces them. Serving the True Guru, the mortal's subservience to Death is ended. He meets the Lord God, and enters the Mansion of His Presence. || 1 || O mortal, as Gurmukh, meditate on the Naam, the Name of the Lord. In duality, you are ruining and wasting this priceless human life. You trade it away in exchange for a shell. || 1 || Pause || The Gurmukh falls in love with the Lord, by His Grace. He enshrines loving devotion to the Lord, Har, Har, deep within his heart. The Word of the Shabad carries him across the terrifying world-ocean. He appears true in the True Court of the Lord. || 2 || Performing all sorts of rituals, they do not find the True Guru. Without the Guru, so many wander lost and confused in Maya. Egotism, possessiveness and attachment rise up and increase within them. In the love of dualty, the self-willed manmukhs suffer in pain. || 3 || The Creator Himself is Inaccessible and Infinite. Chant the Word of the Guru's Shabad, and earn the true profit. The Lord is Independent, Ever-present, here and now.

O Nanak, the Gurmukh merges in the Naam. || 4 || 2 || 11 || MALAAR, THIRD MEHL: Those who are attached to the Guru's Teachings, are Jivan-mukta, liberated while yet alive. They remain forever awake and aware night and day, in devotional worship of the Lord. They serve the True Guru, and eradicate their self-conceit. I fall at the feet of such humble beings. || 1 || Constantly singing the Glorious Praises of the Lord, I live. The Word of the Guru's Shabad is such totally sweet elixir. Through the Name of the Lord, I have attained the state of liberation. || 1 || Pause || Attachment to Maya leads to the darkness of ignorance. The self-willed manukhs are attached, foolish and ignorant. Night and day, their lives pass away in worldly entanglements. They die and die again and again, only to be reborn and receive their punishment. || 2 || The Gurmukh is lovingly attuned to the Name of the Lord. He does not cling to false greed. Whatever he does, he does with intuitive poise. He drinks in the sublime essence of the Lord; his tongue delights in its flavor. || 3 || Among millions, hardly any understand. The Lord Himself forgives, and bestows His glorious greatness. Whoever meets with the Primal Lord God, shall never be separated again. Nanak is absorbed in the Name of the Lord, Har, Har. || 4 || 3 || 12 || MALAAR, THIRD MEHL: Everyone speaks the Name of the Lord with the tongue. But only by serving the True Guru does the mortal receive the Name. His bonds are shattered, and he stays in the house of liberation. Through the Word of the Guru's Shabad, he sits in the eternal, unchanging house. || 1 || O my mind, why are you angry? In this Dark Age of Kali Yuga, the Lord's Name is the source of profit. Contemplate and appreciate the Guru's Teachings within your heart, night and day. || 1 || Pause || Each and every instant, the sparrow-hawk cries and calls. Without seeing her Beloved, she does not sleep at all. She cannot endure this separation. When she meets the True Guru, then she intuitively meets her Beloved. || 2 || Lacking the Naam, the Name of the Lord, the mortal suffers and dies. He is burnt in the fire of desire, and his hunger does not depart. Without good destiny, he cannot find the Naam. He performs all sorts of rituals until he is exhausted. || 3 || The mortal thinks about the Vedic teachings of the three gunas, the three dispositions. He deals in corruption, filth and vice. He dies, only to be reborn; he is ruined over and over again. The Gurmukh enshrines the glory of the supreme state of celestial peace. || 4 || One who has faith in the Guru — everyone has faith in him. Through the Guru's Word, the mind is cooled and soothed. Throughout the four ages, that humble being is known to be pure. O Nanak, that Gurmukh is so rare. || 5 || 4 || 13 || 9 || 13 || 22 ||

RAAG MALAAR, FOURTH MEHL, FIRST HOUSE, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Night and day, I meditate on the Lord, Har, Har, within my heart; through the Guru's Teachings, my pain is forgotten. The chains of all my hopes and desires have been snapped; my Lord God has showered me with His Mercy. || 1 || My eyes gaze eternally on the Lord, Har, Har. Gazing on the True Guru, my mind blossoms forth.

I have met with the Lord, the Lord of the World. || 1 || Pause || One who forgets such a Name of the Lord, Har, Har — his family is dishonored. His family is sterile and barren, and his mother is made a widow. || 2 || O Lord, let me meet the Holy Guru, who night and day keep the Lord enshrined in his heart. Seeing the Guru, the GurSikh blossoms forth, like the child seeing his mother. || 3 || The soul-bride and the Husband Lord live together as one, but the hard wall of egotism has come between them. The Perfect Guru demolishes the wall of egotism; servant Nanak has met the Lord, the Lord of the World. || 4 || 1 || MALAAR, FOURTH MEHL: The Ganges, the Jamunaa, the Godaavari and the Saraswati — these rivers strive for the dust of the feet of the Holy. Overflowing with the filthy residues of their sins, the mortals take cleansing baths in them; the rivers' pollution is washed away by the dust of the feet of the Holy. || 1 || Instead of bathing at the sixty-eight sacred shrines of pilgrimage, take your cleansing bath in the Name. When the dust of the feet of the Sat Sangat rises up into the eyes, all filthy evil-mindedness is removed. || 1 || Pause || Bhaageerat'h the penitent brought the Ganges down, and Shiva established Kaydaar. Krishna grazed cows in Kaashi; through the humble servant of the Lord, these places became famous. || 2 || And all the sacred shrines of pilgrimage established by the gods, long for the dust of the feet of the Holy. Meeting with the Lord's Saint, the Holy Guru, I apply the dust of His feet to my face. || 3 || And all the creatures of Your Universe, O my Lord and Master, long for the dust of the feet of the Holy. O Nanak, one who has such destiny inscribed on his forehead, is blessed with the dust of the feet of the Holy; the Lord carries him across. || 4 || 2 || MALAAR, FOURTH MEHL: The Lord seems sweet to that humble being who is blessed by the Grace of the Lord. His hunger and pain are totally taken away; he chants the Glorious Praises of the Lord, Har, Har. || 1 || Meditating on the Lord, Har, Har, Har, the mortal is emancipated. One who listens to the Guru's Teachings and meditates on them, is carried across the terrifying world-ocean. || 1 || Pause || I am the slave of that humble being, who is blessed by the Grace of the Lord, Har, Har. Meeting with the Lord's humble servant, peace is obtained; all the pollution and filth of evil-mindedness is washed away. || 2 || The humble servant of the Lord feels hunger only for the Lord. He is satisfied only when he chants the Lord's Glories. The humble servant of the Lord is a fish in the Water of the Lord. Forgetting the Lord, he would dry up and die. || 3 || He alone knows this love, who enshrines it within his mind. Servant Nanak gazes upon the Lord and is at peace; The hunger of his body is totally satisfied. || 4 || 3 || MALAAR, FOURTH MEHL: All the beings and creatures which God has created — on their foreheds, He has written their destiny. The Lord blesses His humble servant with glorious greatness. The Lord enjoins him to his tasks. || 1 || The True Guru implants the Naam, the Name of the Lord, Har, Har, within.

Chant the Name of the Lord, O Sikhs of the Guru, O my Siblings of Destiny. Only the Lord will carry you across the terrifying world-ocean. || 1 || Pause || That humble being who worships, adores and serves the Guru is pleasing to my Lord God. To worship and adore the True Guru is to serve the Lord. In His Mercy, He saves us and carries us across. || 2 || The ignorant and the blind wander deluded by doubt; deluded and confused, they pick flowers to offer to their idols. They worship lifeless stones and serve the tombs of the dead; all their efforts are useless. || 3 || He alone is said to be the True Guru, who realizes God, and proclaims the Sermon of the Lord, Har, Har. Offer the Guru sacred foods, clothes, silk and satin robes of all sorts; know that He is True. The merits of this shall never leave you lacking. || 4 || The Divine True Guru is the Embodiment, the Image of the Lord; He utters the Ambrosial Word. O Nanak, blessed and good is the destiny of that humble being, who focuses his consciousness on the Feet of the Lord. || 5 || 4 || MALAAR, FOURTH MEHL: Those whose hearts are filled with my True Guru — those Saints are good and noble in every way. Seeing them, my mind blossoms forth in bliss; I am forever a sacrifice to them. || 1 || O spiritual teacher, chant the Name of the Lord, day and night. All hunger and thirst are satisfied, for those who partake of the sublime essence of the Lord, through the Guru's Teachings. || 1 || Pause || The slaves of the Lord are our Holy companions. Meeting with them, doubt is taken away. As the swan separates the milk from the water, the Holy Saint removes the fire of egotism from the body. || 2 || Those who do not love the Lord in their hearts are deceitful; they continually practice deception. What can anyone give them to eat? Whatever they themselves plant, they must eat. || 3 || This is the Quality of the Lord, and of the Lord's humble servants as well; the Lord places His Own Essence within them. Blessed, blessed, is Guru Nanak, who looks impartially on all; He crosses over and transcends both slander and praise. || 4 || 5 || MALAAR, FOURTH MEHL: The Name of the Lord is inaccessible, unfathomable, exalted and sublime. It is chanted by the Lord's Grace. By great good fortune, I have found the True Congregation, and in the Company of the Holy, I am carried across. || 1 || My mind is in ecstasy, night and day. By Guru's Grace, I chant the Name of the Lord. Doubt and fear are gone from my mind. || 1 || Pause || Those who chant and meditate on the Lord — O Lord, in Your Mercy, please unite me with them. Gazing upon them, I am at peace; the pain and disease of egotism are gone. || 2 || Those who meditate on the Naam, the Name of the Lord in their hearts — their lives become totally fruitful. They themselves swim across, and carry the world across with them. Their ancestors and family cross over as well. || 3 || You Yourself created the whole world, and You Yourself keep it under Your control.

God has showered His Mercy on servant Nanak; He has lifted him up, and rescued him from the ocean of poison. || 4 || 6 || MALAAR, FOURTH MEHL: Those who do not drink in the Ambrosial Nectar by Guru's Grace — their thirst and hunger are not relieved. The foolish self-willed manmukh burns in the fire of egotistical pride; he suffers painfully in egotism. Coming and going, he wastes his life uselessly; afflicted with pain, he regrets and repents. He does not even think of the One, from whom he originated. Cursed is his life, and cursed is his food. || 1 || O mortal, as Gurmukh, meditate on the Naam, the Name of the Lord. The Lord, Har, Har, in His Mercy leads the mortal to meet the Guru; he is absorbed in the Name of the Lord, Har, Har. || 1 || Pause || The life of the self-willed manmukh is useless; he comes and goes in shame. In sexual desire and anger, the proud ones are drowned. They are burnt in their egotism. They do not attain perfection or understanding; their intellect is dimmed. Tossed by the waves of greed, they suffer in pain. Without the Guru, they suffer in terrible pain. Seized by Death, they weep and wail. || 2 || As Gurmukh, I have attained the Unfathomable Name of the Lord, with intuitive peace and poise. The treasure of the Naam abides deep within my heart. My tongue sings the Glorious Praises of the Lord. I am forever in bliss, day and night, lovingly attuned to the One Word of the Shabad. I have obtained the treasure of the Naam with intuitive ease; this is the glorious greatness of the True Guru. || 3 || Through the True Guru, the Lord, Har, Har, comes to dwell within my mind. I am forever a sacrifice to the True Guru. I have dedicated my mind and body to Him, and placed everything before Him in offering. I focus my consciousness on His Feet. Please be merciful to me, O my Perfect Guru, and unite me with Yourself. I am just iron; the Guru is the boat, to carry me across. || 4 || 7 ||

MALAAR, FOURTH MEHL, PARTAAL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The humble servant of the Lord chants the Name of the Supreme Lord; he joins the Saadh Sangat, the Company of the Lord's Holy. || 1 || Pause || Deal only in the wealth of the Lord, and gather only the wealth of the Lord. No thief can ever steal it. || 1 || The sparrow-hawks and the peacocks sing day and night, hearing the thunder in the clouds. || 2 || Whatever the deer, the fish and the birds sing, they chant to the Lord, and no other. || 3 || Servant Nanak sings the Kirtan of the Lord's Praises; the sound and fury of Death has totally gone away. || 4 || 1 || 8 || MALAAR, FOURTH MEHL: They speak and chant the Name of the Lord, Raam, Raam; the very fortunate ones seek Him. Whoever shows me the Way of the Lord — I fall at his feet. || 1 || Pause || The Lord is my Friend and Compansion; I am in love with the Lord.

I sing of the Lord, and I speak of the Lord; I have discarded all other loves. || 1 || My Beloved is the Enticer of the mind; The Detached Lord God is the Embodiment of Supreme bliss. Nanak lives by gazing upon the Lord; may I see Him for a moment, for even just an instant. || 2 || 2 || 9 || 9 || 13 || 9 || 31 ||

RAAG MALAAR, FIFTH MEHL, CHAU-PADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

What are you so worried about? What are you thinking? What have you tried? Tell me — the Lord of the Universe — who controls Him? || 1 || The rain showers down from the clouds, O companion. The Guest has come into my home. I am meek; my Lord and Master is the Ocean of Mercy. I am absorbed in the nine treasures of the Naam, the Name of the Lord. || 1 || Pause || I have prepared all sorts of foods in various ways, and all sorts of sweet deserts. I have made my kitchen pure and sacred. Now, O my Sovereign Lord King, please sample my food. || 2 || The villains have been destroyed, and my friends are delighted. This is Your Own Mansion and Temple, O Lord. When my Playful Beloved came into my household, then I found total peace. || 3 || In the Society of the Saints, I have the Support and Protection of the Perfect Guru; this is the pre-ordained destiny inscribed upon my forehead. Servant Nanak has found his Playful Husband Lord. He shall never suffer in sorrow again. || 4 || 1 || MALAAR, FIFTH MEHL: When the baby's only food is milk, it cannot survive without its milk. The mother takes care of it, and pours milk into its mouth; then, it is satisfied and fulfilled. || 1 || I am just a baby; God, the Great Giver, is my Father. The child is so foolish; it makes so many mistakes. But it has nowhere else to go. || 1 || Pause || The mind of the poor child is fickle; he touches even snakes and fire. His mother and father hug him close in their embrace, and so he plays in joy and bliss. || 2 || What hunger can the child ever have, O my Lord and Master, when You are his Father? The treasure of the Naam and the nine treasures are in Your celestial household. You fulfill the desires of the mind. || 3 || My Merciful Father has issued this Command: whatever the child asks for, is put into his mouth. Nanak, the child, longs for the Blessed Vision of God's Darshan. May His Feet always dwell within my heart. || 4 || 2 || MALAAR, FIFTH MEHL: I tried everything, and gathered all devices together; I have discarded all my anxieties. I have begun to set all my household affairs right; I have placed my faith in my Lord and Master. || 1 || I listen to the celestial vibrations resonating and resounding. Sunrise has come, and I gaze upon the Face of my Beloved. My household is filled with peace and pleasure. || 1 || Pause || I focus my mind, and embellish and adorn the place within; then I go out to speak with the Saints.

Seeking and searching, I have found my Husband Lord; I bow at His Feet and worship Him with devotion. || 2 || When my Beloved came to live in my house, I began to sing the songs of bliss. My friends and companions are happy; God leads me to meet the Perfect Guru. || 3 || My friends and companions are in ecstasy; the Guru has completed all my projects. Says Nanak, I have met my Husband, the Giver of peace; He shall never leave me and go away. || 4 || 3 || MALAAR, FIFTH MEHL: From a king to a worm, and from a worm to the lord of gods, they engage in evil to fill their bellies. They renounce the Lord, the Ocean of Mercy, and worship some other; they are thieves and killers of the soul. || 1 || Forgetting the Lord, they suffer in sorrow and die. They wander lost in reincarnation through all sorts of species; they do not find shelter anywhere. || 1 || Pause || Those who abandon their Lord and Master and think of some other, are foolish, stupid, idiotic donkeys. How can they cross over the ocean in a paper boat? Their eogtistical boasts that they will cross over are meaningless. || 2 || Shiva, Brahma, angels and demons, all burn in the fire of death. Nanak seeks the Sanctuary of the Lord's Lotus Feet; O God, Creator, please do not send me into exile. || 3 || 4 ||

RAAG MALAAR, FIFTH MEHL, DU-PADAS, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My God is detached and free of desire. I cannot survive without Him, even for an instant. I am so in love with Him. || 1 || Pause || Associating with the Saints, God has come into my consciousness. By their Grace, I have been awakened. Hearing the Teachings, my mind has become immaculate. Imbued with the Lord's Love, I sing His Glorious Praises. || 1 || Dedicating this mind, I have made friends with the Saints. They have become merciful to me; I am very fortunate. I have found absolute peace — I cannot describe it. Nanak has obtained the dust of the feet of the humble. || 2 || 1 || 5 || MALAAR, FIFTH MEHL: O mother, please lead me to union with my Beloved. All my friends and companions sleep totally in peace; their Beloved Lord has come into the homes of their hearts. || 1 || Pause || I am worthless; God is forever Merciful. I am unworthy; what clever tricks could I try? I claim to be on a par with those who are imbued with the Love of their Beloved. This is my stubborn egotism. || 1 || I am dishonored — I seek the Sanctuary of the One, the Guru, the True Guru, the Primal Being, the Giver of peace. In an instant, all my pains have been taken away; Nanak passes the night of his life in peace. || 2 || 2 || 6 || MALAAR, FIFTH MEHL: Rain down, O cloud; do not delay. O beloved cloud, O support of the mind, you bring lasting bliss and joy to the mind. || 1 || Pause ||

I take to Your Support, O my Lord and Master; how could You forget me? I am Your beautiful bride, Your servant and slave. I have no nobility without my Husband Lord. || 1 || When my Lord and Master listened to my prayer, He hurried to shower me with His Mercy. Says Nanak, I have become just like my Husband Lord; I am blessed with honor, nobility and the lifestyle of goodness. || 2 || 3 || 7 || MALAAR, FIFTH MEHL: Meditate on the True Name of your Beloved. The pains and sorrows of the terrifying world-ocean are dispelled, by enshrining the Image of the Guru within your heart. || 1 || Pause || Your enemies shall be destroyed, and all the evil-doers shall perish, when you come to the Sanctuary of the Lord. The Savior Lord has given me His Hand and saved me; I have obtained the wealth of the Naam. || 1 || Granting His Grace, He has eradicated all the sinful residues of my past mistakes; He has placed the Immaculate Naam within my mind. O Nanak, the Treasure of Virtue fills my mind; I shall never again suffer in pain. || 2 || 4 || 8 || MALAAR, FIFTH MEHL: My Beloved God is the Lover of my breath of life. Please bless me with the loving devotional worship of the Naam, O Kind and Compassionate Lord. || 1 || Pause || I meditate in remembrance on Your Feet, O my Beloved; my heart is filled with hope. I offer my prayer to the humble Saints; my mind thirsts for the Blssed Vision of the Lord's Darshan. || 1 || Separation is death, and Union with the Lord is life. Please bless Your humble servant with Your Darshan. O my God, please be Merciful, and bless Nanak with the support, the life and wealth of the Naam. || 2 || 5 || 9 || MALAAR, FIFTH MEHL: Now, I have become just like my Beloved. Dwelling on my Sovereign Lord King, I have found peace. Rain down, O peace-giving cloud. || 1 || Pause || I cannot forget Him, even for an instant; He is the Ocean of peace. Through the Naam, the Name of the Lord, I have obtained the nine treasures. My perfect destiny has been activated, meeting with the Saints, my help and support. || 1 || Peace has welled up, and all pain has been dispelled, lovingly attuned to the Supreme Lord God. The arduous and terrifying world-ocean is crossed over, O Nanak, by meditating on the Feet of the Lord. || 2 || 6 || 10 || MALAAR, FIFTH MEHL: The clouds have rained down all over the world. My Beloved Lord God has become merciful to me; I am blessed with ecstasy, bliss and peace. || 1 || Pause || My sorrows are erased, and all my thirsts are quenched, meditating on the Supreme Lord God. In the Saadh Sangat, the Company of the Holy, death and birth come to an end, and the mortal does not wander anywhere, ever again. || 1 || My mind and body are imbued with the Immaculate Naam, the Name of the Lord; I am lovingly attuned to His Lotus Feet. God has made Nanak His Own; slave Nanak seeks His Sanctuary. || 2 || 7 || 11 || MALAAR, FIFTH MEHL: Separated from the Lord, how can any living being live? My consciousness is filled with yearning and hope to meet my Lord, and drink in the sublime essence of His Lotus Feet. || 1 || Pause || Those who are thirsty for You, O my Beloved, are not separated from You.

Those who forget my Beloved Lord are dead and dying. || 1 || The Lord of the Universe is permeating and pervading my mind and body; I see Him Ever-present, here and now. O Nanak, He is permeating the inner being of all; He is all-pervading everywhere. || 2 || 8 || 12 || MALAAR, FIFTH MEHL: Vibrating and meditating on the Lord, who has not been carried across? Those reborn into the body of a bird, the body of a fish, the body of a deer, and the body of a bull — in the Saadh Sangat, the Company of the Holy, they are saved. || 1 || Pause || The families of gods, the families of demons, titans, celestial singers and human beings are carried across the ocean. Whoever meditates and vibrates on the Lord in the Saadh Sangat — his pains are taken away. || 1 || Sexual desire, anger and the pleasures of terrible corruption — he keeps away from these. He meditates on the Lord, Merciful to the meek, the Embodiment of Compassion; Nanak is forever a sacrifice to Him. || 2 || 9 || 13 || MALAAR, FIFTH MEHL: Today, I am seated in the Lord's store. With the wealth of the Lord, I have entered into partnership with the humble; I shall not have take the Highway of Death. || 1 || Pause || Showering me with His Kindness, the Supreme Lord God has saved me; the doors of doubt have been opened wide. I have found God, the Banker of Infinity; I have earned the profit of the wealth of His Feet. || 1 || I have grasped the protection of the Sanctuary of the Unchanging, Unmoving, Imperishable Lord; He has picked up my sinful residues and thrown them out. Slave Nanak's sorrow and suffering has ended. He shall never again be squeezed into the mold of reincarnation. || 2 || 10 || 14 || MALAAR, FIFTH MEHL: In so many ways, attachment to Maya leads to ruin. Among millions, it is very rare to find a selfless servant who remains a perfect devotee for very long. || 1 || Pause || Roaming and wandering here and there, the mortal finds only trouble; his body and wealth become strangers to himself. Hiding from people, he practices deception; he does not know the One who is always with him. || 1 || He wanders through troubled incarnations of low and wretched species as a deer, a bird and a fish. Says Nanak, O God, I am a stone — please carry me across, that I may enjoy peace in the Saadh Sangat, the Company of the Holy. || 2 || 11 || 15 || MALAAR, FIFTH MEHL: The cruel and evil ones died after taking poison, O mother. And the One, to whom all creatures belong, has saved us. God has granted His Grace. || 1 || Pause || The Inner-knower, the Searcher of hearts, is contained within all; why should I be afraid, O Siblings of Destiny? God, my Help and Support, is always with me. He shall never leave; I see Him everywhere. || 1 || He is the Master of the masterless, the Destroyer of the pains of the poor; He has attached me to the hem of His robe. O Lord, Your slaves live by Your Support; Nanak has come to the Sanctuary of God. || 2 || 12 || 16 || MALAAR, FIFTH MEHL: O my mind, dwell on the Feet of the Lord. My mind is enticed by thirst for the Blessed Vision of the Lord; I would take wings and fly out to meet Him. || 1 || Pause || Searching and seeking, I have found the Path, and now I serve the Holy. O my Lord and Master, please be kind to me, that I may drink in Your most sublime essence. || 1 || Begging and pleading, I have come to Your Sanctuary; I am on fire — please shower me with Your Mercy! Please give me Your Hand — I am Your slave, O Lord.

Please make Nanak Your Own. || 2 || 13 || 17 || MALAAR, FIFTH MEHL: It is God's Nature to love His devotees. He destroys the slanderers, crushing them beneath His Feet. His Glory is manifest everywhere. || 1 || Pause || His Victory is celebrated all throughout the world. He blesses all creatures with compassion. Hugging him close in His Embrace, the Lord saves and protects His slave. The hot winds cannot even touch him. || 1 || My Lord and Master has made me His Own; dispelling my doubts and fears, He has made me happy. The Lord's slaves enjoy ultimate ecstasy; O Nanak, faith has welled up in my mind. || 2 || 14 || 18 ||

RAAG MALAAR, FIFTH MEHL, CHAU-PADAS, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Gurmukh sees God pervading everywhere. The Gurmukh knows that the universe is the extension of the three gunas, the three dispositions. The Gurmukh reflects on the Sound-current of the Naad, and the wisdom of the Vedas. Without the Perfect Guru, there is only pitch-black darkness. || 1 || O my mind, calling on the Guru, eternal peace is found. Following the Guru's Teachings, the Lord comes to dwell within the heart; I meditate on my Lord and Master with every breath and morsel of food. || 1 || Pause || I am a sacrifice to the Guru's Feet. Night and day, I continually sing the Glorious Praises of the Guru. I take my cleansing bath in the dust of the Guru's Feet. I am honored in the True Court of the Lord. || 2 || The Guru is the boat, to carry me across the terrifying world-ocean. Meeting with the Guru, I shall not be reincarnated ever again. That humble being serves the Guru, who has such karma inscribed on his forehead by the Primal Lord. || 3 || The Guru is my life; the Guru is my support. The Guru is my way of life; the Guru is my family. The Guru is my Lord and Master; I seek the Sanctuary of the True Guru. O Nanak, the Guru is the Supreme Lord God; His value cannot be estimated. || 4 || 1 || 19 || MALAAR, FIFTH MEHL: I enshrine the Lord's Feet within my heart; in His Mercy, God has united me with Himself. God enjoins His servant to his tasks. His worth cannot be expressed. || 1 || Please be merciful to me, O Perfect Giver of peace. By Your Grace, You come to mind; I am imbued with Your Love, twenty-four hours a day. || 1 || Pause || Singing and listening, it is all by Your Will. One who understands the Hukam of Your Command is absorbed in Truth. Chanting and meditating on Your Name, I live. Without You, there is no place at all. || 2 || Pain and pleasure come by Your Command, O Creator Lord. By the Pleasure of Your Will You forgive, and by the Pleasure of Your Will You award punishment. You are the Creator of both realms. I am a sacrifice to Your Glorious Grandeur. || 3 || You alone know Your value. You alone understand, You Yourself speak and listen.

They alone are devotees, who are pleasing to Your Will. Nanak is forever a sacrifice to them. || 4 || 2 || 20 || MALAAR, FIFTH MEHL: The Transcendent Lord God has become merciful; Ambrosial Nectar is raining down from the clouds. All beings and creatures are satisfied; their affairs are perfectly resolved. || 1 || O my mind, dwell on the Lord, forever and ever. Serving the Perfect Guru, I have obtained it. It shall stay with me both here and hereafter. || 1 || Pause || He is the Destroyer of pain, the Eradicator of fear. He takes care of His beings. The Savior Lord is kind and compassionate forever. I am a sacrifice to Him, forever and ever. || 2 || The Creator Himself has eliminated death. Meditate on Him forever and ever, O my mind. He watches all with His Glance of Grace and protects them. Continually and continuously, sing the Glorious Praises of the Lord God. || 3 || The One and Only Creator Lord is Himself by Himself. The Lord's devotees know His Glorious Grandeur. He preserves the Honor of His Name. Nanak speaks as the Lord inspires him to speak. || 4 || 3 || 21 || MALAAR, FIFTH MEHL: All treasures are found in the Sanctuary of the Guru. Honor is obtained in the True Court of the Lord. Doubt, fear, pain and suffering are taken away, forever singing the Glorious Praises of the Lord in the Saadh Sangat, the Company of the Holy. || 1 || O my mind, praise the Perfect Guru. Chant the treasure of the Naam, the Name of the Lord, day and night. You shall obtain the fruits of your mind's desires. || 1 || Pause || No one else is as great as the True Guru. The Guru is the Supreme Lord, the Transcendent Lord God. He saves us from the pains of death and birth, and we will not have to taste the poison of Maya ever again. || 2 || The Guru's glorious grandeur cannot be described. The Guru is the Transcendent Lord, in the True Name. True is His self-discipline, and True are all His actions. Immaculate and pure is that mind, which is imbued with love for the Guru. || 3 || The Perfect Guru is obtained by great good fortune. Drive out sexual desire, anger and greed from your mind. By His Grace, the Guru's Feet are enshrined within. Nanak offers his prayer to the True Lord God. || 4 || 4 || 22 ||

RAAG MALAAR, FIFTH MEHL, PARTAAL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Pleasing the Guru, I have fallen in love with my Merciful Beloved Lord. I have made all my decorations, and renounced all corruption; my wandering mind has become steady and stable. || 1 || Pause || O my mind, lose your self-conceit by associating with the Holy, and you shall find Him. The unstruck celestial melody vibrates and resounds; like a song-bird, chant the Lord's Name, with words of sweetness and utter beauty. || 1 || Such is the glory of Your Darshan, so utterly inifinte and fruitful, O my Love; so do we become by associating with the Saints. Vibrating, chanting Your Name, we cross over the terrifying world-ocean.

They dwell on the Lord, Raam, Raam, chanting on their malas; their minds are turned towards the Lord in the Saadh Sangat, the Company of the Holy. O servant Nanak, their Beloved Lord seems so sweet to them. || 2 || 1 || 23 || MALAAR, FIFTH MEHL: My mind wanders through the dense forest. It walks with eagerness and love, hoping to meet God. || 1 || Pause || Maya with her three gunas — the three dispositions — has come to entice me; whom can I tell of my pain? || 1 || I tried everything else, but nothing could rid me of my sorrow. So hurry to the Sanctuary of the Holy, O Nanak; joining them, sing the Glorious Praises of the Lord of the Universe. || 2 || 2 || 24 || MALAAR, FIFTH MEHL: The glory of my Beloved is noble and sublime. The celestial singers and angels sing His Sublime Praises in ecstasy, happiness and joy. || 1 || Pause || The most worthy beings sing God's Praises in beautiful harmonies, in all sorts of ways, in myriads of sublime forms. || 1 || Throughout the mountains, trees, deserts, oceans and galaxies, permeating each and every heart, the sublime grandeur of my Love is totally pervading. In the Saadh Sangat, the Company of the Holy, the Love of the Lord is found; O Nanak, sublime is that faith. || 2 || 3 || 25 || MALAAR, FIFTH MEHL: With love for the Guru, I enshrine the Lotus Feet of my Lord deep within my heart. || 1 || Pause || I gaze on the Blessed Vision of His Fruitful Darshan; the sinful residues of my past mistakes are erased and taken away. My mind is immaculate and enlightened. || 1 || I am wonderstruck, stunned and amazed. Chanting the Naam, the Name of the Lord, millions of sins are destroyed. I fall at His Feet, and touch my forehead to them. You alone are, You alone are, O God. Your devotees take Your Support. Servant Nanak has come to the Door of Your Sanctuary. || 2 || 4 || 26 || MALAAR, FIFTH MEHL: Rain down with happiness in God's Will. Bless me with total bliss and good fortune. || 1 || Pause || My mind blossoms forth in the Society of the Saints; soaking up the rain, the earth is blessed and beautified. || 1 || The peacock loves the thunder of the rain clouds. The sparrow-hawk's mind is drawn to the rain-drop — so is my mind enticed by the Lord. I have renounced Maya, the deceiver. Joining with the Saints, Nanak is awakened. || 2 || 5 || 27 || MALAAR, FIFTH MEHL: Sing forever the Glorious Praises of the Lord of the World. Enshrine the Lord's Name in your consciousness. || 1 || Pause || Forsake your pride, and abandon your ego; join the Saadh Sangat, the Company of the Holy. Meditate in loving remembrance on the One Lord; your sorrows shall be ended, O friend. || 1 || The Supreme Lord God has become merciful; corrupt entanglements have come to an end. Grasping the feet of the Holy, Nanak sings forever the Glorious Praises of the Lord of the World. || 2 || 6 || 28 || MALAAR, FIFTH MEHL: The Embodiment of the Lord of the Universe roars like the thunder-cloud. Singing His Glorious Praises brings peace and bliss. || 1 || Pause || The Sanctuary of the Lord's Feet carries us across the world-ocean. His Sublime Word is the unstruck celestial melody. || 1 || The thirsty traveller's consciousness obtains the water of the soul from the pool of nectar. Servant Nanak loves the Blessed Vision of the Lord; in His Mercy, God has blessed him with it. || 2 || 7 || 29 ||

MALAAR, FIFTH MEHL: O Lord of the Universe, O Lord of the World, O Dear Merciful Beloved. || 1 || Pause || You are the Master of the breath of life, the Companion of the lost and forsaken, the Destroyer of the pains of the poor. || 1 || O All-powerful, Inaccessible, Perfect Lord, please shower me with Your Mercy. || 2 || Please, carry Nanak across the terrible, deep dark pit of the world to the other side. || 3 || 8 || 30 ||

MALAAR, FIRST MEHL, ASHTAPADEES, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The chakvi bird does not long for sleepy eyes; without her beloved, she does not sleep. When the sun rises, she sees her beloved with her eyes; she bows and touches his feet. || 1 || The Love of my Beloved is pleasing; it is my Companion and Support. Without Him, I cannot live in this world even for an instant; such is my hunger and thirst. || 1 || Pause || The lotus in the pool blossoms forth intuitively and naturally, with the rays of the sun in the sky. Such is the love for my Beloved which imbues me; my light has merged into the Light. || 2 || Without water, the sparrow-hawk cries out, "Pri-o! Pri-o! — Beloved! Beloved!" It cries and wails and laments. The thundering clouds rain down in the ten directions; its thirst is not quenched until it catches the rain-drop in its mouth. || 3 || The fish lives in water, from which it was born. It finds peace and pleasure according to its past actions. It cannot survive without water for a moment, even for an instant. Life and death depend on it. || 4 || The soul-bride is separated from her Husband Lord, who lives in His Own Country. He sends the Shabad, His Word, through the True Guru. She gathers virtues, and enshrines God within her heart. Imbued with devotion, she is happy. || 5 || Everyone cries out, "Beloved! Beloved!" But she alone finds her Beloved, who is pleasing to the Guru. Our Beloved is always with us; through the Truth, He blesses us with His Grace, and unites us in His Union. || 6 || He is the life of the soul in each and every soul; He permeates and pervades each and every heart. By Guru's Grace, He is revealed within the home of my heart; I am intuitively, naturally, absorbed into Him. || 7 || He Himself shall resolve all your affairs, when you meet with the Giver of peace, the Lord of the World. By Guru's Grace, you shall find your Husband Lord within your own home; then, O Nanak, the fire within you shall be quenched. || 8 || 1 || MALAAR, FIRST MEHL: Remain awake and aware, serving the Guru; except for the Lord, no one is mine. Even by making all sorts of efforts, you shall not remain here; it shall melt like glass in the fire. || 1 || Tell me — why are you so proud of your body and wealth? They shall vanish in an instant; O madman, this is how the world is wasting away, in egotism and pride. || 1 || Pause || Hail to the Lord of the Universe, God, our Saving Grace; He judges and saves the mortal beings. All that is, belongs to You. No one else is equal to You. || 2 || Creating all beings and creatures, their ways and means are under Your control; You bless the Gurmukhs with the ointment of spiritual wisdom. My Eternal, Unmastered Lord is over the heads of all.

He is the Destroyer of death and rebirth, doubt and fear. || 3 || This wretched world is a fortress of paper, of color and form and clever tricks. A tiny drop of water or a little puff of wind destroys its glory; in an instant, its life is ended. || 4 || It is like a tree-house near the bank of a river, with a serpent's den in that house. When the river overflows, what happens to the tree house? The snake bites, like duality in the mind. || 5 || Through the magic spell of the Guru's spiritual wisdom, and meditation on the Word of the Guru's Teachings, vice and corruption are burnt away. The mind and body are cooled and soothed and Truth is obtained, through the wondrous and unique devotional worship of the Lord. || 6 || All that exists begs of You; You are merciful to all beings. I seek Your Sanctuary; please save my honor, O Lord of the World, and bless me with Truth. || 7 || Bound in worldly affairs and entanglements, the blind one does not understand; he acts like a murderous butcher. But if he meets with the True Guru, then he comprehends and understands, and his mind is imbued with true spiritual wisdom. || 8 || Without the Truth, this worthless body is false; I have consulted my Guru on this. O Nanak, that God has revealed God to me; without the Truth, all the world is just a dream. || || 9 || 2 || MALAAR, FIRST MEHL: The sparrow-hawk and the fish find peace in water; the deer is pleased by the sound of the bell. || 1 || The sparrow-hawk chirps in the night, O my mother. || 1 || Pause || O my Beloved, my love for You shall never end, if it is Your Will. || 2 || Sleep is gone, and egotism is exhausted from my body; my heart is permeated with the Teachings of Truth. || 3 || Flying among the trees and plants, I remain hungry; lovingly drinking in the Naam, the Name of the Lord, I am satisfied. || 4 || I stare at You, and my tongue cries out to You; I am so thirsty for the Blessed Vision of Your Darshan. || 5 || Without my Beloved, the more I decorate myself, the more my body burns; these clothes do not look good on my body. || 6 || Without my Beloved, I cannot survive even for an instant; without meeting Him, I cannot sleep. || 7 || Her Husband Lord is nearby, but the wretched bride does not know it. The True Guru reveals Him to her. || 8 || When she meets Him with intuitive ease, she finds peace; the Word of the Shabad quenches the fire of desire. || 9 || Says Nanak, through You, O Lord, my mind is pleased and appeased; I cannot express Your worth. || 10 || 3 ||

MALAAR, FIRST MEHL, ASHTAPADEES, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The earth bends under the weight of the water, the lofty mountains and the caverns of the underworld. Contemplating the Word of the Guru's Shabad, the oceans become calm. The path of liberation is found by subduing the ego. || 1 || I am blind; I seek the Light of the Name. I take the Support of the Naam, the Name of the Lord. I walk on the path of mystery of the Guru's Fear. || 1 ||

Pause || Through the Shabad, the Word of the True Guru, the Path is known. With the Guru's Support, one is blessed with the strength of the True Lord. Dwell on the Naam, and realize the Beauteous Word of His Bani. If it is Your Will, Lord, You lead me to find Your Door. || 2 || Flying high or sitting down, I am lovingly focused on the One Lord. Through the Word of the Guru's Shabad, I take the Naam as my Suppport. There is no ocean of water, no mountain ranges rising up. I dwell within the home of my own inner being, where there is no path and no one travelling on it. || 3 || You alone know the way to that House in which You dwell. No one else knows the Mansion of Your Presence. Without the True Guru, there is no understanding. The whole world is buried under its nightmare. The mortal tries all sorts of things, and weeps and wails, but without the Guru, he does not know the Naam, the Name of the Lord. In the twinkling of an eye, the Naam saves him, if he realizes the Word of the Guru's Shabad. || 4 || Some are foolish, blind, stupid and ignorant. Some, through fear of the True Guru, take the Support of the Naam. The True Word of His Bani is sweet, the source of ambrosial nectar. Whoever drinks it in, finds the Door of Salvation. || 5 || One who, through the love and fear of God, enshrines the Naam within his heart, acts according to the Guru's Instructions and knows the True Bani. When the clouds release their rain, the earth becomes beautiful; God's Light permeates each and every heart. The evil-minded ones plant their seed in the barren soil; such is the sign of those who have no Guru. Without the True Guru, there is utter darkness; they drown there, even without water. || 6 || Whatever God does, is by His Own Will. That which is pre-ordained cannot be erased. Bound to the Hukam of the Lord's Command, the mortal does his deeds. Permeated by the One Word of the Shabad, the mortal is immersed in Truth. || 7 || Your Command, O God, rules in the four directions; Your Name pervades the four corners of the nether regions as well. The True Word of the Shabad is pervading amongst all. By His Grace, the Eternal One unites us with Himself. Birth and death hang over the heads of all beings, along with hunger, sleep and dying. The Naam is pleasing to Nanak's mind; O True Lord, Source of bliss, please bless me with Your Grace. || 8 || 1 || 4 || MALAAR, FIRST MEHL: You do not understand the nature of death and liberation. You are sitting on the river-bank; realize the Word of the Guru's Shabad. || 1 || You stork! — how were you caught in the net? You do not remember in your heart the Unseen Lord God. || 1 || Pause || For your one life, you consume many lives. You were supposed to swim in the water, but you are drowning in it instead. || 2 || You have tormented all beings. When Death seizes you, then you shall regret and repent. || 3 || When the heavy noose is placed around your neck, you may spread your wings, but you shall not be able to fly. || 4 || You enjoy the tastes and flavors, you foolish self-willed manmukh. You are trapped. You can only be saved by virtuous conduct, spiritual wisdom and contemplation. || 5 || Serving the True Guru, you will shatter the Messenger of Death. In your heart, dwell on the True Word of the Shabad. || 6 || The Guru's Teachings, the True Word of the Shabad, is excellent and sublime. Keep the Name of the Lord enshrined in your heart. || 7 || One who is obsessed with enjoying pleasures here, shall suffer in pain hereafter. O Nanak, there is no liberation without the True Name. || 8 || 2 || 5 ||

MALAAR, THIRD MEHL, ASHTAPADEES, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

If it is in his karma, then he finds the True Guru; without such karma, He cannot be found. He meets the True Guru, and he is transformed into gold, if it is the Lord's Will. || 1 || O my mind, focus your consciousness on the Name of the Lord, Har, Har. The Lord is found through the True Guru, and then he remains merged with the True Lord. || 1 || Pause || Spiritual wisdom wells up through the True Guru, and then this cynicism is dispelled. Through the True Guru, the Lord is realized, and then, he is not consigned to the womb of reincarnation ever again. || 2 || By Guru's Grace, the mortal dies in life, and by so dying, lives to practice the Word of the Shabad. He alone finds the Door of Salvation, who eradicates self-conceit from within himself. || 3 || By Guru's Grace, the mortal is reincarnated into the Home of the Lord, having eradicated Maya from within. He eats the uneatable, and is blessed with a discriminating intellect; he meets the Supreme Person, the Primal Lord God. || 4 || The world is unconscious, like a passing show; the mortal departs, having lost his capital. The profit of the Lord is obtained in the Sat Sangat, the True Congregation; by good karma, it is found. || 5 || Without the True Guru, no one finds it; see this in your mind, and consider this in your heart. By great good fortune, the mortal finds the Guru, and crosses over the terrifying world-ocean. || 6 || The Name of the Lord is my Anchor and Support. I take only the Support of the Name of the Lord, Har, Har. O Dear Lord, please be kind and lead me to meet the Guru, that I may find the Door of Salvation. || 7 || The pre-ordained destiny inscribed on the mortal's forehead by our Lord and Master cannot be erased. O Nanak, those humble beings are perfect, who are pleased by the Lord's Will. || 8 || 1 || MALAAR, THIRD MEHL: The world is involved with the words of the Vedas, thinking about the three gunas — the three dispositions. Without the Name, it suffers punishment by the Messenger of Death; it comes and goes in reincarnation, over and over again. Meeting with the True Guru, the world is liberated, and finds the Door of Salvation. || 1 || O mortal, immerse yourself in service to the True Guru. By great good fortune, the mortal finds the Perfect Guru, and meditates on the Name of the Lord, Har, Har. || 1 || Pause || The Lord, by the Pleasure of His Own Will, created the Universe, and the Lord Himself gives it sustenance and support. The Lord, by His Own Will, makes the mortal's mind immaculate, and lovingly attunes him to the Lord. The Lord, by His Own Will, leads the mortal to meet the True Guru, the Embellisher of all his lives. || 2 || Waaho! Waaho! Blessed and Great is the True Word of His Bani. Only a few, as Gurmukh, understand. Waaho! Waaho! Praise God as Great! No one else is as Great as He. When God's Grace is received, He Himself forgives the mortal, and unites him with Himself. || 3 || The True Guru has revealed our True, Supreme Lord and Master. The Ambrosial Nectar rains down and the mind is satisfied, remaining lovingly attuned to the True Lord.

In the Lord's Name, it is forever rejuvenated; it shall never wither and dry up again. || 4 || Without the True Guru, no one finds the Lord; anyone can try and see. By the Lord's Grace, the True Guru is found, and then the Lord is met with intuitive ease. The self-willed manmukh is deluded by doubt; without good destiny, the Lord's wealth is not obtained. || 5 || The three dispositions are completely distracting; people read and study and contemplate them. Those people are never liberated; they do not find the Door of Salvation. Without the True Guru, they are never released from bondage; they do not embrace love for the Naam, the Name of the Lord. || 6 || The Pandits, the religious scholars, and the silent sages, reading and studying the Vedas, have grown weary. They do not even think of the Lord's Name; they do not dwell in the home of their own inner being. The Messenger of Death hovers over their heads; they are ruined by the deceit within themselves. || 7 || Everyone longs for the Name of the Lord; without good destiny, it is not obtained. When the Lord bestows His Glance of Grace, the mortal meets the True Guru, and the Lord's Name comes to dwell within the mind. O Nanak, through the Name, honor wells up, and the mortal remains immersed in the Lord. || 8 || 2 ||

MALAAR, THIRD MEHL, ASHTAPADEES, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

When the Lord shows His Mercy, He enjoins the mortal to work for the Guru. His pains are taken away, and the Lord's Name comes to dwell within. True deliverance comes by focusing one's consciousness on the True Lord. Listen to the Shabad, and the Word of the Guru's Bani. || 1 || O my mind, serve the Lord, Har, Har, the true treasure. By Guru's Grace, the wealth of the Lord is obtained. Night and day, focus your meditation on the Lord. || 1 || Pause || The soul-bride who adorns herself without her Husband Lord, is ill-mannered and vile, wasted away into ruin. This is the useless way of life of the self-willed manmukh. Forgetting the Naam, the Name of the Lord, he performs all sorts of empty rituals. || 2 || The bride who is Gurmukh is beautifully embellished. Through the Word of the Shabad, she enshrines her Husband Lord within her heart. She realizes the One Lord, and subdues her ego. That soul-bride is virtuous and noble. || 3 || Without the Guru, the Giver, no one finds the Lord. The greedy self-willed manmukh is attracted and engrossed in duality. Only a few spiritual teachers realize this, that without meeting the Guru, liberation is not obtained. || 4 || Everyone tells the stories told by others. Without subduing the mind, devotional worship does not come. When the intellect achieves spiritual wisdom, the heart-lotus blossoms forth. The Naam, the Name of the Lord, comes to abide in that heart. || 5 || In egotism, everyone can pretend to worship God with devotion. But this does not soften the mind, and it does not bring peace. By speaking and preaching, the mortal only shows off his self-conceit. His devotional worship is useless, and his life is a total waste. || 6 || They alone are devotees, who are pleasing to the Mind of the True Guru. Night and day, they remain lovingly attuned to the Name.

They behold the Naam, the Name of the Lord, ever-present, near at hand. Through the Word of the Guru's Shabad, He is pervading and permeating everywhere. || 7 || God Himself forgives, and bestows His Love. The world is suffering from the terrible disease of egotism. By Guru's Grace, this disease is cured. O Nanak, through the Truth, the mortal remains immersed in the True Lord. || 8 || 1 || 3 || 5 || 8 ||

RAAG MALAAR, CHHANT, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My Beloved Lord is the Giver of loving devotional worship. His humble servants are imbued with His Love. He is imbued with His servants, day and night; He does not forget them from His Mind, even for an instant. He is the Lord of the World, the Treasure of virtue; He is always with me. All glorious virtues belong to the Lord of the Universe. With His Feet, He has fascinated my mind; as His humble servant, I am intoxicated with love for His Name. O Nanak, my Beloved is forever Merciful; out of millions, hardly anyone realizes Him. || 1 || O Beloved, Your state is inaccessible and infinite. You save even the worst sinners. He is the Purifier of sinners, the Lover of His devotees, the Ocean of mercy, our Lord and Master. In the Society of the Saints, vibrate and meditate on Him with commitment forever; He is the Inner-knower, the Searcher of hearts. Those who wander in reincarnation through millions of births, are saved and carried across, by meditating in remembrance on the Naam. Nanak is thirsty for the Blessed Vision of Your Darshan, O Dear Lord; please take care of him. || 2 || My mind is absorbed in the Lotus Feet of the Lord. O God, You are the water; Your humble servants are fish. O Dear God, You alone are the water and the fish. I know that there is no difference between the two. Please take hold of my arm and bless me with Your Name. I am honored only by Your Grace. In the Saadh Sangat, the Company of the Holy, vibrate and meditate with love on the One Lord of the Universe, who is Merciful to the meek. Nanak, the lowly and helpless, seeks the Sanctuary of the Lord, who in His Kindness has made him His Own. || 3 || He unites us with Himself. Our Sovereign Lord King is the Destroyer of fear. My Wondrous Lord and Master is the Inner-knower, the Searcher of hearts. My Beloved, the Treasure of virtue, has met me. Supreme happiness and peace well up, as I cherish the Glorious Virtues of the Lord of the Universe. Meeting with Him, I am embellished and exalted; gazing on Him, I am fascinated, and I realize my pre-ordained destiny. Prays Nanak, I seek the Sanctuary of those who meditate on the Lord, Har, Har. || 4 || 1 ||

VAAR OF MALAAR, FIRST MEHL, SUNG TO THE TUNE OF RANA KAILAASH AND MALDA:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, THIRD MEHL: Meeting with the Guru, the mind is delighted, like the earth embellished by the rain. Everything becomes green and lush; the pools and ponds are filled to overflowing. The inner self is imbued with the deep crimson color of love for the True Lord. The heart-lotus blossoms forth and the mind becomes true; through the Word of the Guru's Shabad, it is ecstatic and exalted.

The self-willed manmukh is on the wrong side. You can see this with your own eyes. He is caught in the trap like the deer; the Messenger of Death hovers over his head. Hunger, thirst and slander are evil; sexual desire and anger are horrible. These cannot be seen with your eyes, until you contemplate the Word of the Shabad. Whoever is pleasing to You is content; all his entanglements are gone. Serving the Guru, his capital is preserved. The Guru is the ladder and the boat. O Nanak, whoever is attached to the Lord receives the essence; O True Lord, You are found when the mind is true. || 1 || FIRST MEHL: There is one path and one door. The Guru is the ladder to reach one's own place. Our Lord and Master is so beautiful, O Nanak; all comfort and peace are in the Name of the True Lord. || 2 || PAUREE: He Himself created Himself; He Himself understands Himself. Separating the sky and the earth, He has spread out His canopy. Without any pillars, He supports the sky, through the insignia of His Shabad. Creating the sun and the moon, He infused His Light into them. He created the night and the day; Wondrous are His miraculous plays. He created the sacred shrines of pilgrimage, where people contemplate righteousness and Dharma, and take cleansing baths on special occasions. There is no other equal to You; how can we speak and describe You? You are seated on the throne of Truth; all others come and go in reincarnation. || 1 || SHALOK, FIRST MEHL: O Nanak, when it rains in the month of Saawan, four are delighted: the snake, the deer, the fish and the wealthy people who seek pleasure. || 1 || FIRST MEHL: O Nanak, when it rains in the month of Saawan, four suffer the pains of separation: the cow's calves, the poor, the travellers and the servants. || 2 || PAUREE: You are True, O True Lord; You dispense True Justice. Like a lotus, You sit in the primal celestial trance; You are hidden from view. Brahma is called great, but even he does not know Your limits. You have no father or mother; who gave birth to You? You have no form or feature; You transcend all social classes. You have no hunger or thirst; You are satisfied and satiated. You have merged Yourself into the Guru; You are pervading through the Word of Your Shabad. When he is pleasing to the True Lord, the mortal merges in Truth. || 2 || SHALOK, FIRST MEHL: The physician was called in; he touched my arm and felt my pulse. The foolish physician did not know that the pain was in the mind. || 1 || SECOND MEHL: O physician, you are a competent physician, if you first diagnose the disease. Prescribe such a remedy, by which all sorts of illnesses may be cured. Administer that medicine, which will cure the disease, and allow peace to come and dwell in the body. Only when you are rid of your own disease, O Nanak, will you be known as a physician. || 2 || PAUREE: Brahma, Vishnu, Shiva and the deities were created. Brahma was given the Vedas, and enjoined to worship God. The ten incarnations, and Rama the king, came into being. According to His Will, they quickly killed all the demons. Shiva serves Him, but cannot find His limits. He established His throne on the principles of Truth. He enjoined all the world to its tasks, while He keeps Himself hidden from view.

The Primal Lord has ordained that mortals must practice righteousness. || 3 || SHALOK, SECOND MEHL: The month of Saawan has come, O my companions; think of your Husband Lord. O Nanak, the discarded bride is in love with another; now she weeps and wails, and dies. || 1 || SECOND MEHL: The month of Saawan has come, O my companions; the clouds have burst forth with rain. O Nanak, the blessed soul-brides sleep in peace; they are in love with their Husband Lord. || 2 || PAUREE: He Himself has staged the tournament, and arranged the arena for the wrestlers. They have entered the arena with pomp and ceremony; the Gurmukhs are joyful. The false and foolish self-willed manmukhs are defeated and overcome. The Lord Himself wrestles, and He Himself defeats them. He Himself staged this play. The One God is the Lord and Master of all; this is known by the Gurmukhs. He writes the inscription of His Hukam on the foreheads of all, without pen or ink. In the Sat Sangat, the True Congregation, Union with Him is obtained; there, the Glorious Praises of the Lord are chanted forever. O Nanak, praising the True Word of His Shabad, one comes to realize the Truth. || 4 || SHALOK, THIRD MEHL: Hanging low, low and thick in the sky, the clouds are changing color. How do I know whether my love for my Husband Lord shall endure? The love of those soul-brides endures, if their minds are filled with the Love and the Fear of God. O Nanak, she who has no Love and Fear of God — her body shall never find peace. || 1 || THIRD MEHL: Hanging low, low and thick in the sky, the clouds come, and pure water rains down. O Nanak, that soul-bride suffers in pain, whose mind is torn away from her Husband Lord. || 2 || PAUREE: The One Lord created both sides and pervades the expanse. The words of the Vedas became pervasive, with arguments and divisions. Attachment and detachment are the two sides of it; Dharma, true religion, is the guide between the two. The self-willed manmukhs are worthless and false. Without a doubt, they lose in the Court of the Lord. Those who follow the Guru's Teachings are the true spiritual warriors; they have conquered sexual desire and anger. They enter into the True Mansion of the Lord's Presence, embellished and exalted by the Word of the Shabad. Those devotees are pleasing to Your Will, O Lord; they dearly love the True Name. I am a sacrifice to those who serve their True Guru. || 5 || SHALOK, THIRD MEHL: Hanging low, low and thick in the sky, the clouds come, and water rains down in torrents. O Nanak, she walks in harmony with the Will of her Husband Lord; she enjoys peace and pleasure forever. || 1 || THIRD MEHL: Why are you standing up, standing up to look? You poor wretch, this cloud has nothing in its hands. The One who sent this cloud — cherish Him in your mind. He alone enshrines the Lord in his mind, upon whom the Lord bestows His Glance of Grace. O Nanak, all those who lack this Grace, cry and weep and wail. || 2 || PAUREE: Serve the Lord forever; He acts in no time at all. He stretched the sky across the heavens; in an instant, He creates and destroys. He Himself created the world; He contemplates His Creative Omnipotence. The self-willed manmukh will be called to account hereafter; he will be severely punished.

The Gurmukh's account is settled with honor; the Lord blesses him with the treasure of His Praise. No one's hands can reach there; no one will hear anyone's cries. The True Guru will be your best friend there; at the very last instant, He will save you. These beings should serve no other than the True Guru or the Creator Lord above the heads of all. || 6 || SHALOK, THIRD MEHL: O sparrow-hawk, the One unto whom you call — everyone longs for that Lord. When He grants His Grace, it rains, and the forests and fields blossom forth in their greenery. By Guru's Grace, He is found; only a rare few understand this. Sitting down and standing up, meditate continually on Him, and be at peace forever and ever. O Nanak, the Ambrosial Nectar rains down forever; the Lord gives it to the Gurmukh. || 1 || THIRD MEHL: When the people of the world are suffering in pain, they call upon the Lord in loving prayer. The True Lord naturally listens and hears and gives comfort. He commands the god of rain, and the rain pours down in torrents. Corn and wealth are produced in great abundance and prosperity; their value cannot be estimated. O Nanak, praise the Naam, the Name of the Lord; He reaches out and gives sustenance to all beings. Eating this, peace is produced, and the mortal never again suffers in pain. || 2 || PAUREE: O Dear Lord, You are the Truest of the True. You blend those who are truthful into Your Own Being. Those caught in duality are on the side of duality; entrenched in falsehood, they cannot merge into the Lord. You Yourself unite, and You Yourself separate; You display Your Creative Omnipotence. Attachment brings the sorrow of separation; the mortal acts in accordance with pre-ordained destiny. I am a sacrifice to those who remain lovingly attached to the Lord's Feet. They are like the lotus which remains detached, floating upon the water. They are peaceful and beautiful forever; they eradicate self-conceit from within. They never suffer sorrow or separation; they are merged in the Being of the Lord. || 7 || SHALOK, THIRD MEHL: O Nanak, praise the Lord; everything is in His power. Serve Him, O mortal beings; there is none other than Him. The Lord God abides within the mind of the Gurmukh, and then he is at peace, forever and ever. He is never cynical; all anxiety has been taken out from within him. Whatever happens, happens naturally; no one has any say about it. When the True Lord abides in the mind, then the mind's desires are fulfilled. O Nanak, He Himself hears the words of those, whose accounts are in His Hands. || 1 || THIRD MEHL: The Ambrosial Nectar rains down continually; realize this through realization. Those who, as Gurmukh, realize this, keep the Lord's Ambrosial Nectar enshrined within their hearts. They drink in the Lord's Ambrosial Nectar, and remain forever imbued with the Lord; they conquer egotism and thirsty desires. The Name of the Lord is Ambrosial Nectar; the Lord showers His Grace, and it rains down. O Nanak, the Gurmukh comes to behold the Lord, the Supreme Soul. || 2 ||

PAUREE: How can the unweighable be weighed? Without weighing Him, He cannot be obtained. Reflect on the Word of the Guru's Shabad, and immerse yourself in His Glorious Virtues. He Himself weighs Himself; He unites in Union with Himself. His value cannot be estimated; nothing can be said about this. I am a sacrifice to my Guru; He has made me realize this true realization. The world has been deceived, and the Ambrosial Nectar is being plundered. The self-willed manmukh does not realize this. Without the Name, nothing will go along with him; he wastes his life, and departs. Those who follow the Guru's Teachings and remain awake and aware, preserve and protect the home of their heart; demons have no power against them. || 8 || SHALOK, THIRD MEHL: O sparrow-hawk, do not cry out. Do not let this mind of yours be so thirsty for a drop of water. Obey the Hukam, the Command of your Lord and Master, and your thirst shall be quenched. Your love for Him shall increase four-fold. || 1 || THIRD MEHL: O sparrow-hawk, your place is in the water; you move around in the water. But you do not appreciate the water, and so you cry out. In the water and on the land, it rains down in the ten directions. No place is left dry. With so much rain, those who are die of thirst are very unfortunate. O Nanak, the Gurmukhs understand; the Lord abides within their minds. || 2 || PAUREE: The Yogic Masters, celibates, Siddhas and spiritual teachers — none of them has found the limits of the Lord. The Gurmukhs meditate on the Naam, and merge in You, O Lord. For thirty-six ages, God remained in utter darkness, as He pleased. The vast expanse of water swirled around. The Creator of all is Infinite, Endless and Inaccessible. He formed fire and conflict, hunger and thirst. Death hangs over the heads of the people of the world, in the love of duality. The Savior Lord saves those who realize the Word of the Shabad. || 9 || SHALOK, THIRD MEHL: This rain pours down on all; it rains down in accordance with God's Loving Will. Those trees become green and lush, which remain immersed in the Guru's Word. O Nanak, by His Grace, there is peace; the pain of these creatures is gone. || 1 || THIRD MEHL: The night is wet with dew; lightning flashes, and the rain pours down in torrents. Food and wealth are produced in abundance when it rains, if it is the Will of God. Consuming it, the minds of His creatures are satisfied, and they adopt the lifestyle of the way. This wealth is the play of the Creator Lord. Sometimes it comes, and sometimes it goes. The Naam is the wealth of the spiritually wise. It is permeating and pervading forever. O Nanak, those who are blessed with His Glance of Grace receive this wealth. || 2 || PAUREE: He Himself does, and causes all to be done. Unto whom can I complain? He Himself calls the mortal beings to account; He Himself causes them to act. Whatever pleases Him happens. Only a fool issues commands. He Himself saves and redeems; He Himself is the Forgiver. He Himself sees, and He Himself hears; He gives His Support to all. He alone is pervading and permeating all; He considers each and every one.

The Gurmukh reflects on the self, lovingly attached to the True Lord. O Nanak, whom can we ask? He Himself is the Great Giver. || 10 || SHALOK, THIRD MEHL: This world is a sparrow-hawk; let no one be deluded by doubt. This sparrow-hawk is an animal; it has no understanding at all. The Name of the Lord is Ambrosial Nectar; drinking it in, thirst is quenched. O Nanak, those Gurmukhs who drink it in shall never again be afflicted by thirst. || 1 || THIRD MEHL: Malaar is a calming and soothing raga; meditating on the Lord brings peace and tranquility. When the Dear Lord grants His Grace, then the rain falls on all the people of the world. From this rain, all creatures find the ways and means to live, and the earth is embellished. O Nanak, this world is all water; everything came from water. By Guru's Grace, a rare few realize the Lord; such humble beings are liberated forever. || 2 || PAUREE: O True and Independent Lord God, You alone are my Lord and Master. You Yourself are everything; who else is of any account? False is the pride of man. True is Your glorious greatness. Coming and going in reincarnation, the beings and species of the world came into being. But if the mortal serves his True Guru, his coming into the world is judged to be worthwhile. And if he eradicates eogtism from within himself, then how can he be judged? The self-willed manmukh is lost in the darkness of emotional attachment, like the man lost in the wilderness. Countless sins are erased, by even a tiny particle of the Lord's Name. || 11 || SHALOK, THIRD MEHL: O sparrow-hawk, you do not know the Mansion of your Lord and Master's Presence. Offer your prayers to see this Mansion. You speak as you please, but your speech is not accepted. Your Lord and Master is the Great Giver; whatever you desire, you shall receive from Him. Not only the thirst of the poor sparrow-hawk, but the thirst of the whole world is quenched. || 1 || THIRD MEHL: The night is wet with dew; the sparrow-hawk sings the True Name with intuitive ease. This water is my very soul; without water, I cannot survive. Through the Word of the Guru's Shabad, this water is obtained, and egotism is eradicated from within. O Nanak, I cannot live without Him, even for a moment; the True Guru has led me to meet Him. || 2 || PAUREE: There are countless worlds and nether regions; I cannot calculate their number. You are the Creator, the Lord of the Universe; You create it, and You destroy it. The 8.4 million species of beings issued forth from You. Some are called kings, emperors and nobles. Some claim to be bankers and accumulate wealth, but in duality they lose their honor. Some are givers, and some are beggars; God is above the heads of all. Without the Name, they are vulgar, dreadful and wretched. Falsehood shall not last, O Nanak; whatever the True Lord does, comes to pass. || 12 || SHALOK, THIRD MEHL: O sparrow-hawk, the virtuous soul-bride attains the Mansion of her Lord's Presence; the unworthy, unvirtuous one is far away. Deep within your inner being, the Lord abides. The Gurmukh beholds Him ever-present. When the Lord bestows His Glance of Grace, the mortal no longer weeps and wails.

O Nanak, those who are imbued with the Naam intuitively merge with the Lord; they practice the Word of the Guru's Shabad. || 1 || THIRD MEHL: The sparrow-hawk prays: O Lord, grant Your Grace, and bless me with the gift of the life of the soul. Without the water, my thirst is not quenched, and my breath of life is ended and gone. You are the Giver of peace, O Infinite Lord God; You are the Giver of the treasure of virtue. O Nanak, the Gurmukh is forgiven; in the end, the Lord God shall be your only friend. || 2 || PAUREE: He created the world; He considers the merits and demerits of the mortals. Those who are entangled in the three gunas — the three dispositions — do not love the Naam, the Name of the Lord. Forsaking virtue, they practice evil; they shall be miserable in the Court of the Lord. They lose their life in the gamble; why did they even come into the world? But those who conquer and subdue their minds, through the True Word of the Shabad — night and day, they love the Naam. Those people enshrine the True, Invisible and Infinite Lord in their hearts. You, O Lord, are the Giver, the Treasure of virtue; I am unvirtuous and unworthy. He alone finds You, whom You bless and forgive, and inspire to contemplate the Word of the Guru's Shabad. || 13 || SHALOK, FIFTH MEHL: The faithless cynics forget the Name of the Lord; the night of their lives does not pass in peace. Their days and nights become comfortable, O Nanak, singing the Glorious Praises of the Lord. || 1 || FIFTH MEHL: All sorts of jewels and gems, diamonds and rubies, shine forth from their foreheads. O Nanak, those who are pleasing to God, look beautiful in the Court of the Lord. || 2 || PAUREE: Serving the True Guru, I dwell on the True Lord. The work you have done for the True Guru shall be very useful in the end. The Messenger of Death cannot even touch that person who is protected by the True Lord. Lighting the lamp of the Guru's Teachings, my awareness has been awakened. The self-willed manmukhs are false; without the Name, they wander around like demons. They are nothing more than beasts, wrapped up in human skin; they are black-hearted within. The True Lord is pervading all; through the True Word of the Shabad, He is seen. O Nanak, the Naam is the greatest treasure. The Perfect Guru has revealed it to me. || 14 || SHALOK, THIRD MEHL: The sparrow-hawk realizes the Hukam of the Lord's Command with intuitive ease through the Guru. The clouds mercifully burst forth, and the rain pours down in torrents. The cries and wailings of the sparrow-hawk have ceased, and peace has come to abide in its mind. O Nanak, praise that Lord, who reaches out and gives sustenance to all beings and creatures. || 1 || THIRD MEHL: O sparrow-hawk, you do not know what thirst is within you, or what you can drink to quench it. You wander in the love of duality, and you do not obtain the Ambrosial Water. When God casts His Glance of Grace, then the mortal automatically meets the True Guru. O Nanak, the Ambrosial Water is obtained from the True Guru, and then the mortal remains merged in the Lord with intuitive ease. || 2 || PAUREE: Some go and sit in the forest realms, and do not answer any calls. Some, in the dead of winter, break the ice and immerse themselves in freezing water. Some rub ashes on their bodies, and never wash off their dirt.

Some look hideous, with their uncut hair matted and dishevelled. They bring dishonor to their family and ancestry. Some wander naked day and night and never sleep. Some burn their limbs in fire, damaging and ruining themselves. Without the Name, the body is reduced to ashes; what good is it to speak and cry then? Those who serve the True Guru, are embellished and exalted in the Court of their Lord and Master. || 15 || SHALOK, THIRD MEHL: The sparrow-hawk chirps in the ambrosial hours of the morning before the dawn; its prayers are heard in the Court of the Lord. The order is issued to the clouds, to let the rains of mercy shower down. I am a sacrifice to those who enshrine the True Lord within their hearts. O Nanak, through the Name, all are rejuvenated, contemplating the Word of the Guru's Shabad. || 1 || THIRD MEHL: O sparrow-hawk, this is not the way to quench your thirst, even though you may cry out a hundred times. By God's Grace, the True Guru is found; by His Grace, love wells up. O Nanak, when the Lord and Master abides in the mind, corruption and evil leave from within. || 2 || PAUREE: Some are Jains, wasting their time in the wilderness; by their pre-ordained destiny, they are ruined. The Naam, the Name of the Lord, is not on their lips; they do not bathe at sacred shrines of pilgrimage. They pull out their hair with their hands, instead of shaving. They remain unclean day and night; they do not love the Word of the Shabad. They have no status, no honor, and no good karma. They waste away their lives in vain. Their minds are false and impure; that which they eat is impure and defiled. Without the Shabad, no one achieves a lifestyle of good conduct. The Gurmukh is absorbed in the True Lord God, the Universal Creator. || 16 || SHALOK, THIRD MEHL: In the month of Saawan, the bride is happy, contemplating the Word of the Guru's Shabad. O Nanak, she is a happy soul-bride forever; her love for the Guru is unlimited. || 1 || THIRD MEHL: In Saawan, she who has no virtue is burned, in attachment and love of duality. O Nanak, she does not appreciate the value of her Husband Lord; all her decorations are worthless. || 2 || PAUREE: The True, Unseen, Mysterious Lord is not won over by stubbornness. Some sing according to traditional ragas, but the Lord is not pleased by these ragas. Some dance and dance and keep the beat, but they do not worship Him with devotion. Some refuse to eat; what can be done with these fools? Thirst and desire have greatly increased; nothing brings satisfaction. Some are tied down by rituals; they hassle themselves to death. In this world, profit comes by drinking in the Ambrosial Nectar of the Naam. The Gurmukhs gather in loving devotional worship of the Lord. || 17 || SHALOK, THIRD MEHL: Those Gurmukhs who sing in the Raga of Malaar — their minds and bodies become cool and calm. Through the Word of the Guru's Shabad, they realize the One, the One True Lord. Their minds and bodies are true; they obey the True Lord, and they are known as true. True devotional worship is deep within them; they are automatically blessed with honor. In this Dark Age of Kali Yuga, there is utter darkness; the self-willed manmukh cannot find the way. O Nanak, very blessed are those Gurmukhs, unto whom the Lord is revealed. || 1 || THIRD MEHL: The clouds rain down mercifully, and joy wells up in the minds of the people.

I am forever a sacrifice to the One, by whose Command the clouds burst forth with rain. The Gurmukhs dwell on the Word of the Shabad. They sing the Glorious Praises of the True Lord. O Nanak, those humble beings who are imbued with the Naam are pure and immaculate. They are intuitively merged in the True Lord. || 2 || PAUREE: Serving the Perfect True Guru, I have found the Perfect Lord. Meditating on the Perfect Lord, by perfect karma, I have enshrined the Shabad within my mind. Through perfect spiritual wisdom and meditation, my filth has been washed away. The Lord is my sacred shrine of pilgrimage and pool of purification; I wash my mind in Him. One who dies in the Shabad and conquers his mind — blessed is the mother who gave birth to him. He is true in the Court of the Lord, and his coming into this world is judged to be true. No one can challenge that person, with whom our Lord and Master is pleased. O Nanak, praising the True Lord, his pre-ordained destiny is activated. || 18 || SHALOK, THIRD MEHL: Those who give out ceremonial hats of recognition are fools; those who receive them have no shame. The mouse cannot enter its hole with a basket tied around its waist. Those who give out blessings shall die, and those that they bless shall also depart. O Nanak, no one knows the Lord's Command, by which all must depart. The spring harvest is the Name of the One Lord; the harvest of autumn is the True Name. I receive a letter of pardon from my Lord and Master, when I reach His Court. There are so many courts of the world, and so many who come and go there. There are so many beggars begging; so many beg and beg until death. || 1 || FIRST MEHL: The elephant eats a hundred pounds of ghee and molasses, and five hundred pounds of corn. He belches and grunts and scatters dust, and when the breath leaves his body, he regrets it. The blind and arrogant die insane. Submitting to the Lord, one become pleasing to Him. The sparrow eats only half a grain, then it flies through the sky and chirps. The good sparrow is pleasing to her Lord and Master, if she chirps the Name of the Lord. The powerful tiger kills hundreds of deer, and all sorts of other animals eat what it leaves. It becomes very strong, and cannot be contained in its den, but when it must go, it regrets. So who is impressed by the roar of the blind beast? He is not pleasing at all to his Lord and Master. The insect loves the milkweed plant; perched on its branch, it eats it. It becomes good and pleasing to its Lord and Master, if it chirps the Name of the Lord. O Nanak, the world lasts for only a few days; indulging in pleasures, pain is produced. There are many who boast and brag, but none of them can remain detached from the world. The fly dies for the sake of sweets. O Lord, death does not even approach those whom You protect. You carry them across the terrifying world-ocean. || 2 || PAUREE: You are Inaccessible and Unfathomable, O Invisible and Infinite True Lord Master. You are the Giver, all are beggars of You. You alone are the Great Giver. Those who serve You find peace, reflecting on the Guru's Teachings. Some, according to Your Will, are in love with Maya. Through the Word of the Guru's Shabad, praise the Lord with love and affection within. Without love, there is no devotion. Without the True Guru, love is not enshrined. You are the Lord God; everyone serves You. This is the prayer of Your humble minstrel.

Please bless me with the gift of contentment, that I may receive the True Name as my Support. || 19 || SHALOK, FIRST MEHL: Through the night the time ticks away; through the day the time ticks away. The body wears away and turns to straw. All are involved and entangled in worldly entanglements. The mortal has mistakenly renounced the way of service. The blind fool is caught in conflict, bothered and bewildered. Those who weep after someone has died — can they bring him back to life? Without realization, nothing can be understood. The weepers who weep for the dead shall themselves die as well. O Nanak, this is the Will of our Lord and Master. Those who do not remember the Lord, are dead. || 1 || FIRST MEHL: Love dies, and affection dies; hatred and strife die. The color fades, and beauty vanishes; the body suffers and collapses. Where did he come from? Where is he going? Did he exist or not? The self-willed manmukh made empty boasts, indulging in parties and pleasures. O Nanak, without the True Name, his honor is torn away, from head to foot. || 2 || PAUREE: The Ambrosial Naam, the Name of the Lord, is forever the Giver of peace. It shall be your Help and Support in the end. Without the Guru, the world is insane. It does not appreciate the worth of the Name. Those who serve the True Guru are accepted and approved. Their light merges into the Light. That servant who enshrines the Lord's Will within his mind, becomes just like his Lord and Master. Tell me, who has ever found peace by following his own will? The blind act in blindness. No one is ever satisfied and fulfilled by evil and corruption. The hunger of the fool is not satisfied. Attached to duality, all are ruined; without the True Guru, there is no understanding. Those who serve the True Guru find peace; they are blessed with Grace by the Will of the Lord. || 20 || SHALOK, FIRST MEHL: Modesty and righteousness both, O Nanak, are qualities of those who are blessed with true wealth. Do not refer to that wealth as your friend, which leads you to get your head beaten. Those who possess only this worldly wealth are known as paupers. But those, within whose hearts You dwell, O Lord — those people are oceans of virtue. || 1 || FIRST MEHL: Worldly possessions are obtained by pain and suffering; when they are gone, they leave pain and suffering. O Nanak, without the True Name, hunger is never satisfied. Beauty does not satisfy hunger; when the man sees beauty, he hungers even more. As many as are the pleasures of the body, so many are the pains which afflict it. || 2 || FIRST MEHL: Acting blindly, the mind becomes blind. The blind mind makes the body blind. Why make a dam with mud and plaster? Even a dam made of stones gives way. The dam has burst. There is no boat. There is no raft. The water's depth is unfathomable. O Nanak, without the True Name, many multitudes have drowned. || 3 || FIRST MEHL: Thousands of pounds of gold, and thousands of pounds of silver; the king over the heads of thousands of kings. Thousands of armies, thousands of marching bands and spearmen; the emperor of thousands of horsemen. The unfathomable ocean of fire and water must be crossed. The other shore cannot be seen; only the roar of pitiful cries can be heard. O Nanak, there, it shall be known, whether anyone is a king or an emperor. || 4 || PAUREE: Some have chains around their necks, in bondage to the Lord.

They are released from bondage, realizing the True Lord as True. One whose pre-ordained destiny is activated, comes to know the True Lord. By God's Command, it is ordained. When the mortal goes, he knows. Realize the Word of the Shabad, and cross over the terrifying world-ocean. Thieves, adulterers and gamblers are pressed like seeds in the mill. Slanderers and gossipers are hand-cuffed. The Gurmukh is absorbed in the True Lord, and is famous in the Court of the Lord. || 21 || SHALOK, SECOND MEHL: The beggar is known as an emperor, and the fool is known as a religious scholar. The blind man is known as a seer; this is how people talk. The trouble-maker is called a leader, and the liar is seated with honor. O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga. || 1 || FIRST MEHL: Deer, falcons and government officials are known to be trained and clever. When the trap is set, they trap their own kind; hereafter they will find no place of rest. He alone is learned and wise, and he alone is a scholar, who practices the Name. First, the tree puts down its roots, and then it spreads out its shade above. The kings are tigers, and their officials are dogs; they go out and awaken the sleeping people to harass them. The public servants inflict wounds with their nails. The dogs lick up the blood that is spilled. But there, in the Court of the Lord, all beings will be judged. Those who have violated the people's trust will be disgraced; their noses will be cut off. || 2 || PAUREE: He Himself creates the world, and He himself takes care of it. Without the Fear of God, doubt is not dispelled, and love for the Name is not embraced. Through the True Guru, the Fear of God wells up, and the Door of Salvation is found. Through the Fear of God, intuitive ease is obtained, and one's light merges into the Light of the Infinite. Through the Fear of God, the terrifying world-ocean is crossed over, reflecting on the Guru's Teachings. Through the Fear of God, the Fearless Lord is found; He has no end or limitation. The self-willed manmukhs do not appreciate the value of the Fear of God. Burning in desire, they weep and wail. O Nanak, through the Name, peace is obtained, by enshrining the Guru's Teachings within the heart. || 22 || SHALOK, FIRST MEHL: Beauty and sexual desire are friends; hunger and tasty food are tied together. Greed is bound up in its search for wealth, and sleep will use even a tiny space as a bed. Anger barks and brings ruin on itself, blindly pursuing useless conflicts. It is good to be silent, O Nanak; without the Name, one's mouth spews forth only filth. || 1 || FIRST MEHL: Royal power, wealth, beauty, social status and youth are the five thieves. These thieves have plundered the world; no one's honor has been spared. But these thieves themselves are robbed, by those who fall at the Guru's Feet. O Nanak, the multitudes who do not have good karma are plundered. || 2 || PAUREE: The learned and educated are called to account for their actions. Without the Name, they are judged false; they become miserable and suffer hardship. Their path becomes treacherous and difficult, and their way is blocked. Through the Shabad, the Word of the True and Independent Lord God, one becomes content. The Lord is deep and profound and unfathomable; His depth cannot be measured. Without the Guru, the mortals are beaten and punched in the face and the mouth, and no one is released. Chanting the Naam, the Name of the Lord, one returns to his true home with honor. Know that the Lord, by the Hukam of His Command, gives sustenance and the breath of life. || 23 ||

SHALOK, FIRST MEHL: Living beings are formed of air, water and fire. They are subject to pleasure and pain. In this world, in the nether regions of the underworld, and in the Akaashic ethers of the heavens, some remain ministers in the Court of the Lord. Some live long lives, while others suffer and die. Some give and consume, and still their wealth is not exhausted, while others remain poor forever. In His Will He creates, and in His Will He destroys thousands in an instant. He has harnessed everyone with His harness; when He forgives, he breaks the harness. He has no color or features; He is invisible and beyond calculation. How can He be described? He is known as the Truest of the True. All the actions which are done and described, O Nanak, are done by the Indescribable Lord Himself. Whoever hears the description of the indescribable, is blessed with wealth, intelligence, perfection, spiritual wisdom and eternal peace. || 1 || FIRST MEHL: One who bears the unbearable, controls the nine holes of the body. One who worships and adores the Lord with his breath of life, gains stability in his body-wall. Where has he come from, and where will he go? Remaining dead while yet alive, he is accepted and approved. Whoever understands the Hukam of the Lord's Command, realizes the essence of reality. This is known by Guru's Grace. O Nanak, know this: egotism leads to bondage. Only those who have no ego and no self-conceit, are not consigned to reincarnation. || 2 || PAUREE: Read the Praise of the Lord's Name; other intellectual pursuits are false. Without dealing in Truth, life is worthless. No one has ever found the Lord's end or limitation. All the world is enveloped by the darkness of egotistical pride. It does not like the Truth. Those who depart from this world, forgetting the Naam, shall be roasted in the frying pan. They pour the oil of duality within, and burn. They come into the world and wander around aimlessly; they depart when the play is finished. O Nanak, imbued with Truth, the mortals merge in Truth. || 24 || SHALOK, FIRST MEHL: First, the mortal is conceived in the flesh, and then he dwells in the flesh. When he comes alive, his mouth takes flesh; his bones, skin and body are flesh. He comes out of the womb of flesh, and takes a mouthful of flesh at the breast. His mouth is flesh, his tongue is flesh; his breath is in the flesh. He grows up and is married, and brings his wife of flesh into his home. Flesh is produced from flesh; all relatives are made of flesh. When the mortal meets the True Guru, and realizes the Hukam of the Lord's Command, then he comes to be reformed. Releasing himself, the mortal does not find release; O Nanak, through empty words, one is ruined. || 1 || FIRST MEHL: The fools argue about flesh and meat, but they know nothing about meditation and spiritual wisdom. What is called meat, and what is called green vegetables? What leads to sin? It was the habit of the gods to kill the rhinoceros, and make a feast of the burnt offering. Those who renounce meat, and hold their noses when sitting near it, devour men at night. They practice hypocrisy, and make a show before other people, but they do not understand anything about meditation or spiritual wisdom. O Nanak, what can be said to the blind people? They cannot answer, or even understand what is said. They alone are blind, who act blindly. They have no eyes in their hearts. They are produced from the blood of their mothers and fathers, but they do not eat fish or meat.

But when men and women meet in the night, they come together in the flesh. In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh. You know nothing of spiritual wisdom and meditation, even though you call yourself clever, O religious scholar. O master, you believe that flesh on the outside is bad, but the flesh of those in your own home is good. All beings and creatures are flesh; the soul has taken up its home in the flesh. They eat the uneatable; they reject and abandon what they could eat. They have a teacher who is blind. In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh. You know nothing of spiritual wisdom and meditation, even though you call yourself clever, O religious scholar. Meat is allowed in the Puraanas, meat is allowed in the Bible and the Koran. Throughout the four ages, meat has been used. It is featured in sacred feasts and marriage festivities; meat is used in them. Women, men, kings and emperors originate from meat. If you see them going to hell, then do not accept charitable gifts from them. The giver goes to hell, while the receiver goes to heaven — look at this injustice. You do not understand your own self, but you preach to other people. O Pandit, you are very wise indeed. O Pandit, you do not know where meat originated. Corn, sugar cane and cotton are produced from water. The three worlds came from water. Water says, "I am good in many ways." But water takes many forms. Forsaking these delicacies, one becomes a true Sannyaasee, a detached hermit. Nanak reflects and speaks. || 2 || PAUREE: What can I say with only one tongue? I cannot find your limits. Those who contemplate the True Word of the Shabad are absorbed into You, O Lord. Some wander around in saffron robes, but without the True Guru, no one finds the Lord. They wander in foreign lands and countries until they grow weary, but You hide Yourself within them. The Word of the Guru's Shabad is a jewel, through which the Lord shines forth and reveals Himself. Realizing one's own self, following the Guru's Teachings, the mortal is absorbed into Truth. Coming and going, the tricksters and magicians put on their magic show. But those whose minds are pleased by the True Lord, praise the True One, the Ever-stable Lord. || 25 || SHALOK, FIRST MEHL: O Nanak, the tree of actions done in Maya yields ambrosial fruit and poisonous fruit. The Creator does all deeds; we eat the fruits as He ordains. || 1 || SECOND MEHL: O Nanak, burn worldly greatness and glory in the fire. These burnt offerings have caused mortals to forget the Naam, the Name of the Lord. Not even one of them will go along with you in the end. || 2 || PAUREE: He judges each and every being; by the Hukam of His Command, He leads us on. Justice is in Your Hands, O Lord; You are pleasing to my mind. The mortal is bound and gagged by Death and lead away; no one can rescue him. Old age, the tyrant, dances on the mortal's shoulders. So climb aboard the boat of the True Guru, and the True Lord will rescue you. The fire of desire burns like an oven, consuming mortals night and day. Like trapped birds, the mortals peck at the corn; only through the Lord's Command will they find release. Whatever the Creator does, comes to pass; falsehood shall fail in the end. || 26 ||

SHALOK, FIRST MEHL: The True Guru is the All-knowing Primal Being; He shows us our true home within the home of the self. The Panch Shabad, the Five Primal Sounds, resonate and resound within; the insignia of the Shabad is revealed there, vibrating gloriously. Worlds and realms, nether regions, solar systems and galaxies are wondrously revealed. The strings and the harps vibrate and resound; the true throne of the Lord is there. Listen to the music of the home of the heart — Sukhmani, peace of mind. Lovingly tune in to His state of celestial ecstasy. Contemplate the Unspoken Speech, and the desires of the mind are dissolved. The heart-lotus is turned upside-down, and is filled with Ambrosial Nectar. This mind does not go out; it does not get distracted. It does not forget the Chant which is chanted without chanting; it is immersed in the Primal Lord God of the ages. All the sister-companions are blessed with the five virtues. The Gurmukhs dwell in the home of the self deep within. Nanak is the slave of that one who seeks the Shabad and finds this home within. || 1 || FIRST MEHL: The extravagant glamor of the world is a passing show. My twisted mind does not believe that it will end up in a grave. I am meek and lowly; You are the great river. Please, bless me with the one thing; everything else is poison, and does not tempt me. You filled this fragile body with the water of life, O Lord, by Your Creative Power. By Your Omnipotence, I have become powerful. Nanak is a dog in the Court of the Lord, intoxicated more and more, all the time. The world is on fire; the Name of the Lord is cooling and soothing. || 2 || NEW PAUREE, FIFTH MEHL: His wonderful play is all-pervading; it is wonderful and amazing! As Gurmukh, I know the the Transcendent Lord, the Supreme Lord God. All the residues of sin and corruption are washed away, through the insignia of the Shabad, the Word of God. In the Saadh Sangat, the Company of the Holy, one is saved, and becomes free. Meditating, meditating in remembrance on the Great Giver, I enjoy all comforts and pleasures. I have become famous throughout the world, under the canopy of His kindness and grace. He Himself has forgiven me, and united me with Himself; I am forever a sacrifice to Him. O Nanak, by the Pleasure of His Will, my Lord and Master has blended me with Himself. || 27 || SHALOK, FIRST MEHL: Blessed is the paper, blessed is the pen, blessed is the inkwell, and blessed is the ink. Blessed is the writer, O Nanak, who writes the True Name. || 1 || FIRST MEHL: You Yourself are the writing tablet, and You Yourself are the pen. You are also what is written on it. Speak of the One Lord, O Nanak; how could there be any other? || 2 || PAUREE: You Yourself are all-pervading; You Yourself made the making. Without You, there is no other at all; You are permeating and pervading everywhere. You alone know Your state and extent. Only You can estimate Your worth. You are invisible, imperceptible and inaccessible. You are revealed through the Guru's Teachings. Deep within, there is ignorance, suffering and doubt; through the spiritual wisdom of the Guru, they are eradicated. He alone meditates on the Naam, whom You unite with Yourself, in Your Mercy. You are the Creator, the Inaccessible Primal Lord God; You are all-pervading everywhere. To whatever You link the mortal, O True Lord, to that he is linked. Nanak sings Your Glorious Praises. || 28 || 1 || SUDH ||

RAAG MALAAR, THE WORD OF THE DEVOTEE NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Serve the King, the Sovereign Lord of the World. He has no ancestry; He is immaculate and pure. Please bless me with the gift of devotion, which the humble Saints beg for. || 1 || Pause || His Home is the pavilion seen in all directions; His ornamental heavenly realms fill the seven worlds alike. In His Home, the virgin Lakshmi dwells. The moon and the sun are His two lamps; the wretched Messenger of Death stages his dramas, and levies taxes on all. Such is my Sovereign Lord King, the Supreme Lord of all. || 1 || In His House, the four-faced Brahma, the cosmic potter lives. He created the entire universe. In His House, the insane Shiva, the Guru of the World, lives; he imparts spiritual wisdom to expain the essence of reality. Sin and virtue are the standard-bearers at His Door; Chitr and Gupt are the recording angels of the conscious and subconscious. The Righteous Judge of Dharma, the Lord of Destruction, is the door-man. Such is the Supreme Sovereign Lord of the World. || 2 || In His Home are the heavenly heralds, celestial singers, Rishis and poor minstrels, who sing so sweetly. All the Shaastras take various forms in His theater, singing beautiful songs. The wind waves the fly-brush over Him; His hand-maiden is Maya, who has conquered the world. The shell of the earth is His fireplace. Such is the Sovereign Lord of the three worlds. || 3 || In His Home, the celestial turtle is the bed-frame, woven with the strings of the thousand-headed snake. His flower-girls are the eighteen loads of vegetation; His water-carriers are the nine hundred sixty million clouds. His sweat is the Ganges River. The seven seas are His water-pitchers. The creatures of the world are His household utensils. Such is the Sovereign Lord King of the three worlds. || 4 || In His home are Arjuna, Dhroo, Prahlaad, Ambreek, Naarad, Nayjaa, the Siddhas and Buddhas, the ninety-two heavenly heralds and celestial singers in their wondrous play. All the creatures of the world are in His House. The Lord is diffused in the inner beings of all. Prays Naam Dayv, seek His Protection. All the devotees are His banner and insignia. || 5 || 1 || MALAAR: Please do not forget me; please do not forget me, please do not forget me, O Lord. || 1 || Pause || The temple priests have doubts about this, and everyone is furious with me. Calling me low-caste and untouchable, they beat me and drove me out; what should I do now, O Beloved Father Lord? || 1 || If You liberate me after I am dead, no one will know that I am liberated. These Pandits, these religious scholars, call me low-born; when they say this, they tarnish Your honor as well. || 2 || You are called kind and compassionate; the power of Your Arm is absolutely unrivalled.

The Lord turned the temple around to face Naam Dayv; He turned His back on the Brahmins. || 3 || 2 ||

MALAAR, THE WORD OF THE DEVOTEE RAVI DAAS JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O humble townspeople, I am obviously just a shoemaker. In my heart I cherish the Glories of the Lord, the Lord of the Universe. || 1 || Pause || Even if wine is made from the water of the Ganges, O Saints, do not drink it. This wine, and any other polluted water which mixes with the Ganges, is not separate from it. || 1 || The palmyra palm tree is considered impure, and so its leaves are considered impure as well. But if devotional prayers are written on paper made from its leaves, then people bow in reverence and worship before it. || 2 || It is my occupation to prepare and cut leather; each day, I carry the carcasses out of the city. Now, the important Brahmins of the city bow down before me; Ravi Daas, Your slave, seeks the Sanctuary of Your Name. || 3 || 1 || MALAAR: Those humble beings who meditate on the Lord's Lotus Feet — none are equal to them. The Lord is One, but He is diffused in many forms. Bring in, bring in, that All-pervading Lord. || Pause || He who writes the Praises of the Lord God, and sees nothing else at all, is a low-class, untouchable fabric-dyer by trade. The Glory of the Name is seen in the writings of Vyaas and Sanak, throughout the seven continents. || 1 || And he whose family used to kill cows at the festivals of Eed and Bakareed, who worshipped Shayks, martyrs and spiritual teachers, whose father used to do such things — his son Kabeer became so successful that he is now famous throughout the three worlds. || 2 || And all the leather-workers in those families still go around Benares removing the dead cattle — the ritualistic Brahmins bow in reverence before their son Ravi Daas, the slave of the Lord's slaves. || 3 || 2 ||

MALAAR:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

What sort of devotional worship will lead me to meet my Beloved, the Lord of my breath of life? In the Saadh Sangat, the Company of the Holy, I have obtained the supreme status. || Pause || How long shall I wash these dirty clothes? How long shall I remain asleep? || 1 || Whatever I was attached to, has perished. The shop of false merchandise has closed down. || 2 || Says Ravi Daas, when the account is called for and given, whatever the mortal has done, he shall see. || 3 || 1 || 3 ||

RAAG KAANRAA, CHAU-PADAS, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD.
TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.

BY GURU'S GRACE:

Meeting with the Holy people, my mind blossoms forth. I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to those Holy beings; joining the Sangat, the Congregation, I am carried across to the other side. || 1 || Pause || O Lord, Har, Har, please bless me with Your Mercy, God, that I may fall at the feet of the Holy. Blessed, blessed are the Holy, who know the Lord God. Meeting with the Holy, even sinners are saved. || 1 || The mind roams and rambles all around in all directions. Meeting with the Holy, it is overpowered and brought under control, just as when the fisherman spreads his net over the water, he catches and overpowers the fish. || 2 || The Saints, the Saints of the Lord, are noble and good. Meeting with the humble Saints, filth is washed away. All the sinful residues of egotism are washed away, like soap washing dirty clothes. || 3 || According to that pre-ordained destiny inscribed on my forehead by my Lord and Master, I have enshrined the Feet of the Guru, the True Guru, within my heart. I have found God, the Destroyer of all poverty and pain; servant Nanak is saved through the Naam. || 4 || 1 || KAANRAA, FOURTH MEHL: My mind is the dust of the feet of the Saints. Joining the Sangat, the Congregation, I listen to the sermon of the Lord, Har, Har. My crude and uncultured mind is drenched with the Love of the Lord. || 1 || Pause || I am thoughtless and unconscious; I do not know God's state and extent. The Guru has made me thoughtful and conscious. God is Merciful to the meek; He has made me His Own. My mind chants and meditates on the Name of the Lord, Har, Har. || 1 || Meeting with the Lord's Saints, the Beloveds of the mind, I would cut out my heart, and offer it to them. Meeting with the Lord's Saints, I meet with the Lord; this sinner has been sanctified. || 2 || The humble servants of the Lord are said to be exalted in this world; meeting with them, even stones are softened.

I cannot even describe the noble grandeur of such humble beings; the Lord, Har, Har, has made them sublime and exalted. || 3 || You, Lord are the Great Merchant-Banker; O God, my Lord and Master, I am just a poor peddler; please bless me with the wealth. Please bestow Your Kindness and Mercy upon servant Nanak, God, so that he may load up the merchandise of the Lord, Har, Har. || 4 || 2 || KAANRAA, FOURTH MEHL: O mind, chant the Name of the Lord, and be enlightened. Meet with the Saints of the Lord, and focus your love; remain balanced and detached within your own household. || 1 || Pause || I chant the Name of the Lord, Nar-Har, within my heart; God the Merciful has shown His Mercy. Night and day, I am in ecstasy; my mind has blossomed forth, rejuvenated. I am trying — I hope to meet my Lord. || 1 || I am in love with the Lord, my Lord and Master; I love Him with every breath and morsel of food I take. The sinful residues of my past mistakes were burnt away in an instant; the noose of the bondage of Maya was loosened. || 2 || I am such a worm! What karma am I creating? What can I do? I am a fool, a total idiot, but God has saved me. I am unworthy, heavy as stone, but joining the Sat Sangat, the True Congregation, I am carried across to the other side. || 3 || The Universe which God created is all above me; I am the lowest, engrossed in corruption. With the Guru, my faults and demerits have been erased. Servant Nanak has been united with God Himself. || 4 || 3 || KAANRAA, FOURTH MEHL: O my mind, chant the Name of the Lord, through the Guru's Word. The Lord, Har, Har, has shown me His Mercy, and my evil-mindedness, love of duality and sense of alienation are totally gone, thanks to the Lord of the Universe. || 1 || Pause || There are so many forms and colors of the Lord. The Lord is pervading each and every heart, and yet He is hidden from view. Meeting with the Lord's Saints, the Lord is revealed, and the doors of corruption are shattered. || 1 || The glory of the Saintly beings is absolutely great; they lovingly enshrine the Lord of Bliss and Delight within their hearts. Meeting with the Lord's Saints, I meet with the Lord, just as when the calf is seen — the cow is there as well. || 2 || The Lord, Har, Har, is within the humble Saints of the Lord; they are exalted — they know, and they inspire others to know as well. The fragrance of the Lord permeates their hearts; they have abandoned the foul stench. || 3 || You make those humble beings Your Own, God; You protect Your Own, O Lord. The Lord is servant Nanak's companion; the Lord is his sibling, mother, father, relative and relation. || 4 || 4 || KAANRAA, FOURTH MEHL: O my mind, consciously chant the Name of the Lord, Har, Har. The commodity of the Lord, Har, Har, is locked in the fortress of Maya; through the Word of the Guru's Shabad, I have conquered the fortress. || 1 || Pause || In false doubt and superstition, people wander all around, lured by love and emotional attachment to their children and families. But just like the passing shade of the tree, your body-wall shall crumble in an instant. || 1 || The humble beings are exalted; they are my breath of life and my beloveds; meeting them, my mind is filled with faith.

Deep within the heart, I am happy with the Pervading Lord; with love and joy, I dwell upon the Steady and Stable Lord. || 2 || The humble Saints, the Saints of the Lord, are noble and sublime; meeting them, the mind is tinged with love and joy. The Lord's Love never fades away, and it never wears off. Through the Lord's Love, one goes and meets the Lord, Har, Har. || 3 || I am a sinner; I have committed so many sins. The Guru has cut them, cut them, and hacked them off. The Guru has placed the healing remedy of the Name of the Lord, Har, Har, into my mouth. Servant Nanak, the sinner, has been purified and sanctified. || 4 || 5 || KAANRAA, FOURTH MEHL: Chant, O my mind, the Name of the Lord, the Lord of the Universe. I was caught in the whirlpool of poisonous sin and corruption. The True Guru gave me His Hand; He lifted me up and pulled me out. || 1 || Pause || O my Fearless, Immaculate Lord and Master, please save me — I am a sinner, a sinking stone. I am lured and enticed by sexual desire, anger, greed and corruption, but associating with You, I am carried across, like iron in the wooden boat. || 1 || You are the Great Primal Being, the most Inaccessible and Unfathomable Lord God; I search for You, but cannot find Your depth. You are the farthest of the far, beyond the beyond, O my Lord and Master; You alone know Yourself, O Lord of the Universe. || 2 || I meditate on the Name of the Unseen and Unfathomable Lord; joining the Sat Sangat, the True Congregation, I have found the Path of the Holy. Joining the congregation, I listen to the Gospel of the Lord, Har, Har; I meditate on the Lord, Har, Har, and speak the Unspoken Speech. || 3 || My God is the Lord of the World, the Lord of the Universe; please save me, O Lord of all Creation. Servant Nanak is the slave of the slave of Your slaves. O God, please bless me with Your Grace; please protect me and keep me with Your humble servants. || 4 || 6 ||

KAANRAA, FOURTH MEHL, PARTAAL, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mind, meditate on the Lord, the Lord of the World. The Lord is the Jewel, the Diamond, the Ruby. The Lord fashions the Gurmukhs in His Mint. O Lord, please, please, be Merciful to me. || 1 || Pause || Your Glorious Virtues are inaccessible and unfathomable; how can my one poor tongue describe them? O my Beloved Lord, Raam, Raam, Raam, Raam. O Dear Lord, You, You, You alone know Your Unspoken Speech. I have become enraptured, enraptured, enraptured, meditating on the Lord. || 1 || The Lord, my Lord and Master, is my Companion and my Breath of Life; the Lord is my Best Friend. My mind, body and tongue are attuned to the Lord, Har, Haray, Haray. The Lord is my Wealth and Property. She alone obtains her Husband Lord, who is so pre-destined. Through the Guru's Teachings, she sings the Glorious Praises of the Lord, Har, Har, Haray, Haray. I am a sacrifice, a sacrifice, I am a sacrifice, a sacrifice to the Lord, O servant Nanak. Meditating on the Lord, I have become enraptured, enraptured, enraptured. || 2 || 1 || 7 || KAANRAA, FOURTH MEHL: Sing the Glorious Praises of the Lord, the Lord of the Universe. Let my one tongue become two hundred thousand — with them all, I will meditate on the Lord, Har, Har, and chant the Word of the Shabad. O Lord, please, please, be Merciful to me. || 1 || Pause || O Lord, my Lord and Master, please be Merciful to me; please enjoin me to serve You. I chant and meditate on the Lord, I chant and meditate on the Lord, I chant and meditate on the Lord of the Universe.

Your humble servants chant and meditate on You, O Lord; they are sublime and exalted. I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to them. || 1 || O Lord, You are the Greatest of the Great, the Greatest of the Great, the most Lofty and High. You do whatever You please. Servant Nanak drinks in the Ambrosial Nectar through the Guru's Teachings. Blessed, blessed, blessed, blessed, blessed and praised is the Guru. || 2 || 2 || 8 || KAANRAA, FOURTH MEHL: O mind, meditate and vibrate on the Lord, Raam, Raam. He has no form or feature — He is Great! Joining the Sat Sangat, the True Congregation, vibrate and meditate on the Lord. This is the high destiny written on your forehead. || 1 || Pause || That household, that mansion, in which the Lord's Praises are sung — that home is filled with ecstasy and joy; so vibrate and meditate on the Lord, Raam, Raam, Raam. Sing the Glorious Praises of the Name of the Lord, the Beloved Lord. Through the Teachings of the Guru, the Guru, the True Guru, you shall find peace. So vibrate and meditate on the Lord, Har, Haray, Har, Haray, Haray, the Lord, Raam, Raam, Raam. || 1 || You are the Support of the whole universe, Lord; O Merciful Lord, You, You, You are the Creator of all, Raam, Raam, Raam. Servant Nanak seeks Your Sanctuary; please bless him with the Guru's Teachings, that he may vibrate and meditate on the Lord, Raam, Raam, Raam. || 2 || 3 || 9 || KAANRAA, FOURTH MEHL: I eagerly kiss the Feet of the True Guru. Meeting Him, the Path to the Lord becomes smooth and easy. I lovingly vibrate and meditate on the Lord, and gulp down His Sublime Essence. The Lord has written this destiny on my forehead. || 1 || Pause || Some perform the six rituals and rites; the Siddhas, seekers and Yogis put on all sorts of pompous shows, with their hair all tangled and matted. Yoga — Union with the Lord God — is not obtained by wearing religious robes; the Lord is found in the Sat Sangat, the True Congregation, and the Guru's Teachings. The humble Saints throw the doors wide open. || 1 || O my Lord and Master, You are the farthest of the far, utterly unfathomable. You are totally pervading the water and the land. You alone are the One and Only Unique Lord of all creation. You alone know all Your ways and means. You alone understand Yourself. Servant Nanak's Lord God is in each heart, in every heart, in the home of each and every heart. || 2 || 4 || 10 || KAANRAA, FOURTH MEHL: O mind, chant and meditate on the Lord, the Lord of the Universe. The Lord, Har, Har, is inaccessible and unfathomable. Through the Guru's Teachings, my intellect attains the Lord God. This is the pre-ordained destiny written on my forehead. || 1 || Pause || Collecting the poison of Maya, people think of all sorts of evil. But peace is found only by vibrating and meditating on the Lord; with the Saints, in the Sangat, the Society of the Saints, meet the True Guru, the Holy Guru. Just as when the iron slag is transmuted into gold by touching the Philosopher's Stone — when the sinner joins the Sangat, he becomes pure, through the Guru's Teachings. || 1 || Just like the heavy iron which is carried across on the wooden raft, sinners are carried across in the Saadh Sangat, the Company of the Holy, and the Guru, the True Guru, the Holy Guru. There are four castes, four social classes, and four stages of life. Whoever meets the Guru, Guru Nanak, is himself carried across, and he carries all his ancestors and generations across as well. || 2 || 5 || 11 || KAANRAA, FOURTH MEHL: Sing the Praises of the Lord God. Singing His Praises, sins are washed away. Through the Word of the Guru's Teachings, listen to His Praises with your ears. The Lord shall be Merciful to you. || 1 || Pause ||

Your humble servants focus their consciousness and meditate on You with one-pointed mind; those Holy beings find peace, chanting the Name of the Lord, Har, Har, the Treasure of Bliss. They sing Your Praises, God, meeting with the Holy, the Holy people, and the Guru, the True Guru, O Lord God. || 1 || They alone obtain the fruit of peace, within whose hearts You, O my Lord and Master, abide. They cross over the terrifying world-ocean — they are known as the Lord's devotees. Please enjoin me to their service, Lord, please enjoin me to their service. O Lord God, You, You, You, You, You are the Lord of servant Nanak. || 2 || 6 || 12 ||

KAANRAA, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Sing the Glorious Praises of the Lord of the World, the Treasure of Mercy. The True Guru is the Destroyer of pain, the Giver of peace; meeting Him, one is totally fulfilled. || 1 || Pause || Meditate in remembrance on the Naam, the Support of the mind. Millions of sinners are carried across in an instant. || 1 || Whoever remembers his Guru, shall not suffer sorrow, even in dreams. || 2 || Whoever keeps his Guru enshrined within — that humble being tastes the sublime essence of the Lord with his tongue. || 3 || Says Nanak, the Guru has been Kind to me; here and herafter, my face is radiant. || 4 || 1 || KAANRAA, FIFTH MEHL: I worship and adore You, my Lord and Master. Standing up and sitting down, while sleeping and awake, with each and every breath, I meditate on the Lord. || 1 || Pause || The Naam, the Name of the Lord, abides within the hearts of those, whose Lord and Master blesses them with this gift. || 1 || Peace and tranquility come into the hearts of those who meet their Lord and Master, through the Word of the Guru. || 2 || Those whom the Guru blesses with the Mantra of the Naam are wise, and blessed with all powers,. || 3 || Says Nanak, I am a sacrifice to those who are blessed with the Name in this Dark Age of Kali Yuga. || 4 || 2 || KAANRAA, FIFTH MEHL: Sing the Praises of God, O my tongue. Humbly bow to the Saints, over and over again; through them, the Feet of the Lord of the Universe shall come to abide within you. || 1 || Pause || The Door to the Lord cannot be found by any other means. When He becomes Merciful, we come to meditate on the Lord, Har, Har. || 1 || The body is not purified by millions of rituals. The mind is awakened and enlightened only in the Saadh Sangat, the Company of the Holy. || 2 || Thirst and desire are not quenched by enjoying the many pleasures of Maya. Chanting the Naam, the Name of the Lord, total peace is found. || 3 || When the Supreme Lord God becomes Merciful, says Nanak, then one is rid of worldly entanglements. || 4 || 3 || KAANRAA, FIFTH MEHL: Beg for such blessings from the Lord of the Universe: to work for the Saints, and the Saadh Sangat, the Company of the Holy. Chanting the Name of the Lord, the supreme status is obtained. || 1 || Pause || Worship the Feet of Your Lord and Master, and seek His Sanctuary. Take joy in whatever God does. || 1 ||

This precious human body becomes fruitful, when the True Guru shows His Kindness. || 2 || The house of ignorance, doubt and pain is destroyed, for those within whose hearts the Guru's Feet abide. || 3 || In the Saadh Sangat, lovingly meditate on God. Says Nanak, you shall obtain the Perfect Lord. || 4 || 4 || KAANRAA, FIFTH MEHL: Devotion is the natural quality of God's devotees. Their bodies and minds are blended with their Lord and Master; He unites them with Himself. || 1 || Pause || The singer sings the songs, but she alone is saved, within whose consciousness the Lord abides. || 1 || The one who sets the table sees the food, but only one who eats the food is satisfied. || 2 || People disguise themselves with all sorts of costumes, but in the end, they are seen as they truly are. || 3 || Speaking and talking are all just entanglements. O slave Nanak, the true way of life is excellent. || 4 || 5 || KAANRAA, FIFTH MEHL: Your humble servant listens to Your Praises with delight. || 1 || Pause || My mind is enlightened, gazing upon the Glory of God. Wherever I look, there He is. || 1 || You are the farthest of all, the highest of the far, profound, unfathomable and unreachable. || 2 || You are united with Your devotees, through and through; You have removed Your veil for Your humble servants. || 3 || By Guru's Grace, Nanak sings Your Glorious Praises; he is intuitively absorbed in Samaadhi. || 4 || 6 || KAANRAA, FIFTH MEHL: I have come to the Saints to save myself. || 1 || Pause || Gazing upon the Blessed Vision of their Darshan, I am sanctified; they have implanted the Mantra of the Lord, Har, Har, within me. || 1 || The disease has been eradicated, and my mind has become immaculate. I have taken the healing medicine of the Lord, Har, Har. || 2 || I have become steady and stable, and I dwell in the home of peace. I shall never again wander anywhere. || 3 || By the Grace of the Saints, the people and all their generations are saved; O Nanak, they are not engrossed in Maya. || 4 || 7 || KAANRAA, FIFTH MEHL: I have totally forgotten my jealousy of others, since I found the Saadh Sangat, the Company of the Holy. || 1 || Pause || No one is my enemy, and no one is a stranger. I get along with everyone. || 1 || Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the Holy. || 2 || The One God is pervading in all. Gazing upon Him, beholding Him, Nanak blossoms forth in happiness. || 3 || 8 || KAANRAA, FIFTH MEHL: O my Dear Lord and Master, You alone are my Support. You are my Honor and Glory; I seek Your Support, and Your Sanctuary. || 1 || Pause || You are my Hope, and You are my Faith. I take Your Name and enshrine it within my heart. You are my Power; associating with You, I am embellished and exalted. I do whatever You say. || 1 || Through Your Kindness and Compassion, I find peace; when You are Merciful, I cross over the terrifying world-ocean. Through the Name of the Lord, I obtain the gift of fearlessness; Nanak places his head on the feet of the Saints. || 2 || 9 ||

KAANRAA, FIFTH MEHL: In the Sanctuary of the Holy, I focus my consciousness on the Lord's Feet. When I was dreaming, I heard and saw only dream-objects. The True Guru has implanted the Mantra of the Naam, the Name of the Lord, within me. || 1 || Pause || Power, youth and wealth do not bring satisfaction; people chase after them again and again. I have found peace and tranquility, and all my thirsty desires have been quenched, singing His Glorious Praises. || 1 || Without understanding, they are like beasts, engrossed in doubt, emotional attachment and Maya. But in the Saadh Sangat, the Company of the Holy, the noose of Death is cut, O Nanak, and one intuitively merges in celestial peace. || 2 || 10 || KAANRAA, FIFTH MEHL: Sing of the Lord's Feet within your heart. Meditate, meditate in constant remembrance on God, the Embodiment of soothing peace and cooling tranquility. || 1 || Pause || All your hopes shall be fulfilled, and the pain of millions of deaths and births shall be gone. Immerse yourself in the Saadh Sangat, the Company of the Holy, and you shall obtain the benefits of giving charitable gifts, and all sorts of good deeds. Sorrow and suffering shall be erased, O Nanak, and you shall never again be devoured by death. || 2 || 11 ||

KAANRAA, FIFTH MEHL, THIRD HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Speak of God's Wisdom in the Sat Sangat, the True Congregation. Meditating in remembrance on the Perfect Supreme Divine Light, the Transcendent Lord God, honor and glory are obtained. || 1 || Pause || One's comings and goings in reincarnation cease, and suffering is dispelled, meditating in remembrance in the Saadh Sangat, the Company of the Holy. Sinners are sanctified in an instant, in the love of the Supreme Lord God. || 1 || Whoever speaks and listens to the Kirtan of the Lord's Praises is rid of evil-mindedness. All hopes and desires, O Nanak, are fulfilled. || 2 || 1 || 12 || KAANRAA, FIFTH MEHL: The Treasure of the Naam, the Name of the Lord, is found in the Saadh Sangat, the Company of the Holy. It is the Companion of the soul, its Helper and Support. || 1 || Pause || Continually bathing in the dust of the feet of the Saints, the residues of the sinful mistakes of countless incarnations are washed away. || 1 || The words of the humble Saints are lofty and exalted. Meditating, meditating in remembrance, O Nanak, mortal beings are carried across and saved. || 2 || 2 || 13 || KAANRAA, FIFTH MEHL: O Holy people, sing the Glorious Praises of the Lord, Har, Haray. Mind, body, wealth and the breath of life — all come from God; remembering Him in meditation, pain is taken away. || 1 || Pause || Why are you entangled in this and that? Let your mind be attuned to the One. || 1 || The place of the Saints is utterly sacred; meet with them, and meditate on the Lord of the Universe. || 2 || O Nanak, I have abandoned everything and come to Your Sanctuary. Please let me merge with You. || 3 || 3 || 14 || KAANRAA, FIFTH MEHL: Gazing upon and beholding my Best Friend, I blossom forth in bliss; my God is the One and Only. || 1 || Pause || He is the Image of Ecstasy, Intuitive Peace and Poise. There is no other like Him. || 1 ||

Meditating in remembrance on the Lord, Har, Har, even once, millions of sins are erased. || 2 || Uttering His Glorious Praises, suffering is eradicated, and the heart becomes tranquil and calm. || 3 || Drink in the Sweet, Sublime Ambrosial Nectar, O Nanak, and be imbued with the Love of the Lord. || 4 || 4 || 15 || KAANRAA, FIFTH MEHL: O friends, O Saints, come to me. || 1 || Pause || Singing the Glorious Praises of the Lord with pleasure and joy, the residues of your sinful mistakes will be erased and thrown away. || 1 || Touch your forehead to the feet of the Saints, and your dark household shall be illumined. || 2 || By the Grace of the Saints, the heart-lotus blossoms forth. Vibrate and meditate on the Lord of the Universe, and see Him near at hand. || 3 || By the Grace of God, I have found the Saints. Over and over again, Nanak is a sacrifice to that moment. || 4 || 5 || 16 || KAANRAA, FIFTH MEHL: I seek the Sanctuary of Your Lotus Feet, O Lord of the World. Save me from emotional attachment, pride, deception and doubt; please cut away these ropes which bind me. || 1 || Pause || I am drowning in the world-ocean. Meditating in remembrance on the Lord, the Source of Jewels, I am saved. || 1 || Your Name, Lord, is cooling and soothing. God, my Lord and Master, is Perfect. || 2 || You are the Deliverer, the Destroyer of the sufferings of the meek and the poor. The Lord is the Treasure of Mercy, the Saving Grace of sinners. || 3 || I have suffered the pains of millions of incarnations. Nanak is at peace; the Guru has implanted the Naam, the Name of the Lord, within me. || 4 || 6 || 17 || KAANRAA, FIFTH MEHL: Blessed is that love, which is attuned to the Lord's Feet. The peace which comes from millions of chants and deep meditations is obtained by perfect good fortune and destiny. || 1 || Pause || I am Your helpless servant and slave; I have given up all other support. Every trace of doubt has been eradicated, remembering God in meditation. I have applied the ointment of spiritual wisdom, and awakened from my sleep. || 1 || You are Unfathomably Great and Utterly Vast, O my Lord and Master, Ocean of Mercy, Source of Jewels. Nanak, the beggar, begs for the Name of the Lord, Har, Har; he rests his forehead upon God's Feet. || 2 || 7 || 18 || KAANRAA, FIFTH MEHL: I am filthy, hard-hearted, deceitful and obsessed with sexual desire. Please carry me across, as You wish, O my Lord and Master. || 1 || Pause || You are All-powerful and Potent to grant Sanctuary. Exerting Your Power, You protect us. || 1 || Chanting and deep meditation, penance and austere self-discipline, fasting and purification — salvation does not come by any of these means. Please lift me up and out of this deep, dark ditch; O God, please bless Nanak with Your Glance of Grace. || 2 || 8 || 19 ||

KAANRAA, FIFTH MEHL, FOURTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The one who bows in humble reverence to the Primal Lord, the Lord of all beings — I am a sacrifice, a sacrifice to such a Guru; He Himself is liberated, and He carries me across as well. || 1 || Pause || Which, which, which of Your Glorious Virtues should I chant? There is no end or limitation to them.

There are thousands, tens of thousands, hundreds of thousands, many millions of them, but those who contemplate them are very rare. || 1 || I am wonder-struck, wonder-struck, wonder-struck and amazed, dyed in the deep crimson color of my Beloved. Says Nanak, the Saints savor this sublime essence, like the mute, who tastes the sweet candy, but only smiles. || 2 || 1 || 20 || KAANRAA, FIFTH MEHL: The Saints do not know any other except God. They look upon all equally, the high and the low; they speak of Him with their mouths, and honor Him in their minds. || 1 || Pause || He is pervading and permeating each and every heart; He is the Ocean of Peace, the Destroyer of fear. He is my praanaa — the Breath of Life. My mind was enlightened, and my doubt was dispelled, when the Guru whispered His Mantra into my ears. || 1 || He is All-powerful, the Ocean of Mercy, the All-knowing Searcher of Hearts. Twenty-four hours a day Nanak sings His Praises, and begs for the Gift of the Lord. || 2 || 2 || 21 || KAANRAA, FIFTH MEHL: Many speak and talk about God. But one who understands the essence of Yoga — such a humble servant is very rare || 1 || Pause || He has no pain — he is totally at peace. With his eyes, he sees only the One Lord. No one seems evil to him — all are good. There is no defeat — he is totally victorious. || 1 || He is never in sorrow — he is always happy; but he gives this up, and does not take anything. Says Nanak, the humble servant of the Lord is himself the Lord, Har, Har; he does not come and go in reincarnation. || 2 || 3 || 22 || KAANRAA, FIFTH MEHL: I pray that my heart may never forget my Beloved. My body and mind are blended with Him, but the Enticer, Maya, is enticing me, O my mother. || 1 || Pause || Those unto whom I tell my pain and frustration — they themselves are caught and stuck. In all sorts of ways, Maya has cast the net; the knots cannot be loosened. || 1 || Wandering and roaming, slave Nanak has come to the Sanctuary of the Saints. The bonds of ignorance, doubt, emotional attachment and the love of Maya have been cut; God hugs me close in His Embrace. || 2 || 4 || 23 || KAANRAA, FIFTH MEHL: My home is filled with ecstasy, pleasure and joy. I sing the Naam, and I meditate on the Naam. The Naam is the Support of my breath of life. || 1 || Pause || The Naam is spiritual wisdom, the Naam is my purifying bath. The Naam resolves all my affairs. The Naam, the Name of the Lord, is glorious grandeur; the Naam is glorious greatness. The Name of the Lord carries me across the terrifying world-ocean. || 1 || The Unfathomable Treasure, the Priceless Gem — I have received it, through the Guru's Feet. Says Nanak, God has become Merciful; my heart is intoxicated by the Blessed Vision of His Darshan. || 2 || 5 || 24 || KAANRAA, FIFTH MEHL: My Friend, my Best Friend, my Lord and Master, is near. He sees and hears everything; He is with everyone. You are here for such short time — why do you do evil? || 1 || Pause || Except for the Naam, whatever you are involved with is nothing — nothing is yours. Hereafter, everything is revealed to your gaze; but in this world, all are enticed by the darkness of doubt. || 1 || People are caught in Maya, attached to their children and spouses. They have forgotten the Great and Generous Giver.

Says Nanak, I have one article of faith; my Guru is the One who releases me from bondage. || 2 || 6 || 25 || KAANRAA, FIFTH MEHL: Your Saints have overwhelmed the wicked army of corruption. They take Your Support and place their faith in You, O my Lord and Master; they seek Your Sanctuary. || 1 || Pause || Gazing upon the Blessed Vision of Your Darshan, the residues of the terrible sins of countless lifetimes are erased. I am illumined, enlightened and filled with ecstasy. I am intuitively absorbed in Samaadhi. || 1 || Who says that You cannot do everything? You are Infinitely All-powerful. O Treasure of Mercy, Nanak savors Your Love and Your Blissful Form, earning the Profit of the Naam, the Name of the Lord. || 2 || 7 || 26 || KAANRAA, FIFTH MEHL: The drowning mortal is comforted and consoled, meditating on the Lord. He is rid of emotional attachment, doubt, pain and suffering. || 1 || Pause || I meditate in remembrance, day and night, on the Guru's Feet. Wherever I look, I see Your Sanctuary. || 1 || By the Grace of the Saints, I sing the Glorious Praises of the Lord. Meeting with the Guru, Nanak has found peace. || 2 || 8 || 27 || KAANRAA, FIFTH MEHL: Meditating in remembrance on the Naam, peace of mind is found. Meeting the Holy Saint, sing the Praises of the Lord. || 1 || Pause || Granting His Grace, God has come to dwell within my heart. I touch my forehead to the feet of the Saints. || 1 || Meditate, O my mind, on the Supreme Lord God. As Gurmukh, Nanak listens to the Praises of the Lord. || 2 || 9 || 28 || KAANRAA, FIFTH MEHL: My mind loves to touch the Feet of God. My tongue is satisfied with the Food of the Lord, Har, Har. My eyes are contented with the Blessed Vision of God. || 1 || Pause || My ears are filled with the Praise of my Beloved; all the foul residues of my sinful mistakes and faults are erased. My feet follow the Path of Peace to my Lord and Master; my body and limbs joyfully blossom forth in the Society of the Saints. || 1 || I have taken Sanctuary in my Perfect, Eternal, Imperishable Lord. I do not bother trying anything else. Taking them by the hand, O Nanak, God saves His humble servants; they shall not perish in the deep, dark world-ocean. || 2 || 10 || 29 || KAANRAA, FIFTH MEHL: Those fools who bellow with rage and destructive deceit, are crushed and killed innumerable times. || 1 || Pause || Intoxicated with egotism and imbued with other tastes, I am in love with my evil enemies. My Beloved watches over me as I wander through thousands of incarnations. || 1 || My dealings are false, and my lifestyle is chaotic. Intoxicated with the wine of emotion, I am burning in the fire of anger. O Merciful Lord of the World, Embodiment of Compassion, Relative of the meek and the poor, please save Nanak; I seek Your Sanctuary. || 2 || 11 || 30 || KAANRAA, FIFTH MEHL: The Giver of the soul, the breath of life and honor — forgetting the Lord, all is lost. || 1 || Pause || You have forsaken the Lord of the Universe, and become attached to another — you are throwing away the Ambrosial Nectar, to take dust. What do you expect from corrupt pleasures? You fool! What makes you think that they will bring peace?

|| 1 || Engrossed in unfulfilled sexual desire, unresolved anger and greed, you shall be consigned to reincarnation. But I have entered the Sanctuary of the Purifier of sinners. O Nanak, I know that I shall be saved. || 2 || 12 || 31 || KAANRAA, FIFTH MEHL: I gaze on the Lotus-like Face of the Lord. Searching and seeking, I have found the Jewel. I am totally rid of all anxiety. || 1 || Pause || Enshrining His Lotus Feet within my heart, pain and wickedness have been dispelled. || 1 || The Lord of all the Universe is my kingdom, wealth and family. In the Saadh Sangat, the Company of the Holy, Nanak has earned the Profit; he shall never die again. || 2 || 13 || 32 ||

KAANRAA, FIFTH MEHL, FIFTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Worship God, and adore His Name. Grasp the Feet of the Guru, the True Guru. The Unfathomable Lord shall come into your mind, and by Guru's Grace, you shall be victorious in this world. || 1 || Pause || I have studied countless ways of worship in all sorts of ways, but that alone is worship, which is pleasing to the Lord's Will. This body-puppet is made of clay — what can it do by itself? O God, those humble beings meet You, whom You grasp by the arm, and place on the Path. || 1 || I do not know of any other support; O Lord, You are my only Hope and Support. I am meek and poor — what prayer can I offer? God abides in every heart. My mind is thirsty for the Feet of God. Servant Nanak, Your slave, speaks: I am a sacrifice, a sacrifice, forever a sacrifice to You. || 2 || 1 || 33 ||

KAANRAA, FIFTH MEHL, SIXTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Your Name, O my Beloved, is the Saving Grace of the world. The Lord's Name is the wealth of the nine treasures. One who is imbued with the Love of the Incomparably Beautiful Lord is joyful. O mind, why do you cling to emotional attachments? With your eyes, gaze upon the Blessed Vision, the Darshan of the Holy. They alone find it, who have such destiny inscribed upon their foreheads. || 1 || Pause || I serve at the feet of the Holy Saints. I long for the dust of their feet, which purifies and sanctifies. Just like the sixty-eight sacred shrines of pilgrimage, it washes away filth and pollution. With each and every breath I meditate on Him, and never turn my face away. Of your thousands and millions, nothing shall go along with you. Only the Name of God will call to you in the end. || 1 || Let it be your wish to honor and obey the One Formless Lord. Abandon the love of everything else. What Glorious Praises of Yours can I utter, O my Beloved? I cannot describe even one of Your Virtues. My mind is so thirsty for the Blessed Vision of His Darshan. Please come and meet Nanak, O Divine Guru of the World. || 2 || 1 || 34 ||

KAANRAA, FIFTH MEHL: How may I obtain the Blessed Vision of Your Darshan? || 1 || Pause || I hope and thirst for Your wish-fulfilling image; my heart yearns and longs for You. || 1 || The meek and humble Saints are like thirsty fish; the Saints of the Lord are absorbed in Him. I am the dust of the feet of the Lord's Saints. I dedicate my heart to them. God has become Merciful to me. Renouncing pride and leaving behind emotional attachment, O Nanak, one meets with the Dear Lord. || 2 || 2 || 35 || KAANRAA, FIFTH MEHL: The Playful Lord imbues all with the Color of His Love. From the ant to the elephant, He is permeating and pervading all. || 1 || Pause || Some go on fasts, make vows, and take pilgrimages to sacred shrines on the Ganges. They stand naked in the water, enduring hunger and poverty. They sit cross-legged, perform worship services and do good deeds. They apply religious symbols to their bodies, and ceremonial marks to their limbs. They read through the Shaastras, but they do not join the Sat Sangat, the True Congregation. || 1 || They stubbornly practice ritualistic postures, standing on their heads. They are afflicted with the disease of egotism, and their faults are not covered up. They burn in the fire of sexual frustration, unresolved anger and compulsive desire. He alone is liberated, O Nanak, whose True Guru is Good. || 2 || 3 || 36 ||

KAANRAA, FIFTH MEHL, SEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My thirst has been quenched, meeting with the Holy. The five thieves have run away, and I am in peace and poise; singing, singing, singing the Glorious Praises of the Lord, I obtain the Blessed Vision of my Beloved. || 1 || Pause || That which God has done for me — how can I do that for Him in return? I make my heart a sacrifice, a sacrifice, a sacrifice, a sacrifice, a sacrifice to You. || 1 || First, I fall at the feet of the Saints; I meditate, meditate, lovingly attuned to You. O God, where is that Place, where You contemplate all Your beings? Countless slaves sing Your Praises. He alone meets You, who is pleasing to Your Will. Servant Nanak remains absorbed in his Lord and Master. You, You, You alone, Lord. || 2 || 1 || 37 ||

KAANRAA, FIFTH MEHL, EIGHTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Give up your pride and your self-conceit; the Loving, Merciful Lord is watching over all. O mind, become the dust of His Feet. || 1 || Pause || Through the Mantra of the Lord's Saints, experience the spiritual wisdom and meditation of the Lord of the World. || 1 || Within your heart, sing the Praises of the Lord of the Universe, and be lovingly attuned to His Lotus Feet. He is the Fascinating Lord, Merciful to the meek and the humble. O Merciful Lord, please bless me with Your Kindness and Compassion. Nanak begs for the Gift of the Naam, the Name of the Lord. I have abandoned emotional attachment, doubt and all egotistical pride. || 2 || 1 || 38 || KAANRAA, FIFTH MEHL: Speaking of God, filth and pollution are burnt away; This comes by meeting with the Guru, and not by any other efforts.

|| 1 || Pause || Making pilgrimages to sacred rivers, observing the six rituals, wearing matted and tangled hair, performing fire sacrifices and carrying ceremonial walking sticks — none of these are of any use. || 1 || All sorts of efforts, austerities, wanderings and various speeches — none of these will lead you to find the Lord's Place. I have considered all considerations, O Nanak, but peace comes only by vibrating and meditating on the Name. || 2 || 2 || 39 ||

KAANRAA, FIFTH MEHL, NINTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Purifier of sinners, the Lover of His devotees, the Destroyer of fear — He carries us across to the other side. || 1 || Pause || My eyes are satisfied, gazing upon the Blessed Vision of His Darshan; my ears are satisfied, hearing His Praise. || 1 || He is the Master of the praanaa, the breath of life; He is the Giver of Support to the unsupported. I am meek and poor — I seek the Sanctuary of the Lord of the Universe. He is the Fulfiller of hope, the Destroyer of pain. Nanak grasps the Support of the Feet of the Lord. || 2 || 1 || 40 || KAANRAA, FIFTH MEHL: I seek the Sanctuary of the Feet of my Merciful Lord and Master; I do not go anywhere else. It is the Inherent Nature of our Lord and Master to purify sinners. Those who meditate on the Lord are saved. || 1 || Pause || The world is a swamp of wickedness and corruption. The blind sinner has fallen into the ocean of emotional attachment and pride, bewildered by the entanglements of Maya. God Himself has taken me by the hand and lifted me up and out of it; save me, O Sovereign Lord of the Universe. || 1 || He is the Master of the masterless, the Supporting Lord of the Saints, the Neutralizer of millions of sins. My mind thirsts for the Blessed Vision of His Darshan. God is the Perfect Treasure of Virtue. O Nanak, sing and savor the Glorious Praises of the Lord, the Kind and Compassionate Lord of the World. || 2 || 2 || 41 || KAANRAA, FIFTH MEHL: Countless times, I am a sacrifice, a sacrifice to that moment of peace, on that night when I was joined with my Beloved. || 1 || Pause || Mansions of gold, and beds of silk sheets — O sisters, I have no love for these. || 1 || Pearls, jewels and countless pleasures, O Nanak, are useless and destructive without the Naam, the Name of the Lord. Even with only dry crusts of bread, and a hard floor on which to sleep, my life passes in peace and pleasure with my Beloved, O sisters. || 2 || 3 || 42 || KAANRAA, FIFTH MEHL: Give up your ego, and turn your face to God. Let your yearning mind call out, "Guru, Guru". My Beloved is the Lover of Love. || 1 || Pause || The bed of your household shall be cozy, and your courtyard shall be comfortable; shatter and break the bonds which tie you to the five thieves. || 1 || You shall not come and go in reincarnation; you shall dwell in your own home deep within, and your inverted heart-lotus shall blossom forth. The turmoil of egotism shall be silenced. Nanak sings — he sings the Praises of God, the Ocean of Virtue. || 2 || 4 || 43 || KAANRAA, FIFTH MEHL, NINTH HOUSE: This is why you should chant and meditate on the Lord, O mind. The Vedas and the Saints say that the path is treacherous and difficult. You are intoxicated with emotional attachment and the fever of egotism. || Pause || Those who are imbued and intoxicated with the wretched Maya, suffer the pains of emotional attachment. || 1 || That humble being is saved, who chants the Naam; You Yourself save him.

Emotional attachment, fear and doubt are dispelled, O Nanak, by the Grace of the Saints. || 2 || 5 || 44 ||

KAANRAA, FIFTH MEHL, TENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Give me that blessing, O Dear Saints, for which my soul would be a sacrifice. Enticed by pride, entrapped and plundered by the five thieves, still, you live near them. I have come to the Sanctuary of the Holy, and I have been rescued from my association with those demons. || 1 || Pause || I wandered through millions of lifetimes and incarnations. I am so very tired — I have fallen at God's Door. || 1 || The Lord of the Universe has become Kind to me; He has blessed me with the Support of the Naam. This precious human life has become fruitful and prosperous; O Nanak, I am carried across the terrifying world-ocean. || 2 || 1 || 45 ||

KAANRAA, FIFTH MEHL, ELEVENTH HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

He Himself has come to me, in His Natural Way. I know nothing, and I show nothing. I have met God through innocent faith, and He has blessed me with peace. || 1 || Pause || By the good fortune of my destiny, I have joined the Saadh Sangat, the Company of the Holy. I do not go out anywhere; I dwell in my own home. God, the Treasure of Virtue, has been revealed in this body-robe. || 1 || I have fallen in love with His Feet; I have abandoned everything else. In the places and interspaces, He is All-pervading. With loving joy and excitement, Nanak speaks His Praises. || 2 || 1 || 46 || KAANRAA, FIFTH MEHL: It is so hard to meet the Lord of the Universe, my Lord and Master. His Form is Immeasurable, Inaccessible and Unfathomable; He is All-pervading everywhere. || 1 || Pause || By speaking and wandering, nothing is gained; nothing is obtained by clever tricks and devices. || 1 || People try all sorts of things, but the Lord is only met when He shows His Mercy. God is Kind and Compassionate, the Treasure of Mercy; servant Nanak is the dust of the feet of the Saints. || 2 || 2 || 47 || KAANRAA, FIFTH MEHL: O mother, I meditate on the Lord, Raam, Raam, Raam. Without God, there is no other at all. I remember His Lotus Feet with every breath, night and day. || 1 || Pause || He loves me and makes me His Own; my union with Him shall never be broken. He is my breath of life, mind, wealth and everything. The Lord is the Treasure of Virtue and Peace. || 1 || Here and hereafter, the Lord is perfectly pervading; He is seen deep within the heart. In the Sanctuary of the Saints, I am carried across; O Nanak, the terrible pain has been taken away. || 2 || 3 || 48 || KAANRAA, FIFTH MEHL: God's humble servant is in love with Him. You are my Friend, my very best Friend; everything is in Your Home. || 1 || Pause || I beg for honor, I beg for strength; please bless me with wealth, property and children. || 1 || You are the Technology of liberation, the Way to worldly success, the Perfect Lord of Supreme Bliss, the Transcendent Treasure.

In the Fear of God and loving devotion, Nanak is exalted and enraptured, forever and ever a sacrifice to Him. || 2 || 4 || 49 || KAANRAA, FIFTH MEHL: The debaters debate and argue their arguments. The Yogis and meditators, religious and spiritual teachers roam and ramble, wandering endlessly all over the earth. || 1 || Pause || They are egotistical, self-centered and conceited, foolish, stupid, idiotic and insane. Wherever they go and wander, death is always with them, forever and ever and ever and ever. || 1 || Give up your pride and stubborn self-conceit; death, yes, death, is always close and near at hand. Vibrate and meditate on the Lord, Har, Haray, Haray. Says Nanak, listen you fool: without vibrating, and meditating, and dwelling on Him, your life is uselessly wasting away. || 2 || 5 || 50 || 12 || 62 ||

KAANRAA, ASHTAPADEES, FOURTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Chant the Name of the Lord, O mind, and find peace. The more you chant and meditate, the more you will be at peace; serve the True Guru, and merge in the Lord. || 1 || Pause || Each and every instant, the humble devotees long for Him; chanting the Naam, they find peace. The taste of other pleasures is totally eradicated; nothing pleases them, except the Name. || 1 || Following the Guru's Teachings, the Lord seems sweet to them; the Guru inspires them to speak sweet words. Through the Word of the True Guru's Bani, the Primal Lord God is revealed; so focus your consciousness on His Bani. || 2 || Hearing the Word of the Guru's Bani, my mind has been softened and saturated with it; my mind has returned to its own home deep within. The Unstruck Melody resonates and resounds there continuously; the stream of nectar trickles down constantly. || 3 || Singing the Name of the One Lord each and every instant, and following the Guru's Teachings, the mind is absorbed in the Naam. Listening to the Naam, the mind is pleased with the Naam, and satisfied with the Naam. || 4 || People wear lots of bracelets, glittering with gold; they wear all sorts of fine clothes. But without the Naam, they are all bland and insipid. They are born, only to die again, in the cycle of reincarnation. || 5 || The veil of Maya is a thick and heavy veil, a whirlpool which destroys one's home. Sins and corrupt vices are totally heavy, like rusted slag. They will not let you cross over the poisonous and treacherous world-ocean. || 6 || Let the Fear of God and neutral detachment be the boat; the Guru is the Boatman, who carries us across in the Word of the Shabad. Meeting with the Lord, the Name of the Lord, merge in the Lord, the Name of the Lord. || 7 || Attached to ignorance, people are falling asleep; attached to the Guru's spiritual wisdom, they awaken. O Nanak, by His Will, He makes us walk as He pleases. || 8 || 1 || KAANRAA, FOURTH MEHL: O mind, chant the Name of the Lord, Har, Har, and be carried across. Whoever chants and meditates on it is emancipated. Like Dhroo and Prahlaad, they merge in the Lord. || 1 || Pause ||

Mercy, mercy, mercy — O Dear Lord, please shower Your Mercy on me, and attach me to Your Name. Please be Merciful, and lead me to meet the True Guru; meeting the True Guru, I meditate on the Naam, the Name of the Lord. || 1 || The filth of egotism from countless incarnations sticks to me; joining the Sangat, the Holy Congregation, this filth is washed away. As iron is carried across if it is attached to wood, one who is attached to the Word of the Guru's Shabad finds the Lord. Joining the Society of the Saints, joining the Sat Sangat, the True Congregation, you shall come to receive the Sublime Essence of the Lord. But not joining the Sangat, and committing actions in egotistical pride, is like drawing out clean water, and throwing it in the mud. || 3 || The Lord is the Protector and Saving Grace of His humble devotees. The Lord's Sublime Essence seems so sweet to these humble beings. Each and every instant, they are blessed with the Glorious Greatness of the Naam; through the Teachings of the True Guru, they are absorbed in Him. || 4 || Bow forever in deep respect to the humble devotees; if you bow to those humble beings, you shall obtain the fruit of virtue. Those wicked enemies who slander the devotees are destroyed, like Harnaakhash. || 5 || Brahma, the son of the lotus, and Vyaas, the son of the fish, practiced austere penance and were worshipped. Whoever is a devotee — worship and adore that person. Get rid of your doubts and superstitions. || 6 || Do not be fooled by appearances of high and low social class. Suk Dayv bowed at the feet of Janak, and meditated. Even though Janak threw his left-overs and garbage on Suk Dayv's head, his mind did not waver, even for an instant. || 7 || Janak sat upon his regal throne, and applied the dust of the nine sages to his forehead. Please shower Nanak with your Mercy, O my Lord and Master; make him the slave of Your slaves. || 8 || 2 || KAANRAA, FOURTH MEHL: O mind, follow the Guru's Teachings, and joyfully sing God's Praises. If my one tongue became hundreds of thousands and millions, I would meditate on Him millions and millions of times. || 1 || Pause || The serpent king chants and meditates on the Lord with his thousands of heads, but even by these chants, he cannot find the Lord's limits. You are Utterly Unfathomable, Inaccessible and Infinite. Through the Wisdom of the Guru's Teachings, the mind becomes steady and balanced. || 1 || Those humble beings who meditate on You are noble and exalted. Meditating on the Lord, they are at peace. Bidur, the son of a slave-girl, was an untouchable, but Krishna hugged him close in His Embrace. || 2 || Wood is produced from water, but by holding onto wood, one is saved from drowning. The Lord Himself embellishes and exalts His humble servants; He confirms His Innate Nature. || 3 || I am like a stone, or a piece of iron, heavy stone and iron; in the Boat of the Guru's Congregation, I am carried across, like Kabeer the weaver, who was saved in the Sat Sangat, the True Congregation. He became pleasing to the minds of the humble Saints. || 4 || Standing up, sitting down, rising up and walking on the path, I meditate. The True Guru is the Word, and the Word is the True Guru, who teaches the Path of Liberation. || 5 || By His Training, I find strength with each and every breath; now that I am trained and tamed, I meditate on the Naam, the Name of the Lord.

By Guru's Grace, egotism is extinguished, and then, through the Guru's Teachings, I merge in the Naam. || 6 || The True Guru is the Giver of the life of the soul, but the unfortunate ones do not love Him. This opportunity shall not come into their hands again; in the end, they will suffer in torment and regret. || 7 || If a good person seeks goodness for himself, he should bow low in humble surrender to the Guru. Nanak prays: please show kindness and compassion to me, O my Lord and Master, that I may apply the dust of the True Guru to my forehead. || 8 || 3 || KAANRAA, FOURTH MEHL: O mind, be attuned to His Love, and sing. The Fear of God makes me fearless and immaculate; I am dyed in the color of the Guru's Teachings. || 1 || Pause || Those who are attuned to the Lord's Love remain balanced and detached forever; they live near the Lord, who comes into their house. If I am blessed with the dust of their feet, then I live. Granting His Grace, He Himself bestows it. || 1 || Mortal beings are attached to greed and duality. Their minds are unripe and unfit, and will not accept the Dye of His Love. But their lives are transformed through the Word of the Guru's Teachings. Meeting with the Guru, the Primal Being, they are dyed in the color of His Love. || 2 || There are ten organs of sense and action; the ten wander unrestrained. Under the influence of the three dispositions, they are not stable, even for an instant. Coming in contact with the True Guru, they are brought under control; then, salvation and liberation are attained. || 3 || The One and Only Creator of the Universe is All-pervading everywhere. All shall once again merge into the One. His One Form has one, and many colors; He leads all according to His One Word. || 4 || The Gurmukh realizes the One and Only Lord; He is revealed to the Gurmukh. The Gurmukh goes and meets the Lord in His Mansion deep within; the Unstruck Word of the Shabad vibrates there. || 5 || God created all the beings and creatures of the universe; He blesses the Gurmukh with glory. Without meeting the Guru, no one obtains the Mansion of His Presence. They suffer the agony of coming and going in reincarnation. || 6 || For countless lifetimes, I have been separated from my Beloved; in His Mercy, the Guru has united me with Him. Meeting the True Guru, I have found absolute peace, and my polluted intellect blossoms forth. || 7 || O Lord, Har, Har, please grant Your Grace; O Life of the World, instill faith in the Naam within me. Nanak is the Guru, the Guru, the True Guru; I am immersed in the Sanctuary of the True Guru. || 8 || 4 || KAANRAA, FOURTH MEHL: O mind, walk on the Path of the Guru's Teachings. Just as the wild elephant is subdued by the prod, the mind is disciplined by the Word of the Guru's Shabad. || 1 || Pause || The wandering mind wanders, roams and rambles in the ten directions; but the Guru holds it, and lovingly attunes it to the Lord. The True Guru implants the Word of the Shabad deep within the heart; the Ambrosial Naam, the Name of the Lord, trickles into the mouth. || 1 || The snakes are filled with poisonous venom; the Word of the Guru's Shabad is the antidote — place it in your mouth. Maya, the serpent, does not even approach one who is rid of the poison, and lovingly attuned to the Lord. || 2 || The dog of greed is very powerful in the village of the body; the Guru strikes it and drives it out in an instant.

Truth, contentment, righteousness and Dharma have settled there; in the village of the Lord, sing the Glorious Praises of the Lord. || 3 || The mortal beings are sinking in the swamp of emotional attachment; the Guru lifts them up, and saves them from sinking. Crying, "Save me! Save me!", the humble come to His Sanctuary; the Guru reaches out His Hand, and lifts them up. || 4 || The whole world is like a game in a dream, all a game. God plays and causes the game to be played. So earn the Profit of the Naam by following the Guru's Teachings; you shall go to the Court of the Lord in robes of honor. || 5 || They act in egotism, and make others act in egotism; they collect and gather up the blackness of sin. And when death comes, they suffer in agony; they must eat what they have planted. || 6 || O Saints, gather the Wealth of the Lord's Name; if you depart after packing these provisions, you shall be honored. So eat, spend, consume and give abundantly; the Lord will give — there will be no deficiency. || 7 || The wealth of the Lord's Name is deep within the heart. In the Sanctuary of the Guru, this wealth is found. O Nanak, God has been kind and compassionate; He has blessed me. Removing pain and poverty, He has blended me with Himself. || 8 || 5 || KAANRAA, FOURTH MEHL: O mind, seek the Sanctuary of the True Guru, and meditate. Iron is transformed into gold by touching the philosopher's stone; it takes on its qualities. || 1 || Pause || The True Guru, the Great Primal Being, is the philosopher's stone. Whoever is attached to Him receives fruitful rewards. Just as Prahlaad was saved by the Guru's Teachings, the Guru protects the honor of His servant. || 1 || The Word of the True Guru is the most Sublime and Noble Word. Through the Guru's Word, the Ambrosial Nectar is obtained. Ambreek the king was blessed with the status of immortality, meditating on the Word of the True Guru. || 2 || The Sanctuary, the Protection and Sanctuary of the True Guru is pleasing to the mind. It is sacred and pure — meditate on it. The True Guru has become Merciful to the meek and the poor; He has shown me the Path, the Way to the Lord. || 3 || Those who enter the Sanctuary of the True Guru are firmly established; God comes to protect them. If someone aims an arrow at the Lord's humble servant, it will turn around and hit him instead. || 4 || Those who bathe in the Sacred Pool of the Lord, Har, Har, Har, Har, Har, are blessed with honor in His Court. Those who meditate on the Guru's Teachings, the Guru's Instructions, the Guru's Wisdom, are united in the Lord's Union; He hugs them close in His Embrace. || 5 || The Guru's Word is the Sound-current of the Naad, The Guru's Word is the wisdom of the Vedas; coming in contact with the Guru, meditate on the Naam. In the Image of the Lord, Har, Har, one becomes the Embodiment of the Lord. The Lord makes His humble servant worthy of worship. || 6 || The faithless cynic does not submit to the True Guru; the Lord makes the non-believer wander in confusion. The waves of greed are like packs of dogs. The poison of Maya sticks to the body-skeleton. || 7 || The Lord's Name is the Saving Grace of the whole world; join the Sangat, and meditate on the Naam. O my God, please protect and preserve Nanak in the Sat Sangat, the True Congregation; save him, and let him merge in You. || 8 || 6 || FIRST SET OF SIX ||

KAANRAA, CHHANT, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They alone are saved, who meditate on the Lord. Working for Maya is useless. Meditating on the Lord, all fruits and rewards are obtained. They are blessed, blessed and very fortunate. They are awake and aware in the True Congregation; attached to the Naam, they are lovingly attuned to the One. I have renounced pride, emotional attachment, wickedness and corruption; attached to the Holy, I am carried across at their feet. Prays Nanak, I have come to the Sanctuary of my Lord and Master; by great good fortune, I obtain the Blessed Vision of His Darshan. || 1 || The Holy meet together, and continually vibrate and meditate on the Lord. With love and excitement, they sing the Glorious Praises of their Lord and Master. Singing His Praises they live, drinking in the Lord's Nectar; the cycle of birth and death is over for them. Finding the True Congregation and meditating on the Lord, one is never again afflicted with pain. By the Grace of the Great Giver, the Architect of Destiny, we work to serve the Saints. Prays Nanak, I long for the dust of the feet of the humble; I am intuitively absorbed in the Blessed Vision of the Lord. || 2 || All beings vibrate and meditate on the Lord of the World. This brings the merits of chanting and meditation, austere self-discipline and perfect service. Vibrating and meditating continuously on our Lord and Master, the Inner-knower, the Searcher of hearts, one's life becomes totally fruitful. Those who sing and meditate continually on the Lord of the Universe — their coming into the world is blessed and approved. The Immaculate Lord, Har, Har, is meditation and chanting, and austere self-discipline; only the Wealth of the Lord of the Universe shall go along with you in the end. Prays Nanak, please grant Your Grace, O Lord, and bless me with the Jewel, that I may carry it in my pocket. || 3 || His Wondrous and Amazing Plays are blissful — granting His Grace, He bestows supreme ecstasy. God, my Lord and Master, the Bringer of peace, has met me, and the desires of my mind are fulfilled. Congratulations pour in; I am intuitively absorbed in the Lord. I shall never again cry out in pain. He hugs me close in His Embrace, and blesses me with peace; the evil of sin and corruption is gone. Prays Nanak, I have met my Lord and Master, the Primal Lord, the Embodiment of Bliss. || 4 || 1 ||

VAAR OF KAANRAA, FOURTH MEHL, SUNG TO THE TUNE OF THE BALLAD OF MUSA:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

SHALOK, FOURTH MEHL: Follow the Guru's Teachings, and enshrine the Treasure of the Lord's Name within your heart. Become the slave of the Lord's slaves, and conquer egotism and corruption. You shall win this treasure of life; you shall never lose. Blessed, blessed and very fortunate are those, O Nanak, who savor the Sublime Essence of the Lord through the Guru's Teachings. || 1 || FOURTH MEHL: Govind, Govind, Govind — the Lord God, the Lord of the Universe is the Treasure of Virtue.

Meditating on Govind, Govind, the Lord of the Universe, through the Guru's Teachings, you shall be honored in the Court of the Lord. Meditating on God, chanting Govind, Govind, Govind, your face shall be radiant; you shall be famous and exalted. O Nanak, the Guru is the Lord God, the Lord of the Universe; meeting Him, you shall obtain the Name of the Lord. || 2 || PAUREE: You Yourself are the Siddha and the seeker; You Yourself are the Yoga and the Yogi. You Yourself are the Taster of tastes; You Yourself are the Enjoyer of pleasures. You Yourself are All-pervading; whatever You do comes to pass. Blessed, blessed, blessed, blessed, blessed is the Sat Sangat, the True Congregation of the True Guru. Join them — speak and chant the Lord's Name. Let everyone chant together the Name of the Lord, Har, Har, Haray, Har, Har, Haray; chanting Har, all sins are washed away. || 1 || SHALOK, FOURTH MEHL: Har, Har, Har, Har is the Name of the Lord; rare are those who, as Gurmukh, obtain it. Egotism and possessiveness are eradicated, and evil-mindedness is washed away. O Nanak, one who is blessed with such pre-ordained destiny chants the Lord's Praises, night and day. || 1 || FOURTH MEHL: The Lord Himself is Merciful; whatever the Lord Himself does, comes to pass. The Lord Himself is All-pervading. There is no other as Great as the Lord. Whatever pleases the Lord God's Will comes to pass; whatever the Lord God does is done. No one can appraise His Value; the Lord God is Endless. O Nanak, as Gurmukh, praise the Lord; your body and mind shall be cooled and soothed. || 2 || PAUREE: You are the Light of all, the Life of the World; You imbue each and every heart with Your Love. All meditate on You, O my Beloved; You are the True, True Primal Being, the Immaculate Lord. The One is the Giver; the whole world is the beggar. All the beggars beg for His Gifts. You are the servant, and You are the Lord and Master of all. Through the Guru's Teachings, we are ennobled and uplifted. Let everyone say that the Lord is the Master of the senses, the Master of all faculties; through Him, we obtain all fruits and rewards. || 2 || SHALOK, FOURTH MEHL: O mind, meditate on the Name of the Lord, Har, Har; you shall be honored in the Court of the Lord. You shall obtain the fruits that you desire, focusing your meditation on the Word of the Guru's Shabad. All the residues of your sins and mistakes shall be wiped away, and you shall be rid of egotism and pride. The heart-lotus of the Gurmukh blossoms forth, recognizing God within every soul. O Lord God, please shower Your Mercy upon servant Nanak, that he may chant the Lord's Name. || 1 || FOURTH MEHL: The Name of the Lord, Har, Har, is Sacred and Immaculate. Chanting the Naam, pain is dispelled. God comes to abide in the minds of those who have such pre-ordained destiny. Those who walk in harmony with the Will of the True Guru are rid of pain and poverty. No one finds the Lord by his own will; see this, and satisfy your mind. Servant Nanak is the slave of the slave of those who fall at the Feet of the True Guru. || 2 || PAUREE:

You are pervading and permeating all places and interspaces, O Creator. You made all that has been made. You created the entire universe, with all its colors and shades; in so many ways and means and forms You formed it. O Lord of Light, Your Light is infused within all; You link us to the Guru's Teachings. They alone meet the True Guru, unto whom You are Merciful; O Lord, You instruct them in the Guru's Word. Let everyone chant the Name of the Lord, chant the Name of the Great Lord; all poverty, pain and hunger shall be taken away. || 3 || SHALOK, FOURTH MEHL: The Ambrosial Nectar of the Name of the Lord, Har, Har, is sweet; enshrine this Ambrosial Nectar of the Lord within your heart. The Lord God prevails in the Sangat, the Holy Congregation; reflect upon the Shabad and understand. Meditating on the Name of the Lord, Har, Har, within the mind, the poison of egotism is eradicated. One who does not remember the Name of the Lord, Har, Har, shall totally lose this life in the gamble. By Guru's Grace, one remembers the Lord, and enshrines the Lord's Name within the heart. O servant Nanak, his face shall be radiant in the Court of the True Lord. || 1 || FOURTH MEHL: To chant the Lord's Praise and His Name is sublime and exalted. This is the most excellent deed in this Dark Age of Kali Yuga. His Praises come through the Guru's Teachings and Instructions; wear the Necklace of the Lord's Name. Those who meditate on the Lord are very fortunate. They are entrusted with the Treasure of the Lord. Without the Name, no matter what people may do, they continue to waste away in egotism. Elephants can be washed and bathed in water, but they only throw dust on their heads again. O Kind and Compassionate True Guru, please unite me with the Lord, that the One Creator of the Universe may abide within my mind. Those Gurmukhs who listen to the Lord and believe in Him — servant Nanak salutes them. || 2 || PAUREE: The Lord's Name is the most sublime and precious merchandise. The Primal Lord God is my Lord and Master. The Lord has staged His Play, and He Himself permeates it. The whole world deals in this merchandise. Your Light is the light in all beings, O Creator. All Your Expanse is True. All those who meditate on You become prosperous; through the Guru's Teachings, they sing Your Praises, O Formless Lord. Let everyone chant the Lord, the Lord of the World, the Lord of the Universe, and cross over the terrifying world-ocean. || 4 || SHALOK, FOURTH MEHL: I have only one tongue, and the Glorious Virtues of the Lord God are Unapproachable and Unfathomable. I am ignorant — how can I meditate on You, Lord? You are Great, Unapproachable and Immeasurable. O Lord God, please bless me with that sublime wisdom, that I may fall at the Feet of the Guru, the True Guru. O Lord God, please lead me to the Sat Sangat, the True Congregation, where even a sinner like myself may be saved. O Lord, please bless and forgive servant Nanak; please unite him in Your Union. O Lord, please be merciful and hear my prayer; I am a sinner and a worm — please save me! || 1 || FOURTH MEHL: O Lord, Life of the World, please bless me with Your Grace, and lead me to meet the Guru, the Merciful True Guru.

I am happy to serve the Guru; the Lord has become merciful to me. All my hopes and desires have been forgotten; my mind is rid of its worldly entanglements. The Guru, in His Mercy, implanted the Naam within me; I am enraptured with the Word of the Shabad. Servant Nanak has obtained the inexhaustible wealth; the Lord's Name is his wealth and property. || 2 || PAUREE: O Lord, You are the Greatest of the Great, the Greatest of the Great, the Most Lofty and Exalted of all, the Greatest of the Great. Those who meditate on the Infinite Lord, who meditate on the Lord, Har, Har, Har, are rejuvenated. Those who sing and listen to Your Praises, O my Lord and Master, have millions of sins destroyed. I know that those divine beings who follow the Guru's Teachings are just like You, Lord. They are the greatest of the great, so very fortunate. Let everyone meditate on the Lord, who was True in the primal beginning, and True throughout the ages; He is revealed as True here and now, and He shall be True forever and ever. Servant Nanak is the slave of His slaves. || 5 || SHALOK, FOURTH MEHL: I meditate on my Lord, the Life of the World, the Lord, chanting the Guru's Mantra. The Lord is Unapproachable, Inaccessible and Unfathomable; the Lord, Har, Har, has spontaneously come to meet me. The Lord Himself is pervading each and every heart; the Lord Himself is Endless. The Lord Himself enjoys all pleasures; the Lord Himself is the Husband of Maya. The Lord Himself gives in charity to the whole world, and all the beings and creatures which He created. O Merciful Lord God, please bless me with Your Bountiful Gifts; the humble Saints of the Lord beg for them. O God of servant Nanak, please come and meet me; I sing the Songs of the Glorious Praises of the Lord. || 1 || FOURTH MEHL: The Name of the Lord God is my Best Friend. My mind and body are drenched with the Naam. All the hopes of the Gurmukh are fulfilled; servant Nanak is comforted, hearing the Naam, the Name of the Lord. || 2 || PAUREE: The Lord's Sublime Name is energizing and rejuvenating. The Immaculate Lord, the Primal Being, blossoms forth. Maya serves at the feet of those who chant and meditate on the Lord, Har, Har, day and night. The Lord always looks after and cares for all His beings and creatures; He is with all, near and far. Those whom the Lord inspires to understand, understand; the True Guru, God, the Primal Being, is pleased with them. Let everyone sing the Praise of the Lord of the Universe, the Lord, the Lord of the Universe, the Lord, the Lord of the Universe; singing the Praise of the Lord, one is absorbed in His Glorious Virtues. || 6 || SHALOK, FOURTH MEHL: O mind, even in sleep, remember the Lord God; let yourself be intuitively absorbed into the Celestial State of Samaadhi. Servant Nanak's mind longs for the Lord, Har, Har. As the Guru pleases, he is absorbed into the Lord, O mother. || 1 || FOURTH MEHL: I am in love with the One and Only Lord; the One Lord fills my consciousness. Servant Nanak takes the Support of the One Lord God; through the One, he obtains honor and salvation. || 2 || PAUREE: The Panch Shabad, the Five Primal Sounds, vibrate with the Wisdom of the Guru's Teachings; by great good fortune, the Unstruck Melody resonates and resounds. I see the Lord, the Source of Bliss, everywhere; through the Word of the Guru's Shabad, the Lord of the Universe is revealed. From the primal beginning, and throughout the ages, the Lord has One Form. Through the Wisdom of the Guru's Teachings, I vibrate and meditate on the Lord God.

O Merciful Lord God, please bless me with Your Bounty; O Lord God, please preserve and protect the honor of Your humble servant. Let everyone proclaim: Blessed is the Guru, the True Guru, the Guru, the True Guru; meeting Him, the Lord covers their faults and deficiencies. || 7 || SHALOK, FOURTH MEHL: The sacred pool of devotional worship is filled to the brim and overflowing in torrents. Those who obey the True Guru, O servant Nanak, are very fortunate — they find it. || 1 || FOURTH MEHL: The Names of the Lord, Har, Har, are countless. The Glorious Virtues of the Lord, Har, Har, cannot be described. The Lord, Har, Har, is Inaccessible and Unfathomable; how can the humble servants of the Lord be united in His Union? Those humble beings meditate and chant the Praises of the Lord, Har, Har, but they do not attain even a tiny bit of His Worth. O servant Nanak, the Lord God is Inaccessible; the Lord has attached me to His Robe, and united me in His Union. || 2 || PAUREE: The Lord is Inaccessible and Unfathomable. How will I see the Blessed Vision of the Lord's Darshan? If He were a material object, then I could describe Him, but He has no form or feature. Understanding comes only when the Lord Himself gives understanding; only such a humble being sees it. The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied. Blessed, blessed is the tongue, blessed is the hand, and blessed is the Teacher, the True Guru; meeting Him, the Account of the Lord is written. || 8 || SHALOK, FOURTH MEHL: The Name of the Lord, Har, Har, is Ambrosial Nectar. Meditate on the Lord, with love for the True Guru. The Name of the Lord, Har, Har is Sacred and Pure. Chanting it and listening to it, pain is taken away. They alone worship and adore the Lord's Name, upon whose foreheads such pre-ordained destiny is written. Those humble beings are honored in the Court of the Lord; the Lord comes to abide in their minds. O servant Nanak, their faces are radiant. They listen to the Lord; their minds are filled with love. || 1 || FOURTH MEHL: The Name of the Lord, Har, Har, is the greatest treasure. The Gurmukhs obtain it. The True Guru comes to meet those who have such pre-ordained destiny written upon their foreheads. Their bodies and minds are cooled and soothed; peace and tranquility come to dwell in their minds. O Nanak, chanting the Name of the Lord, Har, Har, all poverty and pain is dispelled. || 2 || PAUREE: I am a sacrifice, forever and ever, to those who have seen my Beloved True Guru. They alone meet my True Guru, who have such pre-ordaind destiny written upon their foreheads. I meditate on the Inaccessible Lord, according to the Guru's Teachings; God has no form or feature. Those who follow the Guru's Teachings and meditate on the Inaccessible Lord, merge with their Lord and Master and become one with Him. Let everyone proclaim out loud, the Name of the Lord, the Lord, the Lord; the profit of devotional worship of the Lord is blessed and sublime. || 9 || SHALOK, FOURTH MEHL: The Lord's Name is permeating and pervading all. Repeat the Name of the Lord, Raam, Raam. The Lord is in the home of each and every soul. God created this play with its various colors and forms. The Lord, the Life of the World, dwells near at hand.

The Guru, my Friend, has made this clear. They alone meet the Lord, the Lord God, their Lord and Master, whose love for the Lord is pre-ordained. Servant Nanak meditates on the Naam, the Name of the Lord; through the Word of the Guru's Teachings, chant it consciously with your mind. || 1 || FOURTH MEHL: Seek the Lord God, your Best Friend; by great good fortune, He comes to dwell with the very fortunate ones. Through the Perfect Guru, He is revealed, O Nanak, and one is lovingly attuned to the Lord. || 2 || PAUREE: Blessed, blessed, beauteous and fruitful is that moment, when service to the Lord becomes pleasing to the mind. So proclaim the story of the Lord, O my GurSikhs; speak the Unspoken Speech of my Lord God. How can I attain Him? How can I see Him? My Lord God is All-knowing and All-seeing. Through the Word of the Guru's Teachings, the Lord reveals Himself; we merge in absorption in the Naam, the Name of the Lord. Nanak is a sacrifice unto those who meditate on the Lord of Nirvaanaa. || 10 || SHALOK, FOURTH MEHL: One's eyes are anointed by the Lord God, when the Guru bestows the ointment of spiritual wisdom. I have found God, my Best Friend; servant Nanak is intuitively absorbed into the Lord. || 1 || FOURTH MEHL: The Gurmukh is filled with peace and tranquility deep within. His mind and body are absorbed in the Naam, the Name of the Lord. He thinks of the Naam, and reads the Naam; he remains lovingly attuned to the Naam. He obtains the Treasure of the Naam, and is rid of anxiety. Meeting with the True Guru, the Naam wells up, and all hunger and thirst depart. O Nanak, one who is imbued with the Naam, gathers the Naam in his lap. || 2 || PAUREE: You Yourself created the world, and You Yourself control it. Some are self-willed manmukhs — they lose. Others are united with the Guru — they win. The Name of the Lord, the Lord God is Sublime. The fortunate ones chant it, through the Word of the Guru's Teachings. All pain and poverty are taken away, when the Guru bestows the Lord's Name. Let everyone serve the Enticing Enticer of the Mind, the Enticer of the World, who created the world, and controls it all. || 11 || SHALOK, FOURTH MEHL: The disease of egotism is deep within the mind; the self-willed manmukhs and the evil beings are deluded by doubt. O Nanak, the disease is cured only by meeting with the True Guru, the Holy Friend. || 1 || FOURTH MEHL: My mind and body are embellished and exalted, when I behold the Lord with my eyes. O Nanak, meeting with that God, I live, hearing His Voice. || 2 || PAUREE: The Creator is the Lord of the World, the Master of the Universe, the Infinite Primal Immeasurable Being. Meditate on the Lord's Name, O my GurSikhs; the Lord is Sublime, the Lord's Name is Invaluable. Those who meditate on Him in their hearts, day and night, merge with the Lord — there is no doubt about it. By great good fortune, they join the Sangat, the Holy Congregation, and speak the Word of the Guru, the Perfect True Guru. Let everyone meditate on the Lord, the Lord, the All-pervading Lord, by which all disputes and conflicts with Death are ended. || 12 || SHALOK, FOURTH MEHL: The humble servant of the Lord chants the Name, Har, Har. The foolish idiot shoots arrows at him. O Nanak, the humble servant of the Lord is saved by the Love of the Lord.

The arrow is turned around, and kills the one who shot it. || 1 || FOURTH MEHL: The eyes which are attracted by the Lord's Love behold the Lord through the Name of the Lord. If they gaze upon something else, O servant Nanak, they ought to be gouged out. || 2 || PAUREE: The Infinite Lord totally permeates the water, the land and the sky. He cherishes and sustains all beings and creatures; whatever He does comes to pass. Without Him, we have no mother, father, children, sibling or friend. He is permeating and pervading deep within each and every heart; let everyone meditate on Him. Let all chant the Glorious Praises of the Lord of the World, who is manifest all over the world. || 13 || SHALOK, FOURTH MEHL: Those Gurmukhs who meet as friends are blessed with the Lord God's Love. O servant Nanak, praise the Naam, the Name of the Lord; you shall go to His court in joyous high spirits. || 1 || FOURTH MEHL: Lord, You are the Great Giver of all; all beings are Yours. They all worship You in adoration; You bless them with Your Bounty, O Beloved. The Generous Lord, the Great Giver reaches out with His Hands, and the rain pours down on the world. The corn germinates in the fields; contemplate the Lord's Name with love. Servant Nanak begs for the Gift of the Support of the Name of his Lord God. || 2 || PAUREE: The desires of the mind are satisfied, meditating on the Ocean of Peace. Worship and adore the Feet of the Lord, through the Word of the Guru's Shabad, the jewel mine. Joining the Saadh Sangat, the Company of the Holy, one is saved, and the Decree of Death is torn up. The treasure of this human life is won, meditating on the Lord of Detachment. Let everyone seek the Sanctuary of the True Guru; let the black spot of pain, the scar of suffering, be erased. || 14 || SHALOK, FOURTH MEHL: I was seeking, searching for my Friend, but my Friend is right here with me. O servant Nanak, the Unseen is not seen, but the Gurmukh is given to see Him. || 1 || FOURTH MEHL: O Nanak, I am in love with the True Lord; I cannot survive without Him. Meeting the True Guru, the Perfect Lord is found, and the tongue savors His Sublime Essence. || 2 || PAUREE: Some sing, some listen, and some speek and preach. The filth and pollution of countless lifetimes is washed away, and the wishes of the mind are fulfilled. Coming and going in reincarnation ceases, singing the Glorious Praises of the Lord. They save themselves, and save their companions; they save all their generations as well. Servant Nanak is a sacrifice to those who are pleasing to my Lord God. || 15 || 1 || SUDH ||

RAAG KAANRAA, THE WORD OF NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Such is the Sovereign Lord, the Inner-knower, the Searcher of Hearts; He sees everything as clearly as one's face reflected in a mirror. || 1 || Pause || He dwells in each and every heart; no stain or stigma sticks to Him. He is liberated from bondage; He does not belong to any social class. || 1 || As one's face is reflected in the water, so does Naam Dayv's Beloved Lord and Master appear. || 2 || 1 ||

RAAG KALYAAN, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD.
TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.
IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.
BY GURU'S GRACE:

The Lord, the Beauteous Lord — no one has found His limits. I am a child — You cherish and sustain me. You are the Great Primal Being, my Mother and Father. || 1 || Pause || The Names of the Lord are Countless and Unfathomable. My Sovereign Lord is Unfathomable and Incomprehensible. The virtuous and the spiritual teachers have given it great thought, but they have not found even an iota of His Value. || 1 || They sing the Glorious Praises of the Lord, the Lord of the Universe forever. They sing the Glorious Praises of the Lord of the Universe, but they do not find His limits. You are Immeasurable, Unweighable, and Infinite, O Lord and Master; no matter how much one may meditate on You, Your Depth cannot be fathomed. || 2 || Lord, Your humble servants praise You, singing Your Glorious Praises, O Sovereign Lord. You are the ocean of water, and I am Your fish. No one has ever found Your limits. Please be Kind to Your humble servant, Lord; please bless me with the meditation of Your Name. I am a blind fool; Your Name is my only Support. Servant Nanak, as Gurmukh, has found it. || 4 || 1 || KALYAAN, FOURTH MEHL: The humble servant of the Lord sings the Lord's Praise, and blossoms forth. My intellect is embellished with devotion to the Lord, Har, Har, through the Guru's Teachings. This is the destiny which God has recorded on my forehead. || 1 || Pause || I meditate in remembrance on the Guru's Feet, day and night. The Lord, Har, Har, Har, comes to dwell in my mind. The Praise of the Lord, Har, Har, Har, is Excellent and Sublime in this world. His Praise is the sandalwood paste which I rub. || 1 || The humble servant of the Lord is lovingly attuned to the Lord, Har, Har, Har; all the faithless cynics pursue him. The slanderous person acts in accordance with the record of his past deeds; his foot trips over the snake, and he is stung by its bite. || 2 || O my Lord and Master, You are the Saving Grace, the Protector of Your humble servants. You protect them, age after age. What does it matter, if a demon speaks evil? By doing so, he only gets frustrated. || 3 || All the beings and creatures created by God are caught in the mouth of Death. The humble servants of the Lord are protected by the Lord God, Har, Har, Har; servant Nanak seeks His Sanctuary. || 4 || 2 || KALYAAN, FOURTH MEHL:

O my mind, chant and meditate on the Master of the Universe. Through the Guru's Teachings, meditate on the Lord's Name, and be rid of all the painful residues of your sinful mistakes. || 1 || Pause || I have only one tongue — I cannot sing His Praises. Please bless me with many, many tongues. Again and again, each and every instant, with all of them, I would sing His Glorious Praises; but even then, I would not be able to sing all of Your Praises, God. || 1 || I am so deeply in love with God, my Lord and Master; I long to see God's Vision. You are the Great Giver of all beings and creatures; only You know our inner pain. || 2 || If only someone would show me the Way, the Path of God. Tell me — what could I give him? I would surrender, offer and dedicate all my body and mind to him; if only someone would unite me in God's Union! || 3 || The Glorious Praises of the Lord are so many and numerous; I can describe only a tiny bit of them. My intellect is under Your control, God; You are the All-powerful Lord God of servant Nanak. || 4 || 3 || KALYAAN, FOURTH MEHL: O my mind, chant the Glorious Praises of the Lord, which are said to be inexpressible. Rightousness and Dharmic faith, success and prosperity, pleasure, the fulfillment of desires and liberation — all follow the humble servant of the Lord like a shadow. || 1 || Pause || That humble servant of the Lord who has such good fortune written on his forehead meditates on the Name of the Lord, Har, Har. In that Court, where God calls for the accounts, there, you shall be saved only by meditating on the Naam, the Name of the Lord. || 1 || I am stained with the filth of the mistakes of countless lifetimes, the pain and pollution of egotism. Showering His Mercy, the Guru bathed me in the Water of the Lord, and all the residues of my sins and mistakes were taken away. || 2 || God, our Lord and Master, is deep within the hearts of His humble servants. They vibrate the Naam, the Name of the Lord, Har, Har. And when that very last moment comes, then the Naam is our Best Friend and Protector. || 3 || Your humble servants sing Your Praises, O Lord, Har, Har; they chant and meditate on the Lord God, the Master of the Universe. O God, my Saving Grace, Lord and Master of servant Nanak, please save me, the sinking stone. || 4 || 4 || KALYAAN, FOURTH MEHL: Only the Lord God knows my innermost thoughts. If someone slanders the humble servant of the Lord, God does not believe even a tiny bit of what he says. || 1 || Pause || So give up everything else, and serve the Imperishable; The Lord God, our Lord and Master, is the Highest of all. When you serve the Lord, Death cannot even see you. It comes and falls at the feet of those who know the Lord. || 1 || Those whom my Lord and Master protects — a balanced wisdom comes to their ears. No one can equal them; their devotional worship is accepted by my God. || 2 || So behold the Wondrous and Amazing Play of the Lord. In an instant, He distinguishes the genuine from the counterfeit. And that is why His humble servant is in bliss. Those of pure heart meet together, while the evil ones regret and repent. || 3 || Lord, You are the Great Giver, our All-powerful Lord and Master; O Lord, I beg for only one gift from You.

Lord, please bless servant Nanak with Your Grace, that Your Feet may abide forever within my heart. || 4 || 5 || KALYAAN, FOURTH MEHL: O God, Treasure of Mercy, please bless me, that I may sing the Glorious Praises of the Lord. I always place my hopes in You; O God, when will you take me in Your Embrace? || 1 || Pause || I am a foolish and ignorant child; Father, please teach me! Your child makes mistakes again and again, but still, You are pleased with him, O Father of the Universe. || 1 || Whatever You give me, O my Lord and Master — that is what I receive. There is no other place where I can go. || 2 || Those devotees who are pleasing to the Lord — the Lord is pleasing to them. Their light merges into the Light; the lights are merged and blended together. || 3 || The Lord Himself has shown mercy; He lovingly attunes me to Himself. Servant Nanak seeks the Sanctuary of the Door of the Lord, who protects his honor. || 4 || 6 || FIRST SET OF SIX ||

KALYAAN BHOPAALEE, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Supreme Lord God, Transcendent Lord and Master, Destroyer of pain, Transcendental Lord God. All Your devotees beg of You. Ocean of peace, carry us across the terrifying world-ocean; You are the Wish-fulfilling Jewel. || 1 || Pause || Merciful to the meek and poor, Lord of the world, Support of the earth, Inner-knower, Searcher of hearts, Lord of the Universe. Those who meditate on the Supreme Lord become fearless. Through the Wisdom of the Guru's Teachings, they meditate on the Lord, the Liberator Lord. || 1 || Those who come to Sanctuary at the Feet of the Lord of the Universe — those humble beings cross over the terrifying world-ocean. The Lord preserves the honor of His humble devotees; O servant Nanak, the Lord Himself showers them with His Grace. || 2 || 1 || 7 ||

RAAG KALYAAN, FIFTH MEHL, FIRST HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Please grant me this blessing: May the bumble-bee of my mind be immersed again and again in the Honey of Your Lotus Feet. || 1 || Pause || I am not concerned with any other water; please bless this songbird with a Drop of Your Water, Lord. || 1 || Unless I meet my Lord, I am not satisfied. Nanak lives, gazing upon the Blessed Vision of His Darshan. || 2 || 1 || KALYAAN, FIFTH MEHL: This beggar begs and begs for Your Name, Lord. You are the Support of all, the Master of all, the Giver of absolute peace. || 1 || Pause || So many, so very many, beg for charity at Your Door; they receive only what You are pleased to give. || 1 || Fruitful, fruitful, fruitful is the Blessed Vision of His Darshan; touching His Touch, I sing His Glorious Praises. O Nanak, one's essence is blended into the Essence; the diamond of the mind is pierced through by the Diamond of the Lord. || 2 || 2 ||

KALYAAN, FIFTH MEHL: O, the Wondrous Glory of my Beloved! My mind is rejuvenated forever by His Wondrous Love. || 1 || Pause || Brahma, Shiva, the Siddhas, the silent sages and Indra beg for the charity of His Praise and devotion to Him. || 1 || Yogis, spiritual teachers, meditators and the thousand-headed serpent all meditate on the Waves of God. Says Nanak, I am a sacrifice to the Saints, who are the Eternal Companions of God. || 2 || 3 ||

KALYAAN, FIFTH MEHL, SECOND HOUSE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Belief in You, Lord, brings honor. To see with my eyes, and hear with my ears — every limb and fiber of my being, and my breath of life are in bliss. || 1 || Pause || Here and there, and in the ten directions You are pervading, in the mountain and the blade of grass. || 1 || Wherever I look, I see the Lord, the Supreme Lord, the Primal Being. In the Saadh Sangat, the Company of the Holy, doubt and fear are dispelled. Nanak speaks the Wisdom of God. || 2 || 1 || 4 || KALYAAN, FIFTH MEHL: The Glory of God is the Sound-current of the Naad, the Celestial Music of Bliss, and the Wisdom of the Vedas. Speaking and listening, the silent sages and humble beings join together, in the Realm of the Saints. || 1 || Pause || Spiritual wisdom, meditation, faith and charity are there; their minds savor the Taste of the Naam, the Name of the Lord. Chanting it, sins are destroyed. || 1 || This is the technology of Yoga, spiritual wisdom, devotion, intuitive knowledge of the Shabad, certain knowledge of the Essence of Reality, chanting and unbroken intensive meditation. Through and through, O Nanak, merging into the Light, you shall never again suffer pain and punishment. || 2 || 2 || 5 || KALYAAN, FIFTH MEHL: What should I do, and how should I do it? Should I center myself in meditation, or study the spiritual wisdom of the Shaastras? How can I endure this unendurable state? || 1 || Pause || Vishnu, Shiva, the Siddhas, the silent sages and Indra — at whose door should I seek sanctuary? || 1 || Some have power and influence, and some are blessed with heavenly paradise, but out of millions, will anyone find liberation? Says Nanak, I have attained the Sublime Essence of the Naam, the Name of the Lord. I touch the feet of the Holy. || 2 || 3 || 6 || KALYAAN, FIFTH MEHL: The Lord of the Breath of Life, the Merciful Primal Lord God, is my Friend. The Lord saves us from the womb of reincarnation and the noose of death in this Dark Age of Kali Yuga; He takes away our pain. || 1 || Pause || I enshrine the Naam, the Name of the Lord, within; I seek Your Sanctuary, Lord. O Merciful Lord God, You are my only Support. || 1 || You are the only Hope of the helpless, the meek and the poor. Your Name, O my Lord and Master, is the Mantra of the mind. || 2 || I know of nothing except You, God. Throughout all the ages, I realize You. || 3 || O Lord, You dwell in my mind night and day. The Lord of the Universe is Nanak's only Support. || 4 || 4 || 7 || KALYAAN, FIFTH MEHL: Within my mind and body I meditate on the Lord God. The Perfect Guru is pleased and satisfied; I am blessed with eternal peace and happiness. || 1 || Pause || All affairs are successfuly resolved, singing the Glorious Praises of the Lord of the World. Joining the Saadh Sangat, the Company of the Holy, I dwell upon God, and the pain of death is taken away. || 1 || Please take pity on me, O my God, that I may serve You day and night.

Slave Nanak seeks the Sanctuary of the Lord, the Perfect, Divine Primal Being. || 2 || 5 || 8 || KALYAAN, FIFTH MEHL: My God is the Inner-knower, the Searcher of Hearts. Take pity on me, O Perfect Transcendent Lord; bless me with the True Eternal Insignia of the Shabad, the Word of God. || 1 || Pause || O Lord, other than You, no one is all-powerful. You are the Hope and the Strength of my mind. You are the Giver to the hearts of all beings, O Lord and Master. I eat and wear whatever You give me. || 1 || Intuitive understanding, wisdom and cleverness, glory and beauty, pleasure, wealth and honor, all comforts, bliss, happiness and salvation, O Nanak, come by chanting the Lord's Name. || 2 || 6 || 9 || KALYAAN, FIFTH MEHL: The Sanctuary of the Lord's Feet bring salvation. God's Name is the Purifier of sinners. || 1 || Pause || Whoever chants and meditates in the Saadh Sangat, the Company of the Holy, shall undoubtedly escape being consumed by the Messenger of Death. || 1 || Liberation, the key to success, and all sorts of comforts do not equal loving devotional worship of the Lord. Slave Nanak longs for the Blessed Vision of God's Darshan; he shall never again wander in reincarnation. || 2 || || 7 || 10 ||

KALYAAN, FOURTH MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Hearing the Name of the Lord, the All-pervading Lord, my mind is drenched with joy. The Name of the Lord, Har, Har, is Ambrosial Nectar, the most Sweet and Sublime Essence; through the Guru's Teachings, drink it in with intuitive ease. || 1 || Pause || The potential energy of fire is within the wood; it is released if you know how to rub it and generate friction. In just the same way, the Lord's Name is the Light within all; the Essence is extracted by following the Guru's Teachings. || 1 || There are nine doors, but the taste of these nine doors is bland and insipid. The Essence of Ambrosial Nectar trickles down through the Tenth Door. Please take pity on me — be kind and compassionate, O my Beloved, that I may drink in the Sublime Essence of the Lord, through the Word of the Guru's Shabad. || 2 || The body-village is the most sublime and exalted village, in which the merchandise of the Lord's Sublime Essence is traded. The most precious and priceless gems and jewels are obtained by serving the True Guru. || 3 || The True Guru is Inaccessible; Inaccessible is our Lord and Master. He is the overflowing Ocean of bliss — worship Him with loving devotion. Please take pity on me, and be Merciful to this meek song-bird; please pour a drop of Your Name into my mouth. || 4 || O Beloved Lord, please color my mind with the Deep Crimson Color of Your Love; I have surrendered my mind to the Guru. Those who are imbued with the Love of the Lord, Raam, Raam, Raam, continually drink in this essence in big gulps, savoring its sweet taste. || 5 || If all the gold of the seven continents and the oceans was taken out and placed before them, the humble servants of my Lord and Master would not even want it. They beg for the Lord to bless them with the Lord's Sublime Essence. || 6 || The faithless cynics and mortal beings remain hungry forever; they continually cry out in hunger. They hurry and run, and wander all around, caught in the love of Maya; they cover hundreds of thousands of miles in their wanderings. || 7 || The humble servants of the Lord, Har, Har, Har, Har, Har, are sublime and exalted. What praise can we bestow upon them?

Nothing else can equal the Glory of the Lord's Name; please bless servant Nanak with Your Grace. || 8 || 1 || KALYAAN, FOURTH MEHL: O Lord, please bless me with the Touch of the Guru, the Philosopher's Stone. I was unworthy, utterly useless, rusty slag; meeting with the True Guru, I was transformed by the Philosopher's Stone. || 1 || Pause || Everyone longs for paradise, liberation and heaven; all place their hopes in them. The humble long for the Blessed Vision of His Darshan; they do not ask for liberation. Their minds are satisfied and comforted by His Darshan. || 1 || Emotional attachment to Maya is very powerful; this attachment is a black stain which sticks. The humble servants of my Lord and Master are unattached and liberated. They are like ducks, whose feathers do not get wet. || 2 || The fragrant sandalwood tree is encircled by snakes; how can anyone get to the sandalwood? Drawing out the Mighty Sword of the Guru's Spiritual Wisdom, I slaughter and kill the poisonous snakes, and drink in the Sweet Nectar. || 3 || You may gather wood and stack it in a pile, but in an instant, fire reduces it to ashes. The faithless cynic gathers the most horrendous sins, but meeting with the Holy Saint, they are placed in the fire. || 4 || The Holy, Saintly devotees are sublime and exalted. They enshrine the Naam, the Name of the Lord, deep within. By the touch of the Holy and the humble servants of the Lord, the Lord God is seen. || 5 || The thread of the faithless cynic is totally knotted and tangled; how can anything be woven with it? This thread cannot be woven into yarn; do not associate with those faithless cynics. || 6 || The True Guru and the Saadh Sangat, the Company of the Holy, are exalted and sublime. Joining the Congregation, meditate on the Lord. The gems, jewels and precious stones are deep within; by Guru's Grace, they are found. || 7 || My Lord and Master is Glorious and Great. How can I be united in His Union? O Nanak, the Perfect Guru unites His humble servant in His Union, and blesses him with perfection. || 8 || 2 || KALYAAN, FOURTH MEHL: Chant the Name of the Lord, the Lord, the All-pervading Lord. The Holy, the humble and Holy, are noble and sublime. Meeting with the Holy, I joyfully love the Lord. || 1 || Pause || The minds of all the beings and creatures of the world waver unsteadily. Please take pity on them, be merciful to them, and unite them with the Holy; establish this support to support the world. The earth is beneath us, and yet its dust falls down on all; let yourself be covered by the dust of the feet of the Holy. You shall be utterly exalted, the most noble and sublime of all; the whole world will place itself at your feet. || 2 || The Gurmukhs are blessed with the Divine Light of the Lord; Maya comes to serve them. Through the Word of the Guru's Teachings, they bite with teeth of wax and chew iron, drinking in the Sublime Essence of the Lord. || 3 || The Lord has shown great mercy, and bestowed His Name; I have met with the Holy Guru, the Primal Being. The Glorious Praises of the Lord's Name have spread out everywhere; the Lord bestows fame all over the world. || 4 || The Beloved Lord is within the minds of the Holy, the Holy Saadhus; without seeing Him, they cannot survive. The fish in the water loves only the water.

Without water, it bursts and dies in an instant. || 5 || Those who have terrible luck and bad fortune do not drink in the water which washes the dust of the feet of the Holy. The burning fire of their desires is not extinguished; they are beaten and punished by the Righteous Judge of Dharma. || 6 || You may visit all the sacred shrines, observe fasts and sacred feasts, give generously in charity and waste away the body, melting it in the snow. The weight of the Lord's Name is unweighable, according to the Guru's Teachings; nothing can equal its weight. || 7 || O God, You alone know Your Glorious Virtues. Servant Nanak seeks Your Sanctuary. You are the Ocean of water, and I am Your fish. Please be kind, and keep me always with You. || 8 || 3 || KALYAAN, FOURTH MEHL: I worship and adore the Lord, the All-pervading Lord. I surrender my mind and body, and place everything before Him; following the Guru's Teachings, spiritual wisdom is implanted within me. || 1 || Pause || God's Name is the tree, and His Glorious Virtues are the branches. Picking and gathering up the fruit, I worship Him. The soul is divine; divine is the soul. Worship Him with love. || 1 || One of keen intellect and precise understanding is immaculate in all this world. In thoughtful consideration, he drinks in the sublime essence. By Guru's Grace, the treasure is found; dedicate this mind to the True Guru. || 2 || Priceless and utterly sublime is the Diamond of the Lord. This Diamond pierces the diamond of the mind. The mind becomes the jeweller, through the Word of the Guru's Shabad; it appraises the Diamond of the Lord. || 3 || Attaching oneself to the Society of the Saints, one is exalted and uplifted, as the palaas tree is absorbed by the peepal tree. That mortal being is supreme among all people, who is perfumed by the fragrance of the Lord's Name. || 4 || One who continually acts in goodness and immaculate purity, sprouts green branches in great abundance. The Guru has taught me that Dharmic faith is the flower, and spiritual wisdom is the fruit; this fragrance permeates the world. || 5 || The One, the Light of the One, abides within my mind; God, the One, is seen in all. The One Lord, the Supreme Soul, is spread out everywhere; all place their heads beneath His Feet. || 6 || Without the Naam, the Name of the Lord, people look like criminals with their noses cut off; bit by bit, their noses are cut off. The faithless cynics are called egotistical; without the Name, their lives are cursed. || 7 || As long as the breath breathes through the mind deep within, hurry and seek God's Sanctuary. Please shower Your Kind Mercy and take pity upon Nanak, that he may wash the feet of the Holy. || 8 || 4 || KALYAAN, FOURTH MEHL: O Lord, I wash the feet of the Holy. May the residues of my sinful mistakes be burnt away in an instant; O my Lord and Master, please bless me with Your Mercy. || 1 || Pause || The meek and humble beggars stand begging at Your Door. Please be generous and give to those who are yearning. Save me, save me, O God — I have come to Your Sanctuary. Please implant the Guru's Teachings, and the Naam within me. || 1 || Sexual desire and anger are very powerful in the body-village; I rise up to fight the battle against them. Please make me Your Own and save me; through the Perfect Guru, I drive them out. || 2 ||

The powerful fire of corruption is raging violently within; the Word of the Guru's Shabad is the ice water which cools and soothes. My mind and body are calm and tranquil; the disease has been cured, and now I sleep in peace. || 3 || As the rays of the sun spread out everywhere, the Lord pervades each and every heart. Meeting the Holy Saint, one drinks in the Sublime Essence of the Lord; sitting in the home of your own inner being, drink in the essence. || 4 || The humble being is in love with the Guru, like the chakvi bird which loves to see the sun. She watches, and keeps on watching all through the night; and when the sun shows its face, she drinks in the Amrit. || 5 || The faithless cynic is said to be very greedy — he is a dog. He is overflowing with the filth and pollution of evil-mindedness. He talks excessively about his own interests. How can he be trusted? || 6 || I have sought the Sanctuary of the Saadh Sangat, the Company of the Holy; I have found the Sublime Essence of the Lord. They do good deeds for others, and speak of the Lord's many Glorious Virtues; please bless me to meet these Saints, these devotees of the Lord. || 7 || You are the Inaccessible Lord, Kind and Compassionate, the Great Giver; please shower us with Your Mercy, and save us. You are the Life of all the beings of the world; please cherish and sustain Nanak. || 8 || 5 || KALYAAN, FIFTH MEHL: O Lord, please make me the slave of Your slaves. As long as there is breath deep within my mind, let me drink in the dust of the Holy. || 1 || Pause || Shiva, Naarad, the thousand-headed cobra king and the silent sages long for the dust of the Holy. All the worlds and realms where the Holy place their feet are sanctified. || 1 || So let go of your shame and renounce all your egotism; join with the Saadh Sangat, the Company of the Holy, and remain there. Give up your fear of the Righteous Judge of Dharma, and you shall be lifted up and saved from drowning in the sea of poison. || 2 || Some are standing, parched and shrivelled up by their doubts; joining the Saadh Sangat, they are rejuvenated. So do not delay, even for an instant — go and fall at the feet of the Holy. || 3 || The Kirtan of the Praise of the Lord's Name is a priceless jewel. The Lord has given it for the Holy to keep. Whoever accepts and follows the Word of the Guru's Teachings as True — this Jewel is taken out and given to him. || 4 || Listen, O Saints; listen, humble Siblings of Destiny: the Guru raises His Arms and sends out the call. If you long for everlasting peace and comfort for your soul, then enter the Sanctuary of the True Guru. || 5 || If you have great good fortune and are very noble, then implant the Guru's Teachings and the Naam, the Name of the Lord, within. Emotional attachment to Maya is totally treacherous; drinking in the Sublime Essence of the Lord, you shall easily, intuitively cross over the world-ocean. || 6 || Those who are totally in love with Maya, Maya, shall rot away in Maya. The path of ignorance and darkness is utterly treacherous; they are loaded down with the crushing load of egotism. || 7 || O Nanak, chanting the Name of the Lord, the All-pervading Lord, one is emancipated. Meeting the True Guru, the Naam is implanted within; we are united and blended with the Lord's Name. || 8 || 6 || FIRST SET OF SIX ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG PARBHAATEE BIBHAAS, FIRST MEHL, CHAU-PADAS, FIRST HOUSE:

Your Name carries us across; Your Name brings respect and worship. Your Name embellishes us; it is the object of the awakened mind. Your Name brings honor to everyone's name. Without Your Name, no one is ever respected. || 1 || All other clever tricks are just for show. Whoever the Lord blesses with forgiveness — his affairs are perfectly resolved. || 1 || Pause || Your Name is my strength; Your Name is my support. Your Name is my army; Your Name is my king. Your Name brings honor, glory and approval. By Your Grace, one is blessed with the banner and the insignia of Your Mercy. || 2 || Your Name brings intuitive peace and poise; Your Name brings praise. Your Name is the Ambrosial Nectar which cleans out the poison. Through Your Name, all peace and comfort comes to abide in the mind. Without the Name, they are bound and gagged, and dragged off to the City of Death. || 3 || Man is involved with his wife, hearth and home, land and country, the pleasures of the mind and fine clothes; but when the call comes, he cannot delay. O Nanak, in the end, the false turn out to be false. || 4 || 1 || PRABHAATEE, FIRST MEHL: Your Name is the Jewel, and Your Grace is the Light. In awareness, there is Your Light. Darkness fills the dark, and then everything is lost. || 1 || This whole world is corrupt. Your Name is the only cure; nothing else works, O Infinite Creator Lord. || 1 || Pause || One side of the scale holds tens of thousands, millions of nether regions and realms.

O my Beloved, Your Worth could only be estimated if something else could be placed on the other side of the scale. || 2 || Out of pain, pleasure is produced, and out of pleasure comes pain. That mouth which praises You — what hunger could that mouth ever suffer? || 3 || O Nanak, you alone are foolish; all the rest of the world is good. That body in which the Naam does not well up — that body becomes miserable. || 4 || 2 || PRABHAATEE, FIRST MEHL: For His sake, Brahma uttered the Vedas, and Shiva renounced Maya. For His sake, the Siddhas became hermits and renunciates; even the gods have not realized His Mystery. || 1 || O Baba, keep the True Lord in your mind, and utter the Name of the True Lord with your mouth; the True Lord will carry you across. Enemies and pain shall not even approach you; only a rare few realize the Wisdom of the Lord. || 1 || Pause || Fire, water and air make up the world; these three are the slaves of the Naam, the Name of the Lord. One who does not chant the Naam is a thief, dwelling in the fortress of the five thieves. || 2 || If someone does a good deed for someone else, he totally puffs himself up in his conscious mind. The Lord bestows so many virtues and so much goodness; He does not ever regret it. || 3 || Those who praise You gather the wealth in their laps; this is Nanak's wealth. Whoever shows respect to them is not summoned by the Messenger of Death. || 4 || 3 || PRABHAATEE, FIRST MEHL: One who has no beauty, no social status, no mouth, no flesh — meeting with the True Guru, he finds the Immaculate Lord, and dwells in Your Name. || 1 || O detached Yogi, contemplate the essence of reality, and you shall never again come to be born into the world. || 1 || Pause || One who does not have good karma or Dharmic faith, sacred rosary or mala — through the Light of God, wisdom is bestowed; the True Guru is our Protector. || 2 || One who does not observe any fasts, make religious vows or chant — he does not have to worry about good luck or bad, if he obeys the Command of the True Guru. || 3 || One who is not hopeful, nor hopeless, who has trained his intuitive consciousness — his being blends with the Supreme Being. O Nanak, his awareness is awakened. || 4 || 4 || PRABHAATEE, FIRST MEHL: What he says is approved in the Court of the Lord. He looks upon poison and nectar as one and the same. || 1 || What can I say? You are permeating and pervading all. Whatever happens, is all by Your Will. || 1 || Pause || The Divine Light shines radiantly, and egotistical pride is dispelled. The True Guru bestows the Ambrosial Naam, the Name of the Lord. || 2 || In this Dark Age of Kali Yuga, one's birth is approved, if one is honored in the True Court. || 3 || Speaking and listening, one goes to the Celestial Home of the Indescribable Lord. Mere words of mouth, O Nanak, are burnt away. || 4 || 5 || PRABHAATEE, FIRST MEHL: One who bathes in the Ambrosial Water of spiritual wisdom takes with him the virtues of the sixty-eight sacred shrines of pilgrimage. The Guru's Teachings are the gems and jewels; the Sikh who serves Him searches and finds them. || 1 || There is no sacred shrine equal to the Guru. The Guru encompasses the ocean of contentment.

|| 1 || Pause || The Guru is the River, from which the Pure Water is obtained forever; it washes away the filth and pollution of evil-mindedness. Finding the True Guru, the perfect cleansing bath is obtained, which transforms even beasts and ghosts into gods. || 2 || He is said to be the Guru, with the scent of sandalwood, who is imbued with the True Name to the bottom of His Heart. By His Fragrance, the world of vegetation is perfumed. Lovingly focus yourself on His Feet. || 3 || The life of the soul wells up for the Gurmukh; the Gurmukh goes to the House of God. The Gurmukh, O Nanak, merges in the True One; the Gurmukh attains the exalted state of the self. || 4 || 6 || PRABHAATEE, FIRST MEHL: By Guru's Grace, contemplate spiritual knowledge; read it and study it, and you shall be honored. Within the self, the self is revealed, when one is blessed with the Ambrosial Naam, the Name of the Lord. || 1 || O Creator Lord, You alone are my Benefactor. I beg for only one blessing from You: please bless me with Your Name. || 1 || Pause || The five wandering thieves are captured and held, and the egotistical pride of the mind is subdued. Visions of corruption, vice and evil-mindedness run away. Such is the spiritual wisdom of God. || 2 || Please bless me with the rice of truth and self-restraint, the wheat of compassion, and the leaf-plate of meditation. Bless me with the milk of good karma, and the clarified butter, the ghee, of compassion. Such are the gifts I beg of You, Lord. || 3 || Let forgiveness and patience be my milk-cows, and let the calf of my mind intuitively drink in this milk. I beg for the clothes of modesty and the Lord's Praise; Nanak chants the Glorious Praises of the Lord. || 4 || 7 || PRABHAATEE, FIRST MEHL: No one can hold anyone back from coming; how could anyone hold anyone back from going? He alone thoroughly understands this, from whom all beings come; all are merged and immersed in Him. || 1 || Waaho! — You are Great, and Wondrous is Your Will. Whatever You do, surely comes to pass. Nothing else can happen. || 1 || Pause || The buckets on the chain of the Persian wheel rotate; one empties out to fill another. This is just like the Play of our Lord and Master; such is His Glorious Greatness. || 2 || Following the path of intuitive awareness, one turns away from the world, and one's vision is enlightened. Contemplate this in your mind, and see, O spiritual teacher. Who is the householder, and who is the renunciate? || 3 || Hope comes from the Lord; surrendering to Him, we remain in the state of nirvaanaa. We come from Him; surrendering to Him, O Nanak, one is approved as a householder, and a renunciate. || 4 || 8 || PRABHAATEE, FIRST MEHL: I am a sacrifice to that one who binds in bondage his evil and corrupted gaze. One who does not know the difference between vice and virtue wanders around uselessly. || 1 || Speak the True Name of the Creator Lord. Then, you shall never again have to come into this world. || 1 || Pause || The Creator transforms the high into the low, and makes the lowly into kings. Those who know the All-knowing Lord are approved and certified as perfect in this world. || 2 || If anyone is mistaken and fooled, you should go to instruct him.

The Creator Himself plays all the games; only a few understand this. || 3 || Meditate on the Name, and the Word of the Shabad, in the early hours before dawn; leave your worldly entanglements behind. Prays Nanak, the slave of God's slaves: the world loses, and he wins. || 4 || 9|| PRABHAATEE, FIRST MEHL: The mind is Maya, the mind is a chaser; the mind is a bird flying across the sky. The thieves are overpowered by the Shabad, and then the body-village prospers and celebrates. Lord, when You save someone, he is saved; his capital is safe and sound. || 1 || Such is my Treasure, the Jewel of the Naam; please bless me with the Guru's Teachings, so that I may fall at Your Feet. || 1 || Pause || The mind is a Yogi, the mind is a pleasure-seeker; the mind is foolish and ignorant. The mind is the giver, the mind is the beggar; the mind is the Great Guru, the Creator. The five thieves are conquered, and peace is attained; such is the contemplative wisdom of God. || 2 || The One Lord is said to be in each and every heart, but no one can see Him. The false are cast upside-down into the womb of reincarnation; without the Name, they lose their honor. Those whom You unite, remain united, if it is Your Will. || 3 || God does not ask about social class or birth; you must find your true home. That is your social class and that is your status — the karma of what you have done. The pains of death and rebirth are eradicated; O Nanak, salvation is in the Lord's Name. || 4 || 10 || PRABHAATEE, FIRST MEHL: He is awake, and even happy, but he is being plundered — he is blind! The noose is around his neck, and yet, his head is busy with worldly affairs. In hope, he comes and in desire, he leaves. The strings of his life are all tangled up; he is utterly helpless. || 1 || The Lord of Awareness, the Lord of Life is awake and aware. He is the Ocean of peace, the Treasure of Ambrosial Nectar. || 1 || Pause || He does not understand what he is told; he is blind — he does not see, and so he does his evil deeds. The Transcendent Lord Himself showers His Love and Affection; by His Grace, He bestows glorious greatness. || 2 || With the coming of each and every day, his life is wearing away, bit by bit; but still, his heart is attached to Maya. Without the Guru, he is drowned, and finds no place of rest, as long as he is caught in duality. || 3 || Day and night, God watches over and takes care of His living beings; they receive pleasure and pain according to their past actions. Nanak, the unfortunate one, begs for the charity of Truth; please bless him with this glory. || 4 || 11 || PRABHAATEE, FIRST MEHL: If I remain silent, the world calls me a fool. If I talk too much, I miss out on Your Love. My mistakes and faults will be judged in Your Court. Without the Naam, the Name of the Lord, how can I maintain good conduct? || 1 || Such is the falsehood which is plundering the world. The slanderer slanders me, but even so, I love him. || 1 || Pause || He alone knows the way, who has been slandered. Through the Word of the Guru's Shabad, he is stamped with the Lord's Insignia in His Court. He realizes the Naam, the Cause of causes, deep within himself. He alone knows the way, who is blessed by the Lord's Glance of Grace. || 2 || I am filthy and polluted; the True Lord is Immaculate and Sublime. Calling oneself sublime, one does not become exalted. The self-willed manmukh openly eats the great poison. But one who becomes Gurmukh is absorbed in the Name. || 3 ||

I am blind, deaf, foolish and ignorant, the lowest of the low, the worst of the worst. I am poor, but I have the Wealth of Your Name, O my Beloved. This is the most excellent wealth; all else is poison and ashes. || 4 || I pay no attention to slander and praise; I contemplate the Word of the Shabad. I celebrate the One who blesses me with His Bounty. Whomever You forgive, O Lord, is blessed with status and honor. Says Nanak, I speak as He causes me to speak. || 5 || 12 || PRABHAATEE, FIRST MEHL: Eating too much, one's filth only increases; wearing fancy clothes, one's home is disgraced. Talking too much, one only starts arguments. Without the Name, everything is poison — know this well. || 1 || O Baba, such is the treacherous trap which has caught my mind; riding out the waves of the storm, it will be enlightened by intuitive wisdom. || 1 || Pause || They eat poison, speak poison and do poisonous deeds. Bound and gagged at Death's door, they are punished; they can be saved only through the True Name. || 2 || As they come, they go. Their actions are recorded, and go along with them. The self-willed manmukh loses his capital, and is punished in the Court of the Lord. || 3 || The world is false and polluted; only the True One is Pure. Contemplate Him through the Word of the Guru's Shabad. Those who have God's spiritual wisdom within, are known to be very rare. || 4 || They endure the unendurable, and the Nectar of the Lord, the Embodiment of Bliss, trickles into them continuously. O Nanak, the fish is in love with the water; if it pleases You, Lord, please enshrine such love within me. || 5 || 13 || PRABHAATEE, FIRST MEHL: Songs, sounds, pleasures and clever tricks; joy, love and the power to command; fine clothes and food — these have no place in one's consciousness. True intuitive peace and poise rest in the Naam. || 1 || What do I know about what God does? Without the Naam, the Name of the Lord, nothing makes my body feel good. || 1 || Pause || Yoga, thrills, delicious flavors and ecstasy; wisdom, truth and love all come from devotion to the Lord of the Universe. My own occupation is to work to praise the Lord. Deep within, I dwell on the Lord of the sun and the moon. || 2 || I have lovingly enshrined the love of my Beloved within my heart. My Husband Lord, the Lord of the World, is the Master of the meek and the poor. Night and day, the Naam is my giving in charity and fasting. The waves have subsided, contemplating the essence of reality. || 3 || What power do I have to speak the Unspoken? I worship You with devotion; You inspire me to do so. You dwell deep within; my egotism is dispelled. So whom should I serve? There is no other than You. || 4 || The Word of the Guru's Shabad is utterly sweet and sublime. Such is the Ambrosial Nectar I see deep within. Those who taste this, attain the state of perfection. O Nanak, they are satisfied, and their bodies are at peace. || 5 || 14 || PRABHAATEE, FIRST MEHL: Deep within, I see the Shabad, the Word of God; my mind is pleased and appeased. Nothing else can touch and imbue me. Day and night, God watches over and cares for His beings and creatures; He is the Ruler of all. || 1 || My God is dyed in the most beautiful and glorious color. Merciful to the meek and the poor, my Beloved is the Enticer of the mind; He is so very sweet, imbued with the deep crimson color of His Love. || 1 || Pause || The Well is high up in the Tenth Gate; the Ambrosial Nectar flows, and I drink it in.

The creation is His; He alone knows its ways and means. The Gurmukh contemplates spiritual wisdom. || 2 || The rays of light spread out, and the heart-lotus joyfully blossoms forth; the sun enters into the house of the moon. I have conquered death; the desires of the mind are destroyed. By Guru's Grace, I have found God. || 3 || I am dyed in the deep crimson color of His Love. I am not colored by any other color. O Nanak, my tongue is saturated with the taste of God, who is permeating and pervading everywhere. || 4 || 15 || PRABHAATEE, FIRST MEHL: The Yogis are divided into twelve schools, the Sannyaasees into ten. The Yogis and those wearing religious robes, and the Jains with their all hair plucked out — without the Word of the Shabad, the noose is around their necks. || 1 || Those who are imbued with the Shabad are the perfectly detached renunciates. They beg to receive charity in the hands of their hearts, embracing love and affection for the One. || 1 || Pause || The Brahmins study and argue about the scriptures; they perform ceremonial rituals, and lead others in these rituals. Without true understanding, those self-willed manmukhs understand nothing. Separated from God, they suffer in pain. || 2 || Those who receive the Shabad are sanctified and pure; they are approved in the True Court. Night and day, they remain lovingly attuned to the Naam; throughout the ages, they are merged in the True One. || 3 || Good deeds, righteousness and Dharmic faith, purification, austere self-discipline, chanting, intense meditation and pilgrimages to sacred shrines — all these abide in the Shabad. O Nanak, united in union with the True Guru, suffering, sin and death run away. || 4 || 16 || PRABHAATEE, FIRST MEHL: The dust of the feet of the Saints, the Company of the Holy, and the Praises of the Lord carry us across to the other side. What can the wretched, terrified Messenger of Death do to the Gurmukhs? The Lord abides in their hearts. || 1 || Without the Naam, the Name of the Lord, life might just as well be burnt down. The Gurmukh chants and meditates on the Lord, chanting the chant on the mala; the Flavor of the Lord comes into the mind. || 1 || Pause || Those who follow the Guru's Teachings find true peace — how can I even describe the glory of such a person? The Gurmukh seeks and finds the gems and jewels, diamonds, rubies and treasures. || 2 || So center yourself on the treasures of spiritual wisdom and meditation; remain lovingly attuned to the One True Lord, and the Word of His Shabad. Remain absorbed in the Primal State of the Fearless, Immaculate, Independent, Self-sufficient Lord. || 3 || The seven seas are overflowing with the Immaculate Water; the inverted boat floats across. The mind which wandered in external distractions is restrained and held in check; the Gurmukh is intuitively absorbed in God. || 4 || He is a householder, he is a renunciate and God's slave, who, as Gurmukh, realizes his own self. Says Nanak, his mind is pleased and appeased by the True Word of the Shabad; there is no other at all. || 5 || 17 ||

RAAG PRABHAATEE, THIRD MEHL, CHAU-PADAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Those who become Gurmukh and understand are very rare; God is permeating and pervading through the Word of His Shabad. Those who are imbued with the Naam, the Name of the Lord, find everlasting peace; they remain lovingly attuned to the True One.

|| 1 || Chant the Name of the Lord, Har, Har, O Siblings of Destiny. By Guru's Grace, the mind becomes steady and stable; night and day, it remains satisfied with the Sublime Essence of the Lord. || 1 || Pause || Night and day, perform devotional worship service to the Lord, day and night; this is the profit to be obtained in this Dark Age of Kali Yuga, O Siblings of Destiny. The humble beings are forever immaculate; no filth ever sticks to them. They focus their consciousness on the True Name. || 2 || The True Guru has revealed the ornamentation of peace; the Glorious Greatness of the Naam is Great! The Inexhaustible Treasures are overflowing; they are never exhausted. So serve the Lord forever, O Siblings of Destiny. || 3 || The Creator comes to abide in the minds of those whom He Himself has blessed. O Nanak, meditate forever on the Naam, which the True Guru has revealed. || 4 || 1 || PRABHAATEE, THIRD MEHL: I am unworthy; please forgive me and bless me, O my Lord and Master, and unite me with Yourself. You are Endless; no one can find Your limits. Through the Word of Your Shabad, You bestow understanding. || 1 || O Dear Lord, I am a sacrifice to You. I dedicate my mind and body and place them in offering before You; I shall remain in Your Sanctuary forever. || 1 || Pause || Please keep me forever under Your Will, O my Lord and Master; please bless me with the Glorious Greatness of Your Name. Through the Perfect Guru, God's Will is revealed; night and day, remain absorbed in peace and poise. || 2 || Those devotees who accept Your Will are pleasing to You, Lord; You Yourself forgive them, and unite them with Yourself. Accepting Your Will, I have found everlasting peace; the Guru has extinguished the fire of desire. || 3 || Whatever You do comes to pass, O Creator; nothing else can be done. O Nanak, nothing is as great as the Blessing of the Name; it is obtained through the Perfect Guru. || 4 || 2 || PRABHAATEE, THIRD MEHL: The Gurmukhs praise the Lord; praising the Lord, they know Him. Doubt and duality are gone from within; they realize the Word of the Guru's Shabad. || 1 || O Dear Lord, You are my One and Only. I meditate on You and praise You; salvation and wisdom come from You. || 1 || Pause || The Gurmukhs praise You; they receive the most excellent and sweet Ambrosial Nectar. This Nectar is forever sweet; it never loses its taste. Contemplate the Word of the Guru's Shabad. || 2 || He makes it seem so sweet to me; I am a sacrifice to Him. Through the Shabad, I praise the Giver of peace forever. I have eradicated self-conceit from within. || 3 || My True Guru is forever the Giver. I receive whatever fruits and rewards I desire. O Nanak, through the Naam, glorious greatness is obtained; through the Word of the Guru's Shabad, the True One is found. || 4 || 3 || PRABHAATEE, THIRD MEHL: Those who enter Your Sanctuary, Dear Lord, are saved by Your Protective Power. I cannot even conceive of any other as Great as You. There never was, and there never shall be. || 1 || O Dear Lord, I shall remain in Your Sanctuary forever. As it pleases You, You save me, O my Lord and Master; this is Your Glorious Greatness. || 1 || Pause || O Dear Lord, You cherish and sustain those who seek Your Sanctuary.

O Dear Lord, the Messenger of Death cannot even touch those whom You, in Your Mercy, protect. || 2 || True Is Your Sanctuary, O Dear Lord; it never diminishes or goes away. Those who abandon the Lord, and become attached to the love of duality, shall continue to die and be reborn. || 3 || Those who seek Your Sanctuary, Dear Lord, shall never suffer in pain or hunger for anything. O Nanak, praise the Naam, the Name of the Lord forever, and merge in the True Word of the Shabad. || 4 || 4 || PRABHAATEE, THIRD MEHL: As Gurmukh, meditate on the Dear Lord forever, as long as there is the breath of life. Through the Word of the Guru's Shabad, the mind becomes immaculate, and egotistical pride is expelled from the mind. Fruitful and prosperous is the life of that mortal being, who is absorbed in the Name of the Lord. || 1 || O my mind, listen to the Teachings of the Guru. The Name of the Lord is the Giver of peace forever. With intuitive ease, drink in the Sublime Essence of the Lord. || 1 || Pause || Those who understand their own origin dwell within the home of their inner being, in intuitive peace and poise. Through the Word of the Guru's Shabad, the heart-lotus blossoms forth, and egotism and evil-mindedness are eradicated. The One True Lord is pervading amongst all; those who realize this are very rare. || 2 || Through the Guru's Teachings, the mind becomes immaculate, speaking the Ambrosial Essence. The Name of the Lord dwells in the mind forever; within the mind, the mind is pleased and appeased. I am forever a sacrifice to my Guru, through whom I have realized the Lord, the Supreme Soul. || 3 || Those human beings who do not serve the True Guru — their lives are uselessly wasted. When God bestows His Glance of Grace, then we meet the True Guru, merging in intuitive peace and poise. O Nanak, by great good fortune, the Naam is bestowed; by perfect destiny, meditate. || 4 || 5 || PRABHAATEE, THIRD MEHL: God Himself fashioned the many forms and colors; He created the Universe and staged the play. Creating the creation, He watches over it. He acts, and causes all to act; He gives sustenance to all beings. || 1 || In this Dark Age of Kali Yuga, the Lord is All-pervading. The One God is pervading and permeating each and every heart; the Name of the Lord, Har, Har, is revealed to the Gurmukh. || 1 || Pause || The Naam, the Name of the Lord, is hidden, but it is pervasive in the Dark Age. The Lord is totally pervading and permeating each and every heart. The Jewel of the Naam is revealed within the hearts of those who hurry to the Sanctuary of the Guru. || 2 || Whoever overpowers the five sense organs, is blessed with forgiveness, patience and contentment, through the Guru's Teachings. Blessed, blessed, perfect and great is that humble servant of the Lord, who is inspired by the Fear of God and detached love, to sing the Glorious Praises of the Lord. || 3 || If someone turns his face away from the Guru, and does not enshrine the Guru's Words in his consciousness — he may perform all sorts of rituals and accumulate wealth, but in the end, he will fall into hell. || 4 || The One Shabad, the Word of the One God, is prevailing everywhere. All the creation came from the One Lord. O Nanak, the Gurmukh is united in union. When the Gurmukh goes, he blends into the Lord, Har, Har. || 5 || 6 || PRABHAATEE, THIRD MEHL: O my mind, praise your Guru.

Perfect destiny is inscribed upon your forehead and face; sing the Praises of the Lord forever. || 1 || Pause || The Lord bestows the Ambrosial Food of the Naam. Out of millions, only a rare few receive it — only those who are blessed by God's Glance of Grace. || 1 || Whoever enshrines the Guru's Feet within his mind, is rid of pain and darkness from within. The True Lord unites him with Himself. || 2 || So embrace love for the Word of the Guru's Bani. Here and hereafter, this is your only Support. The Creator Lord Himself bestows it. || 3 || One whom the Lord inspires to accept His Will, is a wise and knowing devotee. Nanak is forever a sacrifice to him. || 4 || 7 || 17 || 7 || 24 ||

PRABHAATEE, FOURTH MEHL, BIBHAAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Through the Guru's Teachings, I sing the Glorious Praises of the Lord with joyous love and delight; I am enraptured, lovingly attuned to the Naam, the Name of the Lord. Through the Word of the Guru's Shabad, I drink in the Ambrosial Essence; I am a sacrifice to the Naam. || 1 || The Lord, the Life of the World, is my Breath of Life. The Lofty and Exalted Lord became pleasing to my heart and my inner being, when the Guru breathed the Mantra of the Lord into my ears. || 1 || Pause || Come, O Saints: let us join together, O Siblings of Destiny; let us meet and chant the Name of the Lord, Har, Har. How am I to find my God? Please bless me with the Gift of the Lord's Teachings. || 2 || The Lord, Har, Har, abides in the Society of the Saints; joining this Sangat, the Lord's Glories are known. By great good fortune, the Society of the Saints is found. Through the Guru, the True Guru, I receive the Touch of the Lord God. || 3 || I sing the Glorious Praises of God, my Inaccessible Lord and Master; singing His Praises, I am enraptured. The Guru has showered His Mercy on servant Nanak; in an instant, He blessed him with the Gift of the Lord's Name. || 4 || 1 || PRABHAATEE, FOURTH MEHL: With the rising of the sun, the Gurmukh speaks of the Lord. All through the night, he dwells upon the Sermon of the Lord. My God has infused this longing within me; I seek my Lord God. || 1 || My mind is the dust of the feet of the Holy. The Guru has implanted the Sweet Name of the Lord, Har, Har, within me. I dust the Guru's Feet with my hair. || 1 || Pause || Dark are the days and nights of the faithless cynics; they are caught in the trap of attachment to Maya. The Lord God does not dwell in their hearts, even for an instant; every hair of their heads is totally tied up in debts. || 2 || Joining the Sat Sangat, the True Congregation, wisdom and understanding are obtained, and one is released from the traps of egotism and possessiveness. The Lord's Name, and the Lord, seem sweet to me. Through the Word of His Shabad, the Guru has made me happy. || 3 || I am just a child; the Guru is the Unfathomable Lord of the World. In His Mercy, He cherishes and sustains me. I am drowning in the ocean of poison; O God, Guru, Lord of the World, please save Your child, Nanak. || 4 || 2 || PRABHAATEE, FOURTH MEHL: The Lord God showered me with His Mercy for an instant;

I sing His Glorious Praises with joyous love and delight. Both the singer and the listener are liberated, when, as Gurmukh, they drink in the Lord's Name, even for an instant. || 1 || The Sublime Essence of the Name of the Lord, Har, Har, is enshrined within my mind. As Gurmukh, I have obtained the cooling, soothing Water of the Naam. I eagerly drink in the sublime essence of the Name of the Lord, Har, Har. || 1 || Pause || Those whose hearts are imbued with the Love of the Lord have the mark of radiant purity upon their foreheads. The Glory of the Lord's humble servant is manifest throughout the world, like the moon among the stars. || 2 || Those whose hearts are not filled with the Lord's Name — all their affairs are worthless and insipid. They may adorn and decorate their bodies, but without the Naam, they look like their noses have been cut off. || 3 || The Sovereign Lord permeates each and every heart; the One Lord is all-pervading everywhere. The Lord has showered His Mercy upon servant Nanak; through the Word of the Guru's Teachings, I have meditated on the Lord in an instant. || 4 || 3 || PRABHAATEE, FOURTH MEHL: God, the Inaccessible and Merciful, has showered me with His Mercy; I chant the Name of the Lord, Har, Har, with my mouth. I meditate on the Name of the Lord, the Purifier of sinners; I am rid of all the residues of my sins and mistakes. || 1 || O mind, chant the Name of the All-pervading Lord. I sing the Praises of the Lord, Merciful to the meek, Destroyer of pain. Following the Guru's Teachings, I gather in the Wealth of the Naam, the Name of the Lord. || 1 || Pause || The Lord abides in the body-village; through the Wisdom of the Guru's Teachings, the Lord, Har, Har, is revealed. In the lake of the body, the Lord's Name has been revealed. Within my own home and mansion, I have obtained the Lord God. || 2 || Those beings who wander in the wilderness of doubt — those faithless cynics are foolish, and are plundered. They are like the deer: the scent of musk comes from its own navel, but it wanders and roams around, searching for it in the bushes. || 3 || You are Great and Unfathomable; Your Wisdom, God, is Profound and Incomprehensible. Please bless me with that wisdom, by which I might attain You, O Lord God. The Guru has placed His Hand upon servant Nanak; he chants the Name of the Lord. || 4 || 4 || PRABHAATEE, FOURTH MEHL: My mind is in love with the Name of the Lord, Har, Har; I meditate on the Great Lord God. The Word of the True Guru has become pleasing to my heart. The Lord God has showered me with His Grace. || 1 || O my mind, vibrate and meditate on the Lord's Name every instant. The Perfect Guru has blessed me with the gift of the Name of the Lord, Har, Har. The Lord's Name abides in my mind and body. || 1 || Pause || The Lord abides in the body-village, in my home and mansion. As Gurmukh, I meditate on His Glory. Here and hereafter, the Lord's humble servants are embellished and exalted; their faces are radiant; as Gurmukh, they are carried across. || 2 || I am lovingly attuned to the Fearless Lord, Har, Har, Har; through the Guru, I have enshrined the Lord within my heart in an instant. Millions upon millions of the faults and mistakes of the Lord's humble servant are all taken away in an instant. || 3 || Your humble servants are known only through You, God; knowing You, they becomes supreme. The Lord, Har, Har, has enshrined Himself within His humble servant.

O Nanak, the Lord God and His servant are one and the same. || 4 || 5 || PRABHAATEE, FOURTH MEHL: The Guru, the True Guru, has implanted the Naam, the Name of the Lord within me. I was dead, but chanting the Name of the Lord, Har, Har, I have been brought back to life. Blessed, blessed is the Guru, the Guru, the Perfect True Guru; He reached out to me with His Arm, and pulled me up and out of the ocean of poison. || 1 || O mind, meditate and worship the Lord's Name. God is never found, even by making all sorts of new efforts. The Lord God is obtained only through the Perfect Guru. || 1 || Pause || The Sublime Essence of the Lord's Name is the source of nectar and bliss; drinking in this Sublime Essence, following the Guru's Teachings, I have become happy. Even iron slag is transformed into gold, joining the Lord's Congregation. Through the Guru, the Lord's Light is enshrined within the heart. || 2 || Those who are continually lured by greed, egotism and corruption, who are lured away by emotional attachment to their children and spouse — they never serve at the feet of the Saints; those self-willed manmukhs are filled with ashes. || 3 || O God, You alone know Your Glorious Virtues; I have grown weary — I seek Your Sanctuary. As You know best, You preserve and protect me, O my Lord and Master; servant Nanak is Your slave. || 4 || 6 || FIRST SET OF SIX ||

PRABHAATEE, BIBHAAS, PARTAAL, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O mind, meditate on the Treasure of the Name of the Lord, Har, Har. You shall be honored in the Court of the Lord. Those who chant and meditate shall be carried across to the other shore. || 1 || Pause || Listen, O mind: meditate on the Name of the Lord, Har, Har. Listen, O mind: the Kirtan of the Lord's Praises is equal to bathing at the sixty-eight sacred shrines of pilgrimage. Listen, O mind: as Gurmukh, you shall be blessed with honor. || 1 || O mind, chant and meditate on the Supreme Transcendent Lord God. Millions of sins shall be destroyed in an instant. O Nanak, you shall meet with the Lord God. || 2 || 1 || 7 ||

PRABHAATEE, FIFTH MEHL, BIBHAAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The Lord created the mind, and fashioned the entire body. From the five elements, He formed it, and infused His Light within it. He made the earth its bed, and water for it to use. Do not forget Him for an instant; serve the Lord of the World. || 1 || O mind, serve the True Guru, and obtain the supreme status. If you remain unattached and unaffected by sorrow and joy, then you shall find the Lord of Life. || 1 || Pause || He makes all the various pleasures, clothes and foods for you to enjoy. He made your mother, father and all relatives. He provides sustenance to all, in the water and on the land, O friend. So serve the Lord, forever and ever. || 2 || He shall be your Helper and Support there, where no one else can help you. He washes away the residues of millions of sins in an instant. He bestows His Gifts, and never regrets them.

He forgives, once and for all, and never asks for one's account again. || 3 || By pre-ordained destiny, I have searched and found God. In the Saadh Sangat, the Company of the Holy, the Lord of the World abides. Meeting with the Guru, I have come to Your Door. O Lord, please bless servant Nanak with the Blessed Vision of Your Darshan. || 4 || 1 || PRABHAATEE, FIFTH MEHL: Serving God, His humble servant is glorified. Unfulfilled sexual desire, unresolved anger and unsatisfied greed are eradicated. Your Name is the treasure of Your humble servant. Singing His Praises, I am in love with the Blessed Vision of God's Darshan. || 1 || You are known, O God, by Your devotees. Breaking their bonds, You emancipate them. || 1 || Pause || Those humble beings who are imbued with God's Love find peace in God's Congregation. They alone understand this, to whom this subtle essence comes. Beholding it, and gazing upon it, in their minds they are wonderstruck. || 2 || They are at peace, the most exalted of all, within whose hearts God dwells. They are stable and unchanging; they do not come and go in reincarnation. Night and day, they sing the Glorious Praises of the Lord God. || 3 || All bow down in humble respect to those whose minds are filled with the Formless Lord. Show mercy unto me, O my Divine Lord and Master. May Nanak be saved, by serving these humble beings. || 4 || 2 || PRABHAATEE, FIFTH MEHL: Singing His Glorious Praises, the mind is in ecstasy. Twenty-four hours a day, I meditate in remembrance on God. Remembering Him in meditation, the residues of sin go away. I fall at the Feet of that Guru. || 1 || O beloved Saints, please bless me with wisdom; let me meditate on the Naam, the Name of the Lord, and be emancipated. || 1 || Pause || The Guru has shown me the straight path; I have abandoned everything else. I am enraptured with the Name of the Lord. I am forever a sacrifice to that Guru; I meditate in remembrance on the Lord, through the Guru. || 2 || The Guru carries those mortal beings across, and saves them from drowning. By His Grace, they are not enticed by Maya; in this world and the next, they are embellished and exalted by the Guru. I am forever a sacrifice to that Guru. || 3 || From the most ignorant, I have been made spiritually wise, through the Unspoken Speech of the Perfect Guru. The Divine Guru, O Nanak, is the Supreme Lord God. By great good fortune, I serve the Lord. || 4 || 3 || PRABHAATEE, FIFTH MEHL: Eradicating all my pains, He has blessed me with peace, and inspired me to chant His Name. In His Mercy, He has enjoined me to His service, and has purged me of all my sins. || 1 || I am only a child; I seek the Sanctuary of God the Merciful. Erasing my demerits and faults, God has made me His Own. My Guru, the Lord of the World, protects me. || 1 || Pause || My sicknesses and sins were erased in an instant, when the Lord of the World became merciful. With each and very breath, I worship and adore the Supreme Lord God; I am a sacrifice to the True Guru. || 2 || My Lord and Master is Inaccessible, Unfathomable and Infinite. His limits cannot be found.

We earn the profit, and become wealthy, meditating on our God. || 3 || Twenty-four hours a day, I meditate on the Supreme Lord God; I sing His Glorious Praises forever and ever. Says Nanak, my desires have been fulfilled; I have found my Guru, the Supreme Lord God. || 4 || 4 || PRABHAATEE, FIFTH MEHL: Meditating in rememberance on the Naam, all the residues of my sinful mistakes have been erased. The Guru has blessed me with the Capital of the True Name. God's servants are embellished and exalted in His Court; serving Him, they look beauteous forever. || 1 || Chant the Name of the Lord, Har, Har, O my Siblings of Destiny. All sickness and sin shall be erased; your mind shall be rid of the darkness of ignorance. || 1 || Pause || The Guru has saved me from death and rebirth, O friend; I am in love with the Name of the Lord. The suffering of millions of incarnations is gone; whatever pleases Him is good. || 2 || I am forever a sacrifice to the Guru; by His Grace, I meditate on the Lord's Name. By great good fortune, such a Guru is found; meeting Him, one is lovingly attuned to the Lord. || 3 || Please be merciful, O Supreme Lord God, O Lord and Master, Inner-knower, Searcher of Hearts. Twenty-four hours a day, I am lovingly attuned to You. Servant Nanak has come to the Sanctuary of God. || 4 || 5 || PRABHAATEE, FIFTH MEHL: In His Mercy, God has made me His Own. He has blessed me with the Naam, the Name of the Lord. Twenty-four hours a day, I sing the Glorious Praises of the Lord of the Universe. Fear is dispelled, and all anxiety has been alleviated. || 1 || I have been saved, touching the Feet of the True Guru. Whatever the Guru says is good and sweet to me. I have renounced the intellectual wisdom of my mind. || 1 || Pause || That Lord God abides within my mind and body. There are no conflicts, pains or obstacles. Forever and ever, God is with my soul. Filth and pollution are washed away by the Love of the Name. || 2 || I am in love with the Lotus Feet of the Lord; I am no longer consumed by sexual desire, anger and egotism. Now, I know the way to meet God. Through loving devotional worship, my mind is pleased and appeased with the Lord. || 3 || Listen, O friends, Saints, my exalted companions. The Jewel of the Naam, the Name of the Lord, is unfathomable and immeasurable. Forever and ever, sing the Glories of God, the Treasure of Virtue. Says Nanak, by great good fortune, He is found. || 4 || 6 || PRABHAATEE, FIFTH MEHL: They are wealthy, and they are the true merchants, who have the credit of the Naam in the Court of the Lord. || 1 || So chant the Name of the Lord, Har, Har, in your mind, my friends. The Perfect Guru is found by great good fortune, and then one's lifestyle becomes perfect and immaculate. || 1 || Pause || They earn the profit, and the congratulations pour in; by the Grace of the Saints, they sing the Glorious Praises of the Lord. || 2 || Their lives are fruitful and prosperous, and their birth is approved; by Guru's Grace, they enjoy the Love of the Lord. || 3 || Sexuality, anger and egotism are wiped away; O Nanak, as Gurmukh, they are carried across to the other shore. || 4 || 7 || PRABHAATEE, FIFTH MEHL: The Guru is Perfect, and Perfect is His Power.

The Word of the Guru's Shabad is unchanging, forever and ever. All pains and afflictions run away from those, whose minds are filled with the Word of the Guru's Bani. || 1 || Imbued with the Lord's Love, they sing the Glorious Praises of the Lord. They are liberated, bathing in the dust of the feet of the Holy. || 1 || Pause || By Guru's Grace, they are carried across to the other shore; they are rid of fear, doubt and corruption. The Guru's Feet abide deep within their minds and bodies. The Holy are fearless; they take to the Sanctuary of the Lord. || 2 || They are blessed with abundant bliss, happiness, pleasure and peace. Enemies and pains do not even approach them. The Perfect Guru makes them His Own, and protects them. Chanting the Lord's Name, they are rid of all the residues of their sinful mistakes. || 3 || The Saints, spiritual companions and Sikhs are exalted and uplifted. The Perfect Guru leads them to meet God. The painful noose of death and rebirth is snapped. Says Nanak, the Guru covers their faults. || 4 || 8 || PRABHAATEE, FIFTH MEHL: The Perfect True Guru has bestowed the Naam, the Name of the Lord. I am blessed with bliss and happiness, emancipation and eternal peace. All my affairs have been resolved. || 1 || Pause || The Lotus Feet of the Guru abide within my mind. I am rid of pain, suffering, doubt and fraud. || 1 || Rise early, and sing the Glorious Word of God's Bani. Twenty-four hours a day, meditate in remembrance on the Lord, O mortal. || 2 || Inwardly and outwardly, God is everywhere. Wherever I go, He is always with me, my Helper and Support. || 3 || With my palms pressed together, I offer this prayer. O Nanak, I meditate forever on the Lord, the Treasure of Virtue. || 4 || 9 || PRABHAATEE, FIFTH MEHL: The Supreme Lord God is All-wise and All-knowing. The Perfect Guru is found by great good fortune. I am a sacrifice to the Blessed Vision of His Darshan. || 1 || Pause || The sinful residues of past mistakes are cut away, through the Word of the Shabad, and I have found contentment. I have become worthy of worshipping the Naam in adoration. In the Saadh Sangat, the Company of the Holy, I have been enlightened. The Lord's Lotus Feet abide within my mind. || 1 || The One who made us, protects and preserves us. God is Perfect, the Master of the masterless. Those, upon whom He showers His Mercy — they have perfect karma and conduct. || 2 || They sing the Glories of God, continually, continuously, forever fresh and new. They do not wander in the 8.4 million incarnations. Here and hereafter, they worship the Lord's Feet. Their faces are radiant, and they are honored in the Court of the Lord. || 3 || That person, upon whose forehead the Guru places His Hand — out of millions, how rare is that slave. He sees God pervading and permeating the water, the land and the sky. Nanak is saved by the dust of the feet of such a humble being. || 4 || 10 || PRABHAATEE, FIFTH MEHL: I am a sacrifice to my Perfect Guru. By His Grace, I chant and meditate on the Lord, Har, Har. || 1 || Pause || Listening to the Ambrosial Word of His Bani, I am exalted and enraptured. My corrupt and poisonous entanglements are gone. || 1 || I am in love with the True Word of His Shabad. The Lord God has come into my consciousness. || 2 || Chanting the Naam, I am enlightened.

The Word of the Guru's Shabad has come to dwell within my heart. || 3 || The Guru is All-powerful and Merciful forever. Chanting and meditating on the Lord, Nanak is exalted and enraptured. || 4 || 11 || PRABHAATEE, FIFTH MEHL: Chanting Guru, Guru, I have found eternal peace. God, Merciful to the meek, has become kind and compassionate; He has inspired me to chant His Name. || 1 || Pause || Joining the Society of the Saints, I am illumined and enlightened. Chanting the Name of the Lord, Har, Har, my hopes have been fulfilled. || 1 || I am blessed with total salvation, and my mind is filled with peace. I sing the Glorious Praises of the Lord; O Nanak, the Guru has been gracious to me. || 2 || 12 ||

PRABHAATEE, FIFTH MEHL, SECOND HOUSE, BIBHAAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

There is no other place of rest, none at all, without the Lord's Name. There is total success and salvation, and all affairs are perfectly resolved. || 1 || Constantly chant the Name of the Lord. Sexuality, anger and egotism are wiped away; let yourself fall in love with the One Lord. || 1 || Pause || Attached to the Naam, the Name of the Lord, pain runs away. In His Sanctuary, He cherishes and sustains us. Whoever has such pre-ordained destiny meets with the True Guru; the Messenger of Death cannot grab him. || 2 || Night and day, meditate on the Lord, Har, Har; abandon the doubts of your mind. One who has perfect karma joins the Saadh Sangat, the Company of the Holy, and meets the Lord. || 3 || The sinful residues of countless lifetimes are erased, and one is protected by the Lord Himself. He is our Mother, Father, Friend and Sibling; O servant Nanak, meditate on the Lord, Har, Har. || 4 || 1 || 13 ||

PRABHAATEE, FIFTH MEHL, BIBHAAS, PARTAAL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Chant the Name of the Lord, Raam, Raam, Raam. Conflict, suffering, greed and emotional attachment shall be dispelled, and the fever of egotism shall be relieved. || 1 || Pause || Renounce your selfishness, and grasp the feet of the Saints; your mind shall be sanctified, and your sins shall be taken away. || 1 || Nanak, the child, does not know anything at all. O God, please protect me; You are my Mother and Father. || 2 || 1 || 14 || PRABHAATEE, FIFTH MEHL: I have taken the Shelter and Support of the Lord's Lotus Feet. You are Lofty and Exalted, Grand and Infinite, O my Lord and Master; You alone are above all. || 1 || Pause || He is the Support of the breath of life, the Destroyer of pain, the Giver of discriminating understanding. || 1 || So bow down in respect to the Savior Lord; worship and adore the One God. Bathing in the dust of the feet of the Saints, Nanak is blessed with countless comforts. || 2 || 2 || 15 ||

PRABHAATEE, ASHTAPADEES, FIRST MEHL, BIBHAAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The insanity of duality has driven the mind insane. In false greed, life is wasting away. Duality clings to the mind; it cannot be restrained. The True Guru saves us, implanting the Naam, the Name of the Lord within. || 1 || Without subduing the mind, Maya cannot be subdued. The One who created this, He alone understands. Contemplating the Word of the Shabad, one is carried across the terrifying world-ocean. || 1 || Pause || Gathering the wealth of Maya, kings become proud and arrogant. But this Maya that they love so much shall not go along with them in the end. There are so many colors and flavors of attachment to Maya. Except for the Name, no one has any friend or companion. || 2 || According to one's own mind, one sees the minds of others. According to one's desires, one's condition is determined. According to one's actions, one is focused and tuned in. Seeking the advice of the True Guru, one finds the home of peace and poise. || 3 || In music and song, the mind is caught by the love of duality. Filled with deception deep within, one suffers in terrible pain. Meeting with the True Guru, one is blessed with clear understanding, and remains lovingly attuned to the True Name. || 4 || Through the True Word of the Shabad, one practices Truth. He sings the Glorious Praises of the Lord, through the True Word of His Bani. He dwells in the home of his own heart deep within, and obtains the immortal status. Then, he is blessed with honor in the Court of the True Lord. || 5 || Without serving the Guru, there is no devotional worship, even though one may make all sorts of efforts. If one eradicates egotism and selfishness through the Shabad, the Immaculate Naam comes to abide in the mind. || || 6 || In this world, the practice of the Shabad is the most excellent occupation. Without the Shabad, everything else is the darkness of emotional attachment. Through the Shabad, the Naam is enshrined within the heart. Through the Shabad, one obtains clear understanding and the door of salvation. || 7 || There is no other Creator except the All-seeing Lord God. The True Lord Himself is Infinite and Incomparably Beautiful. Through the Lord's Name, one obtains the most sublime and exalted state. O Nanak, how rare are those humble beings, who seek and find the Lord. || 8 || 1 || PRABHAATEE, FIRST MEHL: Emotional attachment to Maya is spread out all over the world. Seeing a beautiful woman, the man is overcome with sexual desire. His love for his children and gold steadily increases. He sees everything as his own, but he does not own the One Lord. || 1 || I meditate as I chant on such a mala, that I rise above pleasure and pain; I attain the most wondrous devotional worship of the Lord. || 1 || Pause || O Treasure of Virtue, Your limits cannot be found. Through the True Word of the Shabad, I am absorbed into You. You Yourself created the comings and goings of reincarnation. They alone are devotees, who focus their consciousness on You. || 2 || Spiritual wisdom and meditation on the Lord, the Lord of Nirvaanaa — without meeting the True Guru, no one knows this. The Lord's Light fills the sacred pools of all beings. I am a sacrifice to the Embodiment of Bliss. || 3 || Through the Guru's Teachings, one achieves loving devotional worship. The Shabad burns away egotism from within.

The wandering mind is restrained and held in its place. The True Name is enshrined in the mind. || 4 || The exciting and intoxicating worldly plays come to an end, for those who accept the Guru's Teachings, and become lovingly attuned to the One Lord. Seeing this, the fire in the water is extinguished. They alone realize this, who are blessed by great good fortune. || 5 || Serving the True Guru, doubt is dispelled. Those who are lovingly attuned to the True Lord remain awake and aware night and day. They know the One Lord, and no other. Serving the Giver of peace, they become immaculate. || 6 || Selfless service and intuitive awareness come by reflecting upon the Word of the Shabad. Chanting, intensive meditation and austere self-discipline come by subduing the ego. One becomes Jivan-mukta — liberated while yet alive, by listening to the Shabad. Living a truthful way of life, one finds true peace. || 7 || The Giver of peace is the Eradicator of pain. I cannot conceive of serving any other. I place my body, mind and wealth in offering before Him. Says Nanak, I have tasted the supreme, sublime Essence of the Lord. || 8 || 2 || PRABHAATEE, FIRST MEHL: You may perform exercises of inner purification, and fire up the furnace of the Kundalini, inhaling and exhaling and holding the breath. Without the True Guru, you will not understand; deluded by doubt, you shall drown and die. The spiritually blind are filled with filth and pollution; they may wash, but the filth within shall never depart. Without the Naam, the Name of the Lord, all their actions are useless, like the magician who deceives through illuions. || 1 || The merits of the six religious rituals are obtained through the Immaculate Naam. You, O Lord, are the Ocean of virtue; I am so unworthy. || 1 || Pause || Running around chasing the entanglements of Maya is an evil-minded act of corruption. The fool makes a show of his self-conceit; he does not know how to behave. The self-willed manmukh is enticed by his desires for Maya; his words are useless and empty. The ritual cleansings of the sinner are fradulent; his rituals and decorations are useless and empty. || 2 || False is the wisdom of the mind; its actions inspire useless disputes. The false are filled with egotism; they do not obtain the sublime taste of their Lord and Master. Without the Name, whatever else they do is tasteless and insipid. Associating with their enemies, they are plundered and ruined. Their speech is poison, and their lives are useless. || 3 || Do not be deluded by doubt; do not invite your own death. Serve the True Guru, and you shall be at peace forever. Without the True Guru, no one is liberated. They come and go in reincarnation; they die, only to be reborn and die again. || 4 || This body wanders, caught in the three dispositions. It is afflicted by sorrow and suffering. So serve the One who has no mother or father. Desire and selfishness shall depart from within. || 5 || Wherever I look, I see Him. Without meeting the True Guru, no one is liberated. Enshrine the True One in your heart; this is the most excellent action. All other hypocritical actions and devotions bring only ruin. || 6 || When one is rid of duality, then he realizes the Word of the Shabad. Inside and out, he knows the One Lord. This is the most Excellent Wisdom of the Shabad. Ashes fall on the heads of those who are in duality. || 7 || To praise the Lord through the Guru's Teachings is the most excellent action. In the Society of the Saints, contemplate the Glories of God and His spiritual wisdom. Whoever subdues his mind, knows the state of being dead while yet alive. O Nanak, by His Grace, the Gracious Lord is realized. || 8 || 3 ||

PRABHAATEE, FIRST MEHL, DAKHNEE: Ahalyaa was the wife of Gautam the seer. Seeing her, Indra was enticed. When he received a thousand marks of disgrace on his body, then he felt regret in his mind. || 1 || O Siblings of Destiny, no one knowingly makes mistakes. He alone is mistaken, whom the Lord Himself makes so. He alone understands, whom the Lord causes to understand. || 1 || Pause || Harichand, the king and ruler of his land, did not appreciate the value of his pre-ordained destiny. If he had known that it was a mistake, he would not have made such a show of giving in charity, and he would not have been sold in the market. || 2 || The Lord took the form of a dwarf, and asked for some land. If Bal the king has recognized Him, he would not have been deceived, and sent to the underworld. || 3 || Vyaas taught and warned the king Janmayjaa not to do three things. But he performed the sacred feast and killed eighteen Brahmins; the record of one's past deeds cannot be erased. || 4 || I do not try to calculate the account; I accept the Hukam of God's Command. I speak with intuitive love and respect. No matter what happens, I will praise the Lord. It is all Your Glorious Greatness, O Lord. || 5 || The Gurmukh remains detached; filth never attaches itself to him. He remains forever in God's Sanctuary. The foolish self-willed manmukh does not think of the future; he is overtaken by pain, and then he regrets. || 6 || The Creator who created this creation acts, and causes all to act. O Lord, egotistical pride does not depart from the soul. Falling into egotistical pride, one is ruined. || 7 || Everyone makes mistakes; only the Creator does not make mistakes. O Nanak, salvation comes through the True Name. By Guru's Grace, one is released. || 8 || 4 || PRABHAATEE, FIRST MEHL: To chant and listen to the Naam, the Name of the Lord, is my Support. Worthless entanglements are ended and gone. The self-willed manmukh, caught in duality, loses his honor. Except for the Name, I have no other at all. || 1 || Listen, O blind, foolish, idiotic mind. Aren't you ashamed of your comings and goings in reincarnation? Without the Guru, you shall drown, over and over again. || 1 || Pause || This mind is ruined by its attachment to Maya. The Command of the Primal Lord is pre-ordained. Before whom should I cry? Only a few, as Gurmukh, understand this. Without the Naam, no one is liberated. || 2 || People wander lost, staggering and stumbling through 8.4 million incarnations. Without knowing the Guru, they cannot escape the noose of Death. This mind, from one moment to the next, goes from the heavens to the underworld. The Gurmukh contemplates the Naam, and is released. || 3 || When God sends His Summons, there is no time to delay. When one dies in the Word of the Shabad, he lives in peace. Without the Guru, no one understands. The Lord Himself acts, and inspires all to act. || 4 || Inner conflict comes to an end, singing the Glorious Praises of the Lord. Through the Perfect True Guru, one is intuitively absorbed into the Lord. This wobbling, unsteady mind is stabilized, and one lives the lifestyle of true actions. || 5 || If someone is false within his own self, then how can he be pure? How rare are those who wash with the Shabad. How rare are those who, as Gurmukh, live the Truth. Their comings and goings in reincarnation are over and done.

|| 6 || Those who eat and drink the Fear of God, find the most excellent peace. Associating with the humble servants of the Lord, they are carried across. They speak the Truth, and lovingly inspire others to speak it as well. The Word of the Guru's Shabad is the most excellent occupation. || 7 || Those who take the Lord's Praises as their karma and Dharma, their honor and worship service — their sexual desire and anger are burnt off in the fire. They taste the sublime essence of the Lord, and their minds are drenched with it. Prays Nanak, there is no other at all. || 8 || 5 || PRABHAATEE, FIRST MEHL: Chant the Lord's Name, and worship Him deep within your being. Contemplate the Word of the Guru's Shabad, and no other. || 1 || The One is pervading all places. I do not see any other; unto whom should I offer worship? || 1 || Pause || I place my mind and body in offering before You; I dedicate my soul to You. As it pleases You, You save me, Lord; this is my prayer. || 2 || True is that tongue which is delighted by the sublime essence of the Lord. Following the Guru's Teachings, one is saved in the Sanctuary of God. || 3 || My God created religious rituals. He placed the glory of the Naam above these rituals. || 4 || The four great blessings are under the control of the True Guru. When the first three are put aside, one is blessed with the fourth. || 5 || Those whom the True Guru blesses with liberation and meditation realize the Lord's State, and become sublime. || 6 || Their minds and bodies are cooled and soothed; the Guru imparts this understanding. Who can estimate the value of those whom God has exalted? || 7 || Says Nanak, the Guru has imparted this understanding; without the Naam, the Name of the Lord, no one is emancipated. || 8 || 6 || PRABHAATEE, FIRST MEHL: Some are forgiven by the Primal Lord God; the Perfect Guru makes the true making. Those who are attuned to the Love of the Lord are imbued with Truth forever; their pains are dispelled, and they obtain honor. || 1 || False are the clever tricks of the evil-minded. They shall disappear in no time at all. || 1 || Pause || Pain and suffering afflict the self-willed manmukh. The pains of the self-willed manmukh shall never depart. The Gurmukh recognizes the Giver of pleasure and pain. He merges in His Sanctuary. || 2 || The self-willed manmukhs do not know loving devotional worship; they are insane, rotting away in their egotism. This mind flies in an instant from the heavens to the underworld, as long as it does not know the Word of the Shabad. || 3 || The world has become hungry and thirsty; without the True Guru, it is not satisfied. Merging intuitively in the Celestial Lord, peace is obtained, and one goes to the Lord's Court wearing robes of honor. || 4 || The Lord in His Court is Himself the Knower and Seer; the Word of the Guru's Bani is Immaculate. He Himself is the Awareness of Truth; He Himself understands the state of nirvaanaa. || 5 || He made the waves of water, the fire and the air, and then joined the three together to form the world. He blessed these elements with such power, that they remain subject to His Command. || 6 || How rare are those humble beings in this world, whom the Lord tests and places in His Treasury. They rise above social status and color, and rid themselves of possessiveness and greed. || 7 || Attuned to the Naam, the Name of the Lord, they are like immaculate sacred shrines; they are rid of the pain and pollution of egotism.

Nanak washes the feet of those who, as Gurmukh, love the True Lord. || 8 || 7 ||

PRABHAATEE, THIRD MEHL, BIBHAAS:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

By Guru's Grace, see that the Temple of the Lord is within you. The Temple of the Lord is found through the Word of the Shabad; contemplate the Lord's Name. || 1 || O my mind, be joyfully attuned to the Shabad. True is devotional worship, and True is the Temple of the Lord; True is His Manifest Glory. || 1 || Pause || This body is the Temple of the Lord, in which the jewel of spiritual wisdom is revealed. The self-willed manmukhs do not know anything at all; they do not believe that the Lord's Temple is within. || 2 || The Dear Lord created the Temple of the Lord; He adorns it by His Will. All act according to their pre-ordained destiny; no one can erase it. || 3 || Contemplating the Shabad, peace is obtained, loving the True Name. The Temple of the Lord is embellished with the Shabad; it is an Infinite Fortress of God. || 4 || This world is the Temple of the Lord; without the Guru, there is only pitch darkness. The blind and foolish self-willed manmukhs worship in the love of duality. || 5 || One's body and social status do not go along to that place, where all are called to account. Those who are attuned to Truth are saved; those in the love of duality are miserable. || 6 || The treasure of the Naam is within the Temple of the Lord. The idiotic fools do not realize this. By Guru's Grace, I have realized this. I keep the Lord enshrined within my heart. || 7 || Those who are attuned to the love of the Shabad know the Guru, through the Word of the Guru's Bani. Sacred, pure and immaculate are those humble beings who are absorbed in the Name of the Lord. || 8 || The Temple of the Lord is the Lord's Shop; He embellishes it with the Word of His Shabad. In that shop is the merchandise of the One Name; the Gurmukhs adorn themselves with it. || 9 || The mind is like iron slag, within the Temple of the Lord; it is lured by the love of duality. Meeting with the Guru, the Philosopher's Stone, the mind is transformed into gold. Its value cannot be described. || 10 || The Lord abides within the Temple of the Lord. He is pervading in all. O Nanak, the Gurmukhs trade in the merchandise of Truth. || 11 || 1 || PRABHAATEE, THIRD MEHL: Those who remain awake and aware in the Love and Fear of God, rid themselves of the filth and pollution of egotism. They remain awake and aware forever, and protect their homes, by beating and driving out the five thieves. || 1 || O my mind, as Gurmukh, meditate on the Naam, the Name of the Lord. O mind, do only those deeds which will lead you to the Path of the Lord. || 1 || Pause || The celestial melody wells up in the Gurmukh, and the pains of egotism are taken away. The Name of the Lord abides in the mind, as one intuitively sings the Glorious Praises of the Lord. || 2 || Those who follow the Guru's Teachings — their faces are radiant and beautiful. They keep the Lord enshrined in their hearts. Here and hereafter, they find absolute peace; chanting the Name of the Lord, Har, Har, they are carried across to the other shore.

|| 3 || In egotism, one cannot remain awake and aware, and one's devotional worship of the Lord is not accepted. The self-willed manmukhs find no place in the Court of the Lord; they do their deeds in the love of duality. || 4 || Cursed is the food, and cursed are the clothes, of those who are attached to the love of duality. They are like maggots in manure, sinking into manure. In death and rebirth, they are wasted away to ruin. || 5 || I am a sacrifice to those who meet with the True Guru. I shall continue to associate with them; devoted to Truth, I am absorbed in Truth. || 6 || By perfect destiny, the Guru is found. He cannot be found by any efforts. Through the True Guru, intuitive wisdom wells up; through the Word of the Shabad, egotism is burnt away. || 7 || O my mind, hurry to the Sanctuary of the Lord; He is Potent to do everything. O Nanak, never forget the Naam, the Name of the Lord. Whatever He does, comes to pass. || 8 || 2 || 7 || 2 || 9 ||

BIBHAAS, PRABHAATEE, FIFTH MEHL, ASHTAPADEES:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Mother, father, siblings, children and spouse — involved with them, people eat the food of bliss. The mind is entangled in sweet emotional attachment. Those who seek God's Glorious Virtues are the support of my breath of life. || 1 || My One Lord is the Inner-Knower, the Searcher of hearts. He alone is my Support; He is my only Protection. My Great Lord and Master is over and above the heads of kings. || 1 || Pause || I have broken my ties to that deceitful serpent. The Guru has told me that it is false and fraudulent. Its face is sweet, but it tastes very bitter. My mind remains satisfied with the Ambrosial Naam, the Name of the Lord. || 2 || I have broken my ties with greed and emotional attachment. The Merciful Guru has rescued me from them. These cheating thieves have plundered so many homes. The Merciful Guru has protected and saved me. || 3 || I have no dealings whatsoever with sexual desire and anger. I listen to the Guru's Teachings. Wherever I look, I see the most horrible goblins. My Guru, the Lord of the World, has saved me from them. || 4 || I have made widows of the ten sensory organs. The Guru has told me that these pleasures are the fires of corruption. Those who associate with them go to hell. The Guru has saved me; I am lovingly attuned to the Lord. || 5 || I have forsaken the advice of my ego. The Guru has told me that this is foolish stubbornness. This ego is homeless; it shall never find a home. The Guru has saved me; I am lovingly attuned to the Lord. || 6 || I have become alienated from these people. We cannot both live together in one home. Grasping the hem of the Guru's Robe, I have come to God. Please be fair with me, All-knowing Lord God. || 7 || God smiled at me and spoke, passing judgement. He made all the demons perform service for me. You are my Lord and Master; all this home belongs to You. Says Nanak, the Guru has passed judgement. || 8 || 1 || PRABHAATEE, FIFTH MEHL:

Within the mind are sexual desire, emotional attachment and egotism. Worship services are performed with great pomp and ceremony. Ritual cleansing baths are taken, and sacred marks are applied to the body. But still, the filth and pollution within never depart. || 1 || No one has ever found God in this way. The sacred mudras — ritualistic hand gestures — are made, but the mind remains enticed by Maya. || 1 || Pause || They commit sins, under the influence of the five thieves. They bathe at sacred shrines, and claim that everything has been washed off. Then they commit them again, without fear of the consequences. The sinners are bound and gagged, and taken to the City of Death. || 2 || The ankle-bells shake and the cymbals vibrate, but those who have deception within wander lost like demons. By destroying its hole, the snake is not killed. God, who created you, knows everything. || 3 || You worship fire and wear saffron colored robes. Stung by your misfortune, you abandon your home. Leaving your own country, you wander in foreign lands. But you bring the five rejects with you. || 4 || You have split your ears, and now you steal crumbs. You beg from door to door, but you fail to be satisfied. You have abandoned your own wife, but now you sneak glances at other women. God is not found by wearing religious robes; you are utterly miserable! || 5 || He does not speak; he is on silence. But he is filled with desire; he is made to wander in reincarnation. Abstaining from food, his body suffers in pain. He does not realize the Hukam of the Lord's Command; he is afflicted by possessiveness. || 6 || Without the True Guru, no one has attained the supreme status. Go ahead and ask all the Vedas and the Simritees. The self-willed manmukhs do useless deeds. They are like a house of sand, which cannot stand. || 7 || One unto whom the Lord of the Universe becomes Merciful, sews the Word of the Guru's Shabad into his robes. Out of millions, it is rare that such a Saint is seen. O Nanak, with him, we are carried across. || 8 || If one has such good destiny, then the Blessed Vision of His Darshan is obtained. He saves himself, and carries across all his family as well. || 1 || SECOND PAUSE || 2 || PRABHAATEE, FIFTH MEHL: Meditating in remembrance on the Naam, all the residues of sinful mistakes are erased. The accounts held by the Righteous Judge of Dharma are torn up. Joining the Saadh Sangat, the Company of the Holy, I have found the Sublime Essence of the Lord. The Supreme Lord God has melted into my heart. || 1 || Dwelling on the Lord, Har, Har, I have found peace. Your slaves seek the Sanctuary of Your Feet. || 1 || Pause || The cycle of reincarnation is ended, and darkness is dispelled. The Guru has revealed the door of liberation. My mind and body are forever imbued with loving devotion to the Lord. Now I know God, because He has made me know Him. || 2 || He is contained in each and every heart. Without Him, there is no one at all. Hatred, conflict, fear and doubt have been eliminated. God, the Soul of Pure Goodness, has manifested His Righteousness. || 3 || He has rescued me from the most dangerous waves. Separated from Him for countless lifetimes, I am united with Him once again. Chanting, intense meditation and strict self-discipline are the contemplation of the Naam. My Lord and Master has blessed me with His Glance of Grace. || 4 ||

Bliss, peace and salvation are found in that place, where the servants of the Lord of the World abide. God, the Lord of the World, is pleased and satisfied with me. My disharmony with Him of so many lifetimes is ended. || 5 || Burnt offerings, sacred feasts, intense meditations with the body upside-down, worship services and taking millions of cleansing baths at sacred shrines of pilgrimage — the merits of all these are obtained by enshrining the Lord's Lotus Feet within the heart, even for an instant. Meditating on the Lord of the Universe, all one's affairs are resolved. || 6 || God's Place is the highest of the high. The Lord's humble servants intuitively focus their meditation on Him. I long for the dust of the slaves of the Lord's slaves. My Beloved Lord is overflowing with all powers. || 7 || My Beloved Lord, my Mother and Father, is always near. O my Friend and Companion, You are my Trusted Support. God takes His slaves by the hand, and makes them His Own. Nanak lives by meditating on the Lord, the Treasure of Virtue. || 8 || 3|| 2 || 7 || 12 ||

BIBHAAS, PRABHAATEE, THE WORD OF DEVOTEE KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

My anxious fears of death and rebirth have been taken away. The Celestial Lord has shown His Love for me. || 1 || The Divine Light has dawned, and darkness has been dispelled. Contemplating the Lord, I have obtained the Jewel of His Name. || 1 || Pause || Pain runs far away from that place where there is bliss. The jewel of the mind is focused and attuned to the essence of reality. || 2 || Whatever happens is by the Pleasure of Your Will. Whoever understands this, is intuitively merged in the Lord. || 3 || Says Kabeer, the residues of my sinful mistakes have been obliterated. My mind has merged into the Lord, the Life of the World. || 4 || 1 || PRABHAATEE: If the Lord Allah lives only in the mosque, then to whom does the rest of the world belong? According to the Hindus, the Lord's Name abides in the idol, but there is no truth in either of these claims. || 1 || O Allah, O Raam, I live by Your Name. Please show mercy to me, O Master. || 1 || Pause || The God of the Hindus lives in the southern lands, and the God of the Muslims lives in the west. So search in your heart — look deep into your heart of hearts; this is the home and the place where God lives. || 2 || The Brahmins observe twenty-four fasts during the year, and the Muslims fast during the month of Ramadaan. The Muslims set aside eleven months, and claim that the treasure is only in the one month. || 3 || What is the use of bathing at Orissa? Why do the Muslims bow their heads in the mosque? If someone has deception in his heart, what good is it for him to utter prayers? And what good is it for him to go on pilgrimage to Mecca? || 4 || You fashioned all these men and women, Lord. All these are Your Forms. Kabeer is the child of God, Allah, Raam. All the Gurus and prophets are mine. || 5 || Says Kabeer, listen, O men and women: seek the Sanctuary of the One. Chant the Naam, the Name of the Lord, O mortals, and you shall surely be carried across. || 6 || 2 || PRABHAATEE: First, Allah created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad?

|| 1 || O people, O Siblings of Destiny, do not wander deluded by doubt. The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. || 1 || Pause || The clay is the same, but the Fashioner has fashioned it in various ways. There is nothing wrong with the pot of clay — there is nothing wrong with the Potter. || 2 || The One True Lord abides in all; by His making, everything is made. Whoever realizes the Hukam of His Command, knows the One Lord. He alone is said to be the Lord's slave. || 3 || The Lord Allah is Unseen; He cannot be seen. The Guru has blessed me with this sweet molasses. Says Kabeer, my anxiety and fear have been taken away; I see the Immaculate Lord pervading everywhere. || 4 || 3 || PRABHAATEE: Do not say that the Vedas, the Bible and the Koran are false. Those who do not contemplate them are false. You say that the One Lord is in all, so why do you kill chickens? || 1 || O Mullah, tell me: is this God's Justice? The doubts of your mind have not been dispelled. || 1 || Pause || You seize a living creature, and then bring it home and kill its body; you have killed only the clay. The light of the soul passes into another form. So tell me, what have you killed? || 2 || And what good are your purifications? Why do you bother to wash your face? And why do you bother to bow your head in the mosque? Your heart is full of hypocrisy; what good are your prayers or your pilgrimage to Mecca? || 3 || You are impure; you do not understand the Pure Lord. You do not know His Mystery. Says Kabeer, you have missed out on paradise; your mind is set on hell. || 4 || 4 || PRABHAATEE: Hear my prayer, Lord; You are the Divine Light of the Divine, the Primal, All-pervading Master. The Siddhas in Samaadhi have not found Your limits. They hold tight to the Protection of Your Sanctuary. || 1 || Worship and adoration of the Pure, Primal Lord comes by worshipping the True Guru, O Siblings of Destiny. Standing at His Door, Brahma studies the Vedas, but he cannot see the Unseen Lord. || 1 || Pause || With the oil of knowledge about the essence of reality, and the wick of the Naam, the Name of the Lord, this lamp illluminates my body. I have applied the Light of the Lord of the Universe, and lit this lamp. God the Knower knows. || 2 || The Unstruck Melody of the Panch Shabad, the Five Primal Sounds, vibrates and resounds. I dwell with the Lord of the World. Kabeer, Your slave, performs this Aartee, this lamp-lit worship service for You, O Formless Lord of Nirvaanaa. || 3 || 5 ||

PRABHAATEE, THE WORD OF DEVOTEE NAAM DAYV JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The mind alone knows the state of the mind; I tell it to the Knowing Lord. I chant the Name of the Lord, the Inner-knower, the Searcher of hearts — why should I be afraid? || 1 || My mind is pierced through by the love of the Lord of the World. My God is All-pervading everywhere. || 1 || Pause || The mind is the shop, the mind is the town, and the mind is the shopkeeper. The mind abides in various forms, wandering all across the world. || 2 || This mind is imbued with the Word of the Guru's Shabad, and duality is easily overcome.

He Himself is the Commander; all are under His Command. The Fearless Lord looks on all alike. || 3 || That humble being who knows, and meditates on the Supreme Primal Being — his word becomes eternal. Says Naam Dayv, I have found the Invisible, Wondrous Lord, the Life of the World, within my heart. || 4 || 1 || PRABHAATEE: He existed in the beginning, in the primeval age, and all throughout the ages; His limits cannot be known. The Lord is pervading and permeating amongst all; this is how His Form can be described. || 1 || The Lord of the Universe appears when the Word of His Shabad is chanted. My Lord is the Embodiment of Bliss. || 1 || Pause || The beautiful fragrance of sandalwood emanates from the sandalwood tree, and attaches to the other trees of the forest. God, the Primal Source of everything, is like the sandalwood tree; He transforms us woody trees into fragrant sandalwood. || 2 || You, O Lord, are the Philosopher's Stone, and I am iron; associating with You, I am transformed into gold. You are Merciful; You are the gem and the jewel. Naam Dayv is absorbed in the Truth. || 3 || 2 || PRABHAATEE: The Primal Being has no ancestry; He has staged this play. God is hidden deep within each and every heart. || 1 || No one knows the Light of the soul. Whatever I do, is known to You, Lord. || 1 || Pause || Just as the pitcher is made from clay, everything is made from the Beloved Divine Creator Himself. || 2 || The mortal's actions hold the soul in the bondage of karma. Whatever he does, he does on his own. || 3 || Prays Naam Dayv, whatever this soul wants, it obtains. Whoever abides in the Lord, becomes immortal. || 4 || 3 ||

PRABHAATEE, THE WORD OF DEVOTEE BAYNEE JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

You rub your body with sandalwood oil, and place basil leaves on your forehead. But you hold a knife in the hand of your heart. You look like a thug; pretending to meditate, you pose like a crane. You try to look like a Vaishnaav, but the breath of life escapes through your mouth. || 1 || You pray for hours to God the Beautiful. But your gaze is evil, and your nights are wasted in conflict. || 1 || Pause || You perform daily cleansing rituals, wear two loin-cloths, perform religious rituals and put only milk in your mouth. But in your heart, you have drawn out the sword. You routinely steal the property of others. || 2 || You worship the stone idol, and paint ceremonial marks of Ganesha. You remain awake throughout the night, pretending to worship God. You dance, but your consciousness is filled with evil. You are lewd and depraved — this is such an unrighteous dance! || 3 || You sit on a deer-skin, and chant on your mala. You put the sacred mark, the tilak, on your forehead. You wear the rosary beads of Shiva around your neck, but your heart is filled with falsehood. You are lewd and depraved — you do not chant God's Name. || 4 || Whoever does not realize the essence of the soul — all his religious actions are hollow and false. Says Baynee, as Gurmukh, meditate. Without the True Guru, you shall not find the Way. || 5 || 1 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

RAAG JAIJAAVANTEE, NINTH MEHL:

Meditate in remembrance on the Lord — meditate on the Lord; this alone shall be of use to you. Abandon your association with Maya, and take shelter in the Sanctuary of God. Remember that the pleasures of the world are false; this whole show is just an illusion. || 1 || Pause || You must understand that this wealth is just a dream. Why are you so proud? The empires of the earth are like walls of sand. || 1 || Servant Nanak speaks the Truth: your body shall perish and pass away. Moment by moment, yesterday passed. Today is passing as well. || 2 || 1 || JAIJAAVANTEE, NINTH MEHL: Meditate on the Lord — vibrate on the Lord; your life is slipping away. Why am I telling you this again and again? You fool — why don't you understand? Your body is like a hail-stone; it melts away in no time at all. || 1 || Pause || So give up all your doubts, and utter the Naam, the Name of the Lord. At the very last moment, this alone shall go along with you. || 1 || Forget the poisonous sins of corruption, and enshrine the Praises of God in your heart. Servant Nanak proclaims that this opportunity is slipping away. || 2 || 2 || JAIJAAVANTEE, NINTH MEHL: O mortal, what will your condition be? In this world, you have not listened to the Lord's Name. You are totally engrossed in corruption and sin; you have not turned your mind away from them at all. || 1 || Pause || You obtained this human life, but you have not remembered the Lord in meditation, even for an instant. For the sake of pleasure, you have become subservient to your woman, and now your feet are bound. || 1 || Servant Nanak proclaims that the vast expanse of this world is just a dream. Why not meditate on the Lord? Even Maya is His slave. || 2 || 3 || JAIJAAVANTEE, NINTH MEHL: Slipping away — your life is uselessly slipping away. Night and day, you listen to the Puraanas, but you do not understand them, you ignorant fool!

Death has arrived; now where will you run? || 1 || Pause || You believed that this body was permanent, but it shall turn to dust. Why don't you chant the Name of the Lord, you shameless fool? || 1 || Let devotional worship of the Lord enter into your heart, and abandon the intellectualism of your mind. O Servant Nanak, this is the way to live in the world. || 2 || 4 ||

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT. BY GURU'S GRACE:

SHALOK SEHSKRITEE, FIRST MEHL:

You study the scriptures, say your prayers and argue; you worship stones and sit like a crane, pretending to meditate. You speak lies and well-ornamented falsehood, and recite your daily prayers three times a day. The mala is around your neck, and the sacred tilak mark is on your forehead. You wear two loin cloths, and keep your head covered. If you know God and the nature of karma, you know that all these rituals and beliefs are useless. Says Nanak, meditate on the Lord with faith. Without the True Guru, no one finds the Way. || 1 || The mortal's life is fruitless, as long as he does not know God. Only a few, by Guru's Grace, cross over the world-ocean. The Creator, the Cause of causes, is All-powerful. Thus speaks Nanak, after deep deliberation. The Creation is under the control of the Creator. By His Power, He sustains and supports it. || 2 || The Shabad is Yoga, the Shabad is spiritual wisdom; the Shabad is the Vedas for the Brahmin. The Shabad is heroic bravery for the Khshaatriya; the Shabad is service to others for the Soodra. The Shabad for all is the Shabad, the Word of the One God, for one who knows this secret. Nanak is the slave of the Divine, Immaculate Lord. || 3 || The One Lord is the Divinity of all divinities. He is the Divinity of the soul. Nanak is the slave of that one who knows the Secrets of the soul and the Supreme Lord God. He is the Divine Immaculate Lord Himself. || 4 ||

ONE UNIVERSAL CREATOR GOD. TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT. BY GURU'S GRACE:

SHALOK SEHSKRITEE, FIRST MEHL:

Who is the mother, and who is the father? Who is the son, and what is the pleasure of marriage? Who is the brother, friend, companion and relative? Who is emotionally attached to the family? Who is restlessly attached to beauty? It leaves, as soon as we see it. Only the meditative remembrance of God remains with us.

O Nanak, it brings the blessings of the Saints, the sons of the Imperishable Lord. || 1 || Cursed is loving attachment to one's mother and father; cursed is loving attachment to one's siblings and relatives. Cursed is attachment to the joys of family life with one's spouse and children. Cursed is attachment to household affairs. Only loving attachment to the Saadh Sangat, the Company of the Holy, is True. Nanak dwells there in peace. || 2 || The body is false; its power is temporary. It grows old; its love for Maya increases greatly. The human is only a temporary guest in the home of the body, but he has high hopes. The Righteous Judge of Dharma is relentless; he counts each and every breath. The human body, so difficult to obtain, has fallen into the deep dark pit of emotional attachment. O Nanak, its only support is God, the Essence of Reality. O God, Lord of the World, Lord of the Universe, Master of the Universe, please be kind to me. || 3 || This fragile body-fortress is made up of water, plastered with blood and wrapped in skin. It has nine gates, but no doors; it is supported by pillars of wind, the channels of the breath. The ignorant person does not meditate in remembrance on the Lord of the Universe; he thinks that this body is permanent. This precious body is saved and redeemed in the Sanctuary of the Holy, O Nanak, chanting the Name of the Lord, Har, Har, Har, Har, Har, Haray. || 4 || O Glorious, Eternal and Imperishable, Perfect and Abundantly Compassionate, Profound and Unfathomable, Lofty and Exalted, All-knowing and Infinite Lord God. O Lover of Your devoted servants, Your Feet are a Sanctuary of Peace. O Master of the masterless, Helper of the helpless, Nanak seeks Your Sanctuary. || 5 || Seeing the deer, the hunter aims his weapons. But if one is protected by the Lord of the World, O Nanak, not a hair on his head will be touched. || 6 || He may be surrounded on all four sides by servants and powerful warriors; he may dwell in a lofty place, difficult to approach, and never even think of death. But when the Order comes from the Primal Lord God, O Nanak, even an ant can take away his breath of life. || 7 || To be imbued and attuned to the Word of the Shabad; to be kind and compassionate; to sing the Kirtan of the Lord's Praises — these are the most worthwhile actions in this Dark Age of Kali Yuga. In this way, one's inner doubts and emotional attachments are dispelled. God is pervading and permeating all places. So obtain the Blessed Vision of His Darshan; He dwells upon the tongues of the Holy. O Nanak, meditate and chant the Name of the Beloved Lord, Har, Har, Har, Haray. || 8 || Beauty fades away, islands fade away, the sun, moon, stars and sky fade away. The earth, mountains, forests and lands fade away. One's spouse, children, siblings and loved friends fade away. Gold and jewels and the incomparable beauty of Maya fade away. Only the Eternal, Unchanging Lord does not fade away. O Nanak, only the humble Saints are steady and stable forever. || 9 || Do not delay in practicing righteousness; delay in committing sins. Implant the Naam, the Name of the Lord, within yourself, and abandon greed. In the Sanctuary of the Saints, the sinful residues of past mistakes are erased. The character of righteousness is received by that person, O Nanak, with whom the Lord is pleased and satisfied. || 10 || The person of shallow understanding is dying in emotional attachment; he is engrossed in pursuits of pleasure with his wife. With youthful beauty and golden earrings, wondrous mansions, decorations and clothes — this is how Maya clings to him. O Eternal, Unchanging, Benevolent Lord God, O Sanctuary of the Saints, Nanak humbly bows to You. || 11 || If there is birth, then there is death. If there is pleasure, then there is pain. If there is enjoyment, then there is disease. If there is high, then there is low.

If there is small, then there is great. If there is power, then there is pride. If there is egotistical pride, then there will be a fall. Engrossed in worldly ways, one is ruined. Meditating and vibrating on the Lord of the Universe in the Company of the Holy, you shall become steady and stable. Nanak vibrates and meditates on the Lord God. || 12 || By the Grace of God, genuine understanding comes to the mind. The intellect blossoms forth, and one finds a place in the realm of celestial bliss. The senses are brought under control, and pride is abandoned. The heart is cooled and soothed, and the wisdom of the Saints is implanted within. Reincarnation is ended, and the Blessed Vision of the Lord's Darshan is obtained. O Nanak, the musical instrument of the Word of the Shabad vibrates and resounds within. || 13 || The Vedas preach and recount God's Glories; people hear them by various ways and means. The Merciful Lord, Har, Har, implants spiritual wisdom within. Nanak begs for the Gift of the Naam, the Name of the Lord. The Guru is the Great Giver, the Lord of the World. || 14 || Do not worry so much about your mother, father and siblings. Do not worry so much about other people. Do not worry about your spouse, children and friends. You are obsessed with your involvements in Maya. The One Lord God is Kind and Compassionate, O Nanak. He is the Cherisher and Nurturer of all living beings. || 15 || Wealth is temporary; conscious existence is temporary; hopes of all sorts are temporary. The bonds of love, attachment, egotism, doubt, Maya and the pollution of corruption are temporary. The mortal passes through the fire of the womb of reincarnation countless times. He does not remember the Lord in meditation; his understanding is polluted. O Lord of the Universe, when You grant Your Grace, even sinners are saved. Nanak dwells in the Saadh Sangat, the Company of the Holy. || 16 || You may drop down from the mountains, and fall into the nether regions of the underworld, or be burnt in the blazing fire, or swept away by the unfathomable waves of water; but the worst pain of all is household anxiety, which is the source of the cycle of death and rebirth. No matter what you do, you cannot break its bonds, O Nanak. Man's only Support, Anchor and Mainstay is the Word of the Shabad, and the Holy, Friendly Saints. || 17 || Excruciating pain, countless killings, reincarnation, poverty and terrible misery are all destroyed by meditating in remembrance on the Lord's Name, O Nanak, just as fire reduces piles of wood to ashes. || 18 || Meditating in remembrance on the Lord, the darkness is illuminated. Dwelling on His Glorious Praises, the ugly residues of sins are destroyed. Enshrining the Lord deep within the heart, and with the immaculate karma of doing good deeds, one strikes fear into the demons. The cycle of coming and going in reincarnation is ended, absolute peace is obtained, and the Fruitful Vision of the Lord's Darshan. He is Potent to give Protection, He is the Lover of His Saints. O Nanak, the Lord God blesses all with bliss. || 19 || Those who were left behind — the Lord brings them to the front. He fulfills the hopes of the hopeless. He makes the poor rich, and cures the illnesses of the ill. He blesses His devotees with devotion. They sing the Kirtan of the Praises of the Lord's Name. O Nanak, those who serve the Guru find the Supreme Lord God, the Great Giver || 20 || He gives Support to the unsupported. The Name of the Lord is the Wealth of the poor. The Lord of the Universe is the Master of the masterless; the Beautiful-haired Lord is the Power of the weak. The Lord is Merciful to all beings, Eternal and Unchanging, the Family of the meek and humble. The All-knowing, Perfect, Primal Lord God is the Lover of His devotees, the Embodiment of Mercy.

The Supreme Lord God, the Transcendent, Luminous Lord, dwells in each and every heart. Nanak begs for this blessing from the Merciful Lord, that he may never forget Him, never forget Him. || 21 || I have no power; I do not serve You, and I do not love You, O Supreme Sublime Lord God. By Your Grace, Nanak meditates on the Naam, the Name of the Merciful Lord, Har, Har. || 22 || The Lord feeds and sustains all living beings; He blesses them gifts of restful peace and fine clothes. He created the jewel of human life, with all its cleverness and intelligence. By His Grace, mortals abide in peace and bliss. O Nanak, meditating in remembrance on the Lord, Har, Har, Haray, the mortal is released from attachment to the world. || 23 || The kings of the earth are eating up the blessings of the good karma of their past lives. Those cruel-minded rulers who oppress the people, O Nanak, shall suffer in pain for a very long time. || 24 || Those who meditate in remembrance on the Lord in their hearts, look upon even pain as God's Grace. The healthy person is very sick, if he does not remember the Lord, the Embodiment of Mercy. || 25 || To sing the Kirtan of God's Praises is the righteous duty incurred by taking birth in this human body. The Naam, the Name of the Lord, is Ambrosial Nectar, O Nanak. The Saints drink it in, and never have enough of it. || 26 || The Saints are tolerant and good-natured; friends and enemies are the same to them. O Nanak, it is all the same to them, whether someone offers them all sorts of foods, or slanders them, or draws weapons to kill them. || 27 || They pay no attention to dishonor or disrespect. They are not bothered by gossip; the miseries of the world do not touch them. Those who join the Saadh Sangat, the Company of the Holy, and chant the Name of the Lord of the Universe — O Nanak, those mortals abide in peace. || 28 || The Holy people are an invincible army of spiritual warriors; their bodies are protected by the armor of humility. Their weapons are the Glorious Praises of the Lord which they chant; their Shelter and Shield is the Word of the Guru's Shabad. The horses, chariots and elephants they ride are their way to realize God's Path. They walk fearlessly through the armies of their enemies; they attack them with the Kirtan of God's Praises. They conquer the entire world, O Nanak, and overpower the five thieves. || 29 || Misled by evil-mindedness, mortals are engrossed in the mirage of the illusory world, like the passing shade of a tree. Emotional attachment to family is false, so Nanak meditates in remembrance on the Name of the Lord, Raam, Raam. || 30 || I do not possess the treasure of the wisdom of the Vedas, nor do I possess the merits of the Praises of the Naam. I do not have a beautiful voice to sing jewelled melodies; I am not clever, wise or shrewd. By destiny and hard work, the wealth of Maya is obtained. O Nanak, in the Saadh Sangat, the Company of the Holy, even fools become religious scholars. || 31 || The mala around my neck is the chanting of the Lord's Name. The Love of the Lord is my silent chanting. Chanting this most Sublime Word brings salvation and joy to the eyes. || 32 || That mortal who lacks the Guru's Mantra — cursed and contaminated is his life. That blockhead is just a dog, a pig, a jackass, a crow, a snake. || 33 ||

Whoever contemplates the Lord's Lotus Feet, and enshrines His Name within the heart, and sings the Kirtan of His Praises in the Saadh Sangat, O Nanak, shall never see the Messenger of Death. || 34 || Wealth and beauty are not so difficult to obtain. Paradise and royal power are not so difficult to obtain. Foods and delicacies are not so difficult to obtain. Elegant clothes are not so difficuilt to obtain. Children, friends, siblings and relatives are not so difficult to obtain. The pleasures of woman are not so difficult to obtain. Knowledge and wisdom are not so difficult to obtain. Cleverness and trickery are not so difficult to obtain. Only the Naam, the Name of the Lord, is difficult to obtain. O Nanak, it is only obtained by God's Grace, in the Saadh Sangat, the Company of the Holy. || 35 || Wherever I look, I see the Lord, whether in this world, in paradise, or the nether regions of the underworld. The Lord of the Universe is All-pervading everywhere. O Nanak, no blame or stain sticks to Him. || 36 || Poison is transformed into nectar, and enemies into friends and companions. Pain is changed into pleasure, and the fearful become fearless. Those who have no home or place find their place of rest in the Naam, O Nanak, when the Guru, the Lord, becomes Merciful. || 37 || He blesses all with humility; He has blessed me with humility as well. He purifies all, and He has purified me as well. The Creator of all is the Creator of me as well. O Nanak, no blame or stain sticks to Him. || 38 || The moon-god is not cool and calm, nor is the white sandalwood tree. The winter season is not cool; O Nanak, only the Holy friends, the Saints, are cool and calm. || 39 || Through the Mantra of the Name of the Lord, Raam, Raam, one meditates on the All-pervading Lord. Those who have the wisdom to look alike upon pleasure and pain, live the immaculate lifestyle, free of vengeance. They are kind to all beings; they have overpowered the five thieves. They take the Kirtan of the Lord's Praise as their food; they remain untouched by Maya, like the lotus in the water. They share the Teachings with friend and enemy alike; they love the devotional worship of God. They do not listen to slander; renouncing self-conceit, they become the dust of all. Whoever has these six qualities, O Nanak, is called a Holy friend. || 40 || The goat enjoys eating fruits and roots, but if it lives near a tiger, it is always anxious. This is the condition of the world, O Nanak; it is afflicted by pleasure and pain. || 41 || Fraud, false accusations, millions of diseases, sins and the filthy residues of evil mistakes; doubt, emotional attachment, pride, dishonor and intoxication with Maya — these lead mortals to death and rebirth, wandering lost in hell. In spite of all sorts of efforts, salvation is not found. Chanting and meditating on the Name of the Lord in the Saadh Sangat, the Company of the Holy, O Nanak, mortals become immaculate and pure. They continually dwell upon the Glorious Praises of God. || 42 || In the Sanctuary of the Kind-hearted Lord, our Transcendent Lord and Master, we are carried across. God is the Perfect, All-powerful Cause of causes; He is the Giver of gifts. He gives hope to the hopeless. He is the Source of all riches. Nanak meditates in remembrance on the Treasure of Virtue; we are all beggars, begging at His Door. || 43 || The most difficult place becomes easy, and the worst pain turns into pleasure. Evil words, differences and doubts are obliterated, and even faithless cynics and malicious gossips become good people. They become steady and stable, whether happy or sad; their fears are taken away, and they are fearless.

The dreadful woods become a well-populated city; such are the merits of the righteous life of Dharma, given by God's Grace. Chanting the Lord's Name in the Saadh Sangat, the Company of the Holy, O Nanak, the Lotus Feet of the Merciful Lord are found. || 44 || O emotional attachment, you are the invincible warrior of the battlefield of life; you totally crush and destroy even the most powerful. You entice and fascinate even the heavenly heralds, celestial singers, gods, mortals, beasts and birds. Nanak bows in humble surrender to the Lord; he seeks the Sanctuary of the Lord of the Universe. || 45 || O sexual desire, you lead the mortals to hell; you make them wander in reincarnation through countless species. You cheat the consciousness, and pervade the three worlds. You destroy meditation, penance and virtue. But you give only shallow pleasure, while you make the mortals weak and unsteady; you pervade the high and the low. Your fear is dispelled in the Saadh Sangat, the Company of the Holy, O Nanak, through the Protection and Support of the Lord. || 46 || O anger, you are the root of conflict; compassion never rises up in you. You take the corrupt, sinful beings in your power, and make them dance like monkeys. Associating with you, mortals are debased and punished by the Messenger of Death in so many ways. O Destroyer of the pains of the poor, O Merciful God, Nanak prays for You to protect all begins from such anger. || 47 || O greed, you cling to even the great, assaulting them with countless waves. You cause them to run around wildly in all directions, wobbling and wavering unsteadily. You have no respect for friends, ideals, relations, mother or father. You make them do what they should not do. You make them eat what they should not eat. You make them accomplish what they should not accomplish. Save me, save me — I have come to Your Sanctuary, O my Lord and Master; Nanak prays to the Lord. || 48 || O egotism, you are the root of birth and death and the cycle of reincarnation; you are the very soul of sin. You forsake friends, and hold tight to enemies. You spread out countless illusions of Maya. You cause the living beings to come and go until they are exhausted. You lead them to experience pain and pleasure. You lead them to wander lost in the terrible wilderness of doubt; you lead them to contract the most horrible, incurable diseases. The only Physician is the Supreme Lord, the Transcendent Lord God. Nanak worships and adores the Lord, Har, Har, Haray. || 49 || O Lord of the Universe, Master of the Breath of life, Treasure of Mercy, Guru of the World. O Destroyer of the fever of the world, Embodiment of Compassion, please take away all my pain. O Merciful Lord, Potent to give Sanctuary, Master of the meek and humble, please be kind to me. Whether his body is healthy or sick, let Nanak meditate in remembrance on You, Lord. || 50 || I have come to the Sanctuary of the Lord's Lotus Feet, where I sing the Kirtan of His Praises. In the Saadh Sangat, the Company of the Holy, Nanak is carried across the utterly terrifying, difficult world-ocean. || 51 || The Supreme Lord God has procted my head and forehead; the Transcendent Lord has protected my hands and body. God, my Lord and Master, has saved my soul; the Lord of the Universe has saved my wealth and feet. The Merciful Guru has protected everything, and destroyed my fear and suffering. God is the Lover of His devotees, the Master of the masterless. Nanak has entered the Sanctuary of the Imperishable Primal Lord God. || 52 || His Power supports the sky, and locks fire within wood.

His Power supports the moon, the sun and the stars, and infuses light and breath into the body. His Power provides nourishment in the womb of the mother, and does not let disease strike. His Power holds back the ocean, O Nanak, and does not allow the waves of water to destroy the land. || 53 || The Lord of the World is Supremely Beautiful; His Meditation is the Life of all. In the Society of the Saints, O Nanak, He is found on the path of devotional worship of the Lord. || 54 || The mosquito pierces the stone, the ant crosses the swamp, the cripple crosses the ocean, and the blind sees in the darkness, meditating on the Lord of the Universe in the Saadh Sangat. Nanak seeks the Sanctuary of the Lord, Har, Har, Haray. || 55 || Like a Brahmin without a sacred mark on his forehead, or a king without the power of command, or a warrior without weapons, so is the devotee of God without Dharmic Faith. || 56 || God has no conch-shell, no religious mark, no paraphernalia; he does not have blue skin. His Form is Wondrous and Amazing. He is beyond incarnation. The Vedas say that He is not this, and not that. The Lord of the Universe is Lofty and High, Great and Infinite. The Imperishable Lord abides in the hearts of the Holy. He is understood, O Nanak, by those who are very fortunate. || 57 || Living in the world, it is like a wild jungle. One's relatives are like dogs, jackals and donkeys. In this difficult place, the mind is intoxicated with the wine of emotional attachment; the five unconquered thieves lurk there. The mortals wander lost in love and emotional attachment, fear and doubt; they are caught in the sharp, strong noose of egotism. The ocean of fire is terrifying and impassable. The distant shore is so far away; it cannot be reached. Vibrate and meditate on the Lord of the World, in the Saadh Sangat, the Company of the Holy; O Nanak, by His Grace, we are saved at the Lotus Feet of the Lord. || 58 || When the Lord of the Universe grants His Grace, all illnesses are cured. Nanak chants His Glorious Praises in the Saadh Sangat, in the Sanctuary of the Perfect Transcendent Lord God. || 59 || The mortal is beautiful and speaks sweet words, but in the farm of his heart, he harbors cruel vengeance. He pretends to bow in worship, but he is false. Beware of him, O friendly Saints. || 60 || The thoughtless fool does not know that each day, his breaths are being used up. His most beautiful body is wearing away; old age, the daughter of death, has seized it. He is engrossed in family play; placing his hopes in transitory things, he indulges in corrupt pleasures. Wandering lost in countless incarnations, he is exhausted. Nanak seeks the Sanctuary of the Embodiment of Mercy. || 61 || O tongue, you love to enjoy the sweet delicacies. You are dead to the Truth, and involved in great disputes, whether to call God Gobind, or Daamodar, or Maadhav. || 62 || Those who are proud, and intoxicated with the pleasures of sex, and asserting their power over others, never contemplate the Lord's Lotus Feet. Their lives are cursed, and as worthless as straw. You are as tiny and insignificant as an ant, but you shall become great, by the Wealth of the Lord's Meditation. Nanak bows in humble worship, countless times, over and over again. || 63 || The blade of grass becomes a mountain, and the barren land becomes green. The drowning one swims across, and the empty is filled to overflowing. Millions of suns illuminate the darkness, prays Nanak, when the Guru, the Lord, becomes Merciful. || 64 ||

Associating with the Brahmin, one is saved, if his actions are perfect and God-like. Those whose souls are imbued with the world — O Nanak, their lives are fruitless. || 65 || The mortal steals the wealth of others, and makes all sorts of problems; his preaching is only for his own livelihood. His desire for this and that is not satisfied; his mind is caught in Maya, and he is acting like a pig. || 66 || Those who are intoxicated and absorbed in the Lord's Lotus Feet are saved from the terrifying world-ocean. Countless sins are destroyed, O Nanak, in the Saadh Sangat, the Company of the Holy; there is no doubt about this. || 67 || 4 ||

FIFTH MEHL, GAAT'HAA:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Camphor, flowers and perfume become contaminated, by coming into contact with the human body. O Nanak, the ignorant one is proud of his foul-smelling marrow, blood and bones. || 1 || Even if the mortal could reduce himself to the size of an atom, and shoot through the ethers, worlds and realms in the blink of an eye, O Nanak, without the Holy Saint, he shall not be saved. || 2 || Know for sure that death will come; whatever is seen is false. So chant the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy; this alone shall go along with you in the end. || 3 || The consciousness wanders lost in Maya, attached to friends and relatives. Vibrating and meditating on the Lord of the Universe in the Saadh Sangat, O Nanak, the eternal place of rest is found. || 4 || The lowly nim tree, growing near the sandalwood tree, becomes just like the sandalwood tree. But the bamboo tree, also growing near it, does not pick up its fragrance; it is too tall and proud. || 5 || In this Gaat'haa, the Lord's Sermon is woven; listening to it, pride is crushed. The five enemies are killed, O Nanak, by shooting the Arrow of the Lord. || 6 || The Words of the Holy are the path of peace. They are obtained by good karma. The cycle of birth and death is ended, O Nanak, singing the Kirtan of the Lord's Praises. || 7 || When the leaves wither and fall, they cannot be attached to the branch again. Without the Naam, the Name of the Lord, O Nanak, there is misery and suffering. The mortal wanders in reincarnation day and night. || 8 || One is blessed with love for the Saadh Sangat, the Company of the Holy, by great good fortune. Whoever sings the Glorious Praises of the Lord's Name, O Nanak, is not affected by the world-ocean. || 9 || This Gaat'haa is profound and infinite; how rare are those who understand it. They forsake sexual desire and worldly love, O Nanak, and praise the Lord in the Saadh Sangat. || 10 || The Words of the Holy are the most sublime Mantra. They eradicate millions of sinful mistakes. Meditating on the Lotus Feet of the Lord, O Nanak, all one's generations are saved. || 11 || That palace is beautiful, in which the Kirtan of the Lord's Praises are sung. Those who dwell on the Lord of the Universe are liberated. O Nanak, only the most fortunate are so blessed. || 12 || I have found the Lord, my Friend, my very Best Friend. He shall never break my heart. His dwelling is eternal; His weight cannot be weighed. Nanak has made Him the Friend of his soul. || 13 || One's bad reputation is erased by a true son, who meditates in his heart on the Guru's Mantra.

The Beloved Eternal Lord God, O Nanak, carries us across the world-ocean. || 14 || It is death to forget the Lord of the Universe. It is life to meditate on the Name of the Lord. The Lord is found in the Saadh Sangat, the Company of the Holy, O Nanak, by pre-ordained destiny. || 15 || The snake-charmer, by his spell, neutralizes the poison and leaves the snake without fangs. Just so, the Saints remove suffering; O Nanak, they are found by good karma. || 16 || The Lord is All-pervading everywhere; He gives Sanctuary to all living beings. The mind is touched by His Love, O Nanak, by Guru's Grace, and the Blessed Vision of His Darshan. || 17 || My mind is pierced through by the Lord's Lotus Feet. I am blessed with total happiness. Holy people have been singing this Gaat'haa, O Nanak, since the very beginning of time. || 18 || Chanting and singing the Sublime Word of God in the Saadh Sangat, mortals are saved from the world-ocean. O Nanak, they shall never again be consigned to reincarnation. || 19 || People contemplate the Vedas, Puraanas and Shaastras. But by enshrining in their hearts the Naam, the Name of the One and Only Creator of the Universe, everyone can be saved. By great good fortune, O Nanak, a few cross over like this. || 20 || Meditating in remembrance on the Naam, the Name of Lord of the Universe, all one's generations are saved. It is obtained in the Saadh Sangat, the Company of the Holy. O Nanak, by great good fortune, the Blessed Vision of His Darshan is seen. || 21 || Abandon all your evil habits, and implant all Dharmic faith within. The Saadh Sangat, the Company of the Holy, is obtained, O Nanak, by those who have such destiny written upon their foreheads. || 22 || God was, is, and shall always be. He sustains and destroys all. Know that these Holy people are true, O Nanak; they are in love with the Lord. || 23 || The mortal is engrossed in sweet words and transitory pleasures which shall soon fade away. Disease, sorrow and separation afflict him; O Nanak, he never finds peace, even in dreams. || 24 ||

PHUNHAY, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

With Pen in Hand, the Unfathomable Lord writes the mortal's destiny upon his forehead. The Incomparably Beautiful Lord is involved with all. I cannot utter Your Praises with my mouth. Nanak is fascinated, gazing upon the Blessed Vision of Your Darshan. I am a sacrifice to You. || 1 || Seated in the Society of the Saints, I chant the Lord's Praises. I dedicate all my adornments to Him, and give all this soul to Him. With hopeful yearning for Him, I have made the bed for my Husband. O Lord! If such good destiny is inscribed upon my forehead, then I shall find my Friend. || 2 || O my companion, I have prepared everything: make-up, garlands and betel-leaves. I have embellished myself with the sixteen decorations, and applied the mascara to my eyes. If my Husband Lord comes to my home, then I obtain everything.

O Lord! Without my Husband, all these adornments are useless. || 3 || Very fortunate is she, within whose home the Husband Lord abides. She is totally adorned and decorated; she is a happy soul-bride. I sleep in peace, without anxiety; the hopes of my mind have been fulfilled. O Lord! When my Husband came into the home of my heart, I obtained everything. || 4 || My hope is so intense, that this hope alone should fulfill my hopes. When the True Guru becomes merciful, then I attain the Perfect Lord. My body is filled with so many demerits; I am covered with faults and demerits. O Lord! When the True Guru becomes Merciful, then the mind is held in place. || 5 || Says Nanak, I have meditated on the Lord, Infinite and Endless. This world-ocean is so difficult to cross; the True Guru has carried me across. My comings and goings in reincarnation ended, when I met the Perfect Lord. O Lord! I have obtained the Ambrosial Nectar of the Name of the Lord from the True Guru. || 6 || The lotus is in my hand; in the courtyard of my heart I abide in peace. O my companion, the Jewel is around my neck; beholding it, sorrow is taken away. I abide with the Lord of the World, the Treasury of Total Peace. O Lord! All wealth, spiritual perfection and the nine treasures are in His Hand. || 7 || Those men who go out to enjoy other men's women shall suffer in shame. Those who steal the wealth of others — how can their guilt be concealed? Those who chant the Sacred Praises of the Lord save and redeem all their generations. O Lord! Those who listen and contemplate the Supreme Lord God become pure and holy. || 8 || The sky above looks lovely, and the earth below is beautiful. Lightning flashes in the ten directions; I behold the Face of my Beloved. If I go searching in foreign lands, how can I find my Beloved? O Lord! If such destiny is inscribed upon my forehead, I am absorbed in the Blessed Vision of His Darshan. || 9 || I have seen all places, but none can compare to You. The Primal Lord, the Architect of Destiny, has established You; thus You are adorned and embellished. Ramdaspur is prosperous and thickly populated, and incomparably beautiful. O Lord! Bathing in the Sacred Pool of Raam Daas, the residues of sins are washed away, O Nanak. || 10 || The sparrow-hawk is very smart; in its consciousness, it longs for the friendly rain. It longs for that, to which its breath of life is attached. It wanders depressed, from forest to forest, for the sake of a drop of water. O Lord! In just the same way, the humble servant of the Lord begs for the Naam, the Name of the Lord. Nanak is a sacrifice to him. || 11 || The Consciousness of my Friend is incomparably beautiful. Its mystery cannot be known. One who purchases the priceless virtues realizes the essence of reality. When the consciousness is absorbed in the supreme consciousness, great joy and bliss are found. O Lord! When the fickle thieves are overcome, the true wealth is obtained. || 12 || In a dream, I was lifted up; why didn't I grasp the hem of His Robe? Gazing upon the Beautiful Lord relaxing there, my mind was charmed and fascinated. I am searching for His Feet — tell me, where can I find Him? O Lord! Tell me how I can find my Beloved, O my companion. || 13 || The eyes which do not see the Holy — those eyes are miserable. The ears which do not hear the Sound-current of the Naad — those ears might just as well be plugged. The tongue which does not chant the Naam ought to be cut out, bit by bit. O Lord! When the mortal forgets the Lord of the Universe, the Sovereign Lord King, he grows weaker day by day. || 14 || The wings of the bumble bee are caught in the intoxicating fragrant petals of the lotus. With its limbs entangled in the petals, it loses its senses.

Is there any such friend, who can untie this difficult knot? O Nanak, the One Supreme Lord and Master of the earth reunites the separated ones. || 15 || I run around in all directions, searching for the love of God. The five evil enemies are tormenting me; how can I destroy them? Shoot them with the sharp arrows of meditation on the Name of God. O Lord! The way to slaughter these terrible sadistic enemies is obtained from the Perfect Guru. || 16 || The True Guru has blessed me with the bounty which shall never be exhausted. Eating and consuming it, all the Gurmukhs are emancipated. The Lord, in His Mercy, has blessed me with the treasure of the Ambrosial Naam. O Nanak, worship and adore the Lord, who never dies. || 17 || Wherever the Lord's devotee goes is a blessed, beautiful place. All comforts are obtained, meditating on the Lord's Name. People praise and congratulate the devotee of the Lord, while the slanderers rot and die. Says Nanak, O friend, chant the Naam, and your mind shall be filled with bliss. || 18 || The mortal never serves the Immaculate Lord, the Purifier of sinners. The mortal wastes away in false pleasures. How long can this go on? Why do you take such pleasure, looking at this mirage? O Lord! I am a sacrifice to those who are known and approved in the Court of the Lord. || 19 || The fool commits countless foolish actions and so many sinful mistakes. The fool's body smells rotten, and turns to dust. He wanders lost in the darkness of pride, and never thinks of dying. O Lord! The mortal gazes upon the mirage; why does he think it is true? || 20 || When someone's days are over, who can save him? How long can the physicians go on, suggesting various therapies? You fool, remember the One Lord; only He shall be of use to you in the end. O Lord! Without the Name, the body turns to dust, and everything goes to waste. || 21 || Drink in the medicine of the Incomparable, Priceless Name. Meeting and joining together, the Saints drink it in, and give it to everyone. He alone is blessed with it, who is destined to receive it. O Lord! I am a sacrifice to those who enjoy the Love of the Lord. || 22 || The physicians meet together in their assembly. The medicines are effective, when the Lord Himself stands in their midst. Their good deeds and karma become apparent. O Lord! Pains, diseases and sins all vanish from their bodies. || 23 ||

CHAUBOLAS, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

O Samman, if one could buy this love with money, then consider Raawan the king. He was not poor, but he could not buy it, even though he offered his head to Shiva. || 1 || My body is drenched in love and affection for the Lord; there is no distance at all between us. My mind is pierced through by the Lotus Feet of the Lord. He is realized when one's intuitive consciousness is attuned to Him. || 2 ||

I would cross the oceans, mountains, wilderness, forests and the nine regions of the earth in a single step, O Musan, for the Love of my Beloved. || 3 || O Musan, the Light of the Lord's Love has spread across the sky; I cling to my Lord, like the bumble bee caught in the lotus flower. || 4 || Chanting and intense meditation, austere self-discipline, pleasure and peace, honor, greatness and pride — O Musan, I would dedicate and sacrifice all these for a moment of my Lord's Love. || 5 || O Musan, the world does not understand the Mystery of the Lord; it is dying and being plundered. It is not pierced through by the Love of the Beloved Lord; it is entangled in false pursuits. || 6 || When someone's home and property are burnt, because of his attachment to them, he suffers in the sorrow of separation. O Musan, when mortals forget the Merciful Lord God, then they are truly plundered. || 7 || Whoever enjoys the taste of the Lord's Love, remembers His Lotus Feet in his mind. O Nanak, the lovers of God do not go anywhere else. || 8 || Climbing thousands of steep hillsides, the fickle mind becomes miserable. Look at the humble, lowly mud, O Jamaal: the beautiful lotus grows in it. || 9 || My Lord has lotus-eyes; His Face is so beautifully adorned. O Musan, I am intoxicated with His Mystery. I break the necklace of pride into bits. || 10 || I am intoxicated with the Love of my Husband Lord; remembering Him in meditation, I am not conscious of my own body. He is revealed in all His Glory, all throughout the world. Nanak is a lowly moth at His Flame. || 11 ||

SHALOKS OF DEVOTEE KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Kabeer, my rosary is my tongue, upon which the Lord's Name is strung. From the very beginning, and throughout the ages, all the devotees abide in tranquil peace. || 1 || Kabeer, everyone laughs at my social class. I am a sacrifice to this social class, in which I chant and meditate on the Creator. || 2 || Kabeer, why do you stumble? Why does your soul waver? He is the Lord of all comforts and peace; drink in the Sublime Essence of the Lord's Name. || 3 || Kabeer, earrings made of gold and studded with jewels, look like burnt twigs, if the Name is not in the mind. || 4 || Kabeer, rare is such a person, who remains dead while yet alive. Singing the Glorious Praises of the Lord, he is fearless. Wherever I look, the Lord is there. || 5 || Kabeer, on the day when I die, afterwards there shall be bliss. I shall meet with my Lord God. Those with me shall meditate and vibrate on the Lord of the Universe. || 6 || Kabeer, I am the worst of all. Everyone else is good. Whoever understands this is a friend of mine. || 7 || Kabeer, she came to me in various forms and disguises. My Guru saved me, and now she bows humbly to me. || 8 || Kabeer, kill only that, which, when killed, shall bring peace. Everyone shall call you good, very good, and no one shall think you are bad. || 9 || Kabeer, the night is dark, and men go about doing their dark deeds.

They take the noose and run around; but rest assured that God shall destroy them. || 10 || Kabeer, the sandalwood tree is good, even though it is surrounded by weeds. Those who dwell near the sandalwood tree, become just like the sandalwood tree. || 11 || Kabeer, the bamboo is drowned in its egotistical pride. No one should drown like this. Bamboo also dwells near the sandalwood tree, but it does not take up its fragrance. || 12 || Kabeer, the mortal loses his faith, for the sake of the world, but the world shall not go along with him in the end. The idiot strikes his own foot with the axe by his own hand. || 13 || Kabeer, wherever I go, I see wonders everywhere. But without the devotees of the One Lord, it is all wilderness to me. || 14 || Kabeer, the dwelling of the Saints is good; the dwelling of the unrighteous burns like an oven. Those mansions in which the Lord's Name is not chanted might just as well burn down. || 15 || Kabeer, why cry at the death of a Saint? He is just going back to his home. Cry for the wretched, faithless cynic, who is sold from store to store. || 16 || Kabeer, the faithless cynic is like a piece of garlic. Even if you eat it sitting in a corner, it becomes obvious to everyone. || 17 || Kabeer, Maya is the butter-churn, and the breath is the churning-stick. The Saints eat the butter, while the world drinks the whey. || 18 || Kabeer, Maya is the butter-churn; the breath flows like ice water. Whoever does the churning eats the butter; the others are just churning-sticks. || 19 || Kabeer, Maya is the thief, which breaks in and plunders the store. Only Kabeer is not plundered; he has cut her into twelve pieces. || 20 || Kabeer, peace does not come in this world by making lots of friends. Those who keep their consciousness focused on the One Lord shall find eternal peace. || 21 || Kabeer, the world is afraid of death — that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained. || 22 || The Treasure of the Lord is obtained, O Kabeer, but do not undo its knot. There is no market to sell it, no appraiser, no customer, and no price. || 23 || Kabeer, be in love with only that one, whose Master is the Lord. The Pandits, the religious scholars, kings and landlords — what good is love for them? || 24 || Kabeer, when you are in love with the One Lord, duality and alienation depart. You may have long hair, or you may shave your head bald. || 25 || Kabeer, the world is a room filled with black soot; the blind fall into its trap. I am a sacrifice to those who are thrown in, and still escape. || 26 || Kabeer, this body shall perish; save it, if you can. Even those who have tens of thousands and millions, must depart bare-footed in the end. || 27 || Kabeer, this body shall perish; place it on the path. Either join the Saadh Sangat, the Company of the Holy, or sing the Glorious Praises of the Lord. || 28 || Kabeer, dying, dying, the whole world has to die, and yet, none know how to die.

Let those who die, die such a death, that they shall never have to die again. || 29 || Kabeer, it is so difficult to obtain this human body; it does not just come over and over again. It is like the ripe fruit on the tree; when it falls to the ground, it cannot be re-attached to the branch. || 30 || Kabeer, you are Kabeer; your name means great. O Lord, You are Kabeer. The Jewel of the Lord is obtained, when the mortal first gives up his body. || 31 || Kabeer, do not struggle in stubborn pride; nothing happens just because you say so. No one can erase the actions of the Merciful Lord. || 32 || Kabeer, no one who is false can withstand the Touchstone of the Lord. He alone can pass the test of the Lord's Touchstone, who remains dead while yet alive. || 33 || Kabeer, some wear gaudy robes, and chew betel leaves and betel nuts. Without the Name of the One Lord, they are bound and gagged and taken to the City of Death. || 34 || Kabeer, the boat is old, and it has thousands of holes. Those who are light get across, while those who carry the weight of their sins on their heads are drowned. || 35 || Kabeer, the bones burn like wood, and the hair burns like straw. Seeing the world burning like this, Kabeer has become sad. || 36 || Kabeer, do not be so proud of your bones wrapped up in skin. Those who were on their horses and under their canopies, were eventually buried under the ground. || 37 || Kabeer, do not be so proud of your tall mansions. Today or tomorrow, you shall lie beneath the ground, and the grass shall grow above you. || 38 || Kabeer, do not be so proud, and do not laugh at the poor. Your boat is still out at sea; who knows what will happen? || 39 || Kabeer, do not be so proud, looking at your beautiful body. Today or tomorrow, you will have to leave it behind, like the snake shedding its skin. || 40 || Kabeer, if you must rob and plunder, then plunder the plunder of the Lord's Name. Otherwise, in the world hereafter, you will regret and repent, when the breath of life leaves the body. || 41 || Kabeer, there is no one born, who burns his own home, and burning his five sons, remains lovingly attuned to the Lord. || 42 || Kabeer, how rare are those who sell their son and sell their daughter and, entering into partnership with Kabeer, deal with the Lord. || 43 || Kabeer, let me remind you of this. Do not be skeptical or cynical. Those pleasures which you enjoyed so much in the past — now you must eat their fruits. || 44 || Kabeer, at first, I thought learning was good; then I thought Yoga was better. I shall never abandon devotional worship of the Lord, even though people may slander me. || 45 || Kabeer, how can the wretched people slander me? They have no wisdom or intelligence. Kabeer continues to dwell upon the Lord's Name; I have abandoned all other affairs. || 46 || Kabeer, the robe of the stranger-soul has caught fire on all four sides. The cloth of the body has been burnt and reduced to charcoal, but the fire did not touch the thread of the soul. || 47 || Kabeer, the cloth has been burnt and reduced to charcoal, and the begging bowl is shattered into pieces.

The poor Yogi has played out his game; only ashes remain on his seat. || 48 || Kabeer, the fish is in the shallow water; the fisherman has cast his net. You shall not escape this little pool; think about returning to the ocean. || 49 || Kabeer, do not leave the ocean, even if it is very salty. If you poke around searching from puddle to puddle, no one will call you smart. || 50 || Kabeer, those who have no guru are washed away. No one can help them. Be meek and humble; whatever happens is what the Creator Lord does. || 51 || Kabeer, even the dog of a devotee is good, while the mother of the faithless cynic is bad. The dog hears the Praises of the Lord's Name, while the other is engaged in sin. || 52 || Kabeer, the deer is weak, and the pool is lush with green vegetation. Thousands of hunters are chasing after the soul; how long can it escape death? || 53 || Kabeer, some make their homes on the banks of the Ganges, and drink pure water. Without devotional worship of the Lord, they are not liberated. Kabeer proclaims this. || 54 || Kabeer, my mind has become immaculate, like the waters of the Ganges. The Lord follows after me, calling, "Kabeer! Kabeer!" || 55 || Kabeer, tumeric is yelow, and lime is white. You shall meet the Beloved Lord, only when both colors are lost. || 56 || Kabeer, tumeric has lost its yellow color, and no trace of lime's whiteness remains. I am a sacrifice to this love, by which social class and status, color and ancestry are taken away. || 57 || Kabeer, the door of liberation is very narrow, less than the width of a mustard seed. Your mind is larger than an elephant; how will it pass through? || 58 || Kabeer, if I meet such a True Guru, who mercifully blesses me with the gift, then the door of liberation will open wide for me, and I will easily pass through. || 59 || Kabeer, I have no hut or hovel, no house or village. I hope that the Lord will not ask who I am. I have no social status or name. || 60 || Kabeer, I long to die; let me die at the Lord's Door. I hope that the Lord does not ask, "Who is this, lying at my door?" || 61 || Kabeer, I have not done anything; I shall not do anything; my body cannot do anything. I do not know what the Lord has done, but the call has gone out: "Kabeer, Kabeer." || 62 || Kabeer, if someone utters the Name of the Lord even in dreams, I would make my skin into shoes for his feet. || 63 || Kabeer, we are puppets of clay, but we take the name of mankind. We are guests here for only a few days, but we take up so much space. || 64 || Kabeer, I have made myself into henna, and I grind myself into powder. But You, O my Husband Lord, have not asked about me; You have never applied me to Your Feet. || 65 || Kabeer, that door, through which people never stop coming and going — how can I leave such a door as that? || 66 ||

Kabeer, I was drowning, but the waves of virtue saved me in an instant. When I saw that my boat was rotten, then I immediately got out. || 67 || Kabeer, the sinner does not like devotion to the Lord; he does not appreciate worship. The fly abandons the sandalwood tree, and goes after the rotten smell. || 68 || Kabeer, the physician is dead, and the patient is dead; the whole world is dead. Only Kabeer is not dead; there is no one to mourn for him. || 69 || Kabeer, I have not meditated on the Lord; such is the bad habit I have developed. The body is a wooden pot; it cannot be put back on the fire. || 70 || Kabeer, it came to pass, that I did whatever I pleased. Why should I be afraid of death? I have invited death for myself. || 71 || Kabeer, the mortals suck at the sugar cane, for the sake of the sweet juice. They should work just as hard for virtue. The person who lacks virtue — no one calls him good. || 72 || Kabeer, the pitcher is full of water; it will break, today or tomorrow. Those who do not remember their Guru, shall be plundered on the way. || 73 || Kabeer, I am the Lord's dog; Moti is my name. There is a chain around my neck; wherever I am pulled, I go. || 74 || Kabeer, why do you show other people your rosary beads? You do not remember the Lord in your heart, so what use is this rosary to you? || 75 || Kabeer, the snake of separation from the Lord abides within my mind; it does not respond to any mantra. One who is separated from the Lord does not live; if he does live, he goes insane. || 76 || Kabeer, the philosopher's stone and sandalwood oil have the same good quality. Whatever comes into contact with them is uplifted. Iron is transformed into gold, and ordinary wood becomes fragrant. || 77 || Kabeer, Death's club is terrible; it cannot be endured. I have met with the holy man; he has attached me to the hem of his robe. || 78 || Kabeer, the physician says that he alone is good, and all the medicine is under his control. But these things belong to the Lord; He takes them away whenever He wishes. || 79 || Kabeer, take your drum and beat it for ten days. Life is like people meeting on a boat on a river; they shall not meet again. || 80 || Kabeer, if I could change the seven seas into ink and make all the vegetation my pen, and the earth my paper, even then, I could not write the Praises of the Lord. || 81 || Kabeer, what can my lowly status as a weaver do to me? The Lord dwells in my heart. Kabeer, the Lord hugs me close in His Embrace; I have forsaken all my entanglements. || 82 || Kabeer, will anyone set fire to his home and kill his five sons (the five thieves) to remain lovingly attached to the Lord? || 83 || Kabeer, will anyone burn his own body? The people are blind — they do not know, although Kabeer continues to shout at them. || 84 || Kabeer, the widow mounts the funeral pyre and cries out, "Listen, O brother funeral pyre. All people must depart in the end; it is only you and I."

|| 85 || Kabeer, the mind has become a bird; it soars and flies in the ten directions. According to the company it keeps, so are the fruits it eats. || 86 || Kabeer, you have found that place which you were seeking. You have become that which you thought was separate from yourself. || 87 || Kabeer, I have been ruined and destroyed by bad company, like the banana plant near the thorn bush. The thorn bush waves in the wind, and pierces the banana plant; see this, and do not associate with the faithless cynics. || 88 || Kabeer, the mortal wants to walk on the path, carrying the load of others' sins on his head. He is not afraid of his own load of sins; the road ahead shall be difficult and treacherous. || 89 || Kabeer, the forest is burning; the tree standing in it is crying out, "Do not let me fall into the hands of the blacksmith, who would burn me a second time." || 90 || Kabeer, when one died, two were dead. When two died, four were dead. When four died, six were dead, four males and two females. || 91 || Kabeer, I have seen and observed, and searched all over the world, but I have found no place of rest anywhere. Those who do not remember the Lord's Name — why do they delude themselves in other pursuits? || 92 || Kabeer, associate with the Holy people, who will take you to Nirvaanaa in the end. Do not associate with the faithless cynics; they would bring you to ruin. || 93 || Kabeer, I contemplate the Lord in the world; I know that He is permeating the world. Those who do not contemplate the Name of the Lord — their birth into this world is useless. || 94 || Kabeer, place your hopes in the Lord; other hopes lead to despair. Those who dissociate themselves from the Lord's Name — when they fall into hell, then they will appreciate its value. || 95 || Kabeer has made many students and disciples, but he has not made God his friend. He set out on a journey to meet the Lord, but his consciousness failed him half-way. || 96 || Kabeer, what can the poor creature do, if the Lord does not give him assistance? Whatever branch he steps on breaks and collapses. || 97 || Kabeer, those who only preach to others — sand falls into their mouths. They keep their eyes on the property of others, while their own farm is being eaten up. || 98 || Kabeer, I will remain in the Saadh Sangat, the Company of the Holy, even if I have only coarse bread to eat. Whatever will be, will be. I will not associate with the faithless cynics. || 99 || Kabeer, in the Saadh Sangat, love for the Lord doubles day by day. The faithless cynic is like a black blanket, which does not become white by being washed. || 100 || Kabeer, you have not shaved your mind, so why do you shave your head? Whatever is done, is done by the mind; it is useless to shave your head. || 101 || Kabeer, do not abandon the Lord; your body and wealth shall go, so let them go. My consciousness is pierced by the Lord's Lotus Feet; I am absorbed in the Name of the Lord. || 102 || Kabeer, all the strings of the instrument I played are broken. What can the poor instrument do, when the player has departed as well. || 103 || Kabeer, shave the mother of that guru, who does not take away one's doubt.

He himself is drowning in the four Vedas; he drowns his disciples as well. || 104 || Kabeer, whatever sins the mortal has committed, he tries to keep hidden under cover. But in the end, they shall all be revealed, when the Righteous Judge of Dharma investigates. || 105 || Kabeer, you have given up meditating on the Lord, and you have raised a large family. You continue to involve yourself in worldly affairs, but none of your brothers and relatives remain. || 106 || Kabeer, those who give up meditation on the Lord, and get up at night to wake the spirits of the dead, shall be reincarnated as snakes, and eat their own offspring. || 107 || Kabeer, the woman who gives up meditation on the Lord, and observes the ritual fast of Ahoi, shall be reincarnated as a donkey, to carry heavy burdens. || 108 || Kabeer, it is the most clever wisdom, to chant and meditate on the Lord in the heart. It is like playing on a pig; if you fall off, you will find no place of rest. || 109 || Kabeer, blessed is that mouth, which utters the Lord's Name. It purifies the body, and the whole village as well. || 110 || Kabeer, that family is good, in which the Lord's slave is born. But that family in which the Lord's slave is not born is as useless as weeds. || 111 || Kabeer, some have lots of horses, elephants and carriages, and thousands of banners waving. But begging is better than these comforts, if one spends his days meditating in remembrance on the Lord. || 112 || Kabeer, I have wandered all over the world, carrying the drum on my shoulder. No one belongs to anyone else; I have looked and carefully studied it. || 113 || The pearls are scattered on the road; the blind man comes along. Without the Light of the Lord of the Universe, the world just passes them by. || 114 || My family is drowned, O Kabeer, since the birth of my son Kamaal. He has given up meditating on the Lord, in order to bring home wealth. || 115 || Kabeer, go out to meet the holy man; do not take anyone else with you. Do not turn back — keep on going. Whatever will be, will be. || 116 || Kabeer, do not bind yourself with that chain, which binds the whole world. As the salt is lost in the flour, so shall your golden body be lost. || 117 || Kabeer, the soul-swan is flying away, and the body is being buried, and still he makes gestures. Even then, the mortal does not give up the cruel look in his eyes. || 118 || Kabeer: with my eyes, I see You, Lord; with my ears, I hear Your Name. With my tongue I chant Your Name; I enshrine Your Lotus Feet within my heart. || 119 || Kabeer, I have been spared from heaven and hell, by the Grace of the True Guru. From beginning to end, I abide in the joy of the Lord's Lotus Feet. || 120 || Kabeer, how can I even describe the extent of the joy of the Lord's Lotus Feet? I cannot describe its sublime glory; it has to be seen to be appreciated. || 121 || Kabeer, how can I describe what I have seen? No one will bellieve my words.

The Lord is just as He is. I dwell in delight, singing His Glorious Praises. || 122 || Kabeer, the flamingo pecks and feeds, and remembers her chicks. She pecks and pecks and feeds, and remembers them always. Her chicks are very dear to her, just like the love of wealth and Maya is dear to the mortal's mind. || 123 || Kabeer, the sky is overcast and cloudy; the ponds and lakes are overflowing with water. Like the sparrow-hawk, some remain thirsty — what is their condition? || 124 || Kabeer, the chakvi duck is separated from her love through the night, but in the morning, she meets him again. Those who are separated from the Lord do not meet Him in the day, or in the night. || 125 || Kabeer: O conch shell, remain in the ocean. If you are separated from it, you shall scream at sunrise from temple to temple. || 126 || Kabeer, what are you doing sleeping? Wake up and cry in fear and pain. Those who live in the grave — how can they sleep in peace? || 127 || Kabeer, what are you doing sleeping? Why not rise up and meditate on the Lord? One day you shall sleep with your legs outstretched. || 128 || Kabeer, what are you doing sleeping? Wake up, and sit up. Attach yourself to the One, from whom you have been separated. || 129 || Kabeer, do not leave the Society of the Saints; walk upon this Path. See them, and be sanctified; meet them, and chant the Name. || 130 || Kabeer, do not associate with the faithless cynics; run far away from them. If you touch a vessel stained with soot, some of the soot will stick to you. || 131 || Kabeer, you have not contemplated the Lord, and now old age has overtaken you. Now that the door of your mansion is on fire, what can you take out? || 132 || Kabeer, the Creator does whatever He pleases. There is none other than Him; He alone is the Creator of all. || 133 || Kabeer, the fruit trees are bearing fruit, and the mangoes are becoming ripe. They will reach the owner, only if the crows do not eat them first. || 134 || Kabeer, some buy idols and worship them; in their stubborn-mindedness, they make pilgrimages to sacred shrines. They look at one another, and wear religious robes, but they are deluded and lost. || 135 || Kabeer, someone sets up a stone idol and all the world worships it as the Lord. Those who hold to this belief will be drowned in the river of darkness. || 136 || Kabeer, the paper is the prison, and the ink of rituals are the bars on the windows. The stone idols have drowned the world, and the Pandits, the religious scholars, have plundered it on the way. || 137 || Kabeer, that which you have to do tomorrow — do it today instead; and that which you have to do now — do it immediately! Later on, you will not be able to do anything, when death hangs over your head. || 138 || Kabeer, I have seen a person, who is as shiny as washed wax. He seems very clever and very virtuous, but in reality, he is without understanding, and corrupt. || 139 || Kabeer, the Messenger of Death shall not compromise my understanding. I have meditated on the Lord, the Cherisher, who created this Messenger of Death. || 140 ||

Kabeer, the Lord is like musk; all His slaves are like bumble bees. The more Kabeer worships Him, the more the Lord abides within his mind. || 141 || Kabeer, the mortal has fallen into the grip of family life, and the Lord has been set aside. The messengers of the Righteous Judge of Dharma descend upon the mortal, in the midst of all his pomp and ceremony. || 142 || Kabeer, even a pig is better than the faithless cynic; at least the pig keeps the village clean. When the wretched, faithless cynic dies, no one even mentions his name. || 143 || Kabeer, the mortal gathers wealth, shell by shell, accumulating thousands and millions. But when the time of his departure comes, he takes nothing at all with him. He is even stripped of his loin-cloth. || 144 || Kabeer, what good is it to become a devotee of Vishnu, and wear four malas? On the outside, he may look like pure gold, but on the inside, he is stuffed with dust. || 145 || Kabeer, let yourself be a pebble on the path; abandon your egotistical pride. Such a humble slave shall meet the Lord God. || 146 || Kabeer, what good would it be, to be a pebble? It would only hurt the traveller on the path. Your slave, O Lord, is like the dust of the earth. || 147 || Kabeer, what then, if one could become dust? It is blown up by the wind, and sticks to the body. The humble servant of the Lord should be like water, which cleans everything. || 148 || Kabeer, what then, if one could become water? It becomes cold, then hot. The humble servant of the Lord should be just like the Lord. || 149 || The banners wave above the lofty mansions, filled with gold and beautiful women. But better than these is dry bread, if one sings the Glorious Praises of the Lord in the Society of the Saints. || 150 || Kabeer, the wilderness is better than a city, if the Lord's devotees live there. Without my Beloved Lord, it is like the City of Death for me. || 151 || Kabeer, between the Ganges and Jamunaa Rivers, on the shore of Celestial Silence, there, Kabeer has made his home. The silent sages and the humble servants of the Lord search for the way to get there. || 152 || Kabeer, if the mortal continues to love the Lord in the end, as he pledged in the beginning, no poor diamond, not even millions of jewels, can equal him. || 153 || Kabeer, I saw a strange and wonderful thing. A jewel was being sold in a store. Because there was no buyer, it was going in exchange for a shell. || 154 || Kabeer, where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin. Where there is greed, there is death. Where there is forgiveness, there is God Himself. || 155 || Kabeer, what good is it to give up Maya, if the mortal does not give up his pride? Even the silent sages and seers are destroyed by pride; pride eats up everything. || 156 || Kabeer, the True Guru has met me; He aimed the Arrow of the Shabad at me. As soon as it struck me, I fell to the ground with a hole in my heart. || 157 || Kabeer, what can the True Guru do, when His Sikhs are at fault? The blind do not take in any of His Teachings; it is as useless as blowing into bamboo. || 158 ||

Kabeer, the wife of the king has all sorts of horses, elephants and carriages. But she is not equal to the water-carrier of the Lord's humble servant. || 159 || Kabeer, why do you slander the wife of the king? Why do you honor the slave of the Lord? Because one combs her hair for corruption, while the other remembers the Name of the Lord. || 160 || Kabeer, with the Support of the Lord's Pillar, I have become steady and stable. The True Guru has given me courage. Kabeer, I have purchased the diamond, on the banks of the Mansarovar Lake. || 161 || Kabeer, the Lord is the Diamond, and the Lord's humble servant is the jeweller who has set up his shop. As soon as an appraiser is found, the price of the jewel is set. || 162 || Kabeer, you remember the Lord in meditation, only when the need arises. You should remember Him all the time. You shall dwell in the city of immortality, and the Lord shall restore the wealth you lost. || 163 || Kabeer, it is good to perform selfless service for two — the Saints and the Lord. The Lord is the Giver of liberation, and the Saint inspires us to chant the Naam. || 164 || Kabeer, the crowds follow the path which the Pandits, the religious scholars, have taken. There is a difficult and treacherous cliff on that path to the Lord; Kabeer is climbing that cliff. || 165 || Kabeer, the mortal dies of his worldly troubles and pain, after worrying about his family. Whose family is dishonored, when he is placed on the funeral pyre? || 166 || Kabeer, you shall drown, you wretched being, from worrying about what other people think. You know that whatever happens to your neighbors, will also happen to you. || 167 || Kabeer, even dry bread, made of various grains, is good. No one brags about it, throughout the vast country and great empire. || 168 || Kabeer, those who brag, shall burn. Those who do not brag remain carefree. That humble being who does not brag, looks upon the gods and the poor alike. || 169 || Kabeer, the pool is filled to overflowing, but no one can drink the water from it. By great good fortune, you have found it; drink it in handfuls, O Kabeer. || 170 || Kabeer, just as the stars disappear at dawn, so shall this body disappear. Only the letters of God's Name do not disappear; Kabeer holds these tight. || 171 || Kabeer, the wooden house is burning on all sides. The Pandits, the religious scholars, have been burnt to death, while the illiterate ones run to safety. || 172 || Kabeer, give up your skepticism; let your papers float away. Find the essence of the letters of the alphabet, and focus your consciousness on the Lord. || 173 || Kabeer, the Saint does not forsake his Saintly nature, even though he meets with millions of evil-doers. Even when sandalwood is surrounded by snakes, it does not give up its cooling fragrance. || 174 || Kabeer, my mind is cooled and soothed; I have become God-conscious. The fire which has burnt the world is like water to the Lord's humble servant. || 175 || Kabeer, no one knows the Play of the Creator Lord. Only the Lord Himself and the slaves at His Court understand it. || 176 ||

Kabeer, it is good that I feel the Fear of God; I have forgotten everything else. The hail-stone has melted into water, and flowed into the ocean. || 177 || Kabeer, the body is a pile of dust, collected and packed together. It is a show which lasts for only a few days, and then dust returns to dust. || 178 || Kabeer, bodies are like the rising and setting of the sun and the moon. Without meeting the Guru, the Lord of the Universe, they are all reduced to dust again. || 179 || Where the Fearless Lord is, there is no fear; where there is fear, the Lord is not there. Kabeer speaks after careful consideration; hear this, O Saints, in your minds. || 180 || Kabeer, those who do not know anything, pass their lives in peaceful sleep. But I have understood the riddle; I am faced with all sorts of troubles. || 181 || Kabeer, those who are beaten cry a lot; but the cries of the pain of separation are different. Struck by the Mystery of God, Kabeer remains silent. || 182 || Kabeer, the stroke of a lance is easy to bear; it takes away the breath. But one who endures the stroke of the Word of the Shabad is the Guru, and I am his slave. || 183 || Kabeer: O Mullah, why do you climb to the top of the minaret? The Lord is not hard of hearing. Look within your own heart for the One, for whose sake you shout your prayers. || 184 || Why does the Shaykh bother to go on pilgrimage to Mecca, if he is not content with himself? Kabeer, one whose heart is not healthy and whole — how can he attain his Lord? || 185 || Kabeer, worship the Lord Allah; meditating in remembrance on Him, troubles and pains depart. The Lord shall be revealed within your own heart, and the burning fire within shall be extinguished by His Name. || 186 || Kabeer, to use force is tyranny, even if you call it legal. When your account is called for in the Court of the Lord, what will your condition be then? || 187 || Kabeer, the dinner of beans and rice is excellent, if it is flavored with salt. Who would cut his throat, to have meat with his bread? || 188 || Kabeer, one is known to have been touched by the Guru, only when his emotional attachment and physical illnesses are eradicated. He is not burned by pleasure or pain, and so he becomes the Lord Himself. || 189 || Kabeer, it does make a difference, how you chant the Lord's Name, 'Raam'. This is something to consider. Everyone uses the same word for the son of Dasrath and the Wondrous Lord. || 190 || Kabeer, use the word 'Raam', only to speak of the All-pervading Lord. You must make that distinction. One 'Raam' is pervading everywhere, while the other is contained only in himself. || 191 || Kabeer, those houses in which neither the Holy nor the Lord are served — those houses are like cremation grounds; demons dwell within them. || 192 || Kabeer, I have become mute, insane and deaf. I am crippled — the True Guru has pierced me with His Arrow. || 193 || Kabeer, the True Guru, the Spiritual Warrior, has shot me with His Arrow. As soon as it struck me, I fell to the ground, with a hole in my heart. || 194 ||

Kabeer, the pure drop of water falls from the sky, onto the dirty ground. You must acknowledge this, that without the Sangat, the Holy Congregation, it turns into burnt ashes. || 195 || Kabeer, the pure drop of water falls from the sky, and mixes with the dust. Millions of clever people may try, but they will fail — it cannot be made separate again. || 196 || Kabeer, I was going on a pilgrimage to Mecca, and God met me on the way. He scolded me and asked, "Who told you that I am only there?" || 197 || Kabeer, I went to Mecca — how many times, Kabeer? O Lord, what is the problem with me? You have not spoken to me with Your Mouth. || 198 || Kabeer, they oppress living beings and kill them, and call it proper. When the Lord calls for their account, what will their condition be? || 199 || Kabeer, it is tyranny to use force; the Lord shall call you to account. When your account is called for, your face and mouth shall be beaten. || 200 || Kabeer, it is easy to render your account, if your heart is pure. In the True Court of the Lord, no one will seize you. || 201 || Kabeer: O duality, you are mighty and powerful in the earth and the sky. The six Shaastras and the eighty-four Siddhas are entrenched in skepticism. || 202 || Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord. If I surrender to You what is already Yours, what does it cost me? || 203 || Kabeer, repeating, "You, You", I have become like You. Nothing of me remains in myself. When the difference between myself and others is removed, then wherever I look, I see only You. || 204 || Kabeer, those who think of evil and entertain false hopes — none of their desires shall be fulfilled; they shall depart in despair. || 205 || Kabeer, whoever meditates in remembrance on the Lord, he alone is happy in this world. One who is protected and saved by the Creator Lord, shall never waver, here or hereafter. || 206 || Kabeer, I was being crushed like sesame seeds in the oil-press, but the True Guru saved me. My pre-ordained primal destiny has now been revealed. || 207 || Kabeer, my days have passed, and I have postponed my payments; the interest on my account continues to increase. I have not meditated on the Lord and my account is still pending, and now, the moment of my death has come! || 208 || FIFTH MEHL: Kabeer, the mortal is a barking dog, chasing after a carcass. By the Grace of good karma, I have found the True Guru, who has saved me. || 209 || FIFTH MEHL: Kabeer, the earth belongs to the Holy, but it is being occupied by thieves. They are not a burden to the earth; they receive its blessings. || 210 || FIFTH MEHL: Kabeer, the rice is beaten with a mallet to get rid of the husk. When people sit in evil company, the Righteous Judge of Dharma calls them to account. || 211 || Trilochan says, O Naam Dayv, Maya has enticed you, my friend. Why are you printing designs on these sheets, and not focusing your consciousness on the Lord? || 212 ||

Naam Dayv answers, O Trilochan, chant the Lord's Name with your mouth. With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord. || 213 || FIFTH MEHL: Kabeer, no one belongs to me, and I belong to no one else. The One who created the creation — into Him I shall be absorbed. || 214 || Kabeer, the flour has fallen into the mud; nothing has come into my hands. That which was eaten while it was being ground — that alone is of any use. || 215 || Kabeer, the mortal knows everything, and knowing, he still makes mistakes. What good is a lamp in one's hand, if he falls into the well? || 216 || Kabeer, I am in love with the All-knowing Lord; the ignorant ones try to hold me back. How could I ever break with the One, who owns our soul and breath of life. || 217 || Kabeer, why kill yourself for your love of decorations of your home and mansion? In the end, only six feet, or a little more, shall be your lot. || 218 || Kabeer, whatever I wish for does not happen. What can I accomplish by merely thinking? The Lord does whatever He wishes; it is not up to me at all. || 219 || THIRD MEHL: God Himself makes the mortals anxious, and He Himself takes the anxiety away. O Nanak, praise the One, who takes care of all. || 220 || FIFTH MEHL: Kabeer, the mortal does not remember the Lord; he wanders around, engrossed in greed. Committing sins, he dies, and his life ends in an instant. || 221 || Kabeer, the body is like a clay vessel or a brittle metal pot. If you wish to keep it safe and sound, then vibrate and meditate on the Lord; otherwise, the thing shall break. || 222 || Kabeer, chant the Name of the Beautifully-haired Lord; do not sleep unaware. Chanting His Name night and day, the Lord will eventually hear your call. || 223 || Kabeer, the body is a banana forest, and the mind is an intoxicated elephant. The jewel of spiritual wisdom is the prod, and the rare Saint is the rider. || 224 || Kabeer, the Lord's Name is the jewel, and the mouth is the purse; open this purse to the Appraiser. If a buyer can be found, it will go for a high price. || 225 || Kabeer, the mortal does not know the Lord's Name, but he has raised a very large family. He dies in the midst of his worldly affairs, and then he is not heard in the external world. || 226 || Kabeer, in the blink of an eye, moment by moment, life is passing by. The mortal does not give up his worldly entanglements; the Messenger of Death walks in and beats the drum. || 227 || Kabeer, the Lord is the tree, and disillusionment with the world is the fruit. The Holy man, who has abandoned useless arguments, is the shade of the tree. || 228 || Kabeer, plant the seeds of such a plant, which shall bear fruit throughout the twelve months, with cooling shade and abundant fruit, upon which birds joyously play. || 229 || Kabeer, the Great Giver is the tree, which blesses all with the fruit of compassion. When the birds migrate to other lands, O Tree, you bear the fruits. || 230 ||

Kabeer, the mortal finds the Saadh Sangat, the Company of the Holy, if he has such destiny written upon his forehead. He obtains the treasure of liberation, and the difficult road to the Lord is not blocked. || 231 || Kabeer, whether is is for an hour, half an hour, or half of that, whatever it is, it is worthwhile to speak with the Holy. || 232 || Kabeer, those mortals who consume marijuana, fish and wine — no matter what pilgrimages, fasts and rituals they follow, they will all go to hell. || 233 || Kabeer, I keep my eyes lowered, and enshrine my Friend within my heart. I enjoy all pleasures with my Beloved, but I do not let anyone else know. || 234 || Twenty-four hours a day, every hour, my soul continues to look to You, O Lord. Why should I keep my eyes lowered? I see my Beloved in every heart. || 235 || Listen, O my companions: my soul dwells in my Beloved, and my Beloved dwells in my soul. I realize that there is no difference between my soul and my Beloved; I cannot tell whether my soul or my Beloved dwells in my heart. || 236 || Kabeer, the Brahmin may be the guru of the world, but he is not the Guru of the devotees. He rots and dies in the perplexities of the four Vedas. || 237 || The Lord is like sugar, scattered in the sand; the elephant cannot pick it up. Says Kabeer, the Guru has given me this sublime understanding: become an ant, and feed on it. || 238 || Kabeer, if you desire to play the game of love with the Lord, then cut off your head, and make it into a ball. Lose yourself in the play of it, and then whatever will be, will be. || 239 || Kabeer, if you desire to play the game of love with the Lord, play it with someone with committment. Pressing the unripe mustard seeds produces neither oil nor flour. || 240 || Searching, the mortal stumbles like a blind person, and does not recognize the Saint. Says Naam Dayv, how can one obtain the Lord God, without His devotee? || 241 || Forsaking the Diamond of the Lord, the mortals put their hopes in another. Those people shall go to hell; Ravi Daas speaks the Truth. || 242 || Kabeer, if you live the householder's life, then practice righteousness; otherwise, you might as well retire from the world. If someone renounces the world, and then gets involved in worldly entanglements, he shall suffer terrible misfortune. || 243 ||

SHALOKS OF SHAYKH FAREED JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

The day of the bride's wedding is pre-ordained. On that day, the Messenger of Death, of whom she had only heard, comes and shows its face. It breaks the bones of the body and pulls the helpless soul out. That pre-ordained time of marriage cannot be avoided. Explain this to your soul. The soul is the bride, and death is the groom. He will marry her and take her away. After the body sends her away with its own hands, whose neck will it embrace? The bridge to hell is narrower than a hair; haven't you heard of it with your ears? Fareed, the call has come; be careful now — don't let yourself be robbed. || 1 || Fareed, it is so difficult to become a humble Saint at the Lord's Door. I am so accustomed to walking in the ways of the world.

I have tied and picked up the bundle; where can I go to throw it away? || 2 || I know nothing; I understand nothing. The world is a smouldering fire. My Lord did well to warn me about it; otherwise, I would have been burnt as well. || 3 || Fareed, if I had known that I had so few sesame seeds, I would have been more careful with them in my hands. If I had known that my Husband Lord was so young and innocent, I would not have been so arrogant. || 4 || If I had known that my robe would come loose, I would have tied a tighter knot. I have found none as great as You, Lord; I have looked and searched throughout the world. || 5 || Fareed, if you have a keen understanding, then do not write black marks against anyone else. Look underneath your own collar instead. || 6 || Fareed, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home. || 7 || Fareed, when there was time for you to earn good karma, you were in love with the world instead. Now, death has a strong foothold; when the load is full, it is taken away. || 8 || See, Fareed, what has happened: your beard has become grey. That which is coming is near, and the past is left far behind. || 9 || See, Fareed, what has happened: sugar has become poison. Without my Lord, who can I tell of my sorrow? || 10 || Fareed, my eyes have become weak, and my ears have become hard of hearing. The body's crop has become ripe and turned color. || 11 || Fareed, those who did not enjoy their Spouse when their hair was black — hardly any of them enjoy Him when their hair turns grey. So be in love with the Lord, so that your color may ever be new. || 12 || THIRD MEHL: Fareed, whether one's hair is black or grey, our Lord and Master is always here if one remembers Him. This loving devotion to the Lord does not come by one's own efforts, even though all may long for it. This cup of loving devotion belongs to our Lord and Master; He gives it to whomever He likes. || 13 || Fareed, those eyes which have enticed the world — I have seen those eyes. Once, they could not endure even a bit of mascara; now, the birds hatch their young in them! || 14 || Fareed, they shouted and yelled, and constantly gave good advice. But those whom the devil has spoiled — how can they turn their consciousness towards God? || 15 || Fareed, become the grass on the path, if you long for the Lord of all. One will cut you down, and another will trample you underfoot; then, you shall enter the Court of the Lord. || 16 || Fareed, do not slander the dust; noting is as great as dust. When we are alive, it is under our feet, and when we are dead, it is above us. || 17 || Fareed, when there is greed, what love can there be? When there is greed, love is false. How long can one remain in a thatched hut which leaks when it rains? || 18 || Fareed, why do you wander from jungle to jungle, crashing through the thorny trees? The Lord abides in the heart; why are you looking for Him in the jungle? || 19 || Fareed, with these small legs, I crossed deserts and mountains. But today, Fareed, my water jug seems hundreds of miles away. || 20 ||

Fareed, the nights are long, and my sides are aching in pain. Cursed are the lives of those who place their hopes in others. || 21 || Fareed, if I had been there when my friend came, I would have made myself a sacrifice to him. Now my flesh is burning red on the hot coals. || 22 || Fareed, the farmer plants acacia trees, and wishes for grapes. He is spinning wool, but he wishes to wear silk. || 23 || Fareed, the path is muddy, and the house of my Beloved is so far away. If I go out, my blanket will get soaked, but if I remain at home, then my heart will be broken. || 24 || My blanket is soaked, drenched with the downpour of the Lord's Rain. I am going out to meet my Friend, so that my heart will not be broken. || 25 || Fareed, I was worried that my turban might become dirty. My thoughtless self did not realize that one day, dust will consume my head as well. || 26 || Fareed: sugar cane, candy, sugar, molasses, honey and buffalo's milk — all these things are sweet, but they are not equal to You. || 27 || Fareed, my bread is made of wood, and hunger is my appetizer. Those who eat buttered bread, will suffer in terrible pain. || 28 || Eat dry bread, and drink cold water. Fareed, if you see someone else's buttered bread, do not envy him for it. || 29 || This night, I did not sleep with my Husband Lord, and now my body is suffering in pain. Go and ask the deserted bride, how she passes her night. || 30 || She finds no place of rest in her father-in-law's home, and no place in her parents' home either. Her Husband Lord does not care for her; what sort of a blessed, happy soul-bride is she? || 31 || In her father-in-law's home hereafter, and in her parents' home in this world, she belongs to her Husband Lord. Her Husband is Inaccessible and Unfathomable. O Nanak, she is the happy soul-bride, who is pleasing to her Carefree Lord. || 32 || Bathing, washing and decorating herself, she comes and sleeps without anxiety. Fareed, she still smells like asafoetida; the fragrance of musk is gone. || 33 || I am not afraid of losing my youth, as long as I do not lose the Love of my Husband Lord. Fareed, so many youths, without His Love, have dried up and withered away. || 34 || Fareed, anxiety is my bed, pain is my mattress, and the pain of separation is my blanket and quilt. Behold, this is my life, O my True Lord and Master. || 35 || Many talk of the pain and suffering of separation; O pain, you are the ruler of all. Fareed, that body, within which love of the Lord does not well up — look upon that body as a cremation ground. || 36 || Fareed, these are poisonous sprouts coated with sugar. Some die planting them, and some are ruined, harvesting and enjoying them. || 37 || Fareed, the hours of the day are lost wandering around, and the hours of the night are lost in sleep. God will call for your account, and ask you why you came into this world. || 38 || Fareed, you have gone to the Lord's Door. Have you seen the gong there? This blameless object is being beaten — imagine what is in store for us sinners! || 39 || Each and every hour, it is beaten; it is punished every day. This beautiful body is like the gong; it passes the night in pain. || 40 ||

Shaykh Fareed has grown old, and his body has begun to tremble. Even if he could live for hundreds of years, his body will eventually turn to dust. || 41 || Fareed begs, O Lord, do not make me sit at another's door. If this is the way you are going to keep me, then go ahead and take the life out of my body. || 42 || With the axe on his shoulder, and a bucket on his head, the blacksmith is ready to cut down the tree. Fareed, I long for my Lord; you long only for the charcoal. || 43 || Fareed, some have lots of flour, while others do not even have salt. When they go beyond this world, it shall be seen, who will be punished. || 44 || Drums were beaten in their honor, there were canopies above their heads, and bugles announced their coming. They have gone to sleep in the cemetary, buried like poor orphans. || 45 || Fareed, those who built houses, mansions and lofty buildings, are also gone. They made false deals, and were dropped into their graves. || 46 || Fareed, there are many seams on the patched coat, but there are no seams on the soul. The shaykhs and their disciples have all departed, each in his own turn. || 47 || Fareed, the two lamps are lit, but death has come anyway. It has captured the fortress of the body, and plundered the home of the heart; it extinguishes the lamps and departs. || 48 || Fareed, look at what has happened to the cotton and the sesame seed, the sugar cane and paper, the clay pots and the charcoal. This is the punishment for those who do evil deeds. || 49 || Fareed, you wear your prayer shawl on your shoulders and the robes of a Sufi; your words are sweet, but there is a dagger in your heart. Outwardly, you look bright, but your heart is dark as night. || 50 || Fareed, not even a drop of blood would issue forth, if someone cut my body. Those bodies which are imbued with the Lord — those bodies contain no blood. || 51 || THIRD MEHL: This body is all blood; without blood, this body could not exist. Those who are imbued with their Lord, do not have the blood of greed in their bodies. When the Fear of God fills the body, it becomes thin; the blood of greed departs from within. Just as metal is purified by fire, the Fear of God removes the filthy residues of evil-mindedness. O Nanak, those humble beings are beautiful, who are imbued with the Lord's Love. || 52 || Fareed, seek that sacred pool, in which the genuine article is found. Why do you bother to search in the pond? Your hand will only sink into the mud. || 53 || Fareed, when she is young, she does not enjoy her Husband. When she grows up, she dies. Lying in the grave, the soul-bride cries, "I did not meet You, my Lord." || 54 || Fareed, your hair has turned grey, your beard has turned grey, and your moustache has turned grey. O my thoughtless and insane mind, why are you indulging in pleasures? || 55 || Fareed, how long can you run on the rooftop? You are asleep to your Husband Lord — give it up! The days which were allotted to you are numbered, and they are passing, passing away. || 56 || Fareed, houses, mansions and balconies — do not attach your consciousness to these. When these collapse into heaps of dust, none of them will be your friend. || 57 ||

Fareed, do not focus on mansions and wealth; center your consciousness on death, your powerful enemy. Remember that place where you must go. || 58 || Fareed, those deeds which do not bring merit — forget about those deeds. Otherwise, you shall be put to shame, in the Court of the Lord. || 59 || Fareed, work for your Lord and Master; dispel the doubts of your heart. The dervishes, the humble devotees, have the patient endurance of trees. || 60 || Fareed, my clothes are black, and my outfit is black. I wander around full of sins, and yet people call me a dervish — a holy man. || 61 || The crop which is burnt will not bloom, even if it is soaked in water. Fareed, she who is forsaken by her Husband Lord, grieves and laments. || 62 || When she is a virgin, she is full of desire; but when she is married, then her troubles begin. Fareed, she has this one regret, that she cannot be a virgin again. || 63 || The swans have landed in a small pond of salt water. They dip in their bills, but do not drink; they fly away, still thirsty. || 64 || The swans fly away, and land in the fields of grain. The people go to chase them away. The thoughtless people do not know, that the swans do not eat the grain. || 65 || The birds which lived in the pools have flown away and left. Fareed, the overflowing pool shall also pass away, and only the lotus flowers shall remain. || 66 || Fareed, a stone will be your pillow, and the earth will be your bed. The worms shall eat into your flesh. Countless ages will pass, and you will still be lying on one side. || 67 || Fareed, your beautiful body shall break apart, and the subtle thread of the breath shall be snapped. In which house will the Messenger of Death be a guest today? || 68 || Fareed, your beautiful body shall break apart, and the subtle thread of the breath shall be snapped. Those friends who were a burden on the earth — how can they come today? || 69 || Fareed: O faithless dog, this is not a good way of life. You never come to the mosque for your five daily prayers. || 70 || Rise up, Fareed, and cleanse yourself; chant your morning prayer. The head which does not bow to the Lord — chop off and remove that head. || 71 || That head which does not bow to the Lord — what is to be done with that head? Put it in the fireplace, instead of firewood. || 72 || Fareed, where are your mother and father, who gave birth to you? They have left you, but even so, you are not convinced that you shall also have to go. || 73 || Fareed, flatten out your mind; smooth out the hills and valleys. Hereafter, the fires of hell shall not even approach you. || 74 || FIFTH MEHL: Fareed, the Creator is in the Creation, and the Creation abides in God. Whom can we call bad? There is none without Him. || 75 || Fareed, if on that day when my umbilical cord was cut, my throat had been cut instead, I would not have fallen into so many troubles, or undergone so many hardships. || 76 || My teeth, feet, eyes and ears have stopped working. My body cries out, “Those whom I knew have left me!” || 77 ||

Fareed, answer evil with goodness; do not fill your mind with anger. Your body shall not suffer from any disease, and you shall obtain everything. || 78 || Fareed, the bird is a guest in this beautiful world-garden. The morning drums are beating — get ready to leave! || 79 || Fareed, musk is released at night. Those who are sleeping do not receive their share. Those whose eyes are heavy with sleep — how can they receive it? || 80 || Fareed, I thought that I was in trouble; the whole world is in trouble! When I climbed the hill and looked around, I saw this fire in each and every home. || 81 || FIFTH MEHL: Fareed, in the midst of this beautiful earth, there is a garden of thorns. Those humble beings who are blessed by their spiritual teacher, do not suffer even a scratch. || 82 || FIFTH MEHL: Fareed, life is blessed and beautiful, along with the beautiful body. Only a rare few are found, who love their Beloved Lord. || 83 || O river, do not destroy your banks; you too will be asked to give your account. The river flows in whatever direction the Lord orders. || 84 || Fareed, the day passes painfully; the night is spent in anguish. The boatman stands up and shouts, “The boat is caught in the whirlpool!” || 85 || The river flows on and on; it loves to eat into its banks. What can the whirlpool do to the boat, if the boatman remains alert? || 86 || Fareed, there are dozens who say they are friends; I search, but I cannot find even one. I yearn for my beloved like a smouldering fire. || 87 || Fareed, this body is always barking. Who can stand this constant suffering? I have put plugs in my ears; I don’t care how much the wind is blowing. || 88 || Fareed, God’s dates have ripened, and rivers of honey flow. With each passing day, your life is being stolen away. || 89 || Fareed, my withered body has become a skeleton; the crows are pecking at my palms. Even now, God has not come to help me; behold, this is the fate of all mortal beings. || 90 || The crows have searched my skeleton, and eaten all my flesh. But please do not touch these eyes; I hope to see my Lord. || 91 || O crow, do not peck at my skeleton; if you have landed on it, fly away. Do not eat the flesh from that skeleton, within which my Husband Lord abides. || 92 || Fareed, the poor grave calls out, “O homeless one, come back to your home. You shall surely have to come to me; do not be afraid of death.” || 93 || These eyes have seen a great many leave. Fareed, the people have their fate, and I have mine. || 94 || God says, “If you reform yourself, you shall meet me, and meeting me, you shall be at peace. O Fareed, if you will be mine, the whole world will be yours.” || 95 || How long can the tree remain implanted on the river-bank? Fareed, how long can water be kept in a soft clay pot? || 96 || Fareed, the mansions are vacant; those who lived in them have gone to live underground.

They remain there, in those unhonored graves. O Shaykh, dedicate yourself to God; you will have to depart, today or tomorrow. || 97 || Fareed, the shore of death looks like the river-bank, being eroded away. Beyond is the burning hell, from which cries and shrieks are heard. Some understand this completely, while others wander around carelessly. Those actions which are done in this world, shall be examined in the Court of the Lord. || 98 || Fareed, the crane perches on the river bank, playing joyfully. While it is playing, a hawk suddenly pounces on it. When the Hawk of God attacks, playful sport is forgotten. God does what is not expected or even considered. || 99 || The body is nourished by water and grain. The mortal comes into the world with high hopes. But when the Messenger of Death comes, it breaks down all the doors. It binds and gags the mortal, before the eyes of his beloved brothers. Behold, the mortal being is going away, carried on the shoulders of four men. Fareed, only those good deeds done in the world will be of any use in the Court of the Lord. || 100 || Fareed, I am a sacrifice to those birds which live in the jungle. They peck at the roots and live on the ground, but they do not leave the Lord's side. || 101 || Fareed, the seasons change, the woods shake and the leaves drop from the trees. I have searched in the four directions, but I have not found any resting place anywhere. || 102 || Fareed, I have torn my clothes to tatters; now I wear only a rough blanket. I wear only those clothes which will lead me to meet my Lord. || 103 || THIRD MEHL: Who do you tear apart your fine clothes, and take to wearing a rough blanket? O Nanak, even sitting in your own home, you can meet the Lord, if your mind is in the right place. || 104 || FIFTH MEHL: Fareed, those who are very proud of their greatness, wealth and youth, shall return empty-handed from their Lord, like sandhills after the rain. || 105 || Fareed, the faces of those who forget the Lord's Name are dreadful. They suffer terrible pain here, and hereafter they find no place of rest or refuge. || 106 || Fareed, if you do not awaken in the early hours before dawn, you are dead while yet alive. Although you have forgotten God, God has not forgotten you. || 107 || FIFTH MEHL: Fareed, my Husband Lord is full of joy; He is Great and Self-sufficient. To be imbued with the Lord God — this is the most beautiful decoration. || 108 || FIFTH MEHL: Fareed, look upon pleasure and pain as the same; eradicate corruption from your heart. Whatever pleases the Lord God is good; understand this, and you will reach His Court. || 109 || FIFTH MEHL: Fareed, the world dances as it dances, and you dance with it as well. That soul alone does not dance with it, who is under the care of the Lord God. || 110 || FIFTH MEHL: Fareed, the heart is imbued with this world, but the world is of no use to it at all.

It is so difficult to be like the fakeers — the Holy Saints; it is only achieved by perfect karma. || 111 || The first watch of the night brings flowers, and the later watches of the night bring fruit. Those who remain awake and aware, receive the gifts from the Lord. || 112 || The gifts are from our Lord and Master; who can force Him to bestow them? Some are awake, and do not receive them, while He awakens others from sleep to bless them. || 113 || You search for your Husband Lord; you must have some fault in your body. Those who are known as happy soul-brides, do not look to others. || 114 || Within yourself, make patience the bow, make patience the bowstring, and make patience the arrow. The Creator will not let you miss the target. || 115 || Those who are patient abide in patience; in this way, they burn their bodies. They are close to the Lord, but they do not reveal their secret to anyone. || 116 || Let patience be your purpose in life; implant this within your being. In this way, you will grow into a great river; you will not break off into a tiny stream. || 117 || Fareed, it is difficult to be a dervish — a Holy Saint; it is easier to love bread when it is buttered. Only a rare few follow the way of the Saints. || 118 || My body is cooking like an oven; my bones are burning like firewood. If my feet become tired, I will walk on my head, if I can meet my Beloved. || 119 || Do not heat up your body like an oven, and do not burn your bones like firewood. What harm have your feet and head done to you? Behold your Beloved within yourself. || 120 || I search for my Friend, but my Friend is already with me. O Nanak, the Unseen Lord cannot be seen; He is revealed only to the Gurmukh. || 121 || Seeing the swans swimming, the cranes became excited. The poor cranes were drowned to death, with their heads below the water and their feet sticking out above. || 122 || I knew him as a great swan, so I associated with him. If I had known that he was a only wretched crane, I would never in my life have crossed paths with him. || 123 || Who is a swan, and who is a crane, if God blesses him with His Glance of Grace? || 124 || There is only one bird in the lake, but there are fifty trappers. This body is caught in the waves of desire. O my True Lord, You are my only hope! || 125 || What is that word, what is that virtue, and what is that magic mantra? What are those clothes, which I can wear to captivate my Husband Lord? || 126 || Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra. Wear these three robes, O sister, and you will captivate your Husband Lord. || 127 || If you are wise, be simple; if you are powerful, be weak; and when there is nothing to share, then share with others. How rare is one who known as such a devotee. || 128 || Do not utter even a single harsh word; your True Lord and Master abides in all. Do not break anyone's heart; these are all priceless jewels. || 129 || The minds of all are like precious jewels; to harm them is not good at all. If you desire your Beloved, then do not break anyone's heart. || 130 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

SWAIYAS FROM THE MOUTH OF THE GREAT FIFTH MEHL:

O Primal Lord God, You Yourself are the Creator, the Cause of all causes. You are All-pervading everywhere, totally filling all hearts. You are seen pervading the world; who can know Your State? You protect all; You are our Lord and Master. O my Imperishable and Formless Lord, You formed Yourself. You are the One and Only; no one else is like You. O Lord, You have no end or limitation. Who can contemplate You? You are the Father of the world, the Support of all life. Your devotees are at Your Door, O God — they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. || 1 || Streams of Ambrosial Nectar flow; Your Treasures are unweighable and overflowing in abundance. You are the Farthest of the far, Infinite and Incomparably Beautiful. You do whatever You please; You do not take advice from anyone else. In Your Home, creation and destruction happen in an instant. No one else is equal to You; Your Light is Immaculate and Pure. Millions of sins are washed away, chanting Your Name, Har, Har. Your devotees are at Your Door, God — they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. || 2 || You established all the worlds from within Yourself, and extended them outward. You are All-pervading amongst all, and yet You Yourself remain detached. O Lord, there is no end or limit to Your Glorious Virtues; all beings and creatures are Yours. You are the Giver of all, the One Invisible Lord.

He Himself supports the Universe, revealing His All-powerful Creative Potency. He has no color, form, mouth or beard. Your devotees are at Your Door, O God — they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. || 3 || You are the Treasure of all virtue; who can know the value of Your spiritual wisdom and meditation? O God, Your Place is known as the highest of the high. Mind, wealth and the breath of life belong to You alone, Lord. The world is strung upon Your Thread. What praises can I give to You? You are the Greatest of the great. Who can know Your Mystery? O Unfathomable, Infinite, Divine Lord, Your Power is unstoppable. O God, You are the Support of all. Your devotees are at Your Door, O God — they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. || 4 || O Formless, Formed, Undeceivable, Perfect, Imperishable, Unchanging, Blissful, Unlimited, Beautiful, Immaculate, Blossoming Lord: Countless are those who sing Your Glorious Praises, but they do not know even a tiny bit of Your extent. That humble being upon whom You shower Your Mercy meets with You, O God. Blessed, blessed, blessed are those humble beings, upon whom the Lord, Har, Har, showers His Mercy. Whoever meets with the Lord through Guru Nanak is rid of both birth and death. || 5 || The Lord is said to be True, True, True, True, the Truest of the True. There is no other like Him. He is the Primal Being, the Primal Soul. Chanting the Ambrosial Name of the Lord, the mortal is blessed with all comforts. Those who taste it with their tongues, those humble beings are satisfied and fulfilled. That person who becomes pleasing to his Lord and Master, loves the Sat Sangat, the True Congregation. Whoever meets with the Lord through Guru Nanak, saves all his generations. || 6 || True is His Congregation and His Court. The True Lord has established Truth. Sitting upon His Throne of Truth, He administers True Justice. The True Lord Himself fashioned the Universe. He is Infallible, and does not make mistakes. The Naam, the Name of the Infinite Lord, is the jewel. Its value cannot be appraised — it is priceless. That person, upon whom the Lord of the Universe showers His Mercy obtains all comforts. Those who touch the Feet of the Lord through Guru Nanak, do not have to enter the cycle of reincarnation ever again. || 7 || What is the Yoga, what is the spiritual wisdom and meditation, and what is the way, to praise the Lord? The Siddhas and seekers and the thirty-three million gods cannot find even a tiny bit of the Lord's Value. Neither Brahma, nor Sanak, nor the thousand-headed serpent king can find the limits of His Glorious Virtues. The Inapprehensible Lord cannot be apprehended. He is pervading and permeating amongst all. Those whom God has mercifully freed from their nooses — those humble beings are attached to His devotional worship. Those who meet with the Lord through Guru Nanak are liberated forever, here and hereafter. || 8 || I am a beggar; I seek the Sanctuary of God, the Giver of givers. Please bless me with the gift of the dust of the feet of the Saints; grasping them, I cross over the terrifying world-ocean.

Please listen to my prayer, if it pleases You, O my Lord and Master. My mind yearns for the Blessed Vision of Your Darshan. This mind abides in devotional worship. The lamp is lit in the darkness; all are saved in this Dark Age of Kali Yuga, through the One Name and faith in the Dharma. The Lord is revealed in all the worlds. O servant Nanak, the Guru is the Supreme Lord God. || 9 ||

SWAIYAS FROM THE MOUTH OF THE GREAT FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

This body is frail and transitory, and bound to emotional attachment. I am foolish, stone-hearted, filthy and unwise. My mind wanders and wobbles, and will not hold steady. It does not know the state of the Supreme Lord God. I am intoxicated with the wine of youth, beauty and the riches of Maya. I wander around perplexed, in excessive egotistical pride. The wealth and women of others, arguments and slander, are sweet and dear to my soul. I try to hide my deception, but God, the Inner-knower, the Searcher of Hearts, sees and hears all. I have no humility, faith, compassion or purity, but I seek Your Sanctuary, O Giver of life. The All-powerful Lord is the Cause of causes. O Lord and Master of Nanak, please save me! || 1 || The Praises of the Creator, the Enticer of the mind, are potent to destroy sins. The All-powerful Lord is the boat, to carry us across; He saves all our generations. O my unconscious mind, contemplate and remember Him in the Sat Sangat, the True Congregation. Why are you wandering around, enticed by the darkness of doubt? Remember Him in meditation, for an hour, for a moment, even for an instant. Chant the Name of the Lord with your tongue. You are bound to worthless deeds and shallow pleasures; why do you spend millions of lifetimes wandering in such pain? Chant and vibrate the Name of the Lord, O Nanak, through the Teachings of the Saints. Meditate on the Lord with love in your soul. || 2 || The little sperm is planted in the body-field of the mother, and the human body, so difficult to obtain, is formed. He eats and drinks, and enjoys pleasures; his pains are taken away, and his suffering is gone. He is given the understanding to recognize mother, father, siblings and relatives. He grows day by day, as the horrible specter of old age comes closer and closer. You worthless, petty worm of Maya — remember your Lord and Master, at least for an instant! Please take Nanak's hand, O Merciful Ocean of Mercy, and take away this heavy load of doubt. || 3 || O mind, you are a mouse, living in the mousehole of the body; you are so proud of yourself, but you act like an absolute fool. You swing in the swing of wealth, intoxicated with Maya, and you wander around like an owl. You take pleasure in your children, spouse, friends and relatives; your emotional attachment to them is increasing. You have planted the seeds of egotism, and the sprout of possessiveness has come up. You pass your life making sinful mistakes. The cat of death, with his mouth wide-open, is watching you. You eat food, but you are still hungry. Meditate in remembrance on the Merciful Lord of the World, O Nanak, in the Sat Sangat, the True Congregation.

Know that the world is just a dream. || 4 || Neither body, nor house, nor love last forever. You are intoxicated with Maya; how long will you be proud of them? Neither crown, nor canopy, nor servants last forever. You do not consider in your heart that your life is passing away. Neither chariots, nor horses, nor elephants or royal thrones shall last forever. In an instant, you will have to leave them, and depart naked. Neither warrior, nor hero, nor king or ruler last forever; see this with your eyes. Neither fortress, nor shelter, nor treasure will save you; doing evil deeds, you shall depart empty-handed. Friends, children, spouses and friends — none of them last forever; they change like the shade of a tree. God is the Perfect Primal Being, Merciful to the meek; each and every instant, meditate in remembrance on Him, the Inaccessible and Infinite. O Great Lord and Master, servant Nanak seeks Your Sanctuary; please shower him with Your Mercy, and carry him across. || 5 || I have used up my breath of life, sold my self-respect, begged for charity, committed highway robbery, and dedicated my consciousness to the love and pursuit of acquiring wealth. I have kept it secretly hidden from my friends, relatives, companions, children and siblings. I ran around practicing falsehood, burning up my body and growing old. I gave up good deeds, righteousness and Dharma, self-discipline, purity, religious vows and all good ways; I associated with the fickle Maya. Beasts and birds, trees and mountains — in so many ways, I wandered lost in reincarnation. I did not remember the Naam, the Name of the Lord, for a moment, or even an instant. He is the Master of the meek, the Lord of all life. The food and drink, and the sweet and tasty dishes became totally bitter at the last moment. O Nanak, I was saved in the Society of the Saints, at their feet; the others, intoxicated with Maya, have gone, leaving everything behind. || 6 || Brahma, Shiva, the Vedas and the silent sages sing the Glorious Praises of their Lord and Master with love and delight. Indra, Vishnu and Gorakh, who come to earth and then go to heaven again, seek the Lord. The Siddhas, human beings, gods and demons cannot find even a tiny bit of His Mystery. The Lord's humble servants are imbued with love and affection for God their Beloved; in the delight of devotional worship, they are absorbed in the Blessed Vision of His Darshan. But those who forsake Him, and beg from another, shall see their mouths, teeth and tongues wear away. O my foolish mind, meditate in remembrance on the Lord, the Giver of peace. Slave Nanak imparts these teachings. || 7 || The pleasures of Maya shall fade away. In doubt, the mortal falls into the deep dark pit of emotional attachment. He is so proud, even the sky cannot contain him. His belly is filled with manure, bones and worms. He runs around in the ten directions, for the sake of the great poison of corruption. He steals the wealth of others, and in the end, he is destroyed by his own ignorance. His youth passes away, the illnesses of old age seize him, and the Messenger of Death punishes him; such is the death he dies. He suffers the agony of hell in countless incarnations; he rots away in the pit of pain and condemnation. O Nanak, those whom the Saint mercifully takes as his own, are carried across by their loving devotional worship. || 8 || All virtues are obtained, all fruits and rewards, and the desires of the mind; my hopes have been totally fulfilled.

The Medicine, the Mantra, the Magic Charm, will cure all illnesses and totally take away all pain. Lust, anger, egotism, jealousy and desire are eliminated by chanting the Name of the Lord. The merits of cleansing baths, charity, penance, purity and good deeds, are obtained by enshrining the Lotus Feet of God within the heart. The Lord is my Friend, my Very Best Friend, Companion and Relative. God is the Sustenance of the soul, the Support of the breath of life. I have grasped the Shelter and Support of my All-powerful Lord and Master; slave Nanak is forever a sacrifice to Him. || 9 || Weapons cannot cut that person who delights in the love of the Lord's Lotus Feet. Ropes cannot bind that person whose mind is pierced through by the Vision of the Lord's Way. Fire cannot burn that person who is attached to the dust of the feet of the Lord's humble servant. Water cannot drown that person whose feet walk on the Lord's Path. O Nanak, diseases, faults, sinful mistakes and emotional attachment are pierced by the Arrow of the Name. || 1 || 10 || People are engaged in making all sorts of efforts; they contemplate the various aspects of the six Shaastras. Rubbing ashes all over their bodies, they wander around at the various sacred shrines of pilgrimage; they fast until their bodies are emaciated, and braid their hair into tangled messes. Without devotional worship of the Lord, they all suffer in pain, caught in the tangled web of their love. They perform worship ceremonies, draw ritual marks on their bodies, cook their own food fanatically, and make pompous shows of themselves in all sorts of ways. ||2 || 11 || 20 ||

SWAIYAS IN PRAISE OF THE FIRST MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate single-mindedly on the Primal Lord God, the Bestower of blessings. He is the Helper and Support of the Saints, manifest forever. Grasp His Feet and enshrine them in your heart. Then, let us sing the Glorious Praises of the most exalted Guru Nanak. || 1 || I sing the Glorious Praises of the most exalted Guru Nanak, the Ocean of peace, the Eradicator of sins, the sacred pool of the Shabad, the Word of God. The beings of deep and profound understanding, oceans of wisdom, sing of Him; the Yogis and wandering hermits meditate on Him. Indra and devotees like Prahlaad, who know the joy of the soul, sing of Him. Kal the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga, the Yoga of meditation and success. || 2 || King Janak and the great Yogic heroes of the Lord's Way, sing the Praises of the All-powerful Primal Being, filled with the sublime essence of the Lord. Sanak and Brahma's sons, the Saadhus and Siddhas, the silent sages and humble servants of the Lord sing the Praises of Guru Nanak, who cannot be deceived by the great deceiver. Dhoma the seer and Dhroo, whose realm is unmoving, sing the Glorious Praises of Guru Nanak, who knows the ecstasy of loving devotional worship. Kal the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga. || 3 || Kapila and the other Yogis sing of Guru Nanak. He is the Avataar, the Incarnation of the Infinite Lord. Parasraam the son of Jamdagan, whose axe and powers were taken away by Raghuvira, sing of Him. Udho, Akrur and Bidur sing the Glorious Praises of Guru Nanak, who knows the Lord, the Soul of All.

Kal the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga. || 4 || The four castes and the six Shaastras sing His Glorious Praises; Brahma and the others contemplate His Virtues. The thousand-tongued serpent king sings His Praises with delight, remaining lovingly attached to Him. Shiva, detached and beyond desire, sings the Glorious Praises of Guru Nanak, who knows the Lord's endless meditation. Kal the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga. || 5 || He mastered Raja Yoga, and enjoys sovereignty over both worlds; the Lord, beyond hate and revenge, is enshrined within His Heart. The whole world is saved, and carried across, chanting the Naam, the Name of the Lord. Sanak and Janak and the others sing His Praises, age after age. Blessed, blessed, blessed and fruitful is the sublime birth of the Guru into the world. Even in the nether regions, His Victory is celebrated; so says Kal the poet. You are blessed with the Nectar of the Lord's Name, O Guru Nanak; You have mastered Raja Yoga, and enjoy sovereignty over both worlds. || 6 || In the Golden Age of Sat Yuga, You deceived Baal the king. In the Silver Age of Traytaa Yuga, You were called Raam of the Raghu dynasty. In the Brass Age of Dwaapur Yuga, You were Krishna; You killed Mur the demon and saved Kans. You blessed Ugrasain with a kingdom, and You blessed Your humble devotees with fearlessness. In the Iron Age, the Dark Age of Kali Yuga, You are known and accepted as Guru Nanak, Guru Angad and Guru Amar Das. The sovereign rule of the Great Guru is unchanging and permanent, according the Command of the Primal Lord God. || 7 || His Glorious Praises are sung by the devotees Ravi Daas, Jai Dayv and Trilochan. The devotees Naam Dayv and Kabeer praise Him continually, knowing Him to be even-eyed. The devotee Baynee sings His Praises; He intuitively enjoys the ecstasy of the soul. He is the Master of Yoga and meditation, and the spiritual wisdom of the Guru; He knows none other except God. Sukh Dayv and Preekhyat sing His Praises, and Gautam the rishi sings His Praise. Says Kal the poet, the ever-fresh praises of Guru Nanak are spread throughout the world. || 8 || In the nether worlds, His Praises are sung by the devotees like Shaysh-naag in serpent form. Shiva, the Yogis and the wandering hermits sing His Praises forever. Vyaas the silent sage sings His Praise, contemplating the subtleties of the Vedas. His Praises are sung by Brahma, who created the entire universe by God's Command. God fills the galaxies and realms of the universe; He is known to be the same, manifest and unmanifest. Kal chants the Sublime Praises of Guru Nanak, who enjoys mastery of Yoga. || 9 || The nine masters of Yoga sing His Praises; blessed is the Guru, who is merged into the True Lord. Maandhaataa, who called himself ruler of all the world, sings His Praises. Bal the king, dwelling in the seventh underworld, sings His Praises. Bhart'har, abiding forever with Gorakh, his guru, sings His Praises. Doorbaasaa, King Puro and Angra sing the Praises of Guru Nanak. Says Kal the poet, the Sublime Praises of Guru Nanak intuitively permeate each and every heart. || 10 ||

SWAIYAS IN PRAISE OF THE SECOND MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Blessed is the Primal Lord God, the Creator, the All-powerful Cause of causes. Blessed is the True Guru Nanak, who placed His hand upon Your forehead. When He placed His hand upon Your forehead, then the celestial nectar began to rain down in torrents; the gods and human beings, heavenly heralds and sages were drenched in its fragrance. You challenged and subdued the cruel demon of death; You restrained Your wandering mind; You overpowered the five demons and You keep them in one home. Through the Guru's Door, the Gurdwara, You have conquered the world; You play the game even-handedly. You keep the flow of your love steady for the Formless Lord. O Kal, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World. || 1 || The Stream of Ambrosial Nectar from His eyes washes away the slime and filth of sins; the sight of His door dispels the darkness of ignorance. Whoever accomplishes this most difficult task of contemplating the most sublime Word of the Shabad — those people cross over the terrifying world-ocean, and cast off their loads of sin. The Sat Sangat, the True Congregation, is celestial and sublime; whoever remains awake and aware, contemplating the Guru, embodies humility, and is imbued forever with the Supreme Love of the Lord. O Kal, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World. || 2 || You hold tight to the Naam, the Name of the Infinite Lord; Your expanse is immaculate. You are the Support of the Siddhas and seekers, and the good and humble beings. You are the incarnation of King Janak; the contemplation of Your Shabad is sublime throughout the universe. You abide in the world like the lotus on the water. Like the Elyisan Tree, You cure all illnesses and take away the sufferings of the world. The three-phased soul is lovingly attuned to You alone. O Kal, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World. || 3 || You were blessed with glory by the Prophet; You serve the Guru, certified by the Lord, who has subdued the snake of the mind, and who abides in the state of sublime bliss. Your Vision is like that of the Lord, Your soul is a fount of spiritual wisdom; You know the unfathomable state of the certified Guru. Your Gaze is focused upon the unmoving, unchanging place. Your Intellect is immaculate; it is focused upon the most sublime place. Wearing the armor of humility, you have overcome Maya. O Kal, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World. || 4 || Casting Your Glance of Grace, you dispel the darkness, burn away evil, and destroy sin. You are the Heroic Warrior of the Shabad, the Word of God. Your Power destroys sexual desire and anger. You have overpowered greed and emotional attachment; You nurture and cherish those who seek Your Sanctuary. You gather in the joyful love of the soul; Your Words have the Potency to bring forth Ambrosial Nectar. You are appointed the True Guru, the True Guru in this Dark Age of Kali Yuga; whoever is truly attached to You is carried across.

The lion, the son of Pheru, is Guru Angad, the Guru of the World; Lehnaa practices Raja Yoga, the Yoga of meditation and success. || 5 || Your mind remains lovingly attuned to the Lord forever; You do whatever you desire. Like the tree heavy with fruit, You bow in humility, and endure the pain of it; You are pure of thought. You realize this reality, that the Lord is All-pervading, Unseen and Amazing. With intuitive ease, You send forth the rays of the Ambrosial Word of power. You have risen to the state of the certified Guru; you grasp truth and contentment. Kal proclaims, that whoever attains the Blessed Vision of the Darshan of Lehnaa, meets with the Lord. || 6 || My mind has faith, that the Prophet has given You access to the Profound Lord. Your body has been purged of the deadly poison; You drink the Ambrosial Nectar deep within. Your Heart has blossomed forth in awareness of the Unseen Lord, who has infused His Power throughout the ages. O True Guru, You are intuitively absorbed in Samaadhi, with continuity and equality. You are open-minded and large-hearted, the Destroyer of poverty; seeing You, sins are afraid. Says Kal, I lovingly, continually, intuitively chant the Praises of Lehnaa with my tongue. || 7 || The Naam, the Name of the Lord, is our medicine; the Naam is our support; the Naam is the peace of Samaadhi. The Naam is the insignia which embellishes us forever. Kal is imbued with the Love of the Naam, the Naam which is the fragrance of gods and human beings. Whoever obtains the Naam, the Philosopher's Stone, becomes the embodiment of Truth, manifest and radiant throughout the world. Gazing upon the Blessed Vision of the Guru's Darshan, it is as if one has bathed at the sixty-eight sacred shrines of pilgrimage. || 8 || The True Name is the sacred shrine, the True Name is the cleansing bath of purification and food. The True Name is eternal love; chant the True Name, and be embellished. The True Name is obtained through the Word of the Guru's Shabad; the Sangat, the Holy Congregation, is fragrant with the True Name. Kal the poet utters the Praises of the one whose self-discipline is the True Name, and whose fast is the True Name. Gazing upon the Blessed Vision of the Guru's Darshan, one's life is approved and certified in the True Name. || 9 || When You bestow Your Ambrosial Glance of Grace, You eradicate all wickedness, sin and filth. Sexual desire, anger, greed and emotional attachment — You have overcome all these powerful passions. Your mind is filled with peace forever; You banish the sufferings of the world. The Guru is the river of the nine treasures, washing off the dirt of our lives. So speaks Tal the poet: serve the Guru, day and night, with intuitive love and affection. Gazing upon the Blessed Vision of the Guru, the pains of death and rebirth are taken away. || 10 ||

SWAIYAS IN PRAISE OF THE THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Dwell upon that Primal Being, the True Lord God; in this world, His One Name is Undeceivable. He carries His devotees across the terrifying world-ocean; meditate in remembrance on His Naam, Supreme and Sublime. Nanak delighted in the Naam; He established Lehnaa as Guru, who was imbued with all supernatural spiritual powers. So speaks Kal the poet: the glory of the wise, sublime and humble Amar Daas is spread throughout the world. His Praises radiate throughout the world, like the rays of the sun, and the branches of the tree.

In the north, south, east and west, people proclaim Your Victory. The Guru spoke the Lord's Name with His mouth and broadcast it throughout the world, to turn the tide of the hearts of men. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas. || 1 || The gods and heavenly heralds, the Siddhas and seekers and Shiva in Samaadhi meditate in remembrance on the Naam, the Name of the Lord. The stars and the realms of Dhroo, and devotees like Naaraad and Prahlaad meditate on the Naam. The moon and the sun long for the Naam; it has saved even mountain ranges. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas. || 2 || Dwelling upon that Immaculate Naam, the nine Yogic masters, Shiva and Sanak and many others have been emancipated. The eighty-four Siddhas, the beings of supernatural spiritual powers, and the Buddhas are imbued with the Naam; it carried Ambreek across the terrifying world-ocean. It has erased the sinful residues of past mistakes of Oodho, Akroor, Trilochan, Naam Dayv and Kabeer, in this Dark Age of Kali Yuga. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas. || 3 || The thirty-three million angels meditate, attached to the Naam; it is enshrined within the minds of the celibates and ascetics. Bhisham Pitama, the son of the Ganges, meditated on that Naam; his consciousness delighted in the Ambrosial Nectar of the Lord's Feet. The great and profound Guru has brought forth the Naam; accepting the teachings as true, the Holy Congregation has been saved. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas. || 4 || The Glory of the Naam shines forth, like the rays of the sun, and the branches of the Elysian Tree. In the countries of the north, south, east and west, the Praises of the Naam are chanted. Life is fruitful, when the Name of the Lord abides in the heart. The angelic beings, heavenly heralds, celestial singers and the six Shaastras yearn for the Naam. The son of Tayj Bhaan of the Bhalla dynasty is noble and famous; with his palms pressed together, Kal meditates on Him. The Naam takes away the fears of the devotees about the word-ocean; Guru Amar Daas has obtained it. || 5 || The thirty-one million gods meditate on the Naam, along with the Siddhas and seekers; the Naam supports solar systems and galaxies. One who meditates on the Naam in Samaadhi, endures sorrow and joy as one and the same. The Naam is the most sublime of all; the devotees remain lovingly attuned to it. Guru Amar Daas was blessed with the treasure of the Naam, by the Creator Lord, in His Pleasure. || 6 || He is the Warrior Hero of Truth, humility is His Power. His Loving Nature inspires the Congregation with deep and profound understanding; He is absorbed in the Lord, free of hate and vengeance. Patience has been His white banner since the beginning of time, planted on the bridge to heaven. The Saints meet their Beloved Guru, who is united with the Creator Lord. Serving the True Guru, they find peace; Guru Amar Daas has given them this ability. || 7 || The Naam is His cleansing bath; the Naam is the food He eats; the Naam is the taste He enjoys. With deep yearning, He chants the Sweet Bani of the Guru's Word forever. Blessed is service to the True Guru; by His Grace, the State of the Unfathomable Lord is known. All Your generations are totally saved; You dwell in the Naam, the Name of the Lord.

So speaks Kal: fruitful is the life of one who meets with Guru Amar Daas, radiant with the Light of God. || 8 || On His right hand is the sign of the lotus; the Siddhis, the supernatural spiritual powers, await His Command. On His left are worldly powers, which fascinate the three worlds. The Inexpressible Lord abides in His Heart; He alone knows this joy. Guru Amar Daas utters the words of devotion, imbued with the Love of the Lord. On His forehead is the true insignia of the Lord's Mercy; with his palms pressed together, Kal meditates on Him. Whoever meets with the Guru, the certified True Guru, has all his desires fulfilled. || 9 || Supremely fruitful are the feet which walk upon the path of Guru Amar Daas. Supremely fruitful are the hands which touch the feet of Guru Amar Daas. Supremely fruitful is the tongue which utters the praises of Guru Amar Daas. Supremely fruitful are the eyes which behold Guru Amar Daas. Supremely fruitful are the ears which hear the Praises of Guru Amar Daas. Fruitful is the heart in which Guru Amar Daas, the Father of the world, Himself abides. Fruitful is the head, says Jaalap, which bows forever before Guru Amar Daas. || 1 || 10 || They do not suffer pain or hunger, and they cannot be called poor. They do not grieve, and their limits cannot be found. They do not serve anyone else, but they give gifts to hundreds and thousands. They sit on beautiful carpets; they establish and disestablish at will. They find peace in this world, and live fearlessly amidst their enemies. They are fruitful and prosperous, says Jaalap. Guru Amar Daas is pleased with them. || 2 || 11 || You read about the One Lord, and enshrine Him in Your mind; You realize the One and Only Lord. With Your eyes and the words You speak, You dwell upon the One Lord; You do not know any other place of rest. You know the One Lord while dreaming, and the One Lord while awake. You are absorbed in the One. At the age of seventy-one, You began to march towards the Indestructible Lord. The One Lord, who takes hundreds of thousands of forms, cannot be seen. He can only be described as One. So speaks Jaalap: O Guru Amar Daas, You long for the One Lord, and believe in the One Lord alone. || 3 || 12 || The understanding which Jai Dayv grasped, the understanding which permeated Naam Dayv, the understanding which was in the consciousness of Trilochan and known by the devotee Kabeer, by which Rukmaangad constantly meditated on the Lord, O Siblings of Destiny, which brought Ambreek and Prahlaad to seek the Sanctuary of the Lord of the Universe, and which brought them to salvation — that sublime understanding has brought You to renounce greed, anger and desire, and to know the way. Guru Amar Daas is the Lord's own devotee; gazing upon the Blessed Vision of His Darshan, one is liberated. || 4 || 13 || Meeting with Guru Amar Daas, the earth is purged of its sin. The Siddhas and seekers long to meet with Guru Amar Daas. Meeting with Guru Amar Daas, the mortal meditates on the Lord, and his journey comes to its end.

Meeting with Guru Amar Daas, the Fearless Lord is obtained, and the cycle of reincarnation is brought to an end. Realizing the One Lord, love of duality ceases, and one comes to accept the Sublime Mantra of the Guru. So speaks Jaalap: countless treasures are obtained, by the sight of Guru Amar Daas. || 5 || 14 || Guru Nanak gathered up the True Name of the Creator Lord, and implanted it within. Through Him, Lehnaa became manifest in the form of Guru Angad, who remained lovingly attuned to His Feet. Guru Amar Daas of that dynasty is the home of hope. How can I express His Glorious Virtues? His Virtues are unknowable and unfathomable. I do not know the limits of His Virtues. The Creator, the Architect of Destiny, has made Him a boat to carry all His generations across, along with the Sangat, the Holy Congregation. So speaks Keerat: O Guru Amar Daas, please protect me and save me; I seek the Sanctuary of Your Feet. || 1 || 15 || The Lord Himself wielded His Power and entered the world. The Formless Lord took form, and with His Light He illuminated the realms of the world. He is All-pervading everywhere; the Lamp of the Shabad, the Word, has been lit. Whoever gathers in the essence of the teachings shall be absorbed in the Feet of the Lord. Lehnaa, who became Guru Angad, and Guru Amar Daas, have been reincarnated into the pure house of Guru Nanak. Guru Amar Daas is our Saving Grace, who carries us across; in lifetime after lifetime, I seek the Sanctuary of Your Feet. || 2 || 16 || Gazing upon the Blessed Vision of His Darshan, the Gursikh is blessed with chanting and deep meditation, truth and contentment. Whoever seeks His Sanctuary is saved; his account is cleared in the City of Death. His heart is totally filled with loving devotion; he chants to the Creator Lord. The Guru is the river of pearls; in an instant, he carries the drowning ones across. He was reincarnated into the House of Guru Nanak; He chants the Glorious Praises of the Creator Lord. Those who serve Guru Amar Daas — their pains and poverty are taken away, far away. || 3 || 17 || I consciously pray within my consciousness, but I cannot express it in words. I place all my worries and anxieties before You; I look to the Saadh Sangat, the Company of the Holy, for help. By the Hukam of Your Command, I am blessed with Your Insignia; I serve my Lord and Master. When You, O Guru, gaze at me with Your Glance of Grace, the fruit of the Naam, the Name of the Creator, is placed within my mouth. The Unfathomable and Unseen Primal Lord God, the Cause of causes — as He orders, so do I speak. O Guru Amar Daas, Doer of deeds, Cause of causes, as You keep me, I remain; as You protect me, I survive. || 4 || 18 || OF BHIKHAA: In deep meditation, and the spiritual wisdom of the Guru, one's essence merges with the essence of reality. In truth, the True Lord is recognized and realized, when one is lovingly attuned to Him, with one-pointed consciousness. Lust and anger are brought under control, when the breath does not fly around, wandering restlessly. Dwelling in the land of the Formless Lord, realizing the Hukam of His Command, His contemplative wisdom is attained. In this Dark Age of Kali Yuga, the Guru is the Form of the Creator, the Primal Lord God; he alone knows, who has tried it. So speaks Bhikhaa: I have met the Guru. With love and intuitive affection, He has bestowed the Blessed Vision of His Darshan. || 1 || 19 || I have been searching for the Saints; I have seen so many Holy and spiritual people. The hermits, Sannyaasees, ascetics, penitents, fanatics and Pandits all speak sweetly.

I wandered around lost for a year, but no one touched my soul. I listened to preachers and teachers, but I could not be happy with their lifestyles. Those who have abandoned the Lord's Name, and become attached to duality — why should I speak in praise of them? So speaks Bhikhaa: the Lord has led me to meet the Guru. As You keep me, I remain; as You protect me, I survive. || 2 || 20 || Wearing the armor of Samaadhi, the Guru has mounted the saddled horse of spiritual wisdom. Holding the bow of Dharma in His Hands, He has shot the arrows of devotion and humility. He is fearless in the Fear of the Eternal Lord God; He has thrust the spear of the Word of the Guru's Shabad into the mind. He has cut down the five demons of unfulfilled sexual desire, unresolved anger, unsatisfied greed, emotional attachment and self-conceit. Guru Amar Daas, the son of Tayj Bhaan, of the noble Bhalla dynasty, blessed by Guru Nanak, is the Master of kings. Sall speaks the truth; O Guru Amar Daas, you have conquered the army of evil, fighting the battle this way. || 1 || 21 || The raindrops of the clouds, the plants of the earth, and the flowers of the spring cannot be counted. Who can know the limits of the rays of the sun and the moon, the waves of the ocean and the Ganges? With Shiva's meditation and the spiritual wisdom of the True Guru, says Bhall the poet, these may be counted. O Guru Amar Daas, Your Glorious Virtues are so sublime; Your Praises belong only to You. || 1 || 22 ||

SWAIYAS IN PRAISE OF THE FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate single-mindedly on the Immaculate Primal Lord God. By Guru's Grace, sing the Glorious Praises of the Lord forever. Singing His Praises, the mind blossoms forth in ecstasy. The True Guru fulfills the hopes of His humble servant. Serving the True Guru, the supreme status is obtained. Meditate on the Imperishable, Formless Lord God. Meeting with Him, one escapes poverty. Kalsahaar chants His Glorious Praises. I chant the pure praises of that humble being who has been blessed with the Ambrosial Nectar of the Naam, the Name of the Lord. He served the True Guru and was blessed with the sublime essence of the Shabad, the Word of God. The Immaculate Naam has been enshrined in his heart. He enjoys and savors the Lord's Name, and purchases the Glorious Virtues of the Lord of the Universe. He seeks the essence of reality; he is the Fountain of even-handed justice. So speaks Kal the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. || 1 || The stream of ambrosial nectar flows and the immortal status is obtained; the pool is forever overflowing with Ambrosial Nectar. Those Saints who have served the Lord in the past drink in this Nectar, and bathe their minds in it. God takes their fears away, and blesses them with the state of fearless dignity. Through the Word of His Shabad, He has saved them. So speaks Kal the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. || 2 || The True Guru's understanding is deep and profound. The Sat Sangat is His Pure Congregation. His Soul is drenched in the deep crimson color of the Lord's Love. The Lotus of His mind remains awake and aware, illuminated with intuitive wisdom. In His own home, He has obtained the Fearless, Immaculate Lord.

The Merciful True Guru has implanted the Lord's Name within me, and by His Grace, I have overpowered the five thieves. So speaks Kal the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. || 3 || With intuitive detachment, He is lovingly attuned to the Fearless, Unmanifest Lord; He met with Guru Amar Daas, the Philosopher's Stone, within his own home. By the Grace of the True Guru, He attained the supreme status; He is overflowing with the treasures of loving devotion. He was released from reincarnation, and the fear of death was taken away. His consciousness is attached to the Lord, the Ocean of contentment. So speaks Kal the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. || 4 || He fills the empty to overflowing; He has enshrined the Infinite within His heart. Within His mind, He contemplates the essence of reality. the Destroyer of pain, the Enlightener of the soul. He yearns for the Lord's Love forever; He Himself knows the sublime essence of this Love. By the Grace of the True Guru, He intuitively enjoys this Love. By the Grace of Guru Nanak, and the sublime teachings of Guru Angad, Guru Amar Daas broadcast the Lord's Command. So speaks Kal: O Guru Raam Daas, You have attained the status of eternal and imperishable dignity. || 5 || You abide in the pool of contentment; Your tongue reveals the Ambrosial Essence. Meeting with You, a tranquil peace wells up, and sins run far away. You have attained the Ocean of peace, and You never grow tired on the Lord's path. The armor of self-restraint, truth, contentment and humility can never be pierced. The Creator Lord certified the True Guru, and now the world blows the trumpet of His Praises. So speaks Kal: O Guru Raam Daas, You have attained the state of fearless immortality. || 6 || O certified True Guru, You have conquered the world; You meditate single-mindedly on the One Lord. Blessed, blessed is Guru Amar Daas, the True Guru, who implanted the Naam, the Name of the Lord, deep within. The Naam is the wealth of the nine treasures; prosperity and supernatural spiritual powers are His slaves. He is blessed with the ocean of intuitive wisdom; He has met with the Imperishable Lord God. The Guru has implanted the Naam deep within; attached to the Naam, the devotees have been carried across since ancient times. So speaks Kal: O Guru Raam Daas, You have obtained the wealth of the Lord's Love. || 7 || The flow of loving devotion and primal love does not stop. The True Guru drinks in the stream of nectar, the sublime essence of the Shabad, the Infinite Word of God. Wisdom is His mother, and contentment is His father; He is absorbed in the ocean of intuitive peace and poise. The Guru is the Embodiment of the Unborn, Self-illumined Lord; by the Word of His Teachings, the Guru carries the world across. Within His mind, the Guru has enshrined the Shabad, the Word of the Unseen, Unfathomable, Infinite Lord. So speaks Kal: O Guru Raam Daas, You have attained the Lord, the Saving Grace of the world. || 8 || The Saving Grace of the world, the nine treasures, carries the devotees across the world-ocean. The Drop of Ambrosial Nectar, the Lord's Name, is the antidote to the poison of sin. The tree of intuitive peace and poise blossoms and bears the ambrosial fruit of spiritual wisdom. Blessed are those fortunate people who receive it, by Guru's Grace. They are liberated through the Shabad, the Word of the True Guru; their minds are filled with the Guru's Wisdom.

So speaks Kal: O Guru Raam Daas, You beat the drum of the Shabad. || 9 || On the bed of faith, with the blankets of intuitive peace and poise and the canopy of contentment, You are embellished forever with the armor of humility. Through the Word of the Guru's Shabad, you practice the Naam; You lean on its Support, and give Your Fragrance to Your companions. You abide with the Unborn Lord, the Good and Pure True Guru. So speaks Kal: O Guru Raam Daas, You abide in the sacred pool of intuitive peace and poise. || 10 || The Lord's Name abides in the hearts of those who are pleasing to the Guru. Sins run far away from those who are pleasing to the Guru. Those who are pleasing to the Guru eradicate pride and egotism from within. Those who are pleasing to the Guru are attached to the Shadad, the Word of God; they are carried across the terrifying world-ocean. Those who are blessed with the wisdom of the certified Guru — blessed and fruitful is their birth into the world. Kal the poet runs to the Sanctuary of the Great Guru; attached to the Guru, they are blessed with worldly enjoyments, liberation and everything. || 11 || The Guru has pitched the tent; under it, all the ages are gathered. He carries the spear of intuition, and takes the Support of Naam, the Name of the Lord, through which the devotees are fulfilled. Guru Nanak, Guru Angad and Guru Amar Daas, through devotional worship, have merged into the Lord. O Guru Raam Daas, You alone know the taste of this Raja Yoga. || 12 || He alone is enlightened like Janaka, who links the chariot of his mind to the state of ecstatic realization. He gathers in truth and contentment, and fills up the empty pool within. He speaks the Unspoken Speech of the eternal city. He alone obtains it, unto whom God gives it. O Guru Raam Daas, Your sovereign rule, like that of Janak, is Yours alone. || 13 || Tell me, how can sin and suffering cling to that humble being who chants the Naam, given by the Guru, with single-minded love and firm faith? When the Lord, the Boat to carry us across, bestows His Glance of Grace, even for an instant, the mortal contemplates the Shabad within his heart; unfulfilled sexual desire and unresolved anger are eradicated. The Guru is the Giver to all beings; He speaks the spiritual wisdom of the Unfathomable Lord, and meditates on Him day and night. He never sleeps, even for an instant. Seeing Him, poverty vanishes, and one is blessed with the treasure of the Naam, the Name of the Lord. The spiritual wisdom of the Guru's Word washes away the filth of evil-mindedness. Tell me, how can sin and suffering cling to that humble being who chants the Naam, given by the Guru, with single-minded love and firm faith? || 1 || Dharmic faith and the karma of good deeds are obtained from the Perfect True Guru. The Siddhas and Holy Saadhus, the silent sages and angelic beings, yearn to serve Him; through the most excellent Word of the Shabad, they are lovingly attuned to the One Lord. Who can know Your limits? You are the Embodiment of the Fearless, Formless Lord. You are the Speaker of the Unspoken Speech; You alone understand this. O foolish worldly mortal, you are deluded by doubt; give up birth and death, and you shall not be punished by the Messenger of Death. Meditate on the Guru's Teachings. You foolish mortal being, reflect on this in your mind; chant and meditate day and night. Dharmic faith and the karma of good deeds are obtained from the Perfect True Guru. || 2 || I am a sacrifice, a sacrifice, to the True Name, O my True Guru. What Praises can I offer to You? What service can I do for You? I have only one mouth and tongue; with my palms pressed together, I chant to You with joy and delight.

In thought, word and deed, I know the Lord; I do not worship any other. The Guru has enshrined the most excellent Name of the Infinite Lord within my heart. So speaks Nall the poet: touching the Philosopher's Stone, glass is transformed into gold, and the sandalwood tree imparts its fragrance to other trees; meditating in remembrance on the Lord, I am transformed. Seeing His Door, I am rid of sexual desire and anger. I am a sacrifice, a sacrifice, to the True Name, O my True Guru. || 3 || Guru Raam Daas was blessed with the Throne of Raja Yoga. First, Guru Nanak illuminated the world, like the full moon, and filled it with bliss. To carry humanity across, He bestowed His Radiance. He blessed Guru Angad with the treasure of spiritual wisdom, and the Unspoken Speech; He overcame the five demons and the fear of the Messenger of Death. The Great and True Guru, Guru Amar Daas, has preserved honor in this Dark Age of Kali Yuga. Seeing His Lotus Feet, sin and evil are destroyed. When His mind was totally satisfied in every way, when He was totally pleased, He bestowed upon Guru Raam Daas the Throne of Raja Yoga. || 4 || RADD: He established the earth, the sky and the air, the water of the oceans, fire and food. He created the moon, the starts and the sun, night and day and mountains; he blessed the trees with flowers and fruits. He created the gods, human beings and the seven seas; He established the three worlds. Guru Amar Daas was blessed with the Light of the One Name, the True Name of the Lord. || 1 || 5 || Glass is transformed into gold, listening to the Word of the Guru's Shabad. Poison is transformed into ambrosial nectar, speaking the Name of the True Guru. Iron is transformed into jewels, when the True Guru bestows His Glance of Grace. Stones are transformed into emeralds, when the mortal chants and contemplates the spiritual wisdom of the Guru. The True Guru transforms ordinary wood into sandalwood, eradicating the pains of poverty. Whoever touches the Feet of the True Guru, is transformed from a beast and a ghost into an angelic being. || 2 || 6 || One who has the Guru on his side — how could he be proud of his wealth? One who has the Guru on his side — what would hundreds of thousands of supporters do for him? One who has the Guru on his side, does not depend on anyone else for spiritual wisdom and meditation. One who has the Guru on his side contemplates the Shabad and the Teachings, and abides in the Home of Truth. The Lord's humble slave and poet utters this prayer: whoever chants to the Guru night and day, whoever enshrines the Name of the Guru within his heart, is rid of both birth and death. || 3 || 7 || Without the Guru, there is utter darkness; without the Guru, understanding does not come. Without the Guru, there is no intuitive awareness or success; without the Guru, there is no liberation. So make Him your Guru, and contemplate the Truth; make Him your Guru, O my mind. Make Him your Guru, who is embellished and exalted in the Word of the Shabad; all your sins shall be washed away. So speaks Nall the poet: with your eyes, make Him your Guru; with the words you speak, make Him your Guru, your True Guru. Those who have not seen the Guru, who have not made Him their Guru, are useless in this world. || 4 || 8 || Dwell upon the Guru, the Guru, the Guru, O my mind.

The All-powerful Guru is the Boat to carry us across in this Dark Age of Kali Yuga. Hearing the Word of His Shabad, we are transported into Samaadhi. He is the Spiritual Hero who destroys pain and brings peace. Whoever meditates on Him, dwells near Him. He is the Perfect Primal Being, who meditates in remembrance on the Lord within his heart; seeing His Face, sins run away. If you long for wisdom, wealth, spiritual perfection and properity, O my mind, dwell upon the Guru, the Guru, the Guru. || 5 || 9 || Gazing upon the Face of the Guru, I find peace. I was thirsty, yearning to drink in the Nectar; to fulfill that wish, the Guru laid out the way. My mind has become perfect; it dwells in the Lord's Place; it had been wandering in all directions, in its desire for tastes and pleasures. Goindwal is the City of God, built on the bank of the Beas River. The pains of so many years have been taken away; gazing upon the Face of the Guru, I find peace. || 6 || 10 || The All-powerful Guru placed His hand upon my head. The Guru was kind, and blessed me with the Lord's Name. Gazing upon His Feet, my sins were dispelled. Night and day, the Guru meditates on the One Lord; hearing His Name, the Messenger of Death is scared away. So speaks the Lord's slave: Guru Raam Daas placed His Faith in Guru Amar Daas, the Guru of the World; touching the Philosopher's Stone, He was transformed into the Philosopher's Stone. Guru Raam Daas recognized the Lord as True; the All-powerful Guru placed His hand upon His head. || 7 || 11 || Now, please preserve the honor of Your humble slave. God saved the honor of the devotee Prahlaad, when Harnaakhash tore him apart with his claws. And the Dear Lord God saved the honor of Dropadi; when her clothes were stripped from her, she was blessed with even more. Sudaamaa was saved from misfortune; and Ganikaa the prostitute — when she chanted Your Name, her affairs were perfectly resolved. O Great True Guru, if it pleases You, please save the honor of Your slave in this Dark Age of kali Yuga. || 8 || 12 || JHOLNAA: Chant Guru, Guru, Guru, Guru, Guru, O mortal beings. Chant the Shabad, the Word of the Lord, Har, Har; the Naam, the Name of the Lord, brings the nine treasures. With your tongue, taste it, day and night, and know it as true. Then, you shall obtain His Love and Affection; become Gurmukh, and meditate on Him. Give up all other ways; vibrate and meditate on Him, O spiritual people. Enshrine the Word of the Guru's Teachings within your heart, and overpower the five passions. Your life, and your generations, shall be saved, and you shall be honored at the Lord's Door. If you desire all the peace and comforts of this world and the next, then chant Guru, Guru, Guru, Guru, Guru, O mortal beings. || 1 || 13 || Chant Guru, Guru, Guru, Guru, Guru, and know Him as true. Know that the Lord is the Treasure of Excellence. Enshrine Him in your mind, and meditate on Him. Enshrine the Word of the Guru's Teachings within your heart. Then, cleanse yourself in the Immaculate and Unfathomable Water of the Guru; O Gursikhs and Saints, cross over the Ocean of Love of the True Name. Meditate lovingly forever on the Lord, free of hate and vengeance, Formless and Fearless; lovingly savor the Word of the Guru's Shabad, and implant devotional worship of the Lord deep within. O foolish mind, give up your doubts; as Gurmukh, vibrate and meditate on the Naam.

Chant Guru, Guru, Guru, Guru, Guru, and know Him as true. || 2 || 14 || Chant Guru, Guru, Guru; through the Guru, the Lord is obtained. The Guru is an Ocean, deep and profound, infinite and unfathomable. Lovingly attuned to the Lord's Name, you shall be blessed with jewels, diamonds and emeralds. And, the Guru makes us fragrant and fruitful, and His Touch transforms us into gold. The filth of evil-mindedness is washed away, meditating on the Word of the Guru's Shabad. The Stream of Ambrosial Nectar flows constantly from His Door. The Saints and Sikhs bathe in the immaculate pool of the Guru's spiritual wisdom. Enshrine the Naam, the Name of the Lord, within your heart, and dwell in Nirvaanaa. Chant Guru, Guru, Guru; through the Guru, the Lord is obtained. || 3 || 15 || Chant Guru, Guru, Guru, Guru, Guru, O my mind. Serving Him, Shiva and the Siddhas, the angels and demons and servants of the gods, and the thrity-three million gods cross over, listening to the Word of the Guru's Teachings. And, the Saints and loving devotees are carried across, chanting Guru, Guru. Prahlaad and the silent sages met the Guru, and were carried across. Naarad and Sanak and those men of God who became Gurmukh were carried across; attached to the One Name, they abandoned other tastes and pleasures, and were carried across. This is the prayer of the Lord's humble slave: the Gurmukh obtains the Naam, the Name of the Lord, chanting Guru, Guru, Guru, Guru, Guru, O my mind. || 4 || 16 || 29 || The Great, Supreme Guru showered His Mercy upon all; in the Golden Age of Sat Yuga, He blessed Dhroo. He saved the devotee Prahlaad, placing the Lotus of His Hand upon his forehead. The Unseen Form of the Lord cannot be seen. The Siddhas and seekers all seek His Sanctuary. True are the Words of the Guru's teachings. Enshrine them in your soul. Emancipate your body, and redeem this human incarnation. The Guru is the Boat, and the Guru is the Boatman. Without the Guru, no one can cross over. By Guru's Grace, God is obtained. Without the Guru, no one is liberated. Guru Nanak dwells near the Creator Lord. He established Lehnaa as Guru, and enshrined His Light in the world. Lehnaa established the path of righteousness and Dharma, which He passed on to Guru Amar Daas, of the Bhalla dynasty. Then, He firmly established the Great Raam Daas of the Sodhi dynasty. He was blessed with the inexhaustible treasure of the Lord's Name. He was blessed with the treasure of the Lord's Name; throughout the four ages, it is inexhaustible. Serving the Guru, He received His reward. Those who bow at His Feet and seek His Sanctuary, are blessed with peace; those Gurmukhs are blessed with supreme bliss. The Guru's Body is the Embodiment of the Supreme Lord God, our Lord and Master, the Form of the Primal Being, who nourishes and cherishes all. So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. || 1 || The Holy people chant the Ambrosial Words of His Bani with delight in their minds. The Blessed Vision of the Guru's Darshan is fruitful and rewarding in this world; it brings lasting bliss and joy. The Guru's Darshan is fruitful and rewarding in this world, like the Ganges. Meeting Him, the supreme sacred status is obtained. Even sinful people conquer the realm of Death, if they become the Lord's humble servants, and are imbued with the Guru's spiritual wisdom. He is certified, like the handsome Ram Chander in the house of Dasrath of the Raghwa dynasty.

Even the silent sages seek His Sanctuary. So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. || 2 || The Name of the Lord, from the Mouth of the Guru, is the Raft to cross over the unfathomable world-ocean. The cycle of birth and death in this world is ended for those who have this faith in their hearts. Those humble beings who have this faith in their hearts, are awarded the highest status. They forsake Maya, emotional attachment and greed; they are rid of the frustrations of possessiveness, sexual desire and anger. They are blessed with the Inner Vision to see God, the Cause of causes, and all their doubts are dispelled. So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. || 3 || The Glorious Greatness of the Guru is manifest forever in each and every heart. His humble servants sing His Praises. Some read and listen and sing of Him, taking their cleansing bath in the early hours of the morning before the dawn. After their cleansing bath in the hours before the dawn, they worship the Guru with their minds pure and clear. Touching the Philosopher's Stone, their bodies are transformed into gold. They focus their meditation on the Embodiment of Divine Light. So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. || 4 || Those who realize the Eternal, Unchanging Word of God, like Dhroo, are immune to death. They cross over the terrifying world-ocean in an instant; the Lord created the world like a bubble of water. The Kundalini rises in the Sat Sangat, the True Congregation; through the Word of the Guru, they enjoy the Lord of Supreme Bliss. The Supreme Guru is the Lord and Master over all; so serve the True Guru, in thought, word and deed. || 5 || Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. You are lotus-eyed, with sweet speech, exalted and embellished with millions of companions. Mother Yashoda invited You as Krishna to eat the sweet rice. Gazing upon Your supremely beautiful form, and hearing the musical sounds of Your silver bells tinkling, she was intoxicated with delight. Death's pen and command are in Your hands. Tell me, who can erase it? Shiva and Brahma yearn to enshrine Your spiritual wisdom in their hearts. You are forever True, the Home of Excellence, the Primal Supreme Being. Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. || 1 || 6 || You are blessed with the Lord's Name, the supreme mansion, and clear understanding. You are the Formless, Infinite Lord; who can compare to You? For the sake of the pure-hearted devotee Prahlaad, You took the form of the man-lion, to tear apart and destroy Harnaakhash with your claws. You are the Infinite Supreme Lord God; with your symbols of power, You deceived Baliraja; who can know You? You are forever True, the Home of Excellence, the Primal Supreme Being. Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. || 2 || 7 || As Krishna, You wear yellow robes, with teeth like jasmine flowers; You dwell with Your lovers, with Your mala around Your neck, and You joyfully adorn Your head with the crow of peacock feathers.

You have no advisors, You are so very patient; You are the Upholder of the Dharma, unseen and unfathomable. You have staged the play of the Universe with joy and delight. No one can speak Your Unspoken Speech. You are pervading the three worlds. You assume the form of spiritual perfection, O King of kings. You are forever True, the Home of Excellence, the Primal Supreme Being. Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. || 3 || 8 || The True Guru, the True Guru, the True Guru is the Lord of the Universe Himself. Enticer of Baliraja, who smothers the mighty, and fulfills the devotees; the Prince Krishna, and Kalki; the thunder of His army and the beat of His drum echoes across the Universe. The Lord of contemplation, Destroyer of sin, who brings pleasure to the beings of all realms, He Himself is the God of gods, Divinity of the divine, the thousand-headed king cobra. He took birth in the Incarnations of the Fish, Tortoise and Wild Boar, and played His part. He played games on the banks of the Jamunaa River. Enshrine this most excellent Name within your heart, and renounce the wickedness of the mind, O Gayand. the True Guru, the True Guru, the True Guru is the Lord of the Universe Himself. || 4 || 9 || The Supreme Guru, the Supreme Guru, the Supreme Guru, the True, Dear Lord. Respect and obey the Guru's Word; this is your own personal treasure — know this mantra as true. Night and day, you shall be saved, and blessed with the supreme status. Renounce sexual desire, anger, greed and attachment; give up your games of deception. Snap the noose of egotism, and let yourself be at home in the Saadh Sangat, the Company of the Holy. Free your consciousness of attachment to your body, your home, your spouse, and the pleasures of this world. Serve forever at His Lotus Feet, and firmly implant these teachings within. Enshrine this most excellent Name within your heart, and renounce the wickedness of the mind, O Gayand. the Supreme Guru, the Supreme Guru, the Supreme Guru, the True, Dear Lord. || 5 || 10 || Your servants are totally fulfilled, throughout the ages; O Waahay Guru, it is all You, forever. O Formless Lord God, You are eternally intact; no one can say how You came into being. You created countless Brahmas and Vishnus; their minds were intoxicated with emotional attachment. You created the 8.4 million species of beings, and provide for their sustanance. Your servants are totally fulfilled, throughout the ages; O Waahay Guru, it is all You, forever. || 1 || 11 || Waaho! Waaho! Great! Great is the Play of God! He Himself laughs, and He Himself thinks; He Himself illumines the sun and the moon. He Himself is the water, He Himself is the earth and its support. He Himself abides in each and every heart. He Himself is male, and He Himself is female; He Himself is the chessman, and He Himself is the board. As Gurmukh, join the Sangat, and consider all this: Waaho! Waaho! Great! Great is the Play of God! || 2 || 12 || You have formed and created this play, this great game. O Waahay Guru, this is all You, forever. You are pervading and permeating the water, land, skies and nether regions; Your Words are sweeter than Ambrosial Nectar.

Brahmas and Shivas respect and obey You. O Death of death, Formless Lord, I beg of You. By Guru's Grace, the greatest thing is obtained, and the mind is involved with the Sat Sangat, the True Congregation. You have formed and created this play, this great game. O Waahay Guru, this is all Your making. || 3 || 13 || 42 || The Lord is Inaccessible, Infinite, Eternal and Primordial; no one knows His beginning. Shiva and Brahma meditate on Him; the Vedas describe Him again and again. The Lord is Formless, beyond hate and vengeance; there is no one else like Him. He creates and destroys — He is All-powerful; God is the Boat to carry all across. He created the world in its various aspects; His humble servant Mat'huraa delights in His Praises. Sat Naam, the Great and Supreme True Name of God, the Personification of Creativity, dwells in the Consciousness of Guru Raam Daas. || 1 || I have grasped hold of the All-powerful Guru; He has made my mind steady and stable, and embellished me with clear consciousness. And, His Banner of Righteousness waves proudly forever, to defend against the waves of sin. His humble servant Mat'huraa knows this as true, and speaks it from his soul; there is nothing else to consider. In this Dark Age of Kali Yuga, the Lord's Name is the Great Ship, to carry us all across the terrifying world-ocean, safely to the other side. || 2 || The Saints dwell in the Saadh Sangat, the Company of the Holy; imbued with pure celestial love, they sing the Lord's Praises. The Support of the Earth has established this Path of Dharma; He Himself remains lovingly attuned to the Lord, and does not wander in distraction. So speaks Mat'huraa: those blessed with good fortune receive the fruits of their minds' desires. Those who focus their consciousness on the Guru's Feet — why should they fear death? || 3 || The Immaculate, Sacred Pool of the Guru is overflowing with the waves of the Shabad, radiantly revealed in the early hours before the dawn. He is Deep and Profound, Unfathomable and utterly Great, eternally overflowing with all sorts of jewels. The Saint-swans celebrate; their fear of death is erased, along with the accounts of their pain. In this Dark Age of Kali Yuga, the residues of sins are taken away; the Blessed Vision of the Guru's Darshan is the Ocean of all peace and comfort. || 4 || For His Sake, the silent sages meditated and focused their consciousness, wandering all the ages through; rarely, if ever, their souls were enlightened. In the Hymns of the Vedas, Brahma sang His Praises; for His Sake, Shiva the silent sage held his place on the Kailaash Mountain. For His Sake, the Yogis, celibates, Siddhas and seekers, the countless sects of fanatics with matted hair wear religious robes, wandering as detached renunciates. That True Guru, by the Pleasure of His Will, showered His Mercy upon all beings, and blessed Guru Raam Daas with the Glorious Greatness of the Naam. || 5 || He focuses His Meditation deep within; the Embodiment of Light, He illuminates the three worlds. Gazing upon the Blessed Vision of His Darshan, doubt runs away, pain is eradicated, and celestial peace spontaneously wells up. The selfless servants and Sikhs are always totally captivated by it, like bumble bees lured by the fragrance of the flower. The Guru Himself established the Eternal Throne of Truth, in Guru Raam Daas.

|| 6 || The Universe is intoxicated with the wine of Maya, but it has been saved; the All-powerful Guru has blessed it with the Ambrosial Nectar of the Naam. And, the Praiseworthy Guru is blessed with eternal peace, wealth and prosperity; the supernatural spiritual powers of the Siddhis never leave him. His Gifts are vast and great; His awesome Power is supreme. Your humble servant and slave speaks this truth. One, upon whose head the Guru has placed His Hand — with whom should he be concerned? || 7 || 49 || He is totally pervading and permeating the three realms; in all the world, He has not created another like Himself. He Himself created Himself. The angels, human beings and demons have not found His limits. The angels, demons and human beings have not found His limits; the heavenly heralds and celestial singers wander around, searching for Him. The Eternal, Imperishable, Unmoving and Unchanging, Unborn, Self-Existent, Primal Being of the Soul, the Infinity of the Infinite, the Eternal All-powerful Cause of causes — all beings meditate on Him in their minds. O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord. || 1 || Nanak, the True Guru, worships God single-mindedly; He surrenders His body, mind and wealth to the Lord of the Universe. The Infinite Lord enshrined His Own Image in Guru Angad. In His heart, He delights in the spiritual wisdom of the Unfathomable Lord. Guru Amar Daas brought the Creator Lord under His control. Waaho! Waaho! Meditate on Him! O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord. || 2 || Naarad, Dhroo, Prahlaad and Sudaamaa are accounted among the Lord's devotees of the past. Ambreek, Jai Dayv, Trilochan, Naam Dayv and Kabeer are also remembered. They were incarnated in this Dark Age of Kali Yuga; their praises have spread over all the world. O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord. || 3 || Those who meditate in remembrance on You within their minds — their sexual desire and anger are taken away. Those who remember You in meditation with their words, are rid of their poverty and pain in an instant. Those who obtain the Blessed Vision of Your Darshan, by the karma of their good deeds, touch the Philosopher's Stone, and like Ball the poet, sing Your Praises. O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord. || 4 || Those who meditate in remembrance on the True Guru — the darkness of their eyes is removed in an instant. Those who meditate in remembrance on the True Guru within their hearts, are blessed with the Lord's Name, day by day. Those who meditate in remembrance on the True Guru within their souls — the fire of desire is extinguished for them. Those who meditate in remembrance on the True Guru, are blessed with wealth and prosperity, supernatural spiritual powers and the nine treasures. So speaks Ball the poet: Blessed is Guru Raam Daas; joining the Sangat, the Congregation, call Him blessed and great. || 5 || 54 || Living the Word of the Shabad, He attained the supreme status; while performing selfless service, He did not leave the side of Guru Amar Daas.

From that service, the light from the jewel of spiritual wisdom shines forth, radiant and bright; it has destroyed pain, poverty and darkness. So speaks Keerat the poet: those who grasp hold of the feet of the Saints, are not afraid of death, sexual desire or anger. Just as Guru Nanak was part and parcel, life and limb with Guru Angad, so is Guru Amar Daas one with Guru Raam Daas. || 1 || Whoever serves the True Guru obtains the treasure; night and day, he dwells at the Lord's Feet. And so, the entire Sangat loves, fears and respects You. You are the sandalwood tree; Your fragrance spreads gloriously far and wide. Dhroo, Prahlaad, Kabeer and Trilochan chanted the Naam, the Name of the Lord, and His Illumination radiantly shines forth. Seeing Him, the mind is totally delighted; Guru Raam Daas is the Helper and Support of the Saints. || 2 || Guru Nanak realized the Immaculate Naam, the Name of the Lord. He was lovingly attuned to loving devotional worship of the Lord. Gur Angad was with Him, life and limb, like the ocean; He showered His consciousness with the Word of the Shabad. The Unspoken Speech of Guru Amar Daas cannot be expressed with only one tongue. Guru Raam Daas of the Sodhi dynasty has now been blessed with Glorious Greatness, to carry the whole world across. || 3 || I am overflowing with sins and demerits; I have no merits or virtues at all. I abandoned the Ambrosial Nectar, and I drank poison instead. I am attached to Maya, and deluded by doubt; I have fallen in love with my children and spouse. I have heard that the most exalted Path of all is the Sangat, the Guru's Congregation. Joining it, the fear of death is taken away. Keerat the poet offers this one prayer: O Guru Raam Daas, save me! Take me into Your Sanctuary! || 4 || 58 || He has crushed and overpowered emotional attachment. He seized sexual desire by the hair, and threw it down. With His Power, He cut anger into pieces, and sent greed away in disgrace. Life and death, with palms pressed together, respect and obey the Hukam of His Command. He brought the terrifying world-ocean under His Control; by His Pleasure, He carried His Sikhs across. He is seated upon the Throne of Truth, with the canopy above His Head; He is embellished with the powers of Yoga and the enjoyment of pleasures. So speaks Sall the poet: O Guru Raam Daas, Your sovereign power is eternal and unbreakable; Your army is invincible. || 1 || You are the True Guru, throughout the four ages; You Yourself are the Transcendent Lord. The angelic beings, seekers, Siddhas and Sikhs have served You, since the very beginning of time. You are the Primal Lord God, from the very beginning, and throughout the ages; Your Power supports the three worlds. You are Inaccessible; You are the Saving Grace of the Vedas. You have conquered old age and death. Guru Amar Daas has permanently established You; You are the Emancipator, to carry all across to the other side. So speaks Sall the poet: O Guru Raam Daas, You are the Destroyer of sins; I seek Your Sanctuary. || 2 || 60 ||

SWAIYAS IN PRAISE OF THE FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Meditate in remembrance on the Primal Lord God, Eternal and Imperishable. Remembering Him in meditation, the filth of evil-mindedness is eradicated. I enshrine the Lotus Feet of the True Guru within my heart.

With intuitive peace and poise, I contemplate the Glorious Virtues of Guru Arjun. He was revealed in the House of Guru Raam Daas, and all hopes and desires were fulfilled. From birth, He realized God through the Guru's Teachings. With palms pressed together, Kall the poet speaks His praises. The Lord brought Him into the world, to practice the Yoga of devotional worship. The Word of the Guru's Shabad has been revealed, and the Lord dwells on His tongue. Attached to Guru Nanak, Guru Angad and Guru Amar Daas, He attained the supreme status. In the House of Guru Raam Daas, the devotee of the Lord, Guru Arjun was born. || 1 || By great good fortune, the mind is uplifted and exalted, and the Word of the Shabad dwells in the heart. The jewel of the mind is contented; the Guru has implanted the Naam, the Name of the Lord, within. The Inaccessible and Unfathomable, Supreme Lord God is revealed through the True Guru. In the House of Guru Raam Daas, Guru Arjun has appeared as the Embodiment of the Fearless Lord. || 2 || The benign rule of Raja Janak has been established, and the Golden Age of Sat Yuga has begun. Through the Word of the Guru's Shabad, the mind is pleased and appeased; the unsatisfied mind is satisfied. Guru Nanak laid the foundation of Truth; He is blended with the True Guru. In the House of Guru Raam Daas, Guru Arjun has appeared as the Embodiment of the Infinite Lord. || 3 || The Sovereign Lord King has staged this wondrous play; contentment was gathered together, and pure understanding was infused in the True Guru. Kall the poet utters the Praises of the Unborn, Self-existent Lord. Guru Nanak blessed Guru Angad, and Guru Angad blessed Guru Amar Daas with the treasure. Guru Raam Daas blessed Guru Arjun, who touched the Philosopher's Stone, and was certified. || 4 || O Guru Arjun, You are Eternal, Invaluable, Unborn, Self-existent, the Destroyer of fear, the Dispeller of pain, Infinite and Fearless. You have grasped the Ungraspable, and burnt away doubt and skepticism. You bestow cooling and soothing peace. The Self-existent, Perfect Primal Lord God Creator has taken birth. First, Guru Nanak, then Guru Angad and Guru Amar Daas, the True Guru, haave been absorbed into the Word of the Shabad. Blessed, blessed is Guru Raam Daas, the Philosopher's Stone, who transformed Guru Arjun unto Himself. || 5 || His victory is proclaimed all over the world; His Home is blessed with good fortune; He remains united with the Lord. By great good fortune, He has found the Perfect Guru; He remains lovingly attuned to Him, and endures the load of the earth. He is the Destroyer of fear, the Eradicator of the pains of others. Kall the poet utters Your Praise, O Guru. || 6 || The Support of the Dharma, immersed in the deep and profound Teachings of the Guru, the Remover of the pains of others. The Shabad is excellent and sublime, kind and generous like the Lord, the Destroyer of egotism. The Great Giver, the spiritual wisdom of the True Guru, His mind does not grow weary of its yearning for the Lord. The Embodiment of Truth, the Mantra of the Lord's Name, the nine treasures are never exhausted. O Son of Guru Raam Daas, You are contained amidst all; the canopy of intuitive wisdom is spread above You.

So speaks Kall the poet: O Guru Arjun, You know the sublime essence of Raja Yoga, the Yoga of meditation and success. || 7 || In the Fear of God, You enjoy the Fearless Lord; among the thousands of beings, You see the Unseen Lord. Through the True Guru, You have realized the state of the Inaccessible, Unfathomable, Profound Lord. Meeting with the Guru, You are certified and approved; You practice Yoga in the midst of wealth and power. Blessed, blessed, blessed is the Guru, who has filled to overflowing the pools which were empty. Reaching up to the certified Guru, You endure the unendurable; You are immersed in the pool of contentment. So speaks Kall: O Guru Arjun, You have intuitively attained the state of Yoga within Yourself. || 8 || Nectar drips from Your tongue, and Your mouth gives Blessings, O Incomprehensible and Infinite Spiritual Hero. O Guru, the Word of Your Shabad eradicates egotism. You have overpowered the five enticers, and established with intuitive ease the Absolute Lord within Your own being. Attached to the Lord's Name, the world is saved; enshrine the True Guru within your heart. So speaks Kall: O Guru Arjun, You have illliminated the highest pinnacle of wisdom. || 9 || SORAT'H: Guru Arjun is the certified Primal Person; like Arjuna, He never leaves the field of battle. The Naam, the Name of the Lord, is His spear and insignia. He is embellished with the Shabad, the Word of the True Guru. || 1 || The Lord's Name is the Boat, the Bridge to cross over the terrifying world-ocean. You are in love with the True Guru; attached to the Naam, You have saved the world. || 2 || The Naam is the Saving Grace of the world; by the Pleasure of the True Guru, it is obtained. Now, I am not concerned with anything else; at Your Door, I am fulfilled. || 3 || 12 || The Embodiment of Light, the Lord Himself is called Guru Nanak. From Him, came Guru Angad; His essence was absorbed into the essence. Guru Angad showed His Mercy, and established Amar Daas as the True Guru. Guru Amar Daas blessed Guru Raam Daas with the umbrella of immortality. So speaks Mat'huraa: gazing upon the Blessed Vision, the Darshan of Guru Raam Daas, His speech became as sweet as nectar. With your eyes, see the certified Primal Person, Guru Arjun, the Fifth Manifestation of the Guru. || 1 || He is the Embodiment of Truth; He has enshrined the True Name, Sat Naam, Truth and contentment within His heart. From the very beginning, the Primal Being has written this destiny upon His forehead. His Divine Light shines forth, dazzling and radiant; His Glorious Grandeur pervades the realms of the world. Meeting the Guru, touching the Philosopher's Stone, He was acclaimed as Guru. So speaks Mat'huraa: I constantly focus my consciousness on Him; as sunmukh, I look to Him. In this Dark Age of Kali Yuga, Guru Arjun is the Boat; attached to him, the entire universe is safely carried across. || 2 || I beg from that humble being who is known all over the world, who lives in, and loves the Name, night and day. He is supremely unattached, and imbued with the Love of the Transcendent Lord; he is free of desire, but he lives as a family man. He is dedicated to the Love of the Infinite, Limitless Primal Lord God; he has no concerns for any other pleasure, except for the Lord God. Guru Arjun is the All-pervading Lord God of Mat'huraa.

Devoted to His Worship, he remains attached to the Lord's Feet. || 3 || All the gods, silent sages, Indra, Shiva and Yogis have not found the Lord's limits — not even Brahma who contemplates the Vedas. I shall not give up meditating on the Lord, even for an instant. The God of Mat'huraa is Merciful to the meek; He blesses and uplifts the Sangats throughout the Universe. Guru Raam Daas, to save the world, enshrined the Guru's Light into Guru Arjun. || 4 || In this world, there is no other Great Soul; the Lord revealed Himself, incarnated as Guru Arjun. Millions of pains are taken away, from those who drink in the Ambrosial Nectar of the Naam, says Mat'huraa. O mortal being, do not leave this path; do not think that there is any difference between God and Guru. The Perfect Lord God has manifested Himself; He dwells in the heart of Guru Arjun. || 5 || As long as the destiny written upon my forehead was not activated, I wandered around lost, running in all directions. I was drowning in the horrible world-ocean of this Dark Age of Kali Yuga, and my remorse would never have ended. O Mat'huraa, consider this essential truth: to save the world, the Lord incarnated Himself. Whoever meditates on Guru Arjun Dayv, shall not have to pass through the painful womb of reincarnation ever again. || 6 || In the ocean of this Dark Age of Kali Yuga, the Lord's Name has been revealed in the Form of Guru Arjun, to save the world. Pain and poverty are taken away from that person, within whose heart the Saint abides. He is the Pure, Immaculate Form of the Infinite Lord; except for Him, there is no other at all. Whoever knows Him in thought, word and deed, becomes just like Him. He is totally pervading the earth, the sky and the nine regions of the planet. He is the Embodiment of the Light of God. So speaks Mat'huraa: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself. || 7 || 19 || The Water of the Guru is like the Ganges, invincible and unstoppable. The Sikhs of the Sangat all bathe in it. The Puraanaas dwell continually upon the Guru; Brahma sings His Praises in the Vedas. The invincible chauri, the fly-brush, waves over His head; with His mouth, He drinks in the Ambrosial Nectar of the Naam. The Transcendent Lord Himself has placed the royal canopy over the head of Guru Arjun. Guru Nanak, Guru Angad, Guru Amar Daas and Guru Raam Daas met together before the Lord. So speaks Harbans: Their Praises echo and resound all over the world; who can possibly say that the Great Gurus are dead? || 1 || When it was the Will of the Transcendent Lord Himself, Guru Raam Daas went to the City of God. The Lord offered Him His Royal Throne, and seated the Guru upon it. The angels and gods were delighted; they proclaimed and celebrated Your victory, O Guru. The demons ran away; their sins made them shake and tremble inside. Those people who found Guru Raam daas were rid of their sins. He gave the Royal Canopy and Throne to Guru Arjun, and came home. || 2 || 21 || 9 || 11 || 10 || 10 || 22 || 60 || 143 ||

One Universal Creator God.
Truth is the Name.

Creative Being Personified. No Fear. No Hatred.

Image of the Undying. Beyond Birth. Self-existent.

By Guru's Grace:

SHALOKS IN ADDITION TO THE VAARS. FIRST MEHL:

O you with swollen breasts, let your consciousness become deep and profound. O mother-in-law, how can I bow? Because of my stiff nipples, I cannot bow. O sister, those mansions built as high as mountains — I have seen them come crumbling down. O bride, do not be so proud of your nipples. || 1 || O bride with deer-like eyes, listen to the words of deep and infinite wisdom. First, examine the merchandise, and then, make the deal. Proclaim that you will not associate with evil people; celebrate victory with your friends. This proclamation, to meet with your friends, O bride — give it some thought. Surrender mind and body to the Lord your Friend; this is the most excellent pleasure. Do not fall in love with one who is destined to leave. O Nanak, I am a sacrifice to those who understand this. || 2 || If you wish to swim across the water, then consult those who know how to swim. Those who have survived these treacherous waves are very wise. || 3 || The storm rages and the rain floods the land; thousands of waves rise and surge. If you cry out for help from the True Guru, you have nothing to fear — your boat will not sink. || 4 || O Nanak, what has happened to the world? There is no guide or friend. There is no love, even among brothers and relatives. For the sake of the world, people have lost their faith. || 5 || They cry and weep and wail. They slap their faces and pull their hair out. But if they chant the Naam, the Name of the Lord, they shall be absorbed into it. O Nanak, I am a sacrifice to them. || 6 || O my mind, do not waver or walk on the crooked path; take the straight and true path. The terrible tiger is behind you, and the pool of fire is ahead. My soul is skeptical and doubtful, but I cannot see any other way to go. O Nanak, as Gurmukh, dwell with your Beloved Lord, and you shall be saved. || 7 || The tiger is killed, and the mind is killed, through the Teachings of the True Guru.

One who understands himself, meets with the Lord, and never dies again. One who sees the One and Only Lord with his eyes — his hands shall not get muddy and dirty. O Nanak, the Gurmukhs are saved; the Guru has surrounded the ocean with the embankment of Truth. || 8 || If you wish to put out the fire, then look for water; without the Guru, the ocean of water is not found. You shall continue to wander lost in reincarnation through birth and death, even if you do thousands of other deeds. But you shall not be taxed by the Messenger of Death, if you walk in harmony with the Will of the True Guru. O Nanak, the immaculate, immortal status is obtained, and the Guru will unite you in the Lord's Union. || 9 || The crow rubs and washes itself in the mud puddle. Its mind and body are polluted with its own mistakes and demerits, and its beak is filled with dirt. The swan in the pool associated with the crow, not knowing that it was evil. Such is the love of the faithless cynic; understand this, O spiritually wise ones, through love and devotion. So proclaim the victory of the Society of the Saints, and act as Gurmukh. Immaculate and pure is that cleansing bath, O Nanak, at the sacred shrine of the Guru's river. || 10 || What should I account as the rewards of this human life, if one does not feel love and devotion to the Lord? Wearing clothes and eating food is useless, if the mind is filled with the love of duality. Seeing and hearing is false, if one speaks lies. O Nanak, praise the Naam, the Name of the Lord; everything else is coming and going in egotism. || 11 || The Saints are few and far between; everything else in the world is just a pompous show. || 12 || O Nanak, one who is struck by the Lord dies instantaneously; the power to live is lost. If someone dies by such a stroke, then he is accepted. He alone is struck, who is struck by the Lord; after such a stroke, he is approved. The arrow of love, shot by the All-knowing Lord, cannot be pulled out. || 13 || Who can wash the unbaked clay pot? Joining the five elements together, the Lord made a false cover. When it pleases Him, He makes it right. The supreme light shines forth, and the celestial song vibrates and resounds. || 14 || Those who are totally blind in their minds, do not have the integrity to keep their word. With their blind minds, and their upside-down heart-lotus, they look totally ugly. Some know how to speak and understand what they are told. Those people are wise and good-looking. Some do not know the Sound-current of the Naad, spiritual wisdom or the joy of song. They do not even understand good and bad. Some have no idea of perfection, wisdom or understanding; they know nothing about the mystery of the Word. O Nanak, those people are really donkeys; they have no virtue or merit, but still, they are very proud. || 15 || He alone is a Brahmin, who knows God. He chants and meditates, and practices austerity and good deeds. He keeps to the Dharma, with faith, humility and contentment. Breaking his bonds, he is liberated. Such a Brahmin is worthy of being worshipped. || 16 || He alone is a Kh'shaatriyaa, who is a hero in good deeds. He uses his body to give in charity; he understands his farm, and plants the seeds of generosity. Such a Kh'shaatriyaa is accepted in the Court of the Lord. Whoever practices greed, possessiveness and falsehood, shall receive the fruits of his own labors. || 17 || Do not heat your body like a furnace, or burn your bones like firewood.

What have your head and feet done wrong? See your Husband Lord within yourself. || 18 || God the Cosmic Husband dwells within all hearts; without Him, there is no heart at all. O Nanak, the Gurmukhs are the happy, virtuous soul-brides; the Lord is revealed to them. || 19 || If you desire to play this game of love with Me, then step onto My Path with your head in hand. When you place your feet on this Path, give Me your head, and do not pay any attention to public opinion. || 20 || False is friendship with the false and gredy. False is its foundation. O Mullah, no one knows where death shall strike. || 21 || Without spiritual wisdom, the people worship ignorance. They grope in the darkness, in the love of duality. || 22 || Without the Guru, there is no spiritual wisdom; without Dharma, there is no meditation. Without Truth, there is no credit; without capital, there is no balance. || 23 || The mortals are sent into the world; then, they arise and depart. There is no joy in this. || 24 || Raam Chand, sad at heart, assembled his army and forces. The army of monkeys was at his service; his mind and body became eager for war. Raawan captured his wife Sita, and Lachhman was cursed to die. O Nanak, the Creator Lord is the Doer of all; He watches over all, and destroys what He has created. || 25 || In his mind, Raam Chand mourned for Sita and Lachhman. Then, he remembered Hanuman the monkey-god, who came to him. The misguided demon did not understand that God is the Doer of deeds. O Nanak, the actions of the Self-existent Lord cannot be erased. || 26 || The city of Lahore suffered terrible destruction for four hours. || 27 || THIRD MEHL: The city of Lahore is a pool of ambrosial nectar, the home of praise. || 28 || FIRST MEHL: What are the signs of a prosperous person? His stores of food never run out. Prosperity dwells in his home, with the sounds of girls and women. All the women of his home shout and cry and over useless things. Whatever he takes, he does not give back. Seeking to earn more and more, he is troubled and uneasy. || 29 || O lotus, your leaves were green, and your blossoms were gold. What pain has burnt you, and made your body black? O Nanak, my body is battered. I have not received that water which I love. Seeing it, my body blossomed forth, and I was blessed with a deep and beautiful color. || 30 || No one lives long enough to accomplish all he wishes. Only the spiritually wise live forever; they are honored for their intuitive awareness. Bit by bit, life passes away, even though the mortal tries to hold it back. O Nanak, unto whom should we complain? Death takes one’s life away without anyone’s consent. || 31 || Do not blame the Sovereign Lord; when someone grows old, his intellect leaves him. The blind man talks and babbles, and then falls into the ditch. || 32 || All that the Perfect Lord does is perfect; there is not too little, or too much. O Nanak, knowing this as Gurmukh, the mortal merges into the Perfect Lord God. || 33 ||

SHALOK, THIRD MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Do not call the wandering beggars holy men, if their minds are filled with doubt. Whoever gives to them, O Nanak, earns the same sort of merit. || 1 || One who begs for the supreme status of the Fearless and Immaculate Lord — how rare are those who have the opportunity, O Nanak, to give food to such a person. || 2 || If I were a religious scholar, an astrologer, or one who could recite the four Vedas, I could be famous throughout the nine regions of the earth, for my wisdom and thoughtful contemplation. || 3 || If a Brahmin kills a cow or a female infant, and accepts the offerings of an evil person, he is cursed with the leprosy of curses and criticism; he is forever and ever filled with egotistical pride. One who forgets the Naam, O Nanak, is covered by countless sins. Let all wisdom be burnt away, except for the essence of spiritual wisdom. || 4 || No one can erase that primal destiny written upon one's forehead. O Nanak, whatever is written there, comes to pass. He alone understands, who is blessed by God's Grace. || 5 || Those who forget the Naam, the Name of the Lord, and become attached to greed and fraud, are engrossed in the entanglements of Maya the enticer, with the fire of desire within them. Those who, like the pumpkin vine, are too stubborn climb the trellis, are cheated by Maya the cheater. The self-willed manmukhs are bound and gagged and led away; the dogs do not join the herd of cows. The Lord Himself misleads the misguided ones, and He Himself unites them in His Union. O Nanak, the Gurmukhs are saved; they walk in harmony with the Will of the True Guru. || 6 || I praise the Praiseworthy Lord, and sing the Praises of the True Lord. O Nanak, the One Lord alone is True; stay away from all other doors. || 7 || O Nanak, wherever I go, I find the True Lord. Wherever I look, I see the One Lord. He reveals Himself to the Gurmukh. || 8 || The Word of the Shabad is the Dispeller of sorrow, if one enshrines it in the mind. By Guru's Grace, it dwells in the mind; by God's Mercy, it is obtained. || 9 || O Nanak, acting in egotism, countless thousands have wasted away to death. Those who meet with the True Guru are saved, through the Shabad, the True Word of the Inscrutable Lord. || 10 || Those who serve the True Guru single-mindedly — I fall at the feet of those humble beings. Through the Word of the Guru's Shabad, the Lord abides in the mind, and the hunger for Maya departs. Immaculate and pure are those humble beings, who, as Gurmukh, merge in the Naam. O Nanak, other empires are false; they alone are true emperors, who are imbued with the Naam. || 11 || The devoted wife in her husband's home has a great longing to perform loving devotional service to him; she prepares and offers to him all sorts of sweet delicacies and dishes of all flavors. In the same way, the devotees praise the Word of the Guru's Bani, and focus their consciousness on the Lord's Name. They place mind, body and wealth in offering before the Guru, and sell their heads to Him.

In the Fear of God, His devotees yearn for His devotional worship; God fulfills their desires, and merges them with Himself. My Lord God is Self-existent and Independent. What does He need to eat to be satisfied? Whoever walks in harmony with the Will of the True Guru, and sings the Glorious Praises of the Lord, is pleasing to Him. Blessed, blessed are they, in this Dark Age of Kali Yuga, O Nanak, who walk in harmony with the Will of the True Guru. || 12 || Those who do not serve the True Guru, and do not keep the Shabad enshrined in their hearts — cursed are their lives. Why did they even come into the world? If one follows the Guru's Teachings, and keeps the Fear of God in his mind, then he is lovingly attuned to the sublime essence of the Lord. By his primal destiny, he obtains the Name; O Nanak, he is carried across. || 13 || The world wanders lost in emotional attachment to Maya; it does not realize that its own home is being plundered. The self-willed manmukh is blind in the world; his mind is lured away by sexual desire and anger. With the sword of spiritual wisdom, kill the five demons. Remain awake and aware to the Guru's Teachings. The Jewel of the Naam is revealed, and the mind and body are purified. Those who lack the Naam wander around lost, with their noses cut off; without the Name, they sit and cry. O Nanak, no one can erase that which is pre-ordained by the Creator Lord. || 14 || The Gurmukhs earn the wealth of the Lord, contemplating the Word of the Guru's Shabad. They receive the wealth of the Naam; their treasures are overflowing. Through the Word of the Guru's Bani, they utter the Glorious Praises of the Lord, whose end and limitations cannot be found. O Nanak, the Creator is the Doer of all; the Creator Lord beholds all. || 15 || Within the Gurmukh is intuitive peace and poise; his mind ascends to the Tenth Plane of the Akaashic Ethers. No one is sleepy or hungry there; they dwell in the peace of the Ambrosial Name of the Lord. O Nanak, pain and pleasure do not afflict anyone, where the Light of the Lord, the Supreme Soul, illuminates. || 16 || All have come, wearing the robes of sexual desire and anger. Some are born, and some pass away. They come and go according to the Hukam of the Lord's Command. Their comings and goings in reincarnation do not end; they are imbued with the love of duality. Bound in bondage, they are made to wander, and they cannot do anything about it. || 17 || Those, upon whom the Lord showers His Mercy, come and meet the True Guru. Meeting with the True Guru, they turn away from the world; they remain dead while still alive, with intuitive peace and poise. O Nanak, the devotees are imbued with the Lord; they are absorbed in the Name of the Lord. || 18 || The intellect of the self-willed manmukh is fickle; he is very tricky and clever within. Whatever he has done, and all that he does, is useless. Not even an iota of it is acceptable. The charity and generosity he pretends to give will be judged by the Righteous Judge of Dharma. Without the True Guru, the Messenger of Death does not leave the mortal alone; he is ruined by the love of duality. Youth slips away imperceptibly, old age comes, and then he dies. The mortal is caught in love and emotional attachment to children and spouse, but none of them will be his helper and support in the end. Whoever serves the True Guru finds peace; the Name comes to abide in the mind. O Nanak, great and very fortunate are those who, as Gurmukh, are absorbed in the Naam. || 19 || The self-willed manmukhs do not even think of the Name; without the Name, they cry in pain.

They do not worship the Lord, the Supreme Soul; how can they find peace in duality? They are filled with the filth of egotism; they do not wash it away with the Word of the Shabad. O Nanak, without the Name, they die in their filth; they waste the priceless opportunity of this human life. || 20 || The self-willed manmukhs are deaf and blind; they are filled with the fire of desire. They have no intuitive understanding of the Guru's Bani; they are not illumined with the Shabad. They do not know their own inner being, and they have no faith in the Guru's Word. The Word of the Guru's Shabad is within the being of the spiritually wise ones. I am forever a sacrifice to them. Servant Nanak is the slave of those Gurmukhs who serve the Lord. || 21 || The poisonous snake, the serpent of Maya, has surrounded the world with its coils, O mother! The antidote to this poisonous venom is the Name of the Lord; the Guru places the magic spell of the Shabad into the mouth. Those who are blessed with such pre-ordained destiny come and meet the True Guru. Meeting with the True Guru, they become immaculate, and the poison of egotism is eradicated. Radiant and bright are the faces of the Gurmukhs; they are honored in the Court of the Lord. Servant Nanak is forever a sacrifice to those who walk in harmony with the Will of the True Guru. || 22 || The True Guru, the Primal Being, has no hatred or vengeance. His heart is constantly attuned to the Lord. Whoever directs hatred against the Guru, who has no hatred at all, only sets his own home on fire. Anger and egotism are within him night and day; he burns, and suffers constant pain. They babble and tell lies, and keep on barking, eating the poison of the love of duality. For the sake of the poison of Maya, they wander from house to house, and lose their honor. They are like the son of a prostitute, who does not know the name of his father. They do not remember the Name of the Lord, Har, Har; the Creator Himself brings them to ruin. The Lord showers His Mercy upon the Gurmukhs, and reunites the separated ones with Himself. Servant Nanak is a sacrifice to those who fall at the Feet of the True Guru. || 23 || Those who are attached to the Naam, the Name of the Lord, are saved; without the Name, they must go to the City of Death. O Nanak, without the Name, they find no peace; they come and go in reincarnation with regrets. || 24 || When anxiety and wanderings come to an end, the mind becomes happy. By Guru's Grace, the soul-bride understands, and then she sleeps without worry. Those who have such pre-ordained destiny meet with the Guru, the Lord of the Universe. O Nanak, they merge intuitively into the Lord, the Embodiment of Supreme Bliss. || 25 || Those who serve their True Guru, who contemplate the Word of the Guru's Shabad, who honor and obey the Will of the True Guru, who keep the Lord's Name enshrined within their hearts, are honored, here and hereafter; they are dedicated to the business of the Lord's Name. Through the Word of the Shabad, the Gurmukhs gain recognition in that Court of the True Lord. The True Name is their merchandise, the True Name is their expenditure; the Love of their Beloved fills their inner beings.

The Messenger of Death does not even approach them; the Creator Lord Himself forgives them. O Nanak, they alone are wealthy, who are imbued with the Naam; the rest of the world is poor. || 26 || The Lord's Name is the Support of the Lord's humble servants. Without the Lord's Name, the there is no other place, no place of rest. Following the Guru's Teachings, the Name abides in the mind, and one is intuitively, automatically absorbed in the Lord. Those with great good fortune meditate on the Naam; night and day, they embrace love for the Name. Servant Nanak begs for the dust of their feet; I am forever a sacrifice to them. || 27 || The 8.4 million species of beings burn in desire and cry in pain. All this show of emotional attachment to Maya shall not go with you at that very last instant. Without the Lord, peace and tranquility do not come; unto whom should we go and complain? By great good fortune, one meets the True Guru, and comes to understand the contemplation of God. The fire of desire is totally extinguished, O servant Nanak, enshrining the Lord within the heart. || 28 || I make so many mistakes, there is no end or limit to them. O Lord, please be merciful and forgive me; I am a sinner, a great offender. O Dear Lord, if You made an account of my mistakes, my turn to be forgiven would not even come. Please forgive me, and unite me with Yourself. The Guru, in His Pleasure, has united me with the Lord God; He has cut away all my sinful mistakes. Servant Nanak celebrates the victory of those who meditate on the Name of the Lord, Har, Har. || 29 || Those who have been separated and alienated from the Lord are united with Him again, through the Fear and the Love of the True Guru. They escape the cycle of birth and death, and, as Gurmukh, they meditate on the Naam, the Name of the Lord. Joining the Saadh Sangat, the Guru's Congregation, the diamonds and jewels are obtained. O Nanak, the jewel is priceless; the Gurmukhs seek and find it. || 30 || The self-willed manmukhs do not even think of the Naam. Cursed are their lives, and cursed are their homes. That Lord who gives them so much to eat and wear — they do not enshrine that Lord, the Treasure of Virtue, in their minds. This mind is not pierced by the Word of the Shabad; how can it come to dwell in its true home? The self-willed manmukhs are like discarded brides, ruined by coming and going in the cycle of reincarnation. The Gurmukhs are embellished and exalted by the Naam, the Name of the Lord; the jewel of destiny is engraved upon their foreheads. they enshrine the Name of the Lord, Har, Har, within their hearts; the Lord illumines their heart-lotus. I am forever a sacrifice to those who serve their True Guru. O Nanak, radiant and bright are the faces of those whose inner beings are illuminated with the Light of the Naam. || 31 || Those who die in the Word of the Shabad are saved. Without the Shabad, no one is liberated. They wear religious robes and perform all sorts of rituals, but they are ruined; in the love of duality, their world is ruined. O Nanak, without the True Guru, the Name is not obtained, even though one may long for it hundreds of times. || 32 || The Name of the Lord is utterly great, lofty and high, the highest of the high. No one can climb up to it, even though one may long for it, hundreds of times. Speaking about self-discipline, no one become pure; everyone walks around wearing religious robes. Those blessed by the karma of good deeds go and climb the ladder of the Guru. The Lord comes and dwells within that one who contemplates the Word of the Guru's Shabad.

O Nanak, when someone dies in the Word of the Shabad, the mind is pleased and appeased. True is the reputation of those who are true. || 33 || Emotional attachment to Maya is a treacherous ocean of pain and poison, which cannot be crossed. Screaming, “Mine, mine!”, they rot and die; they pass their lives in egotism. The self-willed manmukhs are in limbo, neither on this side, nor the other; they are stuck in the middle. They act as they are pre-destined; they cannot do anything else. Following the Guru’s Teachings, the jewel of spiritual wisdom abides in the mind, and then God is easily seen in all. O Nanak, the very fortunate ones embark on the Boat of the True Guru; they are carried across the terrifying world-ocean. || 34 || Without the True Guru, there is no giver who can bestow the Support of the Lord’s Name. By Guru’s Grace, the Name comes to dwell in the mind; keep it enshrined in your heart. The fire of desire is extinguished, and one finds satisfaction, through the Love of the Name of the Lord. O Nanak, the Gurmukh finds the Lord, when He showers His Mercy. || 35 || Without the Shabad, the world is so insane, that it cannot even be described. Those who are protected by the Lord are saved; they remain lovingly attuned to the Word of the Shabad. O Nanak, the Creator who made this making knows everything. || 36 || The Pandits, the religious scholars, have grown weary of making fire-offerings and sacrifices, making pilgrimages to all the sacred shrines, and reading the Puraanas. But they cannot get rid of the poison of emotional attachment to Maya; they continue to come and go in egotism. Meeting with the True Guru, one’s filth is washed off, meditating on the Lord, the Primal Being, the All-knowing One. Servant Nanak is forever a sacrifice to those who serve their Lord God. || 37 || Mortals give great thought to Maya and emotional attachment; they harbor great hopes, in greed and corruption. The self-willed manmukhs do not become steady and stable; they die and are gone in an instant. Only those who are blessed with great good fortune meet the True Guru, and leave behind their egotism and corruption. Chanting the Name of the Lord, they find peace; servant Nanak contemplates the Word of the Shabad. || 38 || Without the True Guru, there is no devotional worship, and no love of the Naam, the Name of the Lord. Servant Nanak worships and adores the Naam, with love and affection for the Guru. || 39 || Do not trust greedy people, if you can avoid doing so. At the very last moment, they will deceive you there, where no one will be able to lend a helping hand. Whoever associates with the self-willed manmukhs, will have his face blackened and dirtied. Black are the faces of those greedy people; they lose their lives, and leave in disgrace. O Lord, let me join the Sat Sangat, the True Congregation; may the Name of the Lord God abide in my mind. The filth and pollution of birth and death is washed away, O servant Nanak, singing the Glorious Praises of the Lord. || 40 || Whatever is pre-destined by the Lord God Creator, cannot be erased. Body and soul are all His. The Sovereign Lord King cherishes all. The gossipers and slanderers shall remain hungry and die, rolling in the dust; their hands cannot reach anywhere. Outwardly, they do all the proper deeds, but they are hypocrites; in their minds and hearts, they practice deception and fraud.

Whatever is planted in the farm of the body, shall come and stand before them in the end. Nanak offers this prayer: O Lord God, please forgive me, and unite me with Yourself. || 41 || The mortal being does not understand the comings and goings of reincarnation; he does not see the Court of the Lord. He is wrapped up in emotional attachment and Maya, and within his being is the darkness of ignorance. The sleeping person wakes, only when he is hit on the head by a heavy club. The Gurmukhs dwell upon the Lord; they find the door of salvation. O Nanak, they themselves are saved, and all their relatives are carried across as well. || 42 || Whoever dies in the Word of the Shabad, is known to be truly dead. By Guru's Grace, the mortal is satisfied by the sublime essence of the Lord. Through the Word of the Guru's Shabad, he is recognized in the Court of the Lord. Without the Shabad, everyone is dead. The self-willed manmukh dies; his life is wasted. Those who do not remember the Name of the Lord, shall cry in pain in the end. O Nanak, whatever the Creator Lord does, comes to pass. || 43 || The Gurmukhs never grow old; within them is intuitive understanding and spiritual wisdom. They chant the Praises of the Lord, forever and ever; deep within, they intuitively meditate on the Lord. They dwell forever in blissful knowledge of the Lord; they look upon pain and pleasure as one and the same. They see the One Lord in all, and realize the Lord, the Supreme Soul of all. || 44 || The self-willed manmukhs are like stupid children; they do not keep the Lord in their thoughts. They do all their deeds in egotism, and they must answer to the Righteous Judge of Dharma. The Gurmukhs are good and immaculately pure; they are embellished and exalted with the Word of the Guru's Shabad. Not even a tiny bit of filth sticks to them; they walk in harmony with the Will of the True Guru. The filth of the manmukhs is not washed away, even if they wash hundreds of times. O Nanak, the Gurmukhs are united with the Lord; they merge into the Guru's Being. || 45 || How can someone do bad things, and still live with himself? By his own anger, he only burns himself. The self-willed manmukh drives himself crazy with worries and stubborn struggles. But those who become Gurmukh understand everything. O Nanak, the Gurmukh struggles with his own mind. || 46 || Those who do not serve the True Guru, the Primal Being, and do not reflect upon the Word of the Shabad — do not call them human beings; they are just animals and stupid beasts. They have no spiritual wisdom or meditation within their beings; they are not in love with the Lord. The self-willed manmukhs die in evil and corruption; they die and are reborn, again and again. They alone live, who join with the living; enshrine the Lord, the Lord of Life, within your heart. O Nanak, the Gurmukhs look beautiful in that Court of the True Lord. || 47 || The Lord built the Harimandir, the Temple of the Lord; the Lord dwells within it. Following the Guru's Teachings, I have found the Lord; my emotional attachment to Maya has been burnt away. Countless things are in the Harimandir, the Temple of the Lord; contemplate the Naam, and the nine treasures will be yours. Blessed is that happy soul-bride, O Nanak, who, as Gurmukh, seeks and finds the Lord. By great good fortune, one searches the temple of the body-fortress, and finds the Lord within the heart. || 48 || The self-willed manmukhs wander lost in the ten directions, led by intense desire, greed and corruption.

Their attachment to Maya does not cease; they die, only to be reborn, over and over again. Serving the True Guru, peace is found; intense desire and corruption are discarded. The pains of death and birth are taken away; servant Nanak reflects upon the Word of the Shabad. || 49 || Meditate on the Name of the Lord, Har, Har, O mortal being, and you shall be honored in the Court of the Lord. All your sins and terrible mistakes shall be taken away, and you shall be rid of your pride and egotism. The heart-lotus of the Gurmukh blossoms forth, realizing God, the Soul of all. O Lord God, please shower Your Mercy upon servant Nanak, that he may chant the Name of the Lord. || 50 || In Dhanaasaree, the soul-bride is known to be wealthy, O Siblings of Destiny, when she works for the True Guru. She surrenders her body, mind and soul, O Siblings of Destiny, and lives according to the Hukam of His Command. I sit where He wishes me to sit, O Siblings of Destiny; wherever He sends me, I go. There is no other wealth as great, O Siblings of Destiny; such is the greatness of the True Name. I sing forever the Glorious Praises of the True Lord; I shall remain with the True One forever. So wear the clothes of His Glorious Virtues and goodness, O Siblings of Destiny; eat and enjoy the flavor of your own honor. How can I praise Him, O Siblings of Destiny? I am a sacrifice to the Blessed Vision of His Darshan. Great is the Glorious Greatness of the True Guru, O Siblings of Destiny; if one is blessed with good karma, He is found. Some do not know how to submit to the Hukam of His Command, O Siblings of Destiny; they wander around lost in the love of duality. They find no place of rest in the Sangat, O Siblings of Destiny; they find no place to sit. Nanak: they alone submit to His Command, O Siblings of Destiny, who are pre-destined to live the Name. I am a sacrifice to them, O Siblings of Destiny, I am forever a sacrifice to them. || 51 || Those beards are true, which brush the feet of the True Guru. Those who serve their Guru night and day, live in bliss, night and day. O Nanak, their faces appear beautiful in the Court of the True Lord. || 52 || True are the faces and true are the beards, of those who speak the Truth and live the Truth. The True Word of the Shabad abides in their minds; they are absorbed in the True Guru. True is their capital, and true is their wealth; they are blessed with the ultimate status. They hear the Truth, they believe in the Truth; they act and work in the Truth. They are given a place in the Court of the True Lord; they are absorbed in the True Lord. O Nanak, without the True Guru, the True Lord is not found. The self-willed manmukhs leave, wandering around lost. || 53 || The sparrow-hawk cries, “Pri-o! Pri-o! Beloved! Beloved!” She is in love with the treasure, the water. Meeting with the Guru, the cooling, soothing water is obtained, and all pain is taken away. My thirst has been quenched, and intuitive peace and poise have welled up; my cries and screams of anguish are past. O Nanak, the Gurmukhs are peaceful and tranquil; they enshrine the Naam, the Name of the Lord, within their hearts. || 54 || O sparrow-hawk, chirp the True Name, and let yourself be attuned to the True Lord. Your word shall be accepted and approved, if you speak as Gurmukh. Remember the Shabad, and your thirst shall be relieved; surrender to the Will of the Lord.

The clouds are heavy, hanging low, and the rain is pouring down on all sides; the rain-drop is received, with natural ease. From water, everything is produced; without water, thirst is not quenched. O Nanak, whoever drinks in the Water of the Lord, shall never feel hunger again. || 55 || O sparrow-hawk, speak the Shabad, the True Word of God, with natural peace and poise. Everything is with you; the True Guru will show you this. So understand your own self, and meet your Beloved; His Grace shall rain down in torrents. Drop by drop, the Ambrosial Nectar rains down softly and gently; thirst and hunger are completely gone. Your cries and screams of anguish have ceased; your light shall merge into the Light. O Nanak, the happy soul-brides sleep in peace; they are absorbed in the True Name. || 56 || The Primal Lord and Master has sent out the True Hukam of His Command. Indra mercifully sends forth the rain, which falls in torrents. The body and mind of the sparrow-hawk are happy. only when the rain-drop falls into its mouth. The corn grows high, wealth increases, and the earth is embellished with beauty. Night and day, people worship the Lord with devotion, and are absorbed in the Word of the Guru's Shabad. The True Lord Himself forgives them, and showering them with His Mercy, He leads them to walk in His Will. O brides, sing the Glorious Praises of the Lord, and be absorbed in the True Word of His Shabad. Let the Fear of God be your decoration, and remain lovingly attuned to the True Lord. O Nanak, the Naam abides in the mind, and the mortal is saved in the Court of the Lord. || 57 || The sparrow-hawk wanders all over the earth, soaring high through the skies. But it obtains the drop of water, only when it meets the True Guru, and then, its hunger and thirst are relieved. Soul and body and all belong to Him; everything is His. He knows everything, without being told; unto whom should we offer our prayers? O Nanak, the One Lord is prevading and permeating each and every heart; the Word of the Shabad brings illumination. || 58 || O Nanak, the season of spring comes to one who serves the True Guru. The Lord rains His Mercy down upon him, and his mind and body totally blossom forth; the entire world becomes green and rejuvenated. || 59 || The Word of the Shabad brings eternal spring; it rejuvenates the mind and body. O Nanak, do not forget the Naam, the Name of the Lord, which has created everyone. || 60 || O Nanak, it is the spring season, for those Gurmukhs, within whose minds the Lord abides. When the Lord showers His Mercy, the mind and body blossom forth, and all the world turns green and lush. || 61 || In the early hours of the morning, whose name should we chant? Chant the Name of the Transcendent Lord, who is All-powerful to create and destroy. || 62 || The Persian wheel also cries out, "Too! Too! You! You!", with sweet and sublime sounds. Our Lord and Master is always present; why do you cry out to Him in such a loud voice? I am a sacrifice to that Lord who created the world, and who loves it. Give up your selfishness, and then you shall meet your Husband Lord. Consider this Truth. Speaking in shallow egotism, no one understands the Ways of God. The forests and fields, and all the three worlds meditate on You, O Lord; this is the way they pass their days and nights forever.

Without the True Guru, no one finds the Lord. People have grown weary of thinking about it. But if the Lord casts His Glance of Grace, then He Himself embellishes us. O Nanak, the Gurmukhs meditate on the Lord; blessed and approved is their coming into the world. || 63 || Yoga is not obtained by wearing saffron robes; Yoga is not obtained by wearing dirty robes. O Nanak, Yoga is obtained even while sitting in your own home, by following the Teachings of the True Guru. || 64 || You may wander in all four directions, and read the Vedas throughout the four ages. O Nanak, if you meet with the True Guru, the Lord shall come to dwell within your mind, and you shall find the door of salvation. || 65 || O Nanak, the Hukam, the Command of your Lord and Master, is prevailing. The intellectually confused person wanders around lost, misled by his fickle consciousness. If you make friends with the self-willed manmukhs, O friend, who can you ask for peace? Make friends with the Gurmukhs, and focus your consciousness on the True Guru. The root of birth and death will be cut away, and then, you shall find peace, O friend. || 66 || The Lord Himself instructs those who are misguided, when He casts His Glance of Grace. O Nanak, those who are not blessed by His Glance of Grace, cry and weep and wail. || 67 ||

SHALOK, FOURTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

Blessed and very fortunate are those happy soul-brides who, as Gurmukh, meet their Sovereign Lord King. The Light of God shines within them; O Nanak, they are absorbed in the Naam, the Name of the Lord. || 1 || Waaho! Waaho! Blessed and Great is the True Guru, the Primal Being, who has realized the True Lord. Meeting Him, thirst is quenched, and the body and mind are cooled and soothed. Waaho! Waaho! Blessed and Great is the True Guru, the True Primal Being, who looks upon all alike. Waaho! Waaho! Blessed and Great is the True Guru, who has no hatred; slander and praise are all the same to Him. Waaho! Waaho! Blessed and Great is the All-knowing True Guru, who has realized God within. Waaho! Waaho! Blessed and Great is the Formless True Guru, who has no end or limitation. Waaho! Waaho! Blessed and Great is the True Guru, who implants the Truth within. O Nanak, Blessed and Great is the True Guru, through whom the Naam, the Name of the Lord, is received. || 2 || For the Gurmukh, the true Song of Praise is to chant the Name of the Lord God. Chanting the Praises of the Lord, their minds are in ecstasy. By great good fortune, they find the Lord, the Embodiment of perfect, supreme bliss. Servant Nanak praises the Naam, the Name of the Lord; no obstacle will block his mind or body. || 3 || I am in love with my Beloved; how can I meet my Dear Friend? I seek that friend, who is embellished with Truth. The True Guru is my Friend; if I meet Him, I will offer this mind as a sacrifice to Him. He has shown me my Beloved Lord, my Friend, the Creator. O Nanak, I was searching for my Beloved; the True Guru has shown me that He has been with me all the time. || 4 || I stand by the side of the road, waiting for You; O my Friend, I hope that You will come. If only someone would come today and unite me in Union with my Beloved.

I would cut my living body into four pieces for anyone who shows me my Beloved. O Nanak, when the Lord becomes merciful, then He leads us to meet the Perfect Guru. || 5 || The power of egotism prevails within, and the body is controlled by Maya; the false ones come and go in reincarnation. If someone does not obey the Command of the True Guru, he cannot cross over the treacherous world-ocean. Whoever is blessed with the Lord's Glance of Grace, walks in harmony with the Will of the True Guru. The Blessed Vision of the True Guru's Darshan is fruitful; through it, one obtains the fruits of his desires. I touch the feet of those who believe in and obey the True Guru. Nanak is the slave of those who, night and day, remain lovingly attuned to the Lord. || 6 || Those who are in love with their Beloved — how can they find satisfaction without His Darshan? O Nanak, the Gurmukhs meet Him with ease, and this mind blossoms forth in joy. || 7 || Those who are in love with their Beloved — how can they live without Him? When they see their Husband Lord, O Nanak, they are rejuvenated. || 8 || Those Gurmukhs who are filled with love for You, my True Beloved, O Nanak, remain immersed in the Lord's Love, night and day. || 9 || The love of the Gurmukh is true; through it, the True Beloved is attained. Night and day, remain in bliss, O Nanak, immersed in intuitive peace and poise. || 10 || True love and affection are obtained from the Perfect Guru. They never break, O Nanak, if one sings the Glorious Praises of the Lord. || 11 || How can those who have true love within them live without their Husband Lord? The Lord unites the Gurmukhs with Himself, O Nanak; they were separated from Him for such a long time. || 12 || You grant Your Grace to those whom You Yourself bless with love and affection. O Lord, please let Nanak meet with You; please bless this beggar with Your Name. || 13 || The Gurmukh laughs, and the Gurmukh cries. Whatever the Gurmukh does, is devotional worship. Whoever becomes Gurmukh contemplates the Lord. The Gurmukh, O Nanak, crosses over to the other shore. || 14 || Those who have the Naam within, contemplate the Word of the Guru's Bani. Their faces are always radiant in the Court of the True Lord. Sitting down and standing up, they never forget the Creator, who forgives them. O Nanak, the Gurmukhs are united with the Lord. Those united by the Creator Lord, shall never be separated again. || 15 || To work for the Guru, or a spiritual teacher, is terribly difficult, but it brings the most excellent peace. The Lord casts His Glance of Grace, and inspires love and affection. Joined to the service of the True Guru, the mortal being crosses over the terrifying world-ocean. The fruits of the mind's desires are obtained, with clear contemplation and discriminating understanding within. O Nanak, meeting the True Guru, God is found; He is the Eradicator of all sorrow. || 16 || The self-willed manmukh may perform service, but his consciousness is attached to the love of duality. Through Maya, his emotional attachment to children, spouse and relatives increases.

He shall be called to account in the Court of the Lord, and in the end, no one will be able to save him. Without the Lord's Name, all is pain. Attachment to Maya is agonizingly painful. O Nanak, the Gurmukh comes to see, that attachment to Maya separates all from the Lord. || 17 || The Gurmukh obeys the Order of her Husband Lord God; through the Hukam of His Command, she finds peace. In His Will, she serves; in His Will, she worship and adores Him. In His Will, she merges in absorption. His Will is her fast, vow, purity and self-discipline; through it, she obtains the fruits of her mind's desires. She is always and forever the happy, pure soul-bride, who realizes His Will; she serves the True Guru, inspired by loving absorption. O Nanak, those upon whom the Lord showers His Mercy, are merged and immersed in His Will. || 18 || The wretched, self-willed manmukhs do not realize His Will; they continually act in ego. By ritualistic fasts, vows, purities, self-disciplines and worship ceremonies, they still cannot get rid of their hypocrisy and doubt. Inwardly, they are impure, pierced through by attachment to Maya; they are like elephants, who throw dirt all over themselves right after their bath. They do not even think of the One who created them. Without thinking of Him, they cannot find peace. O Nanak, the Primal Creator has made the drama of the Universe; all act as they are pre-ordained. || 19 || The Gurmukh has faith; his mind is contented and satisfied. Night and day, he serves the Lord, absorbed in Him. The Guru, the True Guru, is within; all worship and adore Him. Everyone comes to see the Blessed Vision of His Darshan. So believe in the True Guru, the supreme sublime Contemplator. Meeting with Him, hunger and thirst are completely relieved. I am forever a sacrifice to my Guru, who leads me to meet the True Lord God. O Nanak, those who come and fall at the Feet of the Guru are blessed with the karma of Truth. || 20 || That Beloved, with whom I am in love, that Friend of mine is with me. I wander around inside and outside, but I always keep Him enshrined within my heart. || 21 || Those who meditate on the Lord single-mindedly, with one-pointed concentration, link their consciousness to the True Guru. They are rid of pain, hunger, and the great illness of egotism; lovingly attuned to the Lord, they become free of pain. They sing His Praises, and chant His Praises; in His Glorious Praises, they sleep in absorption. O Nanak, through the Perfect Guru, they come to meet God with intuitive peace and poise. || 22 || The self-willed manmukhs are emotionally attached to Maya; they are not in love with the Naam. They practice falsehood, gather falsehood, and eat the food of falsehood. Gathering the poisonous wealth and property of Maya, they die; in the end, they are all reduced to ashes. They perform religious rituals of purity and self-discipline, but they are filled with greed, evil and corruption. O Nanak, the actions of the self-willed manmukhs are not accepted; in the Court of the Lord, they are miserable. || 23 || Among all Ragas, that one is sublime, O Siblings of Destiny, by which the Lord comes to abide in the mind. Those Ragas which are in the Sound-current of the Naad are totally true; their value cannot be expressed. Those Ragas which are not in the Sound-current of the Naad — by these, the Lord's Will cannot be understood. O Nanak, they alone are right, who understand the Will of the True Guru.

Everything happens as He wills. || 24 || The Ambrosial Nectar of the Naam, the Name of the Lord, is within the True Guru. Following the Guru's Teachings, one meditates on the Immaculate Naam, the Pure and Holy Naam. The Ambrosial Word of His Bani is the true essence. It comes to abide in the mind of the Gurmukh. The heart-lotus blossoms forth, and one's light merges in the Light. O Nanak, they alone meet with the True Guru, who have such pre-ordained destiny inscribed upon their foreheads. || 25 || Within the self-willed manmukhs is the fire of desire; their hunger does not depart. Emotional attachments to relatives are totally false; they remain engrossed in falsehood. Night and day, they are troubled by anxiety; bound to anxiety, they depart. Their comings and goings in reincarnation never end; they do their deeds in egotism. But in the Guru's Sanctuary, they are saved, O Nanak, and set free. || 26 || The True Guru meditates on the Lord, the Primal Being. The Sat Sangat, the True Congregation, loves the True Guru. Those who join the Sat Sangat, and serve the True Guru — the Guru unites them in the Lord's Union. This world, this universe, is a terrifying ocean. On the Boat of the Naam, the Name of the Lord, the Guru carries us across. The Sikhs of the Guru accept and obey the Lord's Will; the Perfect Guru carries them across. O Lord, please bless me with the dust of the feet of the Guru's Sikhs. I am a sinner — please save me. Those who have such pre-ordained destiny written upon their foreheads by the Lord God, come to meet Guru Nanak. The Messenger of Death is beaten and driven away; we are saved in the Court of the Lord. Blessed and celebrated are the Sikhs of the Guru; in His Pleasure, the Lord unites them in His Union. || 27 || The Perfect Guru has implanted the Lord's Name within me; it has dispelled my doubts from within. Singing the Kirtan of the Praises of the Lord's Name, the Lord's path is illuminated and shown to His Sikhs. Conquering my egotism, I remain lovingly attuned to the One Lord; the Naam, the Name of the Lord, dwells within me. I follow the Guru's Teachings, and so the Messenger of Death cannot even see me; I am immersed in the True Name. The Creator Himself is All-pervading; as He pleases, He links us to His Name. Servant Nanak lives, chanting the Name. Without the Name, he dies in an instant. || 28 || Within the minds of the faithless cynics is the disease of egotism; these evil people wander around lost, deluded by doubt. O Nanak, this disease is eradicated only by meeting with the True Guru, the Holy Friend. || 29 || Following the Guru's Teachings, chant the Name of the Lord, Har, Har. Attracted by the Lord's Love, day and night, the body-robe is imbued with the Lord's Love. I have not found any being like the Lord, although I have searched and looked all over the world. The Guru, the True Guru, has implanted the Naam within; now, my mind does not waver or wander anywhere else. Servant Nanak is the slave of the Lord, the slave of the slaves of the Guru, the True Guru. || 30 ||

SHALOK, FIFTH MEHL:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

They alone are imbued with the Lord, who do not turn their faces away from Him — they realize Him. The false, immature lovers do not know the way of love, and so they fall. || 1 || Without my Master, I will burn my silk and satin clothes in the fire. Even rolling in the dust, I look beautiful, O Nanak, if my Husband Lord is with me. || 2 || Through the Word of the Guru's Shabad, I worship and adore the Naam, with love and balanced detachment. When the five enemies are overcome, O Nanak, this musical measure of Raga Maru becomes frtuiful. || 3 || When I have the One Lord, I have tens of thousands. Otherwise, people like me beg from door to door. O Brahmin, your life has passed away uselessly; you have forgotten the One who created you. || 4 || In Raga Sorat'h, drink in this sublime essence, which never loses its taste. O Nanak, singing the Glorious Praises of the Lord's Name, one's reputation is immaculate in the Court of the Lord. || 5 || No one can kill those whom God Himself protects. The treasure of the Naam, the Name of the Lord, is within them. They cherish His Glorious Virtues forever. They take the Support of the One, the Inaccessible Lord; they enshrine God in their mind and body. They are imbued with the Love of the Infinite Lord, and no one can wipe it away. The Gurmukhs sing the Glorious Praises of the Lord; they obtain the most excellent celestial peace and poise. O Nanak, they enshrine the treasure of the Naam in their hearts. || 6 || Whatever God does, accept that as good; leave behind all other judgements. He shall cast His Glance of Grace, and attach you to Himself. Instruct yourself with the Teachings, and doubt will depart from within. Everyone does that which is pre-ordained by destiny. Everything is under His control; there is no other place at all. Nanak is in peace and bliss, accepting the Will of God. || 7 || Those who meditate in remembrance on the Perfect Guru, are exalted and uplifted. O Nanak, dwelling on the Naam, the Name of the Lord, all affairs are resolved. || 8 || The sinners act, and generate bad karma, and then they weep and wail. O Nanak, just as the churning stick churns the butter, so does the Righteous Judge of Dharma churn them. || 9 || Meditating on the Naam, O friend, the treasure of life is won. O Nanak, speaking in Righteousness, one's world becomes sanctified. || 10 || I am stuck in an evil place, trusting the sweet words of an evil advisor. O Nanak, they alone are saved, who have such good destiny inscribed upon their foreheads. || 11 || They alone sleep and dream in peace, who are imbued with the Love of their Husband Lord. Those who have been separated from the Love of their Master, scream and cry twenty-four hours a day. || 12 || Millions are asleep, in the false illusion of Maya. O Nanak, they alone are awake and aware, who chant the Naam with their tongues. || 13 || Seeing the mirage, the optical illusion, the people are confused and deluded. Those who worship and adore the True Lord, O Nanak, their minds and bodies are beautiful. || 14 ||

The All-powerful Supreme Lord God, the Infinite Primal Being, is the Saving Grace of sinners. Those whom He saves, meditate in remembrance on the Creator Lord. || 15 || Forsake duality and the ways of evil; focus your consciousness on the One Lord. In the love of duality, O Nanak, the mortals are being washed downstream. || 16 || In the markets and bazaars of the three qualities, the merchants make their deals. Those who load the true merchandise are the true traders. || 17 || Those who do not know the way of love are foolish; they wander lost and confused. O Nanak, forgetting the Lord, they fall into the deep, dark pit of hell. || 18 || In his mind, the mortal does not forget Maya; he begs for more and more wealth. That God does not even come into his consciousness; O Nanak, it is not in his karma. || 19 || The mortal does not run out of capital, as long as the Lord Himself is merciful. The Word of the Shabad is Guru Nanak's inexhaustible treasure; this wealth and capital never runs out, no matter how much it is spent and consumed. || 20 || If I could find wings for sale, I would buy them with an equal weight of my flesh. I would attach them to my body, and seek out and find my Friend. || 21 || My Friend is the True Supreme King, the King over the heads of kings. Sitting by His side, we are exalted and beautified; He is the Support of all. || 22 ||

One Universal Creator God. By the Grace of the True Guru:

SHALOK, NINTH MEHL:

If you do not sing the Praises of the Lord, your life is rendered useless. Says Nanak, meditate, vibrate upon the Lord; immerse your mind in Him, like the fish in the water. || 1 || Why are you engrossed in sin and corruption? You are not detached, even for a moment! Says Nanak, meditate, vibrate upon the Lord, and you shall not be caught in the noose of death. || 2 || Your youth has passed away like this, and old age has overtaken your body. Says Nanak, meditate, vibrate upon the Lord; your life is fleeting away! || 3 || You have become old, and you do not understand that death is overtaking you. Says Nanak, you are insane! Why do you not remember and meditate on God? || 4 || Your wealth, spouse, and all the possessions which you claim as your own — none of these shall go along with you in the end. O Nanak, know this as true. || 5 || He is the Saving Grace of sinners, the Destroyer of fear, the Master of the masterless. Says Nanak, realize and know Him, who is always with you. || 6 || He has given you your body and wealth, but you are not in love with Him. Says Nanak, you are insane! Why do you now shake and tremble so helplessly? || 7 || He has given you your body, wealth, property, peace and beautiful mansions. Says Nanak, listen, mind: why don't you remember the Lord in meditation? || 8 || The Lord is the Giver of all peace and comfort. There is no other at all.

Says Nanak, listen, mind: meditating in remembrance on Him, salvation is attained. || 9 || Remembering Him in meditation, salvation is attained; vibrate and meditate on Him, O my friend. Says Nanak, listen, mind: your life is passing away! || 10 || Your body is made up of the five elements; you are clever and wise — know this well. Believe it — you shall merge once again into the One, O Nanak, from whom you originated. || 11 || The Dear Lord abides in each and every heart; the Saints proclaim this as true. Says Nanak, meditate and vibrate upon Him, and you shall cross over the terrifying world-ocean. || 12 || One who is not touched by pleasure or pain, greed, emotional attachment and egotistical pride — says Nanak, listen, mind: he is the very image of God. || 13 || One who is beyond praise and slander, who looks upon gold and iron alike — says Nanak, listen, mind: know that such a person is liberated. || 14 || One who is not affected by pleasure or pain, who looks upon friend and enemy alike — says Nanak, listen, mind: know that such a person is liberated. || 15 || One who does not frighten anyone, and who is not afraid of anyone else — says Nanak, listen, mind: call him spiritually wise. || 16 || One who has forsaken all sin and corruption, who wears the robes of neutral detachment — says Nanak, listen, mind: good destiny is written on his forehead. || 17 || One who renounces Maya and possessiveness and is detached from everything — says Nanak, listen, mind: God abides in his heart. || 18 || That mortal, who forsakes egotism, and realizes the Creator Lord — says Nanak, that person is liberated; O mind, know this as true. || 19 || In this Dark Age of Kali Yuga, the Name of the Lord is the Destroyer of fear, the Eradicator of evil-mindedness. Night and day, O Nanak, whoever vibrates and meditates on the Lord's Name, sees all of his works brought to fruition. || 20 || Vibrate with your tongue the Glorious Praises of the Lord of the Universe; with your ears, hear the Lord's Name. Says Nanak, listen, man: you shall not have to go to the house of Death. || 21 || That mortal who renounces possessiveness, greed, emotional attachment and egotism — says Nanak, he himself is saved, and he saves many others as well. || 22 || Like a dream and a show, so is this world, you must know. None of this is true, O Nanak, without God. || 23 || Night and day, for the sake of Maya, the mortal wanders constantly. Among millions, O Nanak, there is scarcely anyone, who keeps the Lord in his consciousness. || 24 || As the bubbles in the water well up and disappear again, so is the universe created; says Nanak, listen, O my friend! || 25 || The mortal does not remember the Lord, even for a moment; he is blinded by the wine of Maya. Says Nanak, without meditating on the Lord, he is caught by the noose of Death. || 26 || If you yearn for eternal peace, then seek the Sanctuary of the Lord. Says Nanak, listen, mind: this human body is difficult to obtain. || 27 || For the sake of Maya, the fools and ignorant people run all around. Says Nanak, without meditating on the Lord, life passes away uselessly. || 28 ||

That mortal who meditates and vibrates upon the Lord night and day — know him to be the embodiment of the Lord. There is no difference between the Lord and the humble servant of the Lord; O Nanak, know this as true. || 29 || The mortal is entangled in Maya; he has forgotten the Name of the Lord of the Universe. Says Nanak, without meditating on the Lord, what is the use of this human life? || 30 || The mortal does not think of the Lord; he is blinded by the wine of Maya. Says Nanak, without meditating on the Lord, he is caught in the noose of Death. || 31 || In good times, there are many companions around, but in bad times, there is no one at all. Says Nanak, vibrate, and meditate on the Lord; He shall be your only Help and Support in the end. || 32 || Mortals wander lost and confused through countless lifetimes; their fear of death is never removed. Says Nanak, vibrate and meditate on the Lord, and you shall dwell in the Fearless Lord. || 33 || I have tried so many things, but the pride of my mind has not been dispelled. I am engrossed in evil-mindedness, Nanak. O God, please save me! || 34 || Childhood, youth and old age — know these as the three stages of life. Says Nanak, without meditating on the Lord, everything is useless; you must appreciate this. || 35 || You have not done what you should have done; you are entangled in the web of greed. Nanak, your time is past and gone; why are you crying now, you blind fool? || 36 || The mind is absorbed in Maya — it cannot escape it, my friend. Nanak, it is like a picture painted on the wall — it cannot leave it. || 37 || The man wishes for something, but something different happens. He plots to deceive others, O Nanak, but he places the noose around his own neck instead. || 38 || People make all sorts of efforts to find peace and pleasure, but no one tries to earn pain. Says Nanak, listen, mind: whatever pleases God comes to pass. || 39 || The world wanders around begging, but the Lord is the Giver of all. Says Nanak, meditate in remembrance on Him, and all your works will be successful. || 40 || Why do you take such false pride in yourself? You must know that the world is just a dream. None of this is yours; Nanak proclaims this truth. || 41 || You are so proud of your body; it shall perish in an instant, my friend. That mortal who chants the Praises of the Lord, O Nanak, conquers the world. || 42 || That person, who meditates in remembrance on the Lord in his heart, is liberated — know this well. There is no difference between that person and the Lord: O Nanak, accept this as the Truth. || 43 || That person, who does not feel devotion to God in his mind — O Nanak, know that his body is like that of a pig, or a dog. || 44 || A dog never abandons the home of his master. O Nanak, in just the same way, vibrate, and meditate on the Lord, single-mindedly, with one-pointed consciousness. || 45 || Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations to charity while still taking pride in their minds — O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust. || 46 || The head shakes, the feet stagger, and the eyes become dull and weak. Says Nanak, this is your condition.

And even now, you have not savored the sublime essence of the Lord. || 47 || I had looked upon the world as my own, but no one belongs to anyone else. O Nanak, only devotional worship of the Lord is permanent; enshrine this in your mind. || 48 || The world and its affairs are totally false; know this well, my friend. Says Nanak, it is like a wall of sand; it shall not endure. || 49 || Raam Chand passed away, as did Raawan, even though he had lots of relatives. Says Nanak, nothing lasts forever; the world is like a dream. || 50 || People become anxious, when something unexpected happens. This is the way of the world, O Nanak; nothing is stable or permanent. || 51 || Whatever has been created shall be destroyed; everyone shall perish, today or tomorrow. O Nanak, sing the Glorious Praises of the Lord, and give up all other entanglements. || 52 || DOHRAA: My strength is exhausted, and I am in bondage; I cannot do anything at all. Says Nanak, now, the Lord is my Support; He will help me, as He did the elephant. || 53 || My strength has been restored, and my bonds have been broken; now, I can do everything. Nanak: everything is in Your hands, Lord; You are my Helper and Support. || 54 || My associates and companions have all deserted me; no one remains with me. Says Nanak, in this tragedy, the Lord alone is my Support. || 55 || The Naam remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains. Says Nanak, how rare are those who chant the Guru's Mantra in this world. || 56 || I have enshrined the Lord's Name within my heart; there is nothing equal to it. Meditating in remembrance on it, my troubles are taken away; I have received the Blessed Vision of Your Darshan. || 57 || 1 ||

MUNDAAVANEE, FIFTH MEHL:

Upon this Plate, three things have been placed: Truth, Contentment and Contemplation. The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well; it is the Support of all. One who eats it and enjoys it shall be saved. This thing can never be forsaken; keep this always and forever in your mind. The dark world-ocean is crossed over, by grasping the Feet of the Lord; O Nanak, it is all the extension of God. || 1 || SHALOK, FIFTH MEHL: I have not appreciated what You have done for me, Lord; only You can make me worthy. I am unworthy — I have no worth or virtues at all. You have taken pity on me. You took pity on me, and blessed me with Your Mercy, and I have met the True Guru, my Friend. O Nanak, if I am blessed with the Naam, I live, and my body and mind blossom forth. || 1 ||

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

RAAG MAALAA: Each Raga has five wives, and eight sons, who emit distinctive notes. In the first place is Raag Bhairao.

It is accompanied by the voices of its five Raaginis: First is Bhairavee, then Bilaavalee; then the songs of Punni-aakee and Bangalee; and then comes Asalaykhee. Then, there are the eight sons of Bhairao: the sounds of Pancham, Harakh and Disaakh; the songs of Bangaalam, Madh and Maadhav. Lalat and Bilaaval — each gives out its own melody, in the hands of those who make music. || 1 || In the second family is Maalakausak, who brings his five Raaginis: Gondakaree and Dayv Gandhaaree, the voices of Gandhaaree and Seehutee, and the fifth song of Dhanaasaree. This chain of Maalakausak brings along Maaroo, Masta-ang and Mayvaaraa, Prabal, Chandakausak, Khau, Khat and Bauraanad singing. These are the eight sons of Maalakausak. || 1 || Then comes Hindol with his five wives and eight sons; it rises in waves when the sweet-voiced chorus sings. || 1 || There come Taylangee and Darvakaree; Basantee and Sandoor follow; then Aheeree, the finest of women. She is also embellished with sons: Surmaanand and Bhaaskar come, Chandrabinb and Mangalan follow. Sarasbaan and Binodaa then come, and the thrilling songs of Basant and Kamodaa. These are the eight sons I have listed. Then comes the turn of Deepak. || 1 || Kachhaylee, Patamanjaree and Todee are there; Kaamodee and Goojaree accompany Deepak. || 1 || Kaalankaa, Kuntal and Raamaa, Kamalakusam and Champak are their names; Gauraa, Kaanaraa and Kaylaanaa; these are the eight sons of Deepak. || 1 || All join together and sing Siree Raag, which also has five women: Bairaaree and Karnaatee, the songs of Gawree and Aasaavaree; then follows Sindhavee. These are the five wives of Siree Raag. || 1 || Saaloo, Saarang, Saagaraa, Gond and Gambheer — the eight sons of Siree Raag — Gund, Kumb and Hameer. || 1 || In the sixth place, Maygh Raag is sung, with his five wives in accompaniment: Sorat'h, Gond, and the melody of Malaaree; then the harmonies of Aasaa are sung. And finally comes Soohau. These are the five with Maygh Raag. || 1 || Bairaadhar, Gajadhar, Kaydaaraa, Jabaleedhar, Nat and Jaladhaaraa. Then come the songs of Shankar and Shi-aamaa. These are the names of the sons of Maygh Raag. So all together, they sing the six Raagas and the thirty Raaginis, and all the forty-eight sons of the Raagas. || 1 || 1 ||