SIRI
GURU GRANTH SAHIB JI

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With English translation
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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-
minged 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 rainbird 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||
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One Universal Creator God. Truth Is The Name.
Creative Being Personified. No Fear. No Hatred.
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.

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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||

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 the humble servant of the Lord; he may be from a low class family, but he is now the Lord’s servant. ||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? ||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. ||Pause||

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. ||Pause||

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. ||Pause||

Gond, Fourth Mehl:

My mind yearns so deeply for the Blessed Vision of the Lord’s Darshan, like the thirsty man without water. ||Pause||

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. ||Pause||

Whoever tells me the Stories of my Beloved Lord is my Sibling of Destiny, and my friend. ||Pause||
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, all the sins 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||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||

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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||

to the humble Saints, chant the Lord’s Name.
This is the most immaculate and perfect occupation of all.
Pause||1||
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 sins 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:

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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.

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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 Puraananas 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||

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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||
- 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. ||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||

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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, all the sins 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 a person the dust of the feet of the Holy.
Sexual desire and anger leave the body,
and the Lord, the jewel, comes to dwell in the 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||29||

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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||
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||

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||
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.”

O my Lord and Master, You are my strength.

The Qazi shouted at the driver to drive the elephant on.

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.

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.

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.
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||

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.
धन्यवाद नीर्मक मंद ली लाजी ||नाम ||
सेना हरिया वासि मंदे जात ||
मंद बड़ू दिखा विखाने मंदे ||
वाति मंदान वहे पिळकावन ||
मंद बी विलाली विले विलाल ||
मंद बड़ू दिखा दंड पड़े दिखा ||
गज भक्तारी भांजू दिखे ||
मचु बी दिखा विधी वचनित ||
मचु बड़ू दिखा दिखा दिखा ||

मंद दिम दी दूध तामिल बेटि ||
सब दूसे दिखाल भिले गुज़िये ||
वण बयीला अश शरीर दही ||
ममाजा वे अंजालि जली ||

वसं ||
गुर बाबा दिखा साधन ||
क्या वर दरो नाम वर ||
उद वर दरो नाम वर ||
ला वे अंजालि जली मंडे ||
विधु मंदान लगौ रेख ||

पड़ जलावता मल बली ||
उड़ जलावता चौहे चौहे ||
जलावता विनायक वी नीं ||
जलावता बीन मंड नीं ||
मंडू वे ठीकी सवराल ||

मंडू वे ठीकी सवराल ||

She is the wife of all beings and creatures. ||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||Pause||

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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. ||Pause||

So praise this bride, which can shake the consciousness of even the most dedicated ascetics and sages. ||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!”

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.

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.

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.

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.

One who does not remember the Lord - let him burn;
his body and mind have remained absorbed in this field of the world.
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||

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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||
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||Pause||

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||

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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

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Raamkalee, First Mehl, First House,
Chau-Padas:

One Universal Creator God. Truth Is The Name.
Creative Being Personified. No Fear. No Hatred.

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.

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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||

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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, Machhinda, 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, Brahmans, 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||
When the Lord God showered His Mercy, 
etgotism 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||

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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||

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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||

Rarely, 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||

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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, three hundred thirty 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||

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||
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 ‘Gusaiya’, 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.

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.

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By the highest destiny, you found the Saadh Sangat, the Company of the Holy. \(\|1\|\)

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||
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||Pause||

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.
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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.

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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||

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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 Puraananas 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||

Raamkaalee, 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.

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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.

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||

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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 sins 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 sins 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.

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.

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.

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.

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.

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.
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 Puraananas.
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 enraputured. 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||
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. ||2||

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 humbly 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:

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||

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||
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||
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||

Raamkalee, Dakhaneet, 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||

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-conceit, 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 lovingly 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 practice 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||

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||

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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 techniques, 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||

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.

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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 rainbird 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||

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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||

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||

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. ||1||

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 predestined 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.

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.

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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 into 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 into 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||

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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.
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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||

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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 meditate 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||

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 sins, 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 Fulfiler 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||
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||

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||

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 Gurumukh, 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, innuendo 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 arrogant Death is the butcher.
The created beings of the Creator receive the karma of their actions.
He who created the world, knows its worth.

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 will 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.

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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 nor 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.

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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 only 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 preordained, 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 wonderstruck 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, enshrining 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.

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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||

“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 serpent 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.

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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 Sannyasins 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.
His sins 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.

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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.

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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 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, people, 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 plants 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 Messenger 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 does not intuitively serve 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.

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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||
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||
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 his sins are destroyed.

Let all bow in humility to that humble being who chants the Naam, and worships the Naam in adoration.

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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.

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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 in 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 spiritual 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 wept, 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 wept 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.

Janmaya 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 purchaser 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||
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;
you 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 swans.

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 predestined by the Lord's Command. ||1||

First Mehl:

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||

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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 closely 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||

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 practitioner 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 destiny 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 sins 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.
Sins 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:

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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 bathing at the holy places.
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||
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||
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||

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||

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||

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.

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 imbuces 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.

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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.”

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.

O Brahmin, how can you forget the One, from whose mouth the Vedas and the Gayatri prayer issued forth?

The whole world falls at His feet; why don’t you chant the Name of that Lord, O Pandit?

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.

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.

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.

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.

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 ecstasy. ||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,  
thens 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, Puranas and Shastras; 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||Pause||

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 of pilgrimage, or burn his body in fire, or rejuvenate his body to live 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||

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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, in their purity, resound and vibrate there.

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 sins 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 Your humble servants. ||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 all sins, 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 crocodile; 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||

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||

O mind, join the Society of the Saints, and become noble and exalted.
Listen to the Unspoken Speech of the peace-giving Lord.
All sins 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.

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Meeting with the Lord, 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 near at hand, he 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 away 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||

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 sins.

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||

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 Glimpse of Grace. ||3||8||9||

Nat Partaal, Fifth Mehl:

One Universal Creator God.

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||

Nanak, the slave of Your slaves, says, I am the water-carrier of Your slaves. ||8||1||

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||

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, all the filthy sins are washed away. ||1||
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||

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 villains. ||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. ||1||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 cynic 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 cynic, 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

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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 Gauraa, 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 sins. ||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||

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 Gauraa, 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.

All my sins 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 Gauraa, 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||Pause||

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||Pause||

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||Pause||

I was filthy, but I have become immaculate. Singing the Lord’s Praises, all sins have been burnt to ashes.

My mind is in ecstasy, having found the Guru; servant Nanak is enraptured through the Word of the Shabad. ||4||Pause||

Maalee Gauraa, Fourth Mehl:

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O my mind, meditate, vibrate on the Lord, and all sins will be eradicated.

The Guru has enshrined 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 innumerable.

Blessed, blessed are those humble beings, O Nanak, who enshrine the Lord’s Name in their hearts. ||4||1||

Maalee Gaura, 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.

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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||

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. ||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. ||Pause||

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. ||Pause||

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. ||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. ||Pause||

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. ||Pause||

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 Maaroo, 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||

Maaroo, 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 dresses 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||

Maaaro, 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||
The night 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||

Maaaro, 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||

Maaroo, 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. ||3||

Nanak humbly prays, this is my only concern:
without the Blessed Vision of my Beloved, how can I 
enjoy Him? ||4||5||

Maaroo, 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||

Maaroo, 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||
Maaroo, 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||Pause||8||

Maaroo, 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||

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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||

Maaroo, 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 Sannyasee 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||

Maaroo, 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||

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Raag Maaroo, 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 Ambrosial Nectar, who deals in this Ambrosia. ||1||Pause||

The soul-bride is in love with her Husband Lord;
she 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||

Burdied 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||
Maaroo, 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||

Maaroo, Third Mehl:

Coming and going in reincarnation no longer happens, when one dwells in the home of the self within.
Maaroo, 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 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||

Maaroo, 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 filled 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||

Maaroo, 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||
Maaroo, 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 fulfilling; God showers His Mercy on the Gurmukhs. ||1||

O my mind, chanting the Naam, the Name of the Lord, you will be saved.

Dhroo, Prahlad 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 sins are washed off. ||2||

Whoever chants the Naam, all his sins and mistakes are taken away.

Ajaamal, who had sex with prostitutes, 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||
Maaroo, 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, three hundred thirty 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||
Maaroo, 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||

Maaroo, 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 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,
Maaroo, 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 Nirvaaana.

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||

Maaroo, 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||

Maaroo, 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||

Maaroo, Fourth Mehl:

Chant the Name of the Lord, Har, Har, O my mind.

The Lord shall eradicate all your sins.

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||

Maaroo, 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 million 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. ||3||

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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

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Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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 your 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||

Maaroo, 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||

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||

Maaroo, 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 intuitively 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||

Maaroo, 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||Pause||

Maaroo, 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||

Maaroo, Fifth Mehl:

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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||

Maaroo, 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. 

Maaroo, 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.

Hey - understand the Creator Lord.
If you meet the True Guru, then you’ll understand.

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.

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||

Maaroo, 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||

Maaroo, 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 exchange 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 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 them 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

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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||25||

Maaroo, 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||

Maaroo, 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||

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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||

Maaroo, 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||

Maaroo, 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||

Mbaaroo, 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||

Mbaaroo, 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||

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Maaroo, Fifth Mehl:

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:

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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.

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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 sins. ||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||

Maaroo, 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;

captured 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-Mukta, 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||
Maaroo, 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||

Maaroo, 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||

Maaroo, 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 described. ||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||

Maaroo, 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||

Maaroo, 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 sixty-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||

Maaroo, 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.

[[I||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.

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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 understand 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:
Maaroo, 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||

Maaroo, 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||10||

Maaroo, 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||

Maaroo, 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 eradicates 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||

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Maraoo, 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||

Maaroo, 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||

Maaaroo, 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.

\[\text{Pause}\]

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.

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.

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.

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.

The cool and fragrant wind gently blows upon all places alike.
Wherever anything is, it touches it there, and does not hesitate a bit.

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.
Whoever seeks the Sanctuary 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||

Maaroo, 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||

Maaroo, 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||

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||

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Maaroo, 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||

Maaroo, 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||
Maaroo, 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.

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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||

Maaroo, 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.

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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||

Maaroo, 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||

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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||

Maaroo, 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||

Maaroo, 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 Yuga, 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||

Maaroo, 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 putrefies 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 sustenance 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||
Maaroo, 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 sins; 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||

Maaroo, 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 contemnate 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 living being 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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 banish 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||
Maaroo, 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, and then reconstructs.

He has no form or shape, no limit or value. Pierced by the Shabad, one is satisfied. ||9||

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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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 Enjoier 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||

Maaroo, 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||
Maaroo, 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.

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In this world of love and attachment, no one 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, exhalting 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, Third Mehl:

One True Lord is the Life of the World, the Great Giver.

Serving the Guru, through the Word of the Shabad, He is realized.

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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||

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Maaroo, 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.

They 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||

Maaroo, 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||

Maaroo, 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||

Maaroo, 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||
Maaroo, 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||

Maaroo, 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 sins, 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.

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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||

Maaroo, 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||

Maaroo, 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. 1055

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 tranquility.

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||

Maaroo, 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 Shabads, 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.

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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||

Maaroo, 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 drinks 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||

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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||

Maaroo, 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.

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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.

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.

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.

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.

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.

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.

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||

Maaroo, 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||15||

Maaroo, 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 this prayer; O Lord, let my consciousness be attached to the True Name. ||16||

Maaroo, 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.

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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||

Maaroo, 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||

Maaroo, 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, emotional 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||

Maaroo, 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||

Maaroo, 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||

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Maaroo, 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||

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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 through the Naam, peace is found. ||16||8||22||

Maaroo, 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||

Maaroo, 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||

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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||

Maaroo, Solahas, Fourth Mehl:

One Universal Creator God.

By The Grace Of The True Guru:
The 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.

In all four ages he is considered to be pure and good.

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.

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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||

Maaroo, 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||
Maaroo, 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.

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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.

Be a winner of the game of life and come to abide in your true home.

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 claimed me as His own.

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||

Maaroo, 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. ||1||

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 fearless and independent.

As long as He wills, I will remain with you. When He summons me, I shall arise and depart.”

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.

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.

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.

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.

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.
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||

Maaroo, 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||

Maaroo, 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||

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Meditating in remembrance on the Guru, all the sins 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||

Maaaroo, 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-sufficient 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||

Maaroo, 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||

Maaroo, 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||
Maaroo, 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 three hundred thirty 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.

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You alone, God, are in the beginning, the middle and the end. You are the root of the entire expanse. ||14||

Says Nanak, those humble beings are exalted, who are pleasing to Your Mind, O my Lord and Master. ||16||1||8||

Maaroo, 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||
What I see, is my Lord and Master God.

What 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||

Maaroo, 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 measured. ||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 remained invisible.
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||

Maaroo, 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, Immaculate 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.

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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||

Maaroo, 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.

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.

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.

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.

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.

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.

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||

Maaroo, 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||

Maaroo, 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 Maaroo, 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||
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||

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 Society 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 gathers 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||

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||

 Паури:
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||

Шалок, Первый Мهل:
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.

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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?

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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 andembellishes 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||

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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:

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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 mannukh 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.

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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.

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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 Maaroo, 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||
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||

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||

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 hunger 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||

Those whom I followed, now follow me.

Those in whom I placed my hopes, now place their hopes in me. ||1||

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||

I see Him within all. No one is without Him.

Good destiny is inscribed on the forehead of that companion, who enjoys the Lord, my Friend. ||3||

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.

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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 three hundred thirty 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 charitable, 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||

Shalok 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||

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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 One and only Lord is eternal, imperishable. 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.

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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 deeds 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 sustenance 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 Maaroo, 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.

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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||

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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,
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.

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.

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.

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.

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.

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.

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.
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 Maaroo, 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||

Shabad Of Kabeer, Raag Maaroo,
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 Prahlad, 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||

Maaroo, 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||

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Raag Maaroo, 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 stabilized, 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, Maaroo:
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 Maaroo, 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||

Maaroo:

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||

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Tukhaari Chhant, First Mehl, Baarah Maahaa ~
The Twelve Months:

One Universal Creator God.
By The Grace Of The True Guru:

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 rainbird 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 rainbird 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.
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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.

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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 rainbird, 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, Jamuna, 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.

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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||

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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.

( 2894 )
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.

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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 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 Kurukshaytra, 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 - all 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 Kurukshaytra, 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 Prahlad 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 Puraanás 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 rainbird, 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 Perfect 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.

1120

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 rainbird forsake the rain-drop? The fish cannot survive without water, even for an instant.

1121

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||

(2913)
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, your sins 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||
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||

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 rainbird, 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 gold - 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||

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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||

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||

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 threshold, 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 sublme!

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||

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. ||Pause||

Whatever is to be done, rests with You.

Unught 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, 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||
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 savor 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 Shabads, 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 Shabads, 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||

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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||

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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 brings 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||

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-swan 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 Fulfiler of all desires. ||1||Pause||

The One Lord is permeating and pervading amongst all; without the Guru, this understanding is not obtained.

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.

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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 descendants.

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||
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 abandon 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||

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.

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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 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||

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 obtained the wisdom of the Guru’s Teachings; meditating on the Lord, Har, Har, he crosses over to the other side. ||4||3||7||
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 lullabies 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 administers 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||

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||

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 hereafter, 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||Pause||

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. ||1||Pause||
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||

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.

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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 Sannyasees, 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 Filler 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. 

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 sins 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.

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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||