The Voice of the Prophets:

Wisdom of the Ages, Sikhism, Jainism

Compiled By Marilynn Hughes

The Out-of-Body Travel Foundation!

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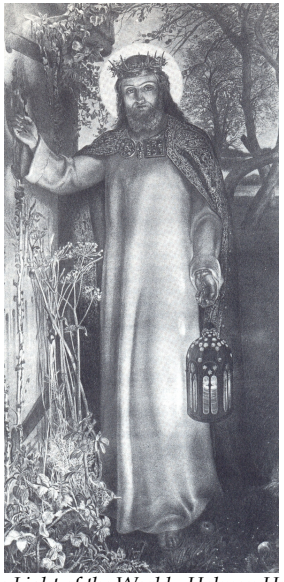

The Light of the World , Holman Hunt

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For information, write to:

The Out-of-Body Travel Foundation!

www.outofbodytravel.org

MarilynnHughes@aol.com

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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Wisdom of the Ages - Volumes 1 - 12

The Former Angel! *- A Children's Tale*

Dedication:
To the Prophets, Saints, Mystics and Sages from every Religion and Throughout time . . . That They Might Have Voice!

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INTRODUCTION:

The Voice of the Prophets:

Wisdom of the Ages, Volume 2 of 12

The purpose of this series of texts is very simple. We have striven to compile the best of the better known ***and*** the least known of the ancient sacred texts from every religion throughout the world and throughout time.

It is our hope that this series of volumes makes it possible for a lay reader to truly access some of the most important world literature in religion without having to have a library of 5,000 books in their possession. In these volumes, you will find everything you need to know to have a well-rounded and deep understanding of the many different faiths and belief systems in our world.

As you peruse these texts, you may be surprised to find that the words of Ancient Egyptian Prophet Hermes from 5,000 years ago are not nearly so distant from the words of Christianity 2,000 years

ago, nor the words of Baha'u'llah just 175 years ago - as most of us might think.

There's a thread of unity which merges and molds these traditions together, and that unity comes from the One True God who has spoken through each and every one of them during their sojourn and time on this Earth. It is our duty to preserve the line of wisdom which travels throughout the ages through the voice of the Prophets.

Welcome to the journey of your life wherein you will travel to every ancient, medieval and modern world and soar through the minds of the greatest prophets, mystics, saints and sages that have walked this Earth!

The Voice of the Prophets

Wisdom of the Ages, Volume 2 of 12

Addendum: All texts used in this series come from sacred scriptures and other documents which are in what is called 'Public Domain.' Where possible, proper attributions are made to the original writer's and/or translators!

Volume 2

CHAPTER TWO
SIKHISM

Wisdom of the Prophet Nanak and the Sikhs

Shri Guru Granth Sahib

Section 01 - Jup - Part 001

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace ~
Chant And Meditate:
True In The Primal Beginning. True Throughout The Ages.
True Here And Now. O Nanak, Forever And Ever True. ||1||
By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times.
By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within.
The hunger of the hungry is not appeased, even by piling up loads of worldly goods.
Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end.
So how can you become truthful? And how can the veil of illusion be torn away?
O Nanak, it is written that you shall obey the Hukam of His Command, and walk in the Way of His Will. ||1||
By His Command, bodies are created; His Command cannot be

described.
By His Command, souls come into being; by His Command, glory and greatness are obtained.
By His Command, some are high and some are low; by His Written Command, pain and pleasure are obtained.
Some, by His Command, are blessed and forgiven; others, by His Command, wander aimlessly forever.
Everyone is subject to His Command; no one is beyond His Command.
O Nanak, one who understands His Command, does not speak in ego. ||2||
Some sing of His Power-who has that Power?
Some sing of His Gifts, and know His Sign and Insignia.
Some sing of His Glorious Virtues, Greatness and Beauty.
Some sing of knowledge obtained of Him, through difficult philosophical studies.
Some sing that He fashions the body, and then again reduces it to dust.
Some sing that He takes life away, and then again restores it.
Some sing that He seems so very far away.

Section 01 - Jup - Part 002

Some sing that He watches over us, face to face, ever-present.
There is no shortage of those who preach and teach.
Millions upon millions offer millions of sermons and stories.
The Great Giver keeps on giving, while those who receive grow weary of receiving.
Throughout the ages, consumers consume.
The Commander, by His Command, leads us to walk on the Path.
O Nanak, He blossoms forth, Carefree and Untroubled. ||3||
True is the Master, True is His Name-speak it with infinite love.
People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts.
So what offering can we place before Him, by which we might see the Darbaar of His Court?
What words can we speak to evoke His Love?
In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.
By the karma of past actions, the robe of this physical body is obtained.
By His Grace, the Gate of Liberation is found.
O Nanak, know this well: the True One Himself is All. ||4||
He cannot be established, He cannot be created.
He Himself is Immaculate and Pure.
Those who serve Him are honored.

O Nanak, sing of the Lord, the Treasure of Excellence.
Sing, and listen, and let your mind be filled with love.
Your pain shall be sent far away, and peace shall come to your home.
The Guru's Word is the Sound-current of the Naad; the Guru's Word is the Wisdom of the Vedas; the Guru's Word is all-pervading.
The Guru is Shiva, the Guru is Vishnu and Brahma; the Guru is Paarvati and Lakhshmi.
Even knowing God, I cannot describe Him; He cannot be described in words.
The Guru has given me this one understanding:
there is only the One, the Giver of all souls. May I never forget Him!
||5||
If I am pleasing to Him, then that is my pilgrimage and cleansing bath.
Without pleasing Him, what good are ritual cleansings?
I gaze upon all the created beings: without the karma of good actions, what are they given to receive?
Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once.
The Guru has given me this one understanding:
there is only the One, the Giver of all souls. May I never forget Him!
||6||
Even if you could live throughout the four ages, or even ten times more, and even if you were known throughout the nine continents and followed by all,
with a good name and reputation, with praise and fame throughout the world-
still, if the Lord does not bless you with His Glance of Grace, then who cares? What is the use?
Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt.
O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous.
No one can even imagine anyone who can bestow virtue upon Him.
||7||
Listening-the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters.
Listening-the earth, its support and the Akaashic ethers.
Listening-the oceans, the lands of the world and the nether regions of the underworld.
Listening-Death cannot even touch you.
O Nanak, the devotees are forever in bliss.
Listening-pain and sin are erased. ||8||
Listening-Shiva, Brahma and Indra.

Listening-even foul-mouthed people praise Him.
Listening-the technology of Yoga and the secrets of the body.
Listening-the Shaastras, the Simritees and the Vedas.
O Nanak, the devotees are forever in bliss.

Section 01 - Jup - Part 003

Listening-pain and sin are erased. ||9||
Listening-truth, contentment and spiritual wisdom.
Listening-take your cleansing bath at the sixty-eight places of pilgrimage.
Listening-reading and reciting, honor is obtained.
Listening-intuitively grasp the essence of meditation.
O Nanak, the devotees are forever in bliss.
Listening-pain and sin are erased. ||10||
Listening-dive deep into the ocean of virtue.
Listening-the Shaykhs, religious scholars, spiritual teachers and emperors.
Listening-even the blind find the Path.
Listening-the Unreachable comes within your grasp.
O Nanak, the devotees are forever in bliss.
Listening-pain and sin are erased. ||11||
The state of the faithful cannot be described.
One who tries to describe this shall regret the attempt.
No paper, no pen, no scribe
can record the state of the faithful.
Such is the Name of the Immaculate Lord.
Only one who has faith comes to know such a state of mind. ||12||
The faithful have intuitive awareness and intelligence.
The faithful know about all worlds and realms.
The faithful shall never be struck across the face.
The faithful do not have to go with the Messenger of Death.
Such is the Name of the Immaculate Lord.
Only one who has faith comes to know such a state of mind. ||13||
The path of the faithful shall never be blocked.
The faithful shall depart with honor and fame.
The faithful do not follow empty religious rituals.
The faithful are firmly bound to the Dharma.
Such is the Name of the Immaculate Lord.
Only one who has faith comes to know such a state of mind. ||14||
The faithful find the Door of Liberation.
The faithful uplift and redeem their family and relations.
The faithful are saved, and carried across with the Sikhs of the Guru.

The faithful, O Nanak, do not wander around begging.
Such is the Name of the Immaculate Lord.
Only one who has faith comes to know such a state of mind. ||15||
The chosen ones, the self-elect, are accepted and approved.
The chosen ones are honored in the Court of the Lord.
The chosen ones look beautiful in the courts of kings.
The chosen ones meditate single-mindedly on the Guru.
No matter how much anyone tries to explain and describe them,
the actions of the Creator cannot be counted.
The mythical bull is Dharma, the son of compassion;
this is what patiently holds the earth in its place.
One who understands this becomes truthful.
What a great load there is on the bull!
So many worlds beyond this world-so very many!
What power holds them, and supports their weight?
The names and the colors of the assorted species of beings
were all inscribed by the Ever-flowing Pen of God.
Who knows how to write this account?
Just imagine what a huge scroll it would take!
What power! What fascinating beauty!
And what gifts! Who can know their extent?
You created the vast expanse of the Universe with One Word!
Hundreds of thousands of rivers began to flow.
How can Your Creative Potency be described?
I cannot even once be a sacrifice to You.
Whatever pleases You is the only good done,
You, Eternal and Formless One! ||16||
Countless meditations, countless loves.
Countless worship services, countless austere disciplines.
Countless scriptures, and ritual recitations of the Vedas.
Countless Yogis, whose minds remain detached from the world.

Section 01 - Jup - Part 004

Countless devotees contemplate the Wisdom and Virtues of the Lord.
Countless the holy, countless the givers.
Countless heroic spiritual warriors, who bear the brunt of the attack in battle (who with their mouths eat steel).
Countless silent sages, vibrating the String of His Love.
How can Your Creative Potency be described?
I cannot even once be a sacrifice to You.
Whatever pleases You is the only good done,
You, Eternal and Formless One. ||17||

Countless fools, blinded by ignorance.
Countless thieves and embezzlers.
Countless impose their will by force.
Countless cut-throats and ruthless killers.
Countless sinners who keep on sinning.
Countless liars, wandering lost in their lies.
Countless wretches, eating filth as their ration.
Countless slanderers, carrying the weight of their stupid mistakes on their heads.
Nanak describes the state of the lowly.
I cannot even once be a sacrifice to You.
Whatever pleases You is the only good done,
You, Eternal and Formless One. ||18||
Countless names, countless places.
Inaccessible, unapproachable, countless celestial realms.
Even to call them countless is to carry the weight on your head.
From the Word, comes the Naam; from the Word, comes Your Praise.
From the Word, comes spiritual wisdom, singing the Songs of Your Glory.
From the Word, come the written and spoken words and hymns.
From the Word, comes destiny, written on one's forehead.
But the One who wrote these Words of Destiny-no words are written on His Forehead.
As He ordains, so do we receive.
The created universe is the manifestation of Your Name.
Without Your Name, there is no place at all.
How can I describe Your Creative Power?
I cannot even once be a sacrifice to You.
Whatever pleases You is the only good done,
You, Eternal and Formless One. ||19||
When the hands and the feet and the body are dirty,
water can wash away the dirt.
When the clothes are soiled and stained by urine,
soap can wash them clean.
But when the intellect is stained and polluted by sin,
it can only be cleansed by the Love of the Name.
Virtue and vice do not come by mere words;
actions repeated, over and over again, are engraved on the soul.
You shall harvest what you plant.
O Nanak, by the Hukam of God's Command, we come and go in reincarnation. ||20||
Pilgrimages, austere discipline, compassion and charity
-these, by themselves, bring only an iota of merit.

Listening and believing with love and humility in your mind,
cleanse yourself with the Name, at the sacred shrine deep within.
All virtues are Yours, Lord, I have none at all.
Without virtue, there is no devotional worship.
I bow to the Lord of the World, to His Word, to Brahma the Creator.
He is Beautiful, True and Eternally Joyful.
What was that time, and what was that moment? What was that day, and what was that date?
What was that season, and what was that month, when the Universe was created?
The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas.
That time is not known to the Qazis, who study the Koran.
The day and the date are not known to the Yogis, nor is the month or the season.
The Creator who created this creation-only He Himself knows.
How can we speak of Him? How can we praise Him? How can we describe Him? How can we know Him?

Section 01 - Jup - Part 005

O Nanak, everyone speaks of Him, each one wiser than the rest.
Great is the Master, Great is His Name. Whatever happens is according to His Will.
O Nanak, one who claims to know everything shall not be decorated in the world hereafter. ||21||
There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.
The Vedas say that you can search and search for them all, until you grow weary.
The scriptures say that there are 18,000 worlds, but in reality, there is only One Universe.
If you try to write an account of this, you will surely finish yourself before you finish writing it.
O Nanak, call Him Great! He Himself knows Himself. ||22||
The praisers praise the Lord, but they do not obtain intuitive understanding
-the streams and rivers flowing into the ocean do not know its vastness.
Even kings and emperors, with mountains of property and oceans of wealth
-these are not even equal to an ant, who does not forget God. ||23||
Endless are His Praises, endless are those who speak them.
Endless are His Actions, endless are His Gifts.

Endless is His Vision, endless is His Hearing.
His limits cannot be perceived. What is the Mystery of His Mind?
The limits of the created universe cannot be perceived.
Its limits here and beyond cannot be perceived.
Many struggle to know His limits,
but His limits cannot be found.
No one can know these limits.
The more you say about them, the more there still remains to be said.
Great is the Master, High is His Heavenly Home.
Highest of the High, above all is His Name.
Only one as Great and as High as God
can know His Lofty and Exalted State.
Only He Himself is that Great. He Himself knows Himself.
O Nanak, by His Glance of Grace, He bestows His Blessings. ||24||
His Blessings are so abundant that there can be no written account of them.
The Great Giver does not hold back anything.
There are so many great, heroic warriors begging at the Door of the Infinite Lord.
So many contemplate and dwell upon Him, that they cannot be counted.
So many waste away to death engaged in corruption.
So many take and take again, and then deny receiving.
So many foolish consumers keep on consuming.
So many endure distress, deprivation and constant abuse.
Even these are Your Gifts, O Great Giver!
Liberation from bondage comes only by Your Will.
No one else has any say in this.
If some fool should presume to say that he does,
he shall learn, and feel the effects of his folly.
He Himself knows, He Himself gives.
Few, very few are those who acknowledge this.
One who is blessed to sing the Praises of the Lord,
O Nanak, is the king of kings. ||25||
Priceless are His Virtues, Priceless are His Dealings.
Priceless are His Dealers, Priceless are His Treasures.
Priceless are those who come to Him, Priceless are those who buy from Him.
Priceless is Love for Him, Priceless is absorption into Him.
Priceless is the Divine Law of Dharma, Priceless is the Divine Court of Justice.
Priceless are the scales, priceless are the weights.
Priceless are His Blessings, Priceless is His Banner and Insignia.

Priceless is His Mercy, Priceless is His Royal Command.
Priceless, O Priceless beyond expression!
Speak of Him continually, and remain absorbed in His Love.
The Vedas and the Puraanas speak.
The scholars speak and lecture.
Brahma speaks, Indra speaks.

Section 01 - Jup - Part 006

The Gopis and Krishna speak.
Shiva speaks, the Siddhas speak.
The many created Buddhas speak.
The demons speak, the demi-gods speak.
The spiritual warriors, the heavenly beings, the silent sages, the humble and serviceful speak.
Many speak and try to describe Him.
Many have spoken of Him over and over again, and have then arisen and departed.
If He were to create as many again as there already are,
even then, they could not describe Him.
He is as Great as He wishes to be.
O Nanak, the True Lord knows.
If anyone presumes to describe God,
he shall be known as the greatest fool of fools! ||26||
Where is that Gate, and where is that Dwelling, in which You sit and take care of all?
The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.
So many Ragas, so many musicians singing there.
The praanic wind, water and fire sing; the Righteous Judge of Dharma sings at Your Door.
Chitr and Gupt, the angels of the conscious and the subconscious who record actions, and the Righteous Judge of Dharma who judges this record sing.
Shiva, Brahma and the Goddess of Beauty, ever adorned, sing.
Indra, seated upon His Throne, sings with the deities at Your Door.
The Siddhas in Samaadhi sing; the Saadhus sing in contemplation.
The celibates, the fanatics, the peacefully accepting and the fearless warriors sing.
The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing.
The Mohinis, the enchanting heavenly beauties who entice hearts in this world, in paradise, and in the underworld of the subconscious sing.

The celestial jewels created by You, and the sixty-eight holy places of pilgrimage sing.
The brave and mighty warriors sing; the spiritual heroes and the four sources of creation sing.
The planets, solar systems and galaxies, created and arranged by Your Hand, sing.
They alone sing, who are pleasing to Your Will. Your devotees are imbued with the Nectar of Your Essence.
So many others sing, they do not come to mind. O Nanak, how can I consider them all?
That True Lord is True, Forever True, and True is His Name.
He is, and shall always be. He shall not depart, even when this Universe which He has created departs.
He created the world, with its various colors, species of beings, and the variety of Maya.
Having created the creation, He watches over it Himself, by His Greatness.
He does whatever He pleases. No order can be issued to Him.
He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will. ||27||
Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.
Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.
See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.
I bow to Him, I humbly bow.
The Primal One, the Pure Light, without beginning, without end.
Throughout all the ages, He is One and the Same. ||28||
Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart.
He Himself is the Supreme Master of all; wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string.
Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny.

Section 01 - Jup - Part 007

I bow to Him, I humbly bow.
The Primal One, the Pure Light, without beginning, without end.
Throughout all the ages, He is One and the Same. ||29||

The One Divine Mother conceived and gave birth to the three deities.
One, the Creator of the World; One, the Sustainer; and One, the Destroyer.
He makes things happen according to the Pleasure of His Will. Such is His Celestial Order.
He watches over all, but none see Him. How wonderful this is!
I bow to Him, I humbly bow.
The Primal One, the Pure Light, without beginning, without end.
Throughout all the ages, He is One and the Same. ||30||
On world after world are His Seats of Authority and His Storehouses.
Whatever was put into them, was put there once and for all.
Having created the creation, the Creator Lord watches over it.
O Nanak, True is the Creation of the True Lord.
I bow to Him, I humbly bow.
The Primal One, the Pure Light, without beginning, without end.
Throughout all the ages, He is One and the Same. ||31||
If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue,
I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe.
Along this path to our Husband Lord, we climb the steps of the ladder, and come to merge with Him.
Hearing of the etheric realms, even worms long to come back home.
O Nanak, by His Grace He is obtained. False are the boastings of the false. ||32||
No power to speak, no power to keep silent.
No power to beg, no power to give.
No power to live, no power to die.
No power to rule, with wealth and occult mental powers.
No power to gain intuitive understanding, spiritual wisdom and meditation.
No power to find the way to escape from the world.
He alone has the Power in His Hands. He watches over all.
O Nanak, no one is high or low. ||33||
Nights, days, weeks and seasons;
wind, water, fire and the nether regions
-in the midst of these, He established the earth as a home for Dharma.
Upon it, He placed the various species of beings.
Their names are uncounted and endless.
By their deeds and their actions, they shall be judged.
God Himself is True, and True is His Court.
There, in perfect grace and ease, sit the self-elect, the self-realized Saints.
They receive the Mark of Grace from the Merciful Lord.

The ripe and the unripe, the good and the bad, shall there be judged.
O Nanak, when you go home, you will see this. ||34||
This is righteous living in the realm of Dharma.
And now we speak of the realm of spiritual wisdom.
So many winds, waters and fires; so many Krishnas and Shivas.
So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colors.
So many worlds and lands for working out karma. So very many lessons to be learned!
So many Indras, so many moons and suns, so many worlds and lands.
So many Siddhas and Buddhas, so many Yogic masters. So many goddesses of various kinds.
So many demi-gods and demons, so many silent sages. So many oceans of jewels.
So many ways of life, so many languages. So many dynasties of rulers.
So many intuitive people, so many selfless servants. O Nanak, His limit has no limit! ||35||
In the realm of wisdom, spiritual wisdom reigns supreme.
The Sound-current of the Naad vibrates there, amidst the sounds and the sights of bliss.
In the realm of humility, the Word is Beauty.
Forms of incomparable beauty are fashioned there.
These things cannot be described.
One who tries to speak of these shall regret the attempt.
The intuitive consciousness, intellect and understanding of the mind are shaped there.
The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there. ||36||
In the realm of karma, the Word is Power.
No one else dwells there,
except the warriors of great power, the spiritual heroes.
They are totally fulfilled, imbued with the Lord's Essence.
Myriads of Sitas are there, cool and calm in their majestic glory.
Their beauty cannot be described.
Neither death nor deception comes to those,
within whose minds the Lord abides.
The devotees of many worlds dwell there.
They celebrate; their minds are imbued with the True Lord.
In the realm of Truth, the Formless Lord abides.
Having created the creation, He watches over it. By His Glance of Grace, He bestows happiness.
There are planets, solar systems and galaxies.
If one speaks of them, there is no limit, no end.

There are worlds upon worlds of His Creation.
As He commands, so they exist.
He watches over all, and contemplating the creation, He rejoices.
O Nanak, to describe this is as hard as steel! ||37||
Let self-control be the furnace, and patience the goldsmith.
Let understanding be the anvil, and spiritual wisdom the tools.
With the Fear of God as the bellows, fan the flames of tapa, the body's inner heat.
In the crucible of love, melt the Nectar of the Name,
and mint the True Coin of the Shabad, the Word of God.
Such is the karma of those upon whom He has cast His Glance of Grace.
O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.
||38||
Shalok:
Air is the Guru, Water is the Father, and Earth is the Great Mother of all.
Day and night are the two nurses, in whose lap all the world is at play.
Good deeds and bad deeds-the record is read out in the Presence of the Lord of Dharma.
According to their own actions, some are drawn closer, and some are driven farther away.
Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows
-O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them! ||1||

Shri Guru Granth Sahib: So Dar

Section 02 - So Dar - Part 001

So Dar ~ That Door. Raag Aasaa, First Mehl:
One Universal Creator God. By The Grace Of The True Guru:
Where is That Door of Yours, and where is That Home, in which You sit and take care of all?
The Sound-current of the Naad vibrates there for You, and countless musicians play all sorts of instruments there for You.
There are so many Ragas and musical harmonies to You; so many minstrels sing hymns of You.
Wind, water and fire sing of You. The Righteous Judge of Dharma sings at Your Door.
Chitr and Gupt, the angels of the conscious and the subconscious who keep the record of actions, and the Righteous Judge of Dharma who reads this record, sing of You.
Shiva, Brahma and the Goddess of Beauty, ever adorned by You, sing of

You.
Indra, seated on His Throne, sings of You, with the deities at Your Door.
The Siddhas in Samaadhi sing of You; the Saadhus sing of You in contemplation.

Section 02 - So Dar - Part 002

The celibates, the fanatics, and the peacefully accepting sing of You; the fearless warriors sing of You.
The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing of You.
The Mohinis, the enchanting heavenly beauties who entice hearts in paradise, in this world, and in the underworld of the subconscious, sing of You.
The celestial jewels created by You, and the sixty-eight sacred shrines of pilgrimage, sing of You.
The brave and mighty warriors sing of You. The spiritual heroes and the four sources of creation sing of You.
The worlds, solar systems and galaxies, created and arranged by Your Hand, sing of You.
They alone sing of You, who are pleasing to Your Will. Your devotees are imbued with Your Sublime Essence.
So many others sing of You, they do not come to mind. O Nanak, how can I think of them all?
That True Lord is True, forever True, and True is His Name.
He is, and shall always be. He shall not depart, even when this Universe which He has created departs.
He created the world, with its various colors, species of beings, and the variety of Maya.
Having created the creation, He watches over it Himself, by His Greatness.
He does whatever He pleases. No one can issue any order to Him.
He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will. ||1||
Aasaa, First Mehl:
Hearing of His Greatness, everyone calls Him Great.
But just how Great His Greatness is-this is known only to those who have seen Him.
His Value cannot be estimated; He cannot be described.
Those who describe You, Lord, remain immersed and absorbed in You. ||1||
O my Great Lord and Master of Unfathomable Depth, You are the Ocean of Excellence.

No one knows the extent or the vastness of Your Expanse.
||1||Pause||
All the intuitives met and practiced intuitive meditation.
All the appraisers met and made the appraisal.
The spiritual teachers, the teachers of meditation, and the teachers of teachers
-they cannot describe even an iota of Your Greatness. ||2||
All Truth, all austere discipline, all goodness,
all the great miraculous spiritual powers of the Siddhas
-without You, no one has attained such powers.
They are received only by Your Grace. No one can block them or stop their flow. ||3||
What can the poor helpless creatures do?
Your Praises are overflowing with Your Treasures.
Those, unto whom You give-how can they think of any other?
O Nanak, the True One embellishes and exalts. ||4||2||
Aasaa, First Mehl:
Chanting it, I live; forgetting it, I die.
It is so difficult to chant the True Name.
If someone feels hunger for the True Name,
that hunger shall consume his pain. ||1||
How can I forget Him, O my mother?
True is the Master, True is His Name. ||1||Pause||
Trying to describe even an iota of the Greatness of the True Name,
people have grown weary, but they have not been able to evaluate it.
Even if everyone were to gather together and speak of Him,
He would not become any greater or any lesser. ||2||
That Lord does not die; there is no reason to mourn.
He continues to give, and His Provisions never run short.
This Virtue is His alone; there is no other like Him.
There never has been, and there never will be. ||3||
As Great as You Yourself are, O Lord, so Great are Your Gifts.

Shri Guru Granth Sahib: So Purakh

Section 03 - So Purakh - Part 001

The One who created the day also created the night.
Those who forget their Lord and Master are vile and despicable.
O Nanak, without the Name, they are wretched outcasts. ||4||3||
Raag Goojaree, Fourth Mehl:
O humble servant of the Lord, O True Guru, O True Primal Being: I offer my humble prayer to You, O Guru.

I am a mere insect, a worm. O True Guru, I seek Your Sanctuary. Please be merciful, and bless me with the Light of the Naam, the Name of the Lord. ||1||
O my Best Friend, O Divine Guru, please enlighten me with the Name of the Lord.
Through the Guru's Teachings, the Naam is my breath of life. The Kirtan of the Lord's Praise is my life's occupation. ||1||Pause||
The servants of the Lord have the greatest good fortune; they have faith in the Lord, and a longing for the Lord.
Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Sangat, the Blessed Congregation, their virtues shine forth. ||2||
Those who have not obtained the Sublime Essence of the Name of the Lord, Har, Har, Har, are most unfortunate; they are led away by the Messenger of Death.
Those who have not sought the Sanctuary of the True Guru and the Sangat, the Holy Congregation-cursed are their lives, and cursed are their hopes of life. ||3||
Those humble servants of the Lord who have attained the Company of the True Guru, have such pre-ordained destiny inscribed on their foreheads.
Blessed, blessed is the Sat Sangat, the True Congregation, where the Lord's Essence is obtained. Meeting with His humble servant, O Nanak, the Light of the Naam shines forth. ||4||4||
Raag Goojaree, Fifth Mehl:
Why, O mind, do you plot and plan, when the Dear Lord Himself provides for your care?
From rocks and stones He created living beings; He places their nourishment before them. ||1||
O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved.
By Guru's Grace, the supreme status is obtained, and the dry wood blossoms forth again in lush greenery. ||1||Pause||
Mothers, fathers, friends, children and spouses-no one is the support of anyone else.
For each and every person, our Lord and Master provides sustenance. Why are you so afraid, O mind? ||2||
The flamingoes fly hundreds of miles, leaving their young ones behind. Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? ||3||
All the nine treasures, and the eighteen supernatural powers are held by our Lord and Master in the Palm of His Hand.
Servant Nanak is devoted, dedicated, forever a sacrifice to You, Lord. Your Expanse has no limit, no boundary. ||4||5||

Raag Aasaa, Fourth Mehl, So Purakh ~ That Primal Being:
One Universal Creator God. By The Grace Of The True Guru:
That Primal Being is Immaculate and Pure. The Lord, the Primal Being, is Immaculate and Pure. The Lord is Inaccessible, Unreachable and Unrivalled.
All meditate, all meditate on You, Dear Lord, O True Creator Lord.
All living beings are Yours-You are the Giver of all souls.
Meditate on the Lord, O Saints; He is the Dispeller of all sorrow.
The Lord Himself is the Master, the Lord Himself is the Servant. O Nanak, the poor beings are wretched and miserable! ||1||

Section 03 - So Purakh - Part 002

You are constant in each and every heart, and in all things. O Dear Lord, you are the One.
Some are givers, and some are beggars. This is all Your Wondrous Play.
You Yourself are the Giver, and You Yourself are the Enjoyer. I know no other than You.
You are the Supreme Lord God, Limitless and Infinite. What Virtues of Yours can I speak of and describe?
Unto those who serve You, unto those who serve You, Dear Lord, servant Nanak is a sacrifice. ||2||
Those who meditate on You, Lord, those who meditate on You-those humble beings dwell in peace in this world.
They are liberated, they are liberated-those who meditate on the Lord. For them, the noose of death is cut away.
Those who meditate on the Fearless One, on the Fearless Lord-all their fears are dispelled.
Those who serve, those who serve my Dear Lord, are absorbed into the Being of the Lord, Har, Har.
Blessed are they, blessed are they, who meditate on their Dear Lord. Servant Nanak is a sacrifice to them. ||3||
Devotion to You, devotion to You, is a treasure overflowing, infinite and beyond measure.
Your devotees, Your devotees praise You, Dear Lord, in many and various and countless ways.
For You, many, for You, so very many perform worship services, O Dear Infinite Lord; they practice disciplined meditation and chant endlessly.
For You, many, for You, so very many read the various Simritees and Shaastras. They perform rituals and religious rites.
Those devotees, those devotees are sublime, O servant Nanak, who are pleasing to my Dear Lord God. ||4||

You are the Primal Being, the Most Wonderful Creator. There is no other as Great as You.
Age after age, You are the One. Forever and ever, You are the One. You never change, O Creator Lord.
Everything happens according to Your Will. You Yourself accomplish all that occurs.
You Yourself created the entire universe, and having fashioned it, You Yourself shall destroy it all.
Servant Nanak sings the Glorious Praises of the Dear Creator, the Knower of all. ||5||1||
Aasaa, Fourth Mehl:
You are the True Creator, my Lord and Master.
Whatever pleases You comes to pass. As You give, so do we receive. ||1||Pause||
All belong to You, all meditate on you.
Those who are blessed with Your Mercy obtain the Jewel of the Naam, the Name of the Lord.
The Gurmukhs obtain it, and the self-willed manmukhs lose it.
You Yourself separate them from Yourself, and You Yourself reunite with them again. ||1||
You are the River of Life; all are within You.
There is no one except You.
All living beings are Your playthings.
The separated ones meet, and by great good fortune, those suffering in separation are reunited once again. ||2||
They alone understand, whom You inspire to understand;
they continually chant and repeat the Lord's Praises.
Those who serve You find peace.
They are intuitively absorbed into the Lord's Name. ||3||

Shri Guru Granth Sahib: Sohila

Section 04 - Sohila - Part 001

You Yourself are the Creator. Everything that happens is by Your Doing.
There is no one except You.
You created the creation; You behold it and understand it.
O servant Nanak, the Lord is revealed through the Gurmukh, the Living Expression of the Guru's Word. ||4||2||
Aasaa, First Mehl:
In that pool, people have made their homes, but the water there is as hot

as fire!
In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there. ||1||
In your mind, you do not remember the One Lord-you fool!
You have forgotten the Lord; your virtues shall wither away.
||1||Pause||
I am not celibate, nor truthful, nor scholarly. I was born foolish and ignorant into this world.
Prays Nanak, I seek the Sanctuary of those who have not forgotten You, O Lord! ||2||3||
Aasaa, Fifth Mehl:
This human body has been given to you.
This is your chance to meet the Lord of the Universe.
Nothing else will work.
Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||1||
Make every effort to cross over this terrifying world-ocean.
You are squandering this life uselessly in the love of Maya.
||1||Pause||
I have not practiced meditation, self-discipline, self-restraint or righteous living.
I have not served the Holy; I have not acknowledged the Lord, my King.
Says Nanak, my actions are contemptible!
O Lord, I seek Your Sanctuary; please, preserve my honor! ||2||4||
Sohilaa ~ The Song Of Praise. Raag Gauree Deepakee, First Mehl:
One Universal Creator God. By The Grace Of The True Guru:
In that house where the Praises of the Creator are chanted and contemplated
-in that house, sing Songs of Praise; meditate and remember the Creator Lord. ||1||
Sing the Songs of Praise of my Fearless Lord.
I am a sacrifice to that Song of Praise which brings eternal peace.
||1||Pause||
Day after day, He cares for His beings; the Great Giver watches over all.
Your Gifts cannot be appraised; how can anyone compare to the Giver?
||2||
The day of my wedding is pre-ordained. Come, gather together and pour the oil over the threshold.
My friends, give me your blessings, that I may merge with my Lord and Master. ||3||
Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day.

Remember in meditation the One who summons us; O Nanak, that day is drawing near! ||4||1||
Raag Aasaa, First Mehl:
There are six schools of philosophy, six teachers, and six sets of teachings.
But the Teacher of teachers is the One, who appears in so many forms. ||1||
O Baba: that system in which the Praises of the Creator are sung
-follow that system; in it rests true greatness. ||1||Pause||
The seconds, minutes and hours, days, weeks and months,
and the various seasons originate from the one sun;

Section 04 - Sohila - Part 002

O Nanak, in just the same way, the many forms originate from the Creator. ||2||2||
Raag Dhanaasaree, First Mehl:
Upon that cosmic plate of the sky, the sun and the moon are the lamps.
The stars and their orbs are the studded pearls.
The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord. ||1||
What a beautiful Aartee, lamp-lit worship service this is! O Destroyer of Fear, this is Your Ceremony of Light.
The Unstruck Sound-current of the Shabad is the vibration of the temple drums. ||1||Pause||
You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one.
You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. ||2||
Amongst all is the Light-You are that Light.
By this Illumination, that Light is radiant within all.
Through the Guru's Teachings, the Light shines forth.
That which is pleasing to Him is the lamp-lit worship service. ||3||
My mind is enticed by the honey-sweet Lotus Feet of the Lord. Day and night, I thirst for them.
Bestow the Water of Your Mercy upon Nanak, the thirsty song-bird, so that he may come to dwell in Your Name. ||4||3||
Raag Gauree Poorbee, Fourth Mehl:
The body-village is filled to overflowing with anger and sexual desire; these were broken into bits when I met with the Holy Saint.
By pre-ordained destiny, I have met with the Guru. I have entered into

the realm of the Lord's Love. ||1||
Greet the Holy Saint with your palms pressed together; this is an act of great merit.
Bow down before Him; this is a virtuous action indeed. ||1||Pause||
The wicked shaaktas, the faithless cynics, do not know the Taste of the Lord's Sublime Essence. The thorn of egotism is embedded deep within them.
The more they walk away, the deeper it pierces them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads. ||2||
The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated.
They have found the Imperishable Supreme Being, the Transcendent Lord God, and they receive great honor throughout all the worlds and realms. ||3||
I am poor and meek, God, but I belong to You! Save me-please save me, O Greatest of the Great!
Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace. ||4||4||
Raag Gauree Poorbee, Fifth Mehl:
Listen, my friends, I beg of you: now is the time to serve the Saints!
In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace. ||1||
This life is diminishing, day and night. Meeting with the Guru, your affairs shall be resolved. ||1||Pause||
This world is engrossed in corruption and cynicism. Only those who know God are saved.
Only those who are awakened by the Lord to drink in this Sublime Essence, come to know the Unspoken Speech of the Lord. ||2||
Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind.
Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. ||3||
O Inner-knower, Searcher of Hearts, O Primal Being, Architect of Destiny: please fulfill this yearning of my mind.
Nanak, Your slave, begs for this happiness: let me be the dust of the feet of the Saints. ||4||5||

Shri Guru Granth Sahib: Siree Raag

Section 05 - Siree Raag - Part 001

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

-even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||3||

Section 05 - Siree Raag - Part 002

O Nanak, if I had hundreds of thousands of stacks of paper, and if I were to read and recite and embrace love for the Lord,
and if ink were never to fail me, and if my pen were able to move like the wind
-even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||4||2||
Siree Raag, First Mehl:
As it is pre-ordained, people speak their words. As it is pre-ordained, they consume their food.
As it is pre-ordained, they walk along the way. As it is pre-ordained, they see and hear.
As it is pre-ordained, they draw their breath. Why should I go and ask the scholars about this? ||1||
O Baba, the splendor of Maya is deceptive.
The blind man has forgotten the Name; he is in limbo, neither here nor there. ||1||Pause||
Life and death come to all who are born. Everything here gets devoured by Death.
He sits and examines the accounts, there where no one goes along with anyone.
Those who weep and wail might just as well all tie bundles of straw. ||2||
Everyone says that God is the Greatest of the Great. No one calls Him any less.
No one can estimate His Worth. By speaking of Him, His Greatness is not increased.
You are the One True Lord and Master of all the other beings, of so many worlds. ||3||
Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great?
In that place where the lowly are cared for-there, the Blessings of Your Glance of Grace rain down. ||4||3||
Siree Raag, First Mehl:
Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass.
Slandering others is putting the filth of others into your own mouth.
The fire of anger is the outcaste who burns dead bodies at the crematorium.

I am caught in these tastes and flavors, and in self-conceited praise.
These are my actions, O my Creator! ||1||
O Baba, speak only that which will bring you honor.
They alone are good, who are judged good at the Lord's Door. Those with bad karma can only sit and weep. ||1||Pause||
The pleasures of gold and silver, the pleasures of women, the pleasure of the fragrance of sandalwood,
the pleasure of horses, the pleasure of a soft bed in a palace, the pleasure of sweet treats and the pleasure of hearty meals
-these pleasures of the human body are so numerous; how can the Naam, the Name of the Lord, find its dwelling in the heart? ||2||
Those words are acceptable, which, when spoken, bring honor.
Harsh words bring only grief. Listen, O foolish and ignorant mind!
Those who are pleasing to Him are good. What else is there to be said? ||3||
Wisdom, honor and wealth are in the laps of those whose hearts remain permeated with the Lord.
What praise can be offered to them? What other adornments can be bestowed upon them?
O Nanak, those who lack the Lord's Glance of Grace cherish neither charity nor the Lord's Name. ||4||4||
Siree Raag, First Mehl:
The Great Giver has given the intoxicating drug of falsehood.
The people are intoxicated; they have forgotten death, and they have fun for a few days.
Those who do not use intoxicants are true; they dwell in the Court of the Lord. ||1||
O Nanak, know the True Lord as True.
Serving Him, peace is obtained; you shall go to His Court with honor. ||1||Pause||
The Wine of Truth is not fermented from molasses. The True Name is contained within it.

Section 05 - Siree Raag - Part 003

I am a sacrifice to those who hear and chant the True Name.
Only one who obtains a room in the Mansion of the Lord's Presence is deemed to be truly intoxicated. ||2||
Bathe in the waters of Goodness and apply the scented oil of Truth to your body,
and your face shall become radiant. This is the gift of 100,000 gifts.
Tell your troubles to the One who is the Source of all comfort. ||3||
How can you forget the One who created your soul, and the praanaa,

the breath of life?
Without Him, all that we wear and eat is impure.
Everything else is false. Whatever pleases Your Will is acceptable.
||4||5||
Siree Raag, First Mehl:
Burn emotional attachment, and grind it into ink. Transform your intelligence into the purest of paper.
Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru's Instructions, and record these deliberations.
Write the Praises of the Naam, the Name of the Lord; write over and over again that He has no end or limitation. ||1||
O Baba, write such an account,
that when it is asked for, it will bring the Mark of Truth. ||1||Pause||
There, where greatness, eternal peace and everlasting joy are bestowed, the faces of those whose minds are attuned to the True Name are anointed with the Mark of Grace.
If one receives God's Grace, then such honors are received, and not by mere words. ||2||
Some come, and some arise and depart. They give themselves lofty names.
Some are born beggars, and some hold vast courts.
Going to the world hereafter, everyone shall realize that without the Name, it is all useless. ||3||
I am terrified by the Fear of You, God. Bothered and bewildered, my body is wasting away.
Those who are known as sultans and emperors shall be reduced to dust in the end.
O Nanak, arising and departing, all false attachments are cut away.
||4||6||
Siree Raag, First Mehl:
Believing, all tastes are sweet. Hearing, the salty flavors are tasted; chanting with one's mouth, the spicy flavors are savored. All these spices have been made from the Sound-current of the Naad.
The thirty-six flavors of ambrosial nectar are in the Love of the One Lord; they are tasted only by one who is blessed by His Glance of Grace. ||1||
O Baba, the pleasures of other foods are false.
Eating them, the body is ruined, and wickedness and corruption enter into the mind. ||1||Pause||
My mind is imbued with the Lord's Love; it is dyed a deep crimson.
Truth and charity are my white clothes.
The blackness of sin is erased by my wearing of blue clothes, and

meditation on the Lord's Lotus Feet is my robe of honor.
Contentment is my cummerbund, Your Name is my wealth and youth. ||2||
O Baba, the pleasures of other clothes are false.
Wearing them, the body is ruined, and wickedness and corruption enter into the mind. ||1||Pause||
The understanding of Your Way, Lord, is horses, saddles and bags of gold for me.
The pursuit of virtue is my bow and arrow, my quiver, sword and scabbard.
To be distinguished with honor is my drum and banner. Your Mercy is my social status. ||3||
O Baba, the pleasures of other rides are false.
By such rides, the body is ruined, and wickedness and corruption enter into the mind. ||1||Pause||
The Naam, the Name of the Lord, is the pleasure of houses and mansions. Your Glance of Grace is my family, Lord.

Section 05 - Siree Raag - Part 004

The Hukam of Your Command is the pleasure of Your Will, Lord. To say anything else is far beyond anyone's reach.
O Nanak, the True King does not seek advice from anyone else in His decisions. ||4||
O Baba, the pleasure of other sleep is false.
By such sleep, the body is ruined, and wickedness and corruption enter into the mind. ||1||Pause||4||7||
Siree Raag, First Mehl:
With the body of saffron, and the tongue a jewel, and the breath of the body pure fragrant incense;
with the face anointed at the sixty-eight holy places of pilgrimage, and the heart illuminated with wisdom
-with that wisdom, chant the Praises of the True Name, the Treasure of Excellence. ||1||
O Baba, other wisdom is useless and irrelevant.
If falsehood is practiced a hundred times, it is still false in its effects. ||1||Pause||
You may be worshipped and adored as a Pir (a spiritual teacher); you may be welcomed by all the world;
you may adopt a lofty name, and be known to have supernatural spiritual powers
-even so, if you are not accepted in the Court of the Lord, then all this adoration is false. ||2||

No one can overthrow those who have been established by the True Guru.
The Treasure of the Naam, the Name of the Lord, is within them, and through the Naam, they are radiant and famous.
They worship the Naam, and they believe in the Naam. The True One is forever Intact and Unbroken. ||3||
When the body mingles with dust, what happens to the soul?
All clever tricks are burnt away, and you shall depart crying.
O Nanak, those who forget the Naam-what will happen when they go to the Court of the Lord? ||4||8||
Siree Raag, First Mehl:
The virtuous wife exudes virtue; the unvirtuous suffer in misery.
If you long for your Husband Lord, O soul-bride, you must know that He is not met by falsehood.
No boat or raft can take you to Him. Your Husband Lord is far away. ||1||
My Lord and Master is Perfect; His Throne is Eternal and Immovable.
One who attains perfection as Gurmukh, obtains the Immeasurable True Lord. ||1||Pause||
The Palace of the Lord God is so beautiful. Within it, there are gems, rubies, pearls and flawless diamonds. A fortress of gold surrounds this Source of Nectar.
How can I climb up to the Fortress without a ladder? By meditating on the Lord, through the Guru, I am blessed and exalted. ||2||
The Guru is the Ladder, the Guru is the Boat, and the Guru is the Raft to take me to the Lord's Name.
The Guru is the Boat to carry me across the world-ocean; the Guru is the Sacred Shrine of Pilgrimage, the Guru is the Holy River.
If it pleases Him, I bathe in the Pool of Truth, and become radiant and pure. ||3||
He is called the Most Perfect of the Perfect. He sits upon His Perfect Throne.
He looks so Beautiful in His Perfect Place. He fulfills the hopes of the hopeless.
O Nanak, if one obtains the Perfect Lord, how can his virtues decrease? ||4||9||
Siree Raag, First Mehl:
Come, my dear sisters and spiritual companions; hug me close in your embrace.
Let's join together, and tell stories of our All-powerful Husband Lord.
All Virtues are in our True Lord and Master; we are utterly without virtue. ||1||
O Creator Lord, all are in Your Power.

I dwell upon the One Word of the Shabad. You are mine-what else do I need? ||1||Pause||
Go, and ask the happy soul-brides, "By what virtuous qualities do you enjoy your Husband Lord?"
"We are adorned with intuitive ease, contentment and sweet words. We meet with our Beloved, the Source of Joy, when we listen to the Word of the Guru's Shabad."||2||

Section 05 - Siree Raag - Part 005

You have so many Creative Powers, Lord; Your Bountiful Blessings are so Great.
So many of Your beings and creatures praise You day and night.
You have so many forms and colors, so many classes, high and low. ||3||
Meeting the True One, Truth wells up. The truthful are absorbed into the True Lord.
Intuitive understanding is obtained and one is welcomed with honor, through the Guru's Word, filled with the Fear of God.
O Nanak, the True King absorbs us into Himself. ||4||10||
Siree Raag, First Mehl:
It all worked out-I was saved, and the egotism within my heart was subdued.
The evil energies have been made to serve me, since I placed my faith in the True Guru.
I have renounced my useless schemes, by the Grace of the True, Carefree Lord. ||1||
O mind, meeting with the True One, fear departs.
Without the Fear of God, how can anyone become fearless? Become Gurmukh, and immerse yourself in the Shabad. ||1||Pause||
How can we describe Him with words? There is no end to the descriptions of Him.
There are so many beggars, but He is the only Giver.
He is the Giver of the soul, and the praanaa, the breath of life; when He dwells within the mind, there is peace. ||2||
The world is a drama, staged in a dream. In a moment, the play is played out.
Some attain union with the Lord, while others depart in separation.
Whatever pleases Him comes to pass; nothing else can be done. ||3||
The Gurmukhs purchase the Genuine Article. The True Merchandise is purchased with the True Capital.
Those who purchase this True Merchandise through the Perfect Guru are blessed.

O Nanak, one who stocks this True Merchandise shall recognize and realize the Genuine Article. ||4||11||
Siree Raag, First Mehl:
As metal merges with metal, those who chant the Praises of the Lord are absorbed into the Praiseworthy Lord.
Like the poppies, they are dyed in the deep crimson color of Truthfulness.
Those contented souls who meditate on the Lord with single-minded love, meet the True Lord. ||1||
O Siblings of Destiny, become the dust of the feet of the humble Saints.
In the Society of the Saints, the Guru is found. He is the Treasure of Liberation, the Source of all good fortune. ||1||Pause||
Upon that Highest Plane of Sublime Beauty, stands the Mansion of the Lord.
By true actions, this human body is obtained, and the door within ourselves which leads to the Mansion of the Beloved, is found.
The Gurmukhs train their minds to contemplate the Lord, the Supreme Soul. ||2||
By actions committed under the influence of the three qualities, hope and anxiety are produced.
Without the Guru, how can anyone be released from these three qualities? Through intuitive wisdom, we meet with Him and find peace.
Within the home of the self, the Mansion of His Presence is realized when He bestows His Glance of Grace and washes away our pollution. ||3||
Without the Guru, this pollution is not removed. Without the Lord, how can there be any homecoming?
Contemplate the One Word of the Shabad, and abandon other hopes.
O Nanak, I am forever a sacrifice to the one who beholds, and inspires others to behold Him. ||4||12||
Siree Raag, First Mehl:
The life of the discarded bride is cursed. She is deceived by the love of duality.
Like a wall of sand, day and night, she crumbles, and eventually, she breaks down altogether.
Without the Word of the Shabad, peace does not come. Without her Husband Lord, her suffering does not end. ||1||
O soul-bride, without your Husband Lord, what good are your decorations?

In this world, you shall not find any shelter; in the world hereafter, being false, you shall suffer. ||1||Pause||
The True Lord Himself knows all; He makes no mistakes. He is the Great Farmer of the Universe.
First, He prepares the ground, and then He plants the Seed of the True Name.
The nine treasures are produced from Name of the One Lord. By His Grace, we obtain His Banner and Insignia. ||2||
Some are very knowledgeable, but if they do not know the Guru, then what is the use of their lives?
The blind have forgotten the Naam, the Name of the Lord. The self-willed manmukhs are in utter darkness.
Their comings and goings in reincarnation do not end; through death and rebirth, they are wasting away. ||3||
The bride may buy sandalwood oil and perfumes, and apply them in great quantities to her hair;
she may sweeten her breath with betel leaf and camphor,
but if this bride is not pleasing to her Husband Lord, then all these trappings are false. ||4||
Her enjoyment of all pleasures is futile, and all her decorations are corrupt.
Until she has been pierced through with the Shabad, how can she look beautiful at Guru's Gate?
O Nanak, blessed is that fortunate bride, who is in love with her Husband Lord. ||5||13||
Siree Raag, First Mehl:
The empty body is dreadful, when the soul goes out from within.
The burning fire of life is extinguished, and the smoke of the breath no longer emerges.
The five relatives (the senses) weep and wail painfully, and waste away through the love of duality. ||1||
You fool: chant the Name of the Lord, and preserve your virtue.
Egotism and possessiveness are very enticing; egotistical pride has plundered everyone. ||1||Pause||
Those who have forgotten the Naam, the Name of the Lord, are attached to affairs of duality.
Attached to duality, they putrefy and die; they are filled with the fire of desire within.
Those who are protected by the Guru are saved; all others are cheated and plundered by deceitful worldly affairs. ||2||
Love dies, and affection vanishes. Hatred and alienation die.
Entanglements end, and egotism dies, along with attachment to Maya, possessiveness and anger.

Those who receive His Mercy obtain the True One. The Gurmukhs dwell forever in balanced restraint. ||3||
By true actions, the True Lord is met, and the Guru's Teachings are found.
Then, they are not subject to birth and death; they do not come and go in reincarnation.
O Nanak, they are respected at the Lord's Gate; they are robed in honor in the Court of the Lord. ||4||14||
Siree Raag, First Mehl:
The body is burnt to ashes; by its love of Maya, the mind is rusted through.
Demerits become one's enemies, and falsehood blows the bugle of attack.
Without the Word of the Shabad, people wander lost in reincarnation.
Through the love of duality, multitudes have been drowned. ||1||
O mind, swim across, by focusing your consciousness on the Shabad.
Those who do not become Gurmukh do not understand the Naam; they die, and continue coming and going in reincarnation. ||1||Pause||
That body is said to be pure, in which the True Name abides.
One whose body is imbued with the Fear of the True One, and whose tongue savors Truthfulness,
is brought to ecstasy by the True Lord's Glance of Grace. That person does not have to go through the fire of the womb again. ||2||
From the True Lord came the air, and from the air came water.
From water, He created the three worlds; in each and every heart He has infused His Light.
The Immaculate Lord does not become polluted. Attuned to the Shabad, honor is obtained. ||3||
One whose mind is contented with Truthfulness, is blessed with the Lord's Glance of Grace.

Section 05 - Siree Raag - Part 007

The body of the five elements is dyed in the Fear of the True One; the mind is filled with the True Light.
O Nanak, your demerits shall be forgotten; the Guru shall preserve your honor. ||4||15||
Siree Raag, First Mehl:
O Nanak, the Boat of Truth will ferry you across; contemplate the Guru.
Some come, and some go; they are totally filled with egotism.
Through stubborn-mindedness, the intellect is drowned; one who becomes Gurmukh and truthful is saved. ||1||
Without the Guru, how can anyone swim across to find peace?

As it pleases You, Lord, You save me. There is no other for me at all. ||1||Pause||
In front of me, I see the jungle burning; behind me, I see green plants sprouting.
We shall merge into the One from whom we came. The True One is pervading each and every heart.
He Himself unites us in Union with Himself; the True Mansion of His Presence is close at hand. ||2||
With each and every breath, I dwell upon You; I shall never forget You.
The more the Lord and Master dwells within the mind, the more the Gurmukh drinks in the Ambrosial Nectar.
Mind and body are Yours; You are my Master. Please rid me of my pride, and let me merge with You. ||3||
The One who formed this universe created the creation of the three worlds.
The Gurmukh knows the Divine Light, while the foolish self-willed manmukh gropes around in the darkness.
One who sees that Light within each and every heart understands the Essence of the Guru's Teachings. ||4||
Those who understand are Gurmukh; recognize and applaud them.
They meet and merge with the True One. They become the Radiant Manifestation of the Excellence of the True One.
O Nanak, they are contented with the Naam, the Name of the Lord.
They offer their bodies and souls to God. ||5||16||
Siree Raag, First Mehl:
Listen, O my mind, my friend, my darling: now is the time to meet the Lord.
As long as there is youth and breath, give this body to Him.
Without virtue, it is useless; the body shall crumble into a pile of dust. ||1||
O my mind, earn the profit, before you return home.
The Gurmukh praises the Naam, and the fire of egotism is extinguished. ||1||Pause||
Again and again, we hear and tell stories; we read and write and understand loads of knowledge,
but still, desires increase day and night, and the disease of egotism fills us with corruption.
That Carefree Lord cannot be appraised; His Real Value is known only through the Wisdom of the Guru's Teachings. ||2||
Even if someone has hundreds of thousands of clever mental tricks, and the love and company of hundreds of thousands of people
-still, without the Saadh Sangat, the Company of the Holy, he will not feel satisfied. Without the Name, all suffer in sorrow.

Chanting the Name of the Lord, O my soul, you shall be emancipated; as Gurmukh, you shall come to understand your own self. ||3||
I have sold my body and mind to the Guru, and I have given my mind and head as well.
I was seeking and searching for Him throughout the three worlds; then, as Gurmukh, I sought and found Him.
The True Guru has united me in Union, O Nanak, with that God. ||4||17||
Siree Raag, First Mehl:
I have no anxiety about dying, and no hope of living.
You are the Cherisher of all beings; You keep the account of our breaths and morsels of food.
You abide within the Gurmukh. As it pleases You, You decide our allotment. ||1||
O my soul, chant the Name of the Lord; the mind will be pleased and appeased.
The raging fire within is extinguished; the Gurmukh obtains spiritual wisdom. ||1||Pause||

Section 05 - Siree Raag - Part 008

Know the state of your inner being; meet with the Guru and get rid of your skepticism.
To reach your True Home after you die, you must conquer death while you are still alive.
The beautiful, Unstruck Sound of the Shabad is obtained, contemplating the Guru. ||2||
The Unstruck Melody of Gurbani is obtained, and egotism is eliminated.
I am forever a sacrifice to those who serve their True Guru.
They are dressed in robes of honor in the Court of the Lord; the Name of the Lord is on their lips. ||3||
Wherever I look, I see the Lord pervading there, in the union of Shiva and Shakti, of consciousness and matter.
The three qualities hold the body in bondage; whoever comes into the world is subject to their play.
Those who separate themselves from the Lord wander lost in misery.
The self-willed manmukhs do not attain union with Him. ||4||
If the mind becomes balanced and detached, and comes to dwell in its own true home, imbued with the Fear of God,
then it enjoys the essence of supreme spiritual wisdom; it shall never feel hunger again.
O Nanak, conquer and subdue this mind; meet with the Lord, and you

shall never again suffer in pain. ||5||18||
Siree Raag, First Mehl:
This foolish mind is greedy; through greed, it becomes even more attached to greed.
The evil-minded shaaktas, the faithless cynics, are not attuned to the Shabad; they come and go in reincarnation.
One who meets with the Holy True Guru finds the Treasure of Excellence. ||1||
O mind, renounce your egotistical pride.
Serve the Lord, the Guru, the Sacred Pool, and you shall be honored in the Court of the Lord. ||1||Pause||
Chant the Name of the Lord day and night; become Gurmukh, and know the Wealth of the Lord.
All comforts and peace, and the Essence of the Lord, are enjoyed by acquiring spiritual wisdom in the Society of the Saints.
Day and night, continually serve the Lord God; the True Guru has given the Naam. ||2||
Those who practice falsehood are dogs; those who slander the Guru shall burn in their own fire.
They wander lost and confused, deceived by doubt, suffering in terrible pain. The Messenger of Death shall beat them to a pulp.
The self-willed manmukhs find no peace, while the Gurmukhs are wondrously joyful. ||3||
In this world, people are engrossed in false pursuits, but in the world hereafter, only the account of your true actions is accepted.
The Guru serves the Lord, His Intimate Friend. The Guru's actions are supremely exalted.
O Nanak, never forget the Naam, the Name of the Lord; the True Lord shall bless you with His Mark of Grace. ||4||19||
Siree Raag, First Mehl:
Forgetting the Beloved, even for a moment, the mind is afflicted with terrible diseases.
How can honor be attained in His Court, if the Lord does not dwell in the mind?
Meeting with the Guru, peace is found. The fire is extinguished in His Glorious Praises. ||1||
O mind, enshrine the Praises of the Lord, day and night.
One who does not forget the Naam, for a moment or even an instant- how rare is such a person in this world! ||1||Pause||
When one's light merges into the Light, and one's intuitive consciousness is joined with the Intuitive Consciousness,
then one's cruel and violent instincts and egotism depart, and skepticism and sorrow are taken away.

The Lord abides within the mind of the Gurmukh, who merges in the Lord's Union, through the Guru. ||2||
If I surrender my body like a bride, the Enjoyer will enjoy me.
Do not make love with one who is just a passing show.
The Gurmukh is ravished like the pure and happy bride on the Bed of God, her Husband. ||3||

Section 05 - Siree Raag - Part 009

The Gurmukh puts out the four fires, with the Water of the Lord's Name.
The lotus blossoms deep within the heart, and filled with Ambrosial Nectar, one is satisfied.
O Nanak, make the True Guru your friend; going to His Court, you shall obtain the True Lord. ||4||20||
Siree Raag, First Mehl:
Meditate on the Lord, Har, Har, O my beloved; follow the Guru's Teachings, and speak of the Lord.
Apply the Touchstone of Truth to your mind, and see if it comes up to its full weight.
No one has found the worth of the ruby of the heart; its value cannot be estimated. ||1||
O Siblings of Destiny, the Diamond of the Lord is within the Guru.
The True Guru is found in the Sat Sangat, the True Congregation. Day and night, praise the Word of His Shabad. ||1||Pause||
The True Merchandise, Wealth and Capital are obtained through the Radiant Light of the Guru.
Just as fire is extinguished by pouring on water, desire becomes the slave of the Lord's slaves.
The Messenger of Death will not touch you; in this way, you shall cross over the terrifying world-ocean, carrying others across with you. ||2||
The Gurmukhs do not like falsehood. They are imbued with Truth; they love only Truth.
The shaaktas, the faithless cynics, do not like the Truth; false are the foundations of the false.
Imbued with Truth, you shall meet the Guru. The true ones are absorbed into the True Lord. ||3||
Within the mind are emeralds and rubies, the Jewel of the Naam, treasures and diamonds.
The Naam is the True Merchandise and Wealth; in each and every heart, His Presence is deep and profound.
O Nanak, the Gurmukh finds the Diamond of the Lord, by His Kindness and Compassion. ||4||21||

Siree Raag, First Mehl:
The fire of doubt is not extinguished, even by wandering through foreign lands and countries.
If inner filth is not removed, one's life is cursed, and one's clothes are cursed.
There is no other way to perform devotional worship, except through the Teachings of the True Guru. ||1||
O mind, become Gurmukh, and extinguish the fire within.
Let the Words of the Guru abide within your mind; let egotism and desires die. ||1||Pause||
The jewel of the mind is priceless; through the Name of the Lord, honor is obtained.
Join the Sat Sangat, the True Congregation, and find the Lord. The Gurmukh embraces love for the Lord.
Give up your selfishness, and you shall find peace; like water mingling with water, you shall merge in absorption. ||2||
Those who have not contemplated the Name of the Lord, Har, Har, are unworthy; they come and go in reincarnation.
One who has not met with the True Guru, the Primal Being, is bothered and bewildered in the terrifying world-ocean.
This jewel of the soul is priceless, and yet it is being squandered like this, in exchange for a mere shell. ||3||
Those who joyfully meet with the True Guru are perfectly fulfilled and wise.
Meeting with the Guru, they cross over the terrifying world-ocean. In the Court of the Lord, they are honored and approved.
O Nanak, their faces are radiant; the Music of the Shabad, the Word of God, wells up within them. ||4||22||
Siree Raag, First Mehl:
Make your deals, dealers, and take care of your merchandise.
Buy that object which will go along with you.
In the next world, the All-knowing Merchant will take this object and care for it. ||1||
O Siblings of Destiny, chant the Lord's Name, and focus your consciousness on Him.
Take the Merchandise of the Lord's Praises with you. Your Husband Lord shall see this and approve. ||1||Pause||

Section 05 - Siree Raag - Part 010

Those who do not have the Assets of Truth-how can they find peace?
By dealing their deals of falsehood, their minds and bodies become false.

Like the deer caught in the trap, they suffer in terrible agony; they continually cry out in pain. ||2||
The counterfeit coins are not put into the Treasury; they do not obtain the Blessed Vision of the Lord-Guru.
The false ones have no social status or honor. No one succeeds through falsehood.
Practicing falsehood again and again, people come and go in reincarnation, and forfeit their honor. ||3||
O Nanak, instruct your mind through the Word of the Guru's Shabad, and praise the Lord.
Those who are imbued with the love of the Name of the Lord are not loaded down by doubt.
Those who chant the Name of the Lord earn great profits; the Fearless Lord abides within their minds. ||4||23||
Siree Raag, First Mehl, Second House:
Wealth, the beauty of youth and flowers are guests for only a few days.
Like the leaves of the water-lily, they wither and fade and finally die. ||1||
Be happy, dear beloved, as long as your youth is fresh and delightful.
But your days are few-you have grown weary, and now your body has grown old. ||1||Pause||
My playful friends have gone to sleep in the graveyard.
In my double-mindedness, I shall have to go as well. I cry in a feeble voice. ||2||
Haven't you heard the call from beyond, O beautiful soul-bride?
You must go to your in-laws; you cannot stay with your parents forever. ||3||
O Nanak, know that she who sleeps in her parents' home is plundered in broad daylight.
She has lost her bouquet of merits; gathering one of demerits, she departs. ||4||24||
Siree Raag, First Mehl, Second House:
He Himself is the Enjoyer, and He Himself is the Enjoyment. He Himself is the Ravisher of all.
He Himself is the Bride in her dress, He Himself is the Bridegroom on the bed. ||1||
My Lord and Master is imbued with love; He is totally permeating and pervading all. ||1||Pause||
He Himself is the fisherman and the fish; He Himself is the water and the net.
He Himself is the sinker, and He Himself is the bait. ||2||
He Himself loves in so many ways. O sister soul-brides, He is my Beloved.

He continually ravishes and enjoys the happy soul-brides; just look at the plight I am in without Him! ||3||
Prays Nanak, please hear my prayer: You are the pool, and You are the soul-swan.
You are the lotus flower of the day and You are the water-lily of the night. You Yourself behold them, and blossom forth in bliss.
||4||25||
Siree Raag, First Mehl, Third House:
Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds all the world in His Hands.
Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of Nirvaanaa. ||1||
You fool! Why are you so proud of Maya?
Father, children, spouse, mother and all relatives-they shall not be your helpers in the end. ||Pause||
So weed out evil, wickedness and corruption; leave these behind, and let your soul meditate on God.
When chanting, austere meditation and self-discipline become your protectors, then the lotus blossoms forth, and the honey trickles out.
||2||
Bring the twenty-seven elements of the body under your control, and throughout the three stages of life, remember death.
See the Infinite Lord in the ten directions, and in all the variety of nature. Says Nanak, in this way, the One Lord shall carry you across.
||3||26||

Section 05 - Siree Raag - Part 011

Siree Raag, First Mehl, Third House:
Make good deeds the soil, and let the Word of the Shabad be the seed; irrigate it continually with the water of Truth.
Become such a farmer, and faith will sprout. This brings knowledge of heaven and hell, you fool! ||1||
Do not think that your Husband Lord can be obtained by mere words. You are wasting this life in the pride of wealth and the splendor of beauty. ||1||Pause||
The defect of the body which leads to sin is the mud puddle, and this mind is the frog, which does not appreciate the lotus flower at all.
The bumble bee is the teacher who continually teaches the lesson. But how can one understand, unless one is made to understand? ||2||
This speaking and listening is like the song of the wind, for those whose minds are colored by the love of Maya.
The Grace of the Master is bestowed upon those who meditate on Him

alone. They are pleasing to His Heart. ||3||
You may observe the thirty fasts, and say the five prayers each day, but 'Satan' can undo them.
Says Nanak, you will have to walk on the Path of Death, so why do you bother to collect wealth and property? ||4||27||
Siree Raag, First Mehl, Fourth House:
He is the Master who has made the world bloom; He makes the Universe blossom forth, fresh and green.
He holds the water and the land in bondage. Hail to the Creator Lord! ||1||
Death, O Mullah-death will come,
so live in the Fear of God the Creator. ||1||Pause||
You are a Mullah, and you are a Qazi, only when you know the Naam, the Name of God.
You may be very educated, but no one can remain when the measure of life is full. ||2||
He alone is a Qazi, who renounces selfishness and conceit, and makes the One Name his Support.
The True Creator Lord is, and shall always be. He was not born; He shall not die. ||3||
You may chant your prayers five times each day; you may read the Bible and the Koran.
Says Nanak, the grave is calling you, and now your food and drink are finished. ||4||28||
Siree Raag, First Mehl, Fourth House:
The dogs of greed are with me.
In the early morning, they continually bark at the wind.
Falsehood is my dagger; through deception, I eat the carcasses of the dead.
I live as a wild hunter, O Creator! ||1||
I have not followed good advice, nor have I done good deeds.
I am deformed and horribly disfigured.
Your Name alone, Lord, saves the world.
This is my hope; this is my support. ||1||Pause||
With my mouth I speak slander, day and night.
I spy on the houses of others-I am such a wretched low-life!
Unfulfilled sexual desire and unresolved anger dwell in my body, like the outcasts who cremate the dead.
I live as a wild hunter, O Creator! ||2||
I make plans to trap others, although I appear gentle.
I am a robber-I rob the world.
I am very clever-I carry loads of sin.
I live as a wild hunter, O Creator! ||3||

I have not appreciated what You have done for me, Lord; I take from others and exploit them.
What face shall I show You, Lord? I am a sneak and a thief.
Nanak describes the state of the lowly.
I live as a wild hunter, O Creator! ||4||29||
Siree Raag, First Mehl, Fourth House:
There is one awareness among all created beings.
None have been created without this awareness.

Section 05 - Siree Raag - Part 012

As is their awareness, so is their way.
According to the account of our actions, we come and go in reincarnation. ||1||
Why, O soul, do you try such clever tricks?
Taking away and giving back, God does not delay. ||1||Pause||
All beings belong to You; all beings are Yours. O Lord and Master, how can You become angry with them?
Even if You, O Lord and Master, become angry with them, still, You are theirs, and they are Yours. ||2||
We are foul-mouthed; we spoil everything with our foul words.
You weigh us in the balance of Your Glance of Grace.
When one's actions are right, the understanding is perfect.
Without good deeds, it becomes more and more deficient. ||3||
Prays Nanak, what is the nature of the spiritual people?
They are self-realized; they understand God.
By Guru's Grace, they contemplate Him;
such spiritual people are honored in His Court. ||4||30||
Siree Raag, First Mehl, Fourth House:
You are the River, All-knowing and All-seeing. I am just a fish-how can I find Your limit?
Wherever I look, You are there. Outside of You, I would burst and die. ||1||
I do not know of the fisherman, and I do not know of the net.
But when the pain comes, then I call upon You. ||1||Pause||
You are present everywhere. I had thought that You were far away.
Whatever I do, I do in Your Presence.
You see all my actions, and yet I deny them.
I have not worked for You, or Your Name. ||2||
Whatever You give me, that is what I eat.
There is no other door-unto which door should I go?
Nanak offers this one prayer:
this body and soul are totally Yours. ||3||

He Himself is near, and He Himself is far away; He Himself is in-between.
He Himself beholds, and He Himself listens. By His Creative Power, He created the world.
Whatever pleases Him, O Nanak-that Command is acceptable.
||4||31||
Siree Raag, First Mehl, Fourth House:
Why should the created beings feel pride in their minds?
The Gift is in the Hands of the Great Giver.
As it pleases Him, He may give, or not give.
What can be done by the order of the created beings? ||1||
He Himself is True; Truth is pleasing to His Will.
The spiritually blind are unripe and imperfect, inferior and worthless.
||1||Pause||
The One who owns the trees of the forest and the plants of the garden -according to their nature, He gives them all their names.
The Flower and the Fruit of the Lord's Love are obtained by pre-ordained destiny.
As we plant, so we harvest and eat. ||2||
The wall of the body is temporary, as is the soul-mason within it.
The flavor of the intellect is bland and insipid without the Salt.
O Nanak, as He wills, He makes things right.
Without the Name, no one is approved. ||3||32||
Siree Raag, First Mehl, Fifth House:
The Undeceiveable is not deceived by deception. He cannot be wounded by any dagger.
As our Lord and Master keeps us, so do we exist. The soul of this greedy person is tossed this way and that. ||1||
Without the oil, how can the lamp be lit? ||1||Pause||
Let the reading of your prayer book be the oil, and let the Fear of God be the wick for the lamp of this body.
Light this lamp with the understanding of Truth. ||2||
Use this oil to light this lamp.
Light it, and meet your Lord and Master. ||1||Pause||
This body is softened with the Word of the Guru's Bani;
you shall find peace, doing seva (selfless service).

Section 05 - Siree Raag - Part 013

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

Siree Raag, Third Mehl, First House:
One Universal Creator God. By The Grace Of The True Guru:
I serve my True Guru with single-minded devotion, and lovingly focus my consciousness on Him.
The True Guru is the mind's desire and the sacred shrine of pilgrimage, for those unto whom He has given this understanding.
The blessings of the wishes of the mind are obtained, and the fruits of one's desires.
Meditate on the Name, worship the Name, and through the Name, you shall be absorbed in intuitive peace and poise. ||1||
O my mind, drink in the Sublime Essence of the Lord, and your thirst shall be quenched.
Those Gurmukhs who have tasted it remain intuitively absorbed in the Lord. ||1||Pause||
Those who serve the True Guru obtain the Treasure of the Naam.
Deep within, they are drenched with the Essence of the Lord, and the egotistical pride of the mind is subdued.
The heart-lotus blossoms forth, and they intuitively center themselves in meditation.
Their minds become pure, and they remain immersed in the Lord; they are honored in His Court. ||2||
Those who serve the True Guru in this world are very rare.
Those who keep the Lord enshrined in their hearts subdue egotism and possessiveness.
I am a sacrifice to those who are in love with the Naam.
Those who attain the Inexhaustible Name of the Infinite Lord remain happy throughout the four ages. ||3||
Meeting with the Guru, the Naam is obtained, and the thirst of emotional attachment departs.
When the mind is permeated with the Lord, one remains detached within the home of the heart.
I am a sacrifice to those who enjoy the Sublime Taste of the Lord.
O Nanak, by His Glance of Grace, the True Name, the Treasure of Excellence, is obtained. ||4||1||34||
Siree Raag, Third Mehl:
People wear all sorts of costumes and wander all around, but in their hearts and minds, they practice deception.
They do not attain the Mansion of the Lord's Presence, and after death, they sink into manure. ||1||
O mind, remain detached in the midst of your household.
Practicing truth, self-discipline and good deeds, the Gurmukh is enlightened. ||1||Pause||
Through the Word of the Guru's Shabad, the mind is conquered, and

one attains the State of Liberation in one's own home.
So meditate on the Name of the Lord; join and merge with the Sat Sangat, the True Congregation. ||2||
You may enjoy the pleasures of hundreds of thousands of women, and rule the nine continents of the world.
But without the True Guru, you will not find peace; you will be reincarnated over and over again. ||3||
Those who wear the Necklace of the Lord around their necks, and focus their consciousness on the Guru's Feet
-wealth and supernatural spiritual powers follow them, but they do not care for such things at all. ||4||
Whatever pleases God's Will comes to pass. Nothing else can be done.
Servant Nanak lives by chanting the Naam. O Lord, please give it to me, in Your Natural Way. ||5||2||35||

Section 05 - Siree Raag - Part 014

Siree Raag, Third Mehl, First House:
Everyone belongs to the One who rules the Universe.
The Gurmukh practices good deeds, and the truth is revealed in the heart.
True is the reputation of the true, within whom truth abides.
Those who meet the True Lord are not separated again; they come to dwell in the home of the self deep within. ||1||
O my Lord! Without the Lord, I have no other at all.
The True Guru leads us to meet the Immaculate True God through the Word of His Shabad. ||1||Pause||
One whom the Lord merges into Himself is merged in the Shabad, and remains so merged.
No one merges with Him through the love of duality; over and over again, they come and go in reincarnation.
The One Lord permeates all. The One Lord is pervading everywhere.
That Gurmukh, unto whom the Lord shows His Kindness, is absorbed in the Naam, the Name of the Lord. ||2||
After all their reading, the Pandits, the religious scholars, and the astrologers argue and debate.
Their intellect and understanding are perverted; they just don't understand. They are filled with greed and corruption.
Through 8.4 million incarnations they wander lost and confused; through all their wandering and roaming, they are ruined.
They act according to their pre-ordained destiny, which no one can erase. ||3||
It is very difficult to serve the True Guru. Surrender your head; give up

your selfishness.
Realizing the Shabad, one meets with the Lord, and all one's service is accepted.
By personally experiencing the Personality of the Guru, one's own personality is uplifted, and one's light merges into the Light.
Those who have such pre-ordained destiny come to meet the True Guru. ||4||
O mind, don't cry out that you are hungry, always hungry; stop complaining.
The One who created the 8.4 million species of beings gives sustenance to all.
The Fearless Lord is forever Merciful; He takes care of all.
O Nanak, the Gurmukh understands, and finds the Door of Liberation. ||5||3||36||
Siree Raag, Third Mehl:
Those who hear and believe, find the home of the self deep within.
Through the Guru's Teachings, they praise the True Lord; they find the Lord, the Treasure of Excellence.
Attuned to the Word of the Shabad, they are immaculate and pure. I am forever a sacrifice to them.
Those people, within whose hearts the Lord abides, are radiant and enlightened. ||1||
O my mind, meditate on the Immaculate Lord, Har, Har.
Those whose have such pre-ordained destiny written on their foreheads-those Gurmukhs remain absorbed in the Lord's Love. ||1||Pause||
O Saints, see clearly that the Lord is near at hand; He is pervading everywhere.
Those who follow the Guru's Teachings realize Him, and see Him Ever-present.
He dwells forever in the minds of the virtuous. He is far removed from those worthless people who lack virtue.
The self-willed manmukhs are totally without virtue. Without the Name, they die in frustration. ||2||
Those who hear and believe in the Word of the Guru's Shabad, meditate on the Lord in their minds.
Night and day, they are steeped in devotion; their minds and bodies become pure.
The color of the world is false and weak; when it washes away, people cry out in pain.
Those who have the Radiant Light of the Naam within, become steady and stable, forever and ever. ||3||

The blessing of this human life has been obtained, but still, people do not lovingly focus their thoughts on the Name of the Lord.
Their feet slip, and they cannot stay here any longer. And in the next world, they find no place of rest at all.
This opportunity shall not come again. In the end, they depart, regretting and repenting.
Those whom the Lord blesses with His Glance of Grace are saved; they are lovingly attuned to the Lord. ||4||
They all show off and pretend, but the self-willed manmukhs do not understand.
Those Gurmukhs who are pure of heart-their service is accepted.
They sing the Glorious Praise of the Lord; they read about the Lord each day. Singing the Praise of the Lord, they merge in absorption.
O Nanak, the words of those who are lovingly attuned to the Naam are true forever. ||5||4||37||
Siree Raag, Third Mehl:
Those who meditate single-mindedly on the Naam, and contemplate the Teachings of the Guru
-their faces are forever radiant in the Court of the True Lord.
They drink in the Ambrosial Nectar forever and ever, and they love the True Name. ||1||
O Siblings of Destiny, the Gurmukhs are honored forever.
They meditate forever on the Lord, Har, Har, and they wash off the filth of egotism. ||1||Pause||
The self-willed manmukhs do not know the Naam. Without the Name, they lose their honor.
They do not savor the Taste of the Shabad; they are attached to the love of duality.
They are worms in the filth of manure. They fall into manure, and into manure they are absorbed. ||2||
Fruitful are the lives of those who walk in harmony with the Will of the True Guru.
Their families are saved; blessed are the mothers who gave birth to them.
By His Will He grants His Grace; those who are so blessed, meditate on the Name of the Lord, Har, Har. ||3||
The Gurmukhs meditate on the Naam; they eradicate selfishness and conceit from within.
They are pure, inwardly and outwardly; they merge into the Truest of the True.
O Nanak, blessed is the coming of those who follow the Guru's

Teachings and meditate on the Lord. ||4||5||38||
Siree Raag, Third Mehl:
The devotees of the Lord have the Wealth and Capital of the Lord; with Guru's Advice, they carry on their trade.
They praise the Name of the Lord forever and ever. The Name of the Lord is their Merchandise and Support.
The Perfect Guru has implanted the Name of the Lord into the Lord's devotees; it is an Inexhaustible Treasure. ||1||
O Siblings of Destiny, instruct your minds in this way.
O mind, why are you so lazy? Become Gurmukh, and meditate on the Naam. ||1||Pause||
Devotion to the Lord is love for the Lord. The Gurmukh reflects deeply and contemplates.
Hypocrisy is not devotion-speaking words of duality leads only to misery.
Those humble beings who are filled with keen understanding and meditative contemplation-even though they intermingle with others, they remain distinct. ||2||
Those who keep the Lord enshrined within their hearts are said to be the servants of the Lord.
Placing mind and body in offering before the Lord, they conquer and eradicate egotism from within.
Blessed and acclaimed is that Gurmukh, who shall never be defeated. ||3||
Those who receive His Grace find Him. Without His Grace, He cannot be found.

Section 05 - Siree Raag - Part 016

The 8.4 million species of beings all yearn for the Lord. Those whom He unites, come to be united with the Lord.
O Nanak, the Gurmukh finds the Lord, and remains forever absorbed in the Lord's Name. ||4||6||39||
Siree Raag, Third Mehl:
The Name of the Lord is the Ocean of Peace; the Gurmukhs obtain it.
Meditating on the Naam, night and day, they are easily and intuitively absorbed in the Naam.
Their inner beings are immersed in the True Lord; they sing the Glorious Praises of the Lord. ||1||
O Siblings of Destiny, the world is in misery, engrossed in the love of duality.
In the Sanctuary of the Guru, peace is found, meditating on the Naam night and day. ||1||Pause||

The truthful ones are not stained by filth. Meditating on the Lord, their minds remain pure.
The Gurmukhs realize the Word of the Shabad; they are immersed in the Ambrosial Nectar of the Lord's Name.
The Guru has lit the brilliant light of spiritual wisdom, and the darkness of ignorance has been dispelled. ||2||
The self-willed manmukhs are polluted. They are filled with the pollution of egotism, wickedness and desire.
Without the Shabad, this pollution is not washed off; through the cycle of death and rebirth, they waste away in misery.
Engrossed in this transitory drama, they are not at home in either this world or the next. ||3||
For the Gurmukh, the love of the Name of the Lord is chanting, deep meditation and self-discipline.
The Gurmukh meditates forever on the Name of the One Creator Lord.
O Nanak, meditate on the Naam, the Name of the Lord, the Support of all beings. ||4||7||40||
Siree Raag, Third Mehl:
The self-willed manmukhs are engrossed in emotional attachment; they are not balanced or detached.
They do not comprehend the Word of the Shabad. They suffer in pain forever, and lose their honor in the Court of the Lord.
The Gurmukhs shed their ego; attuned to the Naam, they find peace. ||1||
O my mind, day and night, you are always full of wishful hopes.
Serve the True Guru, and your emotional attachment shall be totally burnt away; remain detached within the home of your heart. ||1||Pause||
The Gurmukhs do good deeds and blossom forth; balanced and detached in the Lord, they are in ecstasy.
Night and day, they perform devotional worship, day and night; subduing their ego, they are carefree.
By great good fortune, I found the Sat Sangat, the True Congregation; I have found the Lord, with intuitive ease and ecstasy. ||2||
That person is a Holy Saadhu, and a renouncer of the world, whose heart is filled with the Naam.
His inner being is not touched by anger or dark energies at all; he has lost his selfishness and conceit.
The True Guru has revealed to him the Treasure of the Naam, the Name of the Lord; he drinks in the Sublime Essence of the Lord, and is satisfied. ||3||
Whoever has found it, has done so in the Saadh Sangat, the Company of the Holy. Through perfect good fortune, such balanced detachment is

attained.
The self-willed manmukhs wander around lost, but they do not know the True Guru. They are inwardly attached to egotism.
O Nanak, those who are attuned to the Shabad are dyed in the Color of the Lord's Name. Without the Fear of God, how can they retain this Color? ||4||8||41||
Siree Raag, Third Mehl:
Within the home of your own inner being, the merchandise is obtained. All commodities are within.
Each and every moment, dwell on the Naam, the Name of the Lord; the Gurmukhs obtain it.
The Treasure of the Naam is inexhaustible. By great good fortune, it is obtained. ||1||
O my mind, give up slander, egotism and arrogance.

Section 05 - Siree Raag - Part 017

Become Gurmukh, and meditate forever on the Dear Lord, the One and Only Creator. ||1||Pause||
The faces of the Gurmukhs are radiant and bright; they reflect on the Word of the Guru's Shabad.
They obtain peace in this world and the next, chanting and meditating within their hearts on the Lord.
Within the home of their own inner being, they obtain the Mansion of the Lord's Presence, reflecting on the Guru's Shabad. ||2||
Those who turn their faces away from the True Guru shall have their faces blackened.
Night and day, they suffer in pain; they see the noose of Death always hovering above them.
Even in their dreams, they find no peace; they are consumed by the fires of intense anxiety. ||3||
The One Lord is the Giver of all; He Himself bestows all blessings.
No one else has any say in this; He gives just as He pleases.
O Nanak, the Gurmukhs obtain Him; He Himself knows Himself.
||4||9||42||
Siree Raag, Third Mehl:
Serve your True Lord and Master, and you shall be blessed with true greatness.
By Guru's Grace, He abides in the mind, and egotism is driven out.
This wandering mind comes to rest, when the Lord casts His Glance of Grace. ||1||
O Siblings of Destiny, become Gurmukh, and meditate on the Name of the Lord.

The Treasure of the Naam abides forever within the mind, and one's place of rest is found in the Mansion of the Lord's Presence. ||1||Pause||
The minds and bodies of the self-willed manmukhs are filled with darkness; they find no shelter, no place of rest.
Through countless incarnations they wander lost, like crows in a deserted house.
Through the Guru's Teachings, the heart is illuminated. Through the Shabad, the Name of the Lord is received. ||2||
In the corruption of the three qualities, there is blindness; in attachment to Maya, there is darkness.
The greedy people serve others, instead of the Lord, although they loudly announce their reading of scriptures.
They are burnt to death by their own corruption; they are not at home, on either this shore or the one beyond. ||3||
In attachment to Maya, they have forgotten the Father, the Cherisher of the World.
Without the Guru, all are unconscious; they are held in bondage by the Messenger of Death.
O Nanak, through the Guru's Teachings, you shall be saved, contemplating the True Name. ||4||10||43||
Siree Raag, Third Mehl:
The three qualities hold people in attachment to Maya. The Gurmukh attains the fourth state of higher consciousness.
Granting His Grace, God unites us with Himself. The Name of the Lord comes to abide within the mind.
Those who have the treasure of goodness join the Sat Sangat, the True Congregation. ||1||
O Siblings of Destiny, follow the Guru's Teachings and dwell in truth. Practice truth, and only truth, and merge in the True Word of the Shabad. ||1||Pause||
I am a sacrifice to those who recognize the Naam, the Name of the Lord. Renouncing selfishness, I fall at their feet, and walk in harmony with His Will.
Earning the Profit of the Name of the Lord, Har, Har, I am intuitively absorbed in the Naam. ||2||
Without the Guru, the Mansion of the Lord's Presence is not found, and the Naam is not obtained.
Seek and find such a True Guru, who shall lead you to the True Lord. Destroy your evil passions, and you shall dwell in peace. Whatever pleases the Lord comes to pass. ||3||
As one knows the True Guru, so is the peace obtained.
There is no doubt at all about this, but those who love Him are very

rare.
O Nanak, the One Light has two forms; through the Shabad, union is attained. ||4||11||44||

Section 05 - Siree Raag - Part 018

Siree Raag, Third Mehl:
Discarding the Ambrosial Nectar, they greedily grab the poison; they serve others, instead of the Lord.
They lose their faith, they have no understanding; night and day, they suffer in pain.
The blind, self-willed manmukhs do not even think of the Lord; they are drowned to death without water. ||1||
O mind, vibrate and meditate forever on the Lord; seek the Protection of His Sanctuary.
If the Word of the Guru's Shabad abides deep within, then you shall not forget the Lord. ||1||Pause||
This body is the puppet of Maya. The evil of egotism is within it.
Coming and going through birth and death, the self-willed manmukhs lose their honor.
Serving the True Guru, eternal peace is obtained, and one's light merges into the Light. ||2||
Serving the True Guru brings a deep and profound peace, and one's desires are fulfilled.
Abstinence, truthfulness and self-discipline are obtained, and the body is purified; the Lord, Har, Har, comes to dwell within the mind.
Such a person remains blissful forever, day and night. Meeting the Beloved, peace is found. ||3||
I am a sacrifice to those who seek the Sanctuary of the True Guru.
In the Court of the True One, they are blessed with true greatness; they are intuitively absorbed into the True Lord.
O Nanak, by His Glance of Grace He is found; the Gurmukh is united in His Union. ||4||12||45||
Siree Raag, Third Mehl:
The self-willed manmukh performs religious rituals, like the unwanted bride decorating her body.
Her Husband Lord does not come to her bed; day after day, she grows more and more miserable.
She does not attain the Mansion of His Presence; she does not find the door to His House. ||1||
O Siblings of Destiny, meditate on the Naam with one-pointed mind.
Remain united with the Society of the Saints; chant the Name of the Lord, and find peace. ||1||Pause||

The Gurmukh is the happy and pure soul-bride forever. She keeps her Husband Lord enshrined within her heart.
Her speech is sweet, and her way of life is humble. She enjoys the Bed of her Husband Lord.
The happy and pure soul-bride is noble; she has infinite love for the Guru. ||2||
By perfect good fortune, one meets the True Guru, when one's destiny is awakened.
Suffering and doubt are cut out from within, and peace is obtained.
One who walks in harmony with the Guru's Will shall not suffer in pain. ||3||
The Amrit, the Ambrosial Nectar, is in the Guru's Will. With intuitive ease, it is obtained.
Those who are destined to have it, drink it in; their egotism is eradicated from within.
O Nanak, the Gurmukh meditates on the Naam, and is united with the True Lord. ||4||13||46||
Siree Raag, Third Mehl:
If you know that He is your Husband Lord, offer your body and mind to Him.
Behave like the happy and pure soul-bride.
With intuitive ease, you shall merge with the True Lord, and He shall bless you with true greatness. ||1||
O Siblings of Destiny, without the Guru, there is no devotional worship.
Without the Guru, devotion is not obtained, even though everyone may long for it. ||1||Pause||
The soul-bride in love with duality goes around the wheel of reincarnation, through 8.4 million incarnations.
Without the Guru, she finds no sleep, and she passes her life-night in pain.
Without the Shabad, she does not find her Husband Lord, and her life wastes away in vain. ||2||

Section 05 - Siree Raag - Part 019

Practicing egotism, selfishness and conceit, she wanders around the world, but her wealth and property will not go with her.
The spiritually blind do not even think of the Naam; they are all bound and gagged by the Messenger of Death.
Meeting the True Guru, the wealth is obtained, contemplating the Name of the Lord in the heart. ||3||
Those who are attuned to the Naam are immaculate and pure; through the Guru, they obtain intuitive peace and poise.

Their minds and bodies are dyed in the Color of the Lord's Love, and their tongues savor His Sublime Essence.
O Nanak, that Primal Color which the Lord has applied, shall never fade away. ||4||14||47||
Siree Raag, Third Mehl:
By His Grace one becomes Gurmukh, worshipping the Lord with devotion. Without the Guru there is no devotional worship.
Those whom He unites with Himself, understand and become pure.
The Dear Lord is True, and True is the Word of His Bani. Through the Shabad, we merge with Him. ||1||
O Siblings of Destiny: those who lack devotion-why have they even bothered to come into the world?
They do not serve the Perfect Guru; they waste away their lives in vain. ||1||Pause||
The Lord Himself, the Life of the World, is the Giver of Peace. He Himself forgives, and unites with Himself.
So what about all these poor beings and creatures? What can anyone say?
He Himself blesses the Gurmukh with glory. He Himself enjoins us to His Service. ||2||
Gazing upon their families, people are lured and trapped by emotional attachment, but none will go along with them in the end.
Serving the True Guru, one finds the Lord, the Treasure of Excellence. His Value cannot be estimated.
The Lord God is my Friend and Companion. God shall be my Helper and Support in the end. ||3||
Within your conscious mind, you may say anything, but without the Guru, selfishness is not removed.
The Dear Lord is the Giver, the Lover of His devotees. By His Grace, He comes to dwell in the mind.
O Nanak, by His Grace, He bestows enlightened awareness; God Himself blesses the Gurmukh with glorious greatness. ||4||15||48||
Siree Raag, Third Mehl:
Blessed is the mother who gave birth; blessed and respected is the father of one who serves the True Guru and finds peace. His arrogant pride is banished from within.
Standing at the Lord's Door, the humble Saints serve Him; they find the Treasure of Excellence. ||1||
O my mind, become Gurmukh, and meditate on the Lord.
The Word of the Guru's Shabad abides within the mind, and the body and mind become pure. ||1||Pause||
By His Grace, He has come into my home; He Himself has come to meet me.

Singing His Praises through the Shabads of the Guru, we are dyed in His Color with intuitive ease.
Becoming truthful, we merge with the True One; remaining blended with Him, we shall never be separated again. ||2||
Whatever is to be done, the Lord is doing. No one else can do anything.
Those separated from Him for so long are reunited with Him once again by the True Guru, who takes them into His Own Account.
He Himself assigns all to their tasks; nothing else can be done. ||3||
One whose mind and body are imbued with the Lord's Love gives up egotism and corruption.
Day and night, the Name of the One Lord, the Fearless and Formless One, dwells within the heart.
O Nanak, He blends us with Himself, through the Perfect, Infinite Word of His Shabad. ||4||16||49||
Siree Raag, Third Mehl:
The Lord of the Universe is the Treasure of Excellence; His limits cannot be found.
He is not obtained by mouthing mere words, but by rooting out ego from within.

Section 05 - Siree Raag - Part 020

Meeting the True Guru, one is permeated forever with the Fear of God, who Himself comes to dwell within the mind. ||1||
O Siblings of Destiny, one who becomes Gurmukh and understands this is very rare.
To act without understanding is to lose the treasure of this human life. ||1||Pause||
Those who have tasted it, enjoy its flavor; without tasting it, they wander in doubt, lost and deceived.
The True Name is the Ambrosial Nectar; no one can describe it.
Drinking it in, one becomes honorable, absorbed in the Perfect Word of the Shabad. ||2||
He Himself gives, and then we receive. Nothing else can be done.
The Gift is in the Hands of the Great Giver. At the Guru's Door, in the Gurdwara, it is received.
Whatever He does, comes to pass. All act according to His Will. ||3||
The Naam, the Name of the Lord, is abstinence, truthfulness, and self-restraint. Without the Name, no one becomes pure.
Through perfect good fortune, the Naam comes to abide within the mind. Through the Shabad, we merge into Him.
O Nanak, one who lives in intuitive peace and poise, imbued with the Lord's Love, obtains the Glorious Praises of the Lord. ||4||17||50||

Siree Raag, Third Mehl:
You may torment your body with extremes of self-discipline, practice intensive meditation and hang upside-down, but your ego will not be eliminated from within.
You may perform religious rituals, and still never obtain the Naam, the Name of the Lord.
Through the Word of the Guru's Shabad, remain dead while yet alive, and the Name of the Lord shall come to dwell within the mind. ||1||
Listen, O my mind: hurry to the Protection of the Guru's Sanctuary.
By Guru's Grace you shall be saved. Through the Word of the Guru's Shabad, you shall cross over the terrifying world-ocean of poison.
||1||Pause||
Everything under the influence of the three qualities shall perish; the love of duality is corrupting.
The Pandits, the religious scholars, read the scriptures, but they are trapped in the bondage of emotional attachment. In love with evil, they do not understand.
Meeting the Guru, the bondage of the three qualities is cut away, and in the fourth state, the Door of Liberation is attained. ||2||
Through the Guru, the Path is found, and the darkness of emotional attachment is dispelled.
If one dies through the Shabad, then salvation is obtained, and one finds the Door of Liberation.
By Guru's Grace, one remains blended with the True Name of the Creator. ||3||
This mind is very powerful; we cannot escape it just by trying.
In the love of duality, people suffer in pain, condemned to terrible punishment.
O Nanak, those who are attached to the Naam are saved; through the Shabad, their ego is banished. ||4||18||51||
Siree Raag, Third Mehl:
By His Grace, the Guru is found, and the Name of the Lord is implanted within.
Without the Guru, no one has obtained it; they waste away their lives in vain.
The self-willed manmukhs create karma, and in the Court of the Lord, they receive their punishment. ||1||
O mind, give up the love of duality.
The Lord dwells within you; serving the Guru, you shall find peace.
||Pause||
When you love the Truth, your words are true; they reflect the True Word of the Shabad.
The Name of the Lord dwells within the mind; egotism and anger are

wiped away.
Meditating on the Naam with a pure mind, the Door of Liberation is found. ||2||
Engrossed in egotism, the world perishes. It dies and is re-born; it continues coming and going in reincarnation.
The self-willed manmukhs do not recognize the Shabad; they forfeit their honor, and depart in disgrace.
Serving the Guru, the Name is obtained, and one remains absorbed in the True Lord. ||3||

Section 05 - Siree Raag - Part 021

With faith in the Shabad, the Guru is found, and selfishness is eradicated from within.
Night and day, worship the True Lord with devotion and love forever.
The Treasure of the Naam abides in the mind; O Nanak, in the poise of perfect balance, merge into the Lord. ||4||19||52||
Siree Raag, Third Mehl:
Those who do not serve the True Guru shall be miserable throughout the four ages.
The Primal Being is within their own home, but they do not recognize Him. They are plundered by their egotistical pride and arrogance.
Cursed by the True Guru, they wander around the world begging, until they are exhausted.
They do not serve the True Word of the Shabad, which is the solution to all of their problems. ||1||
O my mind, see the Lord ever close at hand.
He shall remove the pains of death and rebirth; the Word of the Shabad shall fill you to overflowing. ||1||Pause||
Those who praise the True One are true; the True Name is their Support.
They act truthfully, in love with the True Lord.
The True King has written His Order, which no one can erase.
The self-willed manmukhs do not obtain the Mansion of the Lord's Presence. The false are plundered by falsehood. ||2||
Engrossed in egotism, the world perishes. Without the Guru, there is utter darkness.
In emotional attachment to Maya, they have forgotten the Great Giver, the Giver of Peace.
Those who serve the True Guru are saved; they keep the True One enshrined in their hearts.
By His Grace, we find the Lord, and reflect on the True Word of the Shabad. ||3||

Serving the True Guru, the mind becomes immaculate and pure; egotism and corruption are discarded.
So abandon your selfishness, and remain dead while yet alive. Contemplate the Word of the Guru's Shabad.
The pursuit of worldly affairs comes to an end, when you embrace love for the True One.
Those who are attuned to Truth-their faces are radiant in the Court of the True Lord. ||4||
Those who do not have faith in the Primal Being, the True Guru, and who do not enshrine love for the Shabad
-they take their cleansing baths, and give to charity again and again, but they are ultimately consumed by their love of duality.
When the Dear Lord Himself grants His Grace, they are inspired to love the Naam.
O Nanak, immerse yourself in the Naam, through the Infinite Love of the Guru. ||5||20||53||
Siree Raag, Third Mehl:
Whom shall I serve? What shall I chant? I will go and ask the Guru.
I will accept the Will of the True Guru, and eradicate selfishness from within.
By this work and service, the Naam shall come to dwell within my mind.
Through the Naam, peace is obtained; I am adorned and embellished by the True Word of the Shabad. ||1||
O my mind, remain awake and aware night and day, and think of the Lord.
Protect your crops, or else the birds shall descend on your farm.
||1||Pause||
The desires of the mind are fulfilled, when one is filled to overflowing with the Shabad.
One who fears, loves, and is devoted to the Dear Lord day and night, sees Him always close at hand.
Doubt runs far away from the bodies of those, whose minds remain forever attuned to the True Word of the Shabad.
The Immaculate Lord and Master is found. He is True; He is the Ocean of Excellence. ||2||
Those who remain awake and aware are saved, while those who sleep are plundered.
They do not recognize the True Word of the Shabad, and like a dream, their lives fade away.
Like guests in a deserted house, they leave just exactly as they have come.

The life of the self-willed manmukh passes uselessly. What face will he show when he passes beyond? ||3||
God Himself is everything; those who are in their ego cannot even speak of this.
Through the Word of the Guru's Shabad, He is realized, and the pain of egotism is eradicated from within.
I fall at the feet of those who serve their True Guru.
O Nanak, I am a sacrifice to those who are found to be true in the True Court. ||4||21||54||
Siree Raag, Third Mehl:
Consider the time and the moment-when should we worship the Lord?
Night and day, one who is attuned to the Name of the True Lord is true.
If someone forgets the Beloved Lord, even for an instant, what sort of devotion is that?
One whose mind and body are cooled and soothed by the True Lord-no breath of his is wasted. ||1||
O my mind, meditate on the Name of the Lord.
True devotional worship is performed when the Lord comes to dwell in the mind. ||1||Pause||
With intuitive ease, cultivate your farm, and plant the Seed of the True Name.
The seedlings have sprouted luxuriantly, and with intuitive ease, the mind is satisfied.
The Word of the Guru's Shabad is Ambrosial Nectar; drinking it in, thirst is quenched.
This true mind is attuned to Truth, and it remains permeated with the True One. ||2||
In speaking, in seeing and in words, remain immersed in the Shabad.
The Word of the Guru's Bani vibrates throughout the four ages. As Truth, it teaches Truth.
Egotism and possessiveness are eliminated, and the True One absorbs them into Himself.
Those who remain lovingly absorbed in the True One see the Mansion of His Presence close at hand. ||3||
By His Grace, we meditate on the Naam, the Name of the Lord. Without His Mercy, it cannot be obtained.
Through perfect good destiny, one finds the Sat Sangat, the True Congregation, and one comes to meet the True Guru.
Night and day, remain attuned to the Naam, and the pain of corruption shall be dispelled from within.
O Nanak, merging with the Shabad through the Name, one is immersed

in the Name. ||4||22||55||
Siree Raag, Third Mehl:
Those who contemplate the Word of the Guru's Shabad are filled with the Fear of God.
They remain forever merged with the Sat Sangat, the True Congregation; they dwell upon the Glories of the True One.
They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts.
True is their speech, and true are their minds. They are in love with the True One. ||1||
O my mind, you are filled with the filth of egotism.
The Immaculate Lord is eternally Beautiful. We are adorned with the Word of the Shabad. ||1||Pause||
God joins to Himself those whose minds are fascinated with the True Word of His Shabad.
Night and day, they are attuned to the Naam, and their light is absorbed into the Light.
Through His Light, God is revealed. Without the True Guru, understanding is not obtained.
The True Guru comes to meet those who have such pre-ordained destiny. ||2||
Without the Name, all are miserable. In the love of duality, they are ruined.
Without Him, I cannot survive even for an instant, and my life-night passes in anguish.
Wandering in doubt, the spiritually blind come and go in reincarnation, over and over again.
When God Himself bestows His Glance of Grace, He blends us into Himself. ||3||

Section 05 - Siree Raag - Part 023

He hears and sees everything. How can anyone deny Him?
Those who sin again and again, shall rot and die in sin.
God's Glance of Grace does not come to them; those self-willed manmukhs do not obtain understanding.
They alone see the Lord, unto whom He reveals Himself. O Nanak, the Gurmukhs find Him. ||4||23||56||
Siree Raag, Third Mehl:
Without the Guru, the disease is not cured, and the pain of egotism is not removed.
By Guru's Grace, He dwells in the mind, and one remains immersed in His Name.

Through the Word of the Guru's Shabad, the Lord is found; without the Shabad, people wander, deceived by doubt. ||1||
O mind, dwell in the balanced state of your own inner being.
Praise the Lord's Name, and you shall no longer come and go in reincarnation. ||1||Pause||
The One Lord alone is the Giver, pervading everywhere. There is no other at all.
Praise the Word of the Shabad, and He shall come to dwell in your mind; you shall be blessed with intuitive peace and poise.
Everything is within the Lord's Glance of Grace. As He wishes, He gives. ||2||
In egotism, all must account for their actions. In this accounting, there is no peace.
Acting in evil and corruption, people are immersed in corruption.
Without the Name, they find no place of rest. In the City of Death, they suffer in agony. ||3||
Body and soul all belong to Him; He is the Support of all.
By Guru's Grace, understanding comes, and then the Door of Liberation is found.
O Nanak, sing the Praises of the Naam, the Name of the Lord; He has no end or limitation. ||4||24||57||
Siree Raag, Third Mehl:
Those who have the Support of the True Name are in ecstasy and peace forever.
Through the Word of the Guru's Shabad, they obtain the True One, the Destroyer of pain.
Forever and ever, they sing the Glorious Praises of the True One; they love the True Name.
When the Lord Himself grants His Grace, He bestows the treasure of devotion. ||1||
O mind, sing His Glorious Praises, and be in ecstasy forever.
Through the True Word of His Bani, the Lord is obtained, and one remains immersed in the Lord. ||1||Pause||
In true devotion, the mind is dyed in the deep crimson color of the Lord's Love, with intuitive peace and poise.
The mind is fascinated by the Word of the Guru's Shabad, which cannot be described.
The tongue imbued with the True Word of the Shabad drinks in the Amrit with delight, singing His Glorious Praises.
The Gurmukh obtains this love, when the Lord, in His Will, grants His Grace. ||2||
This world is an illusion; people pass their life-nights sleeping.
By the Pleasure of His Will, He lifts some out, and unites them with

Himself.
He Himself abides in the mind, and drives out attachment to Maya.
He Himself bestows glorious greatness; He inspires the Gurmukh to understand. ||3||
The One Lord is the Giver of all. He corrects those who make mistakes.
He Himself has deceived some, and attached them to duality.
Through the Guru's Teachings, the Lord is found, and one's light merges into the Light.
Attuned to the Name of the Lord night and day, O Nanak, you shall be absorbed into the Name. ||4||25||58||
Siree Raag, Third Mehl:
The virtuous obtain Truth; they give up their desires for evil and corruption.
Their minds are imbued with the Word of the Guru's Shabad; the Love of their Beloved is on their tongues.

Section 05 - Siree Raag - Part 024

Without the True Guru, no one has found Him; reflect upon this in your mind and see.
The filth of the self-willed manmukhs is not washed off; they have no love for the Guru's Shabad. ||1||
O my mind, walk in harmony with the True Guru.
Dwell within the home of your own inner being, and drink in the Ambrosial Nectar; you shall attain the Peace of the Mansion of His Presence. ||1||Pause||
The unvirtuous have no merit; they are not allowed to sit in His Presence.
The self-willed manmukhs do not know the Shabad; those without virtue are far removed from God.
Those who recognize the True One are permeated and attuned to Truth.
Their minds are pierced through by the Word of the Guru's Shabad, and God Himself ushers them into His Presence. ||2||
He Himself dyes us in the Color of His Love; through the Word of His Shabad, He unites us with Himself.
This True Color shall not fade away, for those who are attuned to His Love.
The self-willed manmukhs grow weary of wandering around in all four directions, but they do not understand.
One who is united with the True Guru, meets and merges in the True Word of the Shabad. ||3||
I have grown weary of making so many friends, hoping that someone might be able to end my suffering.

Meeting with my Beloved, my suffering has ended; I have attained Union with the Word of the Shabad.
Earning Truth, and accumulating the Wealth of Truth, the truthful person gains a reputation of Truth.
Meeting with the True One, O Nanak, the Gurmukh shall not be separated from Him again. ||4||26||59||
Siree Raag, Third Mehl:
The Creator Himself created the Creation; He produced the Universe, and He Himself watches over it.
The One and Only Lord is pervading and permeating all. The Unseen cannot be seen.
God Himself is Merciful; He Himself bestows understanding.
Through the Guru's Teachings, the True One dwells forever in the mind of those who remain lovingly attached to Him. ||1||
O my mind, surrender to the Guru's Will.
Mind and body are totally cooled and soothed, and the Naam comes to dwell in the mind. ||1||Pause||
Having created the creation, He supports it and takes care of it.
The Word of the Guru's Shabad is realized, when He Himself bestows His Glance of Grace.
Those who are beautifully adorned with the Shabad in the Court of the True Lord
-those Gurmukhs are attuned to the True Word of the Shabad; the Creator unites them with Himself. ||2||
Through the Guru's Teachings, praise the True One, who has no end or limitation.
He dwells in each and every heart, by the Hukam of His Command; by His Hukam, we contemplate Him.
So praise Him through the Word of the Guru's Shabad, and drive out egotism from within.
That soul-bride who lacks the Lord's Name acts without virtue, and so she grieves. ||3||
Praising the True One, attached to the True One, I am satisfied with the True Name.
Contemplating His Virtues, I accumulate virtue and merit; I wash myself clean of demerits.
He Himself unites us in His Union; there is no more separation.
O Nanak, I sing the Praises of my Guru; through Him, I find that God. ||4||27||60||
Siree Raag, Third Mehl:
Listen, listen, O soul-bride: you are overtaken by sexual desire-why do you walk like that, swinging your arms in joy?
You do not recognize your own Husband Lord! When you go to Him,

what face will you show Him?
I touch the feet of my sister soul-brides who have known their Husband Lord.
If only I could be like them! Joining the Sat Sangat, the True Congregation, I am united in His Union. ||1||

Section 05 - Siree Raag - Part 025

O woman, the false ones are being cheated by falsehood.
God is your Husband; He is Handsome and True. He is obtained by reflecting upon the Guru. ||1||Pause||
The self-willed manmukhs do not recognize their Husband Lord; how will they spend their life-night?
Filled with arrogance, they burn with desire; they suffer in the pain of the love of duality.
The happy soul-brides are attuned to the Shabad; their egotism is eliminated from within.
They enjoy their Husband Lord forever, and their life-night passes in the most blissful peace. ||2||
She is utterly lacking in spiritual wisdom; she is abandoned by her Husband Lord. She cannot obtain His Love.
In the darkness of intellectual ignorance, she cannot see her Husband, and her hunger does not depart.
Come and meet with me, my sister soul-brides, and unite me with my Husband.
She who meets the True Guru, by perfect good fortune, finds her Husband; she is absorbed in the True One. ||3||
Those upon whom He casts His Glance of Grace become His happy soul-brides.
One who recognizes her Lord and Master places her body and mind in offering before Him.
Within her own home, she finds her Husband Lord; her egotism is dispelled.
O Nanak, the happy soul-brides are embellished and exalted; night and day they are absorbed in devotional worship. ||4||28||61||
Siree Raag, Third Mehl:
Some enjoy their Husband Lord; unto whose door should I go to ask for Him?
I serve my True Guru with love, that He may lead me to Union with my Husband Lord.
He created all, and He Himself watches over us. Some are close to Him, and some are far away.
She who knows her Husband Lord to be always with her, enjoys His

Constant Presence. ||1||
O woman, you must walk in harmony with the Guru's Will.
Night and day, you shall enjoy your Husband, and you shall intuitively merge into the True One. ||1||Pause||
Attuned to the Shabad, the happy soul-brides are adorned with the True Word of the Shabad.
Within their own home, they obtain the Lord as their Husband, with love for the Guru.
Upon her beautiful and cozy bed, she enjoys the Love of her Lord. She is overflowing with the treasure of devotion.
That Beloved God abides in her mind; He gives His Support to all. ||2||
I am forever a sacrifice to those who praise their Husband Lord.
I dedicate my mind and body to them, and give my head as well; I fall at their feet.
Those who recognize the One renounce the love of duality.
The Gurmukh recognizes the Naam, O Nanak, and is absorbed into the True One. ||3||29||62||
Siree Raag, Third Mehl:
O Dear Lord, You are the Truest of the True. All things are in Your Power.
The 8.4 million species of beings wander around searching for You, but without the Guru, they do not find You.
When the Dear Lord grants His Forgiveness, this human body finds lasting peace.
By Guru's Grace, I serve the True One, who is Immeasurably Deep and Profound. ||1||
O my mind, attuned to the Naam, you shall find peace.
Follow the Guru's Teachings, and praise the Naam; there is no other at all. ||1||Pause||
The Righteous Judge of Dharma, by the Hukam of God's Command, sits and administers True Justice.
Those evil souls, ensnared by the love of duality, are subject to Your Command.
The souls on their spiritual journey chant and meditate within their minds on the One Lord, the Treasure of Excellence.

Section 05 - Siree Raag - Part 026

The Righteous Judge of Dharma serves them; blessed is the Lord who adorns them. ||2||
One who eliminates mental wickedness from within the mind, and casts out emotional attachment and egotistical pride,

comes to recognize the All-pervading Soul, and is intuitively absorbed into the Naam.
Without the True Guru, the self-willed manmukhs do not find liberation; they wander around like lunatics.
They do not contemplate the Shabad; engrossed in corruption, they utter only empty words. ||3||
He Himself is everything; there is no other at all.
I speak just as He makes me speak, when He Himself makes me speak.
The Word of the Gurmukh is God Himself. Through the Shabad, we merge in Him.
O Nanak, remember the Naam; serving Him, peace is obtained.
||4||30||63||
Siree Raag, Third Mehl:
The world is polluted with the filth of egotism, suffering in pain. This filth sticks to them because of their love of duality.
This filth of egotism cannot be washed away, even by taking cleansing baths at hundreds of sacred shrines.
Performing all sorts of rituals, people are smeared with twice as much filth.
This filth is not removed by studying. Go ahead, and ask the wise ones. ||1||
O my mind, coming to the Sanctuary of the Guru, you shall become immaculate and pure.
The self-willed manmukhs have grown weary of chanting the Name of the Lord, Har, Har, but their filth cannot be removed. ||1||Pause||
With a polluted mind, devotional service cannot be performed, and the Naam, the Name of the Lord, cannot be obtained.
The filthy, self-willed manmukhs die in filth, and they depart in disgrace.
By Guru's Grace, the Lord comes to abide in the mind, and the filth of egotism is dispelled.
Like a lamp lit in the darkness, the spiritual wisdom of the Guru dispels ignorance. ||2||
"I have done this, and I will do that"-I am an idiotic fool for saying this!
I have forgotten the Doer of all; I am caught in the love of duality.
There is no pain as great as the pain of Maya; it drives people to wander all around the world, until they become exhausted.
Through the Guru's Teachings, peace is found, with the True Name enshrined in the heart. ||3||
I am a sacrifice to those who meet and merge with the Lord.
This mind is attuned to devotional worship; through the True Word of Gurbani, it finds its own home.
With the mind so imbued, and the tongue imbued as well, sing the

Glorious Praises of the True Lord.
O Nanak, never forget the Naam; immerse yourself in the True One.
||4||31||64||
Siree Raag, Fourth Mehl, First House:
Within my mind and body is the intense pain of separation; how can my Beloved come to meet me in my home?
When I see my God, seeing God Himself, my pain is taken away.
I go and ask my friends, "How can I meet and merge with God?"||1||
O my True Guru, without You I have no other at all.
I am foolish and ignorant; I seek Your Sanctuary. Please be Merciful and unite me with the Lord. ||1||Pause||
The True Guru is the Giver of the Name of the Lord. God Himself causes us to meet Him.
The True Guru understands the Lord God. There is no other as Great as the Guru.
I have come and collapsed in the Guru's Sanctuary. In His Kindness, He has united me with God. ||2||
No one has found Him by stubborn-mindedness. All have grown weary of the effort.

Section 05 - Siree Raag - Part 027

Thousands of clever mental tricks have been tried, but still, the raw and undisciplined mind does not absorb the Color of the Lord's Love.
By falsehood and deception, none have found Him. Whatever you plant, you shall eat. ||3||
O God, You are the Hope of all. All beings are Yours; You are the Wealth of all.
O God, none return from You empty-handed; at Your Door, the Gurmukhs are praised and acclaimed.
In the terrifying world-ocean of poison, people are drowning-please lift them up and save them! This is servant Nanak's humble prayer.
||4||1||65||
Siree Raag, Fourth Mehl:
Receiving the Naam, the mind is satisfied; without the Naam, life is cursed.
If I meet the Gurmukh, my Spiritual Friend, he will show me God, the Treasure of Excellence.
I am every bit a sacrifice to one who reveals to me the Naam. ||1||
O my Beloved, I live by meditating on Your Name.
Without Your Name, my life does not even exist. My True Guru has implanted the Naam within me. ||1||Pause||
The Naam is a Priceless Jewel; it is with the Perfect True Guru.

When one is enjoined to serve the True Guru, He brings out this Jewel and bestows this enlightenment.
Blessed, and most fortunate of the very fortunate, are those who come to meet the Guru. ||2||
Those who have not met the Primal Being, the True Guru, are most unfortunate, and are subject to death.
They wander in reincarnation over and over again, as the most disgusting maggots in manure.
Do not meet with, or even approach those people, whose hearts are filled with horrible anger. ||3||
The True Guru, the Primal Being, is the Pool of Ambrosial Nectar. The very fortunate ones come to bathe in it.
The filth of many incarnations is washed away, and the Immaculate Naam is implanted within.
Servant Nanak has obtained the most exalted state, lovingly attuned to the True Guru. ||4||2||66||
Siree Raag, Fourth Mehl:
I sing His Glories, I describe His Glories, I speak of His Glories, O my mother.
The Gurmukhs, my spiritual friends, bestow virtue. Meeting with my spiritual friends, I sing the Glorious Praises of the Lord.
The Diamond of the Guru has pierced the diamond of my mind, which is now dyed in the deep crimson color of the Name. ||1||
O my Lord of the Universe, singing Your Glorious Praises, my mind is satisfied.
Within me is the thirst for the Lord's Name; may the Guru, in His Pleasure, grant it to me. ||1||Pause||
Let your minds be imbued with His Love, O blessed and fortunate ones. By His Pleasure, the Guru bestows His Gifts.
The Guru has lovingly implanted the Naam, the Name of the Lord, within me; I am a sacrifice to the True Guru.
Without the True Guru, the Name of the Lord is not found, even though people may perform hundreds of thousands, even millions of rituals. ||2||
Without destiny, the True Guru is not found, even though He sits within the home of our own inner being, always near and close at hand.
There is ignorance within, and the pain of doubt, like a separating screen.
Without meeting with the True Guru, no one is transformed into gold. The self-willed manmukh sinks like iron, while the boat is very close. ||3||
The Boat of the True Guru is the Name of the Lord. How can we climb on board?

One who walks in harmony with the True Guru's Will comes to sit in this Boat.
Blessed, blessed are those very fortunate ones, O Nanak, who are united with the Lord through the True Guru. ||4||3||67||

Section 05 - Siree Raag - Part 028

Siree Raag, Fourth Mehl:
I stand by the wayside and ask the Way. If only someone would show me the Way to God-I would go with him.
I follow in the footsteps of those who enjoy the Love of my Beloved.
I beg of them, I implore them; I have such a yearning to meet God!
||1||
O my Siblings of Destiny, please unite me in Union with my Lord God.
I am a sacrifice to the True Guru, who has shown me the Lord God.
||1||Pause||
In deep humility, I fall at the Feet of the Perfect True Guru.
The Guru is the Honor of the dishonored. The Guru, the True Guru, brings approval and applause.
I am never tired of praising the Guru, who unites me with the Lord God. ||2||
Everyone, all over the world, longs for the True Guru.
Without the good fortune of destiny, the Blessed Vision of His Darshan is not obtained. The unfortunate ones just sit and cry.
All things happen according to the Will of the Lord God. No one can erase the pre-ordained Writ of Destiny. ||3||
He Himself is the True Guru; He Himself is the Lord. He Himself unites in His Union.
In His Kindness, He unites us with Himself, as we follow the Guru, the True Guru.
Over all the world, He is the Life of the World, O Nanak, like water mingled with water. ||4||4||68||
Siree Raag, Fourth Mehl:
The Essence of the Ambrosial Naam is the most sublime essence; how can I get to taste this essence?
I go and ask the happy soul-brides, "How did you come to meet God?"
They are care-free and do not speak; I massage and wash their feet.
||1||
O Siblings of Destiny, meet with your spiritual friend, and dwell upon the Glorious Praises of the Lord.
The True Guru, the Primal Being, is your Friend, who shall drive out pain and subdue your ego. ||1||Pause||
The Gurmukhs are the happy soul-brides; their minds are filled with

kindness.
The Word of the True Guru is the Jewel. One who believes in it tastes the Sublime Essence of the Lord.
Those who partake of the Lord's Sublime Essence, through the Guru's Love, are known as great and very fortunate. ||2||
This Sublime Essence of the Lord is in the forests, in the fields and everywhere, but the unfortunate ones do not taste it.
Without the True Guru, it is not obtained. The self-willed manmukhs continue to cry in misery.
They do not bow before the True Guru; the demon of anger is within them. ||3||
The Lord Himself, Har, Har, Har, is the Sublime Essence. The Lord Himself is the Essence.
In His Kindness, He blesses the Gurmukh with it; the Ambrosial Nectar of this Amrit trickles down.
Then, the body and mind totally blossom forth and flourish; O Nanak, the Lord comes to dwell within the mind. ||4||5||69||
Siree Raag, Fourth Mehl:
The day dawns, and then it ends, and the night passes away.
Man's life is diminishing, but he does not understand. Each day, the mouse of death is gnawing away at the rope of life.
Maya spreads out like sweet molasses; the self-willed manmukh is stuck like a fly, rotting away. ||1||
O Siblings of Destiny, God is my Friend and Companion.
Emotional attachment to children and spouse is poison; in the end, no one will go along with you as your helper. ||1||Pause||
Through the Guru's Teachings, some embrace love for the Lord, and are saved. They remain detached and unaffected, and they find the Sanctuary of the Lord.

Section 05 - Siree Raag - Part 029

They keep death constantly before their eyes; they gather the Provisions of the Lord's Name, and receive honor.
The Gurmukhs are honored in the Court of the Lord. The Lord Himself takes them in His Loving Embrace. ||2||
For the Gurmukhs, the Way is obvious. At the Lord's Door, they face no obstructions.
They praise the Lord's Name, they keep the Naam in their minds, and they remain attached to the Love of the Naam.
The Unstruck Celestial Music vibrates for them at the Lord's Door, and they are honored at the True Door. ||3||
Those Gurmukhs who praise the Naam are applauded by everyone.

Grant me their company, God-I am a beggar; this is my prayer.
O Nanak, great is the good fortune of those Gurmukhs, who are filled with the Light of the Naam within. ||4||33||31||6||70||
Siree Raag, Fifth Mehl, First House:
Why are you so thrilled by the sight of your son and your beautifully decorated wife?
You enjoy tasty delicacies, you have lots of fun, and you indulge in endless pleasures.
You give all sorts of commands, and you act so superior.
The Creator does not come into the mind of the blind, idiotic, self-willed manmukh. ||1||
O my mind, the Lord is the Giver of peace.
By Guru's Grace, He is found. By His Mercy, He is obtained.
||1||Pause||
People are entangled in the enjoyment of fine clothes, but gold and silver are only dust.
They acquire beautiful horses and elephants, and ornate carriages of many kinds.
They think of nothing else, and they forget all their relatives.
They ignore their Creator; without the Name, they are impure. ||2||
Gathering the wealth of Maya, you earn an evil reputation.
Those whom you work to please shall pass away along with you.
The egotistical are engrossed in egotism, ensnared by the intellect of the mind.
One who is deceived by God Himself, has no position and no honor. ||3||
The True Guru, the Primal Being, has led me to meet the One, my only Friend.
The One is the Saving Grace of His humble servant. Why should the proud cry out in ego?
As the servant of the Lord wills, so does the Lord act. At the Lord's Door, none of his requests are denied.
Nanak is attuned to the Love of the Lord, whose Light pervades the entire Universe. ||4||1||71||
Siree Raag, Fifth Mehl:
With the mind caught up in playful pleasures, involved in all sorts of amusements and sights that stagger the eyes, people are led astray.
The emperors sitting on their thrones are consumed by anxiety. ||1||
O Siblings of Destiny, peace is found in the Saadh Sangat, the Company of the Holy.
If the Supreme Lord, the Architect of Destiny, writes such an order, then anguish and anxiety are erased. ||1||Pause||
There are so many places-I have wandered through them all.

The masters of wealth and the great land-lords have fallen, crying out, "This is mine! This is mine!"||2||
They issue their commands fearlessly, and act in pride.
They subdue all under their command, but without the Name, they are reduced to dust. ||3||
Even those who are served by the 33 million angelic beings, at whose door the Siddhas and the Saadhus stand,
who live in wondrous affluence and rule over mountains, oceans and vast dominions-O Nanak, in the end, all this vanishes like a dream!
||4||2||72||

Section 05 - Siree Raag - Part 030

Siree Raag, Fifth Mehl:
Arising each day, you cherish your body, but you are idiotic, ignorant and without understanding.
You are not conscious of God, and your body shall be cast into the wilderness.
Focus your consciousness on the True Guru; you shall enjoy bliss forever and ever. ||1||
O mortal, you came here to earn a profit.
What useless activities are you attached to? Your life-night is coming to its end. ||1||Pause||
The animals and the birds frolic and play-they do not see death.
Mankind is also with them, trapped in the net of Maya.
Those who always remember the Naam, the Name of the Lord, are considered to be liberated. ||2||
That dwelling which you will have to abandon and vacate-you are attached to it in your mind.
And that place where you must go to dwell-you have no regard for it at all.
Those who fall at the Feet of the Guru are released from this bondage. ||3||
No one else can save you-don't look for anyone else.
I have searched in all four directions; I have come to find His Sanctuary.
O Nanak, the True King has pulled me out and saved me from drowning! ||4||3||73||
Siree Raag, Fifth Mehl:
For a brief moment, man is a guest of the Lord; he tries to resolve his affairs.
Engrossed in Maya and sexual desire, the fool does not understand.
He arises and departs with regret, and falls into the clutches of the Messenger of Death. ||1||

You are sitting on the collapsing riverbank-are you blind?
If you are so pre-destined, then act according to the Guru's Teachings.
||1||Pause||
The Reaper does not look upon any as unripe, half-ripe or fully ripe.
Picking up and wielding their sickles, the harvesters arrive.
When the landlord gives the order, they cut and measure the crop.
||2||
The first watch of the night passes away in worthless affairs, and the second passes in deep sleep.
In the third, they babble nonsense, and when the fourth watch comes, the day of death has arrived.
The thought of the One who bestows body and soul never enters the mind. ||3||
I am devoted to the Saadh Sangat, the Company of the Holy; I sacrifice my soul to them.
Through them, understanding has entered my mind, and I have met the All-knowing Lord God.
Nanak sees the Lord always with him-the Lord, the Inner-knower, the Searcher of hearts. ||4||4||74||
Siree Raag, Fifth Mehl:
Let me forget everything, but let me not forget the One Lord.
All my evil pursuits have been burnt away; the Guru has blessed me with the Naam, the true object of life.
Give up all other hopes, and rely on the One Hope.
Those who serve the True Guru receive a place in the world hereafter.
||1||
O my mind, praise the Creator.
Give up all your clever tricks, and fall at the Feet of the Guru.
||1||Pause||
Pain and hunger shall not oppress you, if the Giver of Peace comes into your mind.
No undertaking shall fail, when the True Lord is always in your heart.
No one can kill that one unto whom You, Lord, give Your Hand and protect.
Serve the Guru, the Giver of Peace; He shall remove and wash off all your faults. ||2||
Your servant begs to serve those who are enjoined to Your service.

Section 05 - Siree Raag - Part 031

The opportunity to work hard serving the Saadh Sangat is obtained, when the Divine Lord is pleased.
Everything is in the Hands of our Lord and Master; He Himself is the

Doer of deeds.
I am a sacrifice to the True Guru, who fulfills all hopes and desires. ||3||
The One appears to be my Companion; the One is my Brother and Friend.
The elements and the components are all made by the One; they are held in their order by the One.
When the mind accepts, and is satisfied with the One, then the consciousness becomes steady and stable.
Then, one's food is the True Name, one's garments are the True Name, and one's Support, O Nanak, is the True Name. ||4||5||75||
Siree Raag, Fifth Mehl:
All things are received if the One is obtained.
The precious gift of this human life becomes fruitful when one chants the True Word of the Shabad.
One who has such destiny written on his forehead enters the Mansion of the Lord's Presence, through the Guru. ||1||
O my mind, focus your consciousness on the One.
Without the One, all entanglements are worthless; emotional attachment to Maya is totally false. ||1||Pause||
Hundreds of thousands of princely pleasures are enjoyed, if the True Guru bestows His Glance of Grace.
If He bestows the Name of the Lord, for even a moment, my mind and body are cooled and soothed.
Those who have such pre-ordained destiny hold tight to the Feet of the True Guru. ||2||
Fruitful is that moment, and fruitful is that time, when one is in love with the True Lord.
Suffering and sorrow do not touch those who have the Support of the Name of the Lord.
Grasping him by the arm, the Guru lifts them up and out, and carries them across to the other side. ||3||
Embellished and immaculate is that place where the Saints gather together.
He alone finds shelter, who has met the Perfect Guru.
Nanak builds his house upon that site where there is no death, no birth, and no old age. ||4||6||76||
Siree Raag, Fifth Mehl:
Meditate on Him, O my soul; He is the Supreme Lord over kings and emperors.
Place the hopes of your mind in the One, in whom all have faith.
Give up all your clever tricks, and grasp the Feet of the Guru. ||1||
O my mind, chant the Name with intuitive peace and poise.

Twenty-four hours a day, meditate on God. Constantly sing the Glories of the Lord of the Universe. ||1||Pause||
Seek His Shelter, O my mind; there is no other as Great as He. Remembering Him in meditation, a profound peace is obtained. Pain and suffering will not touch you at all.
Forever and ever, work for God; He is our True Lord and Master. ||2||
In the Saadh Sangat, the Company of the Holy, you shall become absolutely pure, and the noose of death shall be cut away.
So offer your prayers to Him, the Giver of Peace, the Destroyer of fear. Showing His Mercy, the Merciful Master shall resolve your affairs. ||3||
The Lord is said to be the Greatest of the Great; His Kingdom is the Highest of the High.
He has no color or mark; His Value cannot be estimated.
Please show Mercy to Nanak, God, and bless him with Your True Name. ||4||7||77||
Siree Raag, Fifth Mehl:
One who meditates on the Naam is at peace; his face is radiant and bright.
Obtaining it from the Perfect Guru, he is honored all over the world.
In the Company of the Holy, the One True Lord comes to abide within the home of the self. ||1||

Section 05 - Siree Raag - Part 032

O my mind, meditate on the Name of the Lord, Har, Har.
The Naam is your Companion; it shall always be with you. It shall save you in the world hereafter. ||1||Pause||
What good is worldly greatness?
All the pleasures of Maya are tasteless and insipid. In the end, they shall all fade away.
Perfectly fulfilled and supremely acclaimed is the one, in whose heart the Lord abides. ||2||
Become the dust of the Saints; renounce your selfishness and conceit.
Give up all your schemes and your clever mental tricks, and fall at the Feet of the Guru.
He alone receives the Jewel, upon whose forehead such wondrous destiny is written. ||3||
O Siblings of Destiny, it is received only when God Himself bestows it.
People serve the True Guru only when the fever of egotism has been eradicated.
Nanak has met the Guru; all his sufferings have come to an end.

||4||8||78||
Siree Raag, Fifth Mehl:
The One is the Knower of all beings; He alone is our Savior.
The One is the Support of the mind; the One is the Support of the breath of life.
In His Sanctuary there is eternal peace. He is the Supreme Lord God, the Creator. ||1||
O my mind, give up all these efforts.
Dwell upon the Perfect Guru each day, and attach yourself to the One Lord. ||1||Pause||
The One is my Brother, the One is my Friend. The One is my Mother and Father.
The One is the Support of the mind; He has given us body and soul.
May I never forget God from my mind; He holds all in the Power of His Hands. ||2||
The One is within the home of the self, and the One is outside as well.
He Himself is in all places and interspaces.
Meditate twenty-four hours a day on the One who created all beings and creatures.
Attuned to the Love of the One, there is no sorrow or suffering. ||3||
There is only the One Supreme Lord God; there is no other at all.
Soul and body all belong to Him; whatever pleases His Will comes to pass.
Through the Perfect Guru, one becomes perfect; O Nanak, meditate on the True One. ||4||9||79||
Siree Raag, Fifth Mehl:
Those who focus their consciousness on the True Guru are perfectly fulfilled and famous.
Spiritual wisdom wells up in the minds of those unto whom the Lord Himself shows Mercy.
Those who have such destiny written upon their foreheads obtain the Name of the Lord. ||1||
O my mind, meditate on the Name of the One Lord.
The happiness of all happiness shall well up, and in the Court of the Lord, you shall be dressed in robes of honor. ||1||Pause||
The fear of death and rebirth is removed by performing loving devotional service to the Lord of the World.
In the Saadh Sangat, the Company of the Holy, one becomes immaculate and pure; the Lord Himself takes care of such a one.
The filth of birth and death is washed away, and one is uplifted, beholding the Blessed Vision of the Guru's Darshan. ||2||
The Supreme Lord God is pervading all places and interspaces.
The One is the Giver of all-there is no other at all.

In His Sanctuary, one is saved. Whatever He wishes, comes to pass.
||3||
Perfectly fulfilled and famous are those, in whose minds the Supreme Lord God abides.
Their reputation is spotless and pure; they are famous all over the world.
O Nanak, I am a sacrifice to those who meditate on my God.
||4||10||80||

Section 05 - Siree Raag - Part 033

Siree Raag, Fifth Mehl:
Meeting the True Guru, all my sufferings have ended, and the Peace of the Lord has come to dwell within my mind.
The Divine Light illuminates my inner being, and I am lovingly absorbed in the One.
Meeting with the Holy Saint, my face is radiant; I have realized my pre-ordained destiny.
I constantly sing the Glories of the Lord of the Universe. Through the True Name, I have become spotlessly pure. ||1||
O my mind, you shall find peace through the Word of the Guru's Shabad.
Working for the Perfect Guru, no one goes away empty-handed.
||1||Pause||
The desires of the mind are fulfilled, when the Treasure of the Naam, the Name of the Lord, is obtained.
The Inner-knower, the Searcher of hearts, is always with you; recognize Him as the Creator.
By Guru's Grace, your face shall be radiant. Chanting the Naam, you shall receive the benefits of giving charity and taking cleansing baths.
Sexual desire, anger and greed are eliminated, and all egotistical pride is abandoned. ||2||
The Profit of the Naam is obtained, and all affairs are brought to fruition.
In His Mercy, God unites us with Himself, and He blesses us with the Naam.
My comings and goings in reincarnation have come to an end; He Himself has bestowed His Mercy.
I have obtained my home in the True Mansion of His Presence, realizing the Word of the Guru's Shabad. ||3||
His humble devotees are protected and saved; He Himself showers His Blessings upon us.
In this world and in the world hereafter, radiant are the faces of those

who cherish and enshrine the Glories of the True Lord.
Twenty-four hours a day, they lovingly dwell upon His Glories; they are imbued with His Infinite Love.
Nanak is forever a sacrifice to the Supreme Lord God, the Ocean of Peace. ||4||11||81||
Siree Raag, Fifth Mehl:
If we meet the Perfect True Guru, we obtain the Treasure of the Shabad.
Please grant Your Grace, God, that we may meditate on Your Ambrosial Naam.
The pains of birth and death are taken away; we are intuitively centered on His Meditation. ||1||
O my mind, seek the Sanctuary of God.
Without the Lord, there is no other at all. Meditate on the One and only Naam, the Name of the Lord. ||1||Pause||
His Value cannot be estimated; He is the Vast Ocean of Excellence.
O most fortunate ones, join the Sangat, the Blessed Congregation; purchase the True Word of the Shabad.
Serve the Lord, the Ocean of Peace, the Supreme Lord over kings and emperors. ||2||
I take the Support of the Lord's Lotus Feet; there is no other place of rest for me.
I lean upon You as my Support, O Supreme Lord God. I exist only by Your Power.
O God, You are the Honor of the dishonored. I seek to merge with You. ||3||
Chant the Lord's Name and contemplate the Lord of the World, twenty-four hours a day.
He preserves our soul, our breath of life, body and wealth. By His Grace, He protects our soul.
O Nanak, all pain has been washed away, by the Supreme Lord God, the Forgiver. ||4||12||82||
Siree Raag, Fifth Mehl:
I have fallen in love with the True Lord. He does not die, He does not come and go.
In separation, He is not separated from us; He is pervading and permeating amongst all.
He is the Destroyer of the pain and suffering of the meek. He bears True Love for His servants.
Wondrous is the Form of the Immaculate One. Through the Guru, I have met Him, O my mother! ||1||
O Siblings of Destiny, make God your Friend.

Cursed is emotional attachment and love of Maya; no one is seen to be at peace. ||1||Pause||
God is Wise, Giving, Tender-hearted, Pure, Beautiful and Infinite.
He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite.
He is not known as young or old; His Court is Steady and Stable.
Whatever we seek from Him, we receive. He is the Support of the unsupported. ||2||
Seeing Him, our evil inclinations vanish; mind and body become peaceful and tranquil.
With one-pointed mind, meditate on the One Lord, and the doubts of your mind will be dispelled.
He is the Treasure of Excellence, the Ever-fresh Being. His Gift is Perfect and Complete.
Forever and ever, worship and adore Him. Day and night, do not forget Him. ||3||
One whose destiny is so pre-ordained, obtains the Lord of the Universe as his Companion.
I dedicate my body, mind, wealth and all to Him. I totally sacrifice my soul to Him.
Seeing and hearing, He is always close at hand. In each and every heart, God is pervading.
Even the ungrateful ones are cherished by God. O Nanak, He is forever the Forgiver. ||4||13||83||
Siree Raag, Fifth Mehl:
This mind, body and wealth were given by God, who naturally adorns us.
He has blessed us with all our energy, and infused His Infinite Light deep within us.
Forever and ever, meditate in remembrance on God; keep Him enshrined in your heart. ||1||
O my mind, without the Lord, there is no other at all.
Remain in God's Sanctuary forever, and no suffering shall afflict you. ||1||Pause||
Jewels, treasures, pearls, gold and silver-all these are just dust.
Mother, father, children and relatives-all relations are false.
The self-willed manmukh is an insulting beast; he does not acknowledge the One who created him. ||2||
The Lord is pervading within and beyond, and yet people think that He is far away.
They are engrossed in clinging desires; within their hearts there is ego and falsehood.
Without devotion to the Naam, crowds of people come and go. ||3||

Please preserve Your beings and creatures, God; O Creator Lord, please be merciful!
Without God, there is no saving grace. The Messenger of Death is cruel and unfeeling.
O Nanak, may I never forget the Naam! Please bless me with Your Mercy, Lord! ||4||14||84||
Siree Raag, Fifth Mehl:
"My body and my wealth; my ruling power, my beautiful form and country-mine!"
You may have children, a wife and many mistresses; you may enjoy all sorts of pleasures and fine clothes.
And yet, if the Name of the Lord does not abide within the heart, none of it has any use or value. ||1||
O my mind, meditate on the Name of the Lord, Har, Har.
Always keep the Company of the Holy, and focus your consciousness on the Feet of the Guru. ||1||Pause||
Those who have such blessed destiny written on their foreheads meditate on the Treasure of the Naam.
All their affairs are brought to fruition, holding onto the Guru's Feet.
The diseases of ego and doubt are cast out; they shall not come and go in reincarnation. ||2||
Let the Saadh Sangat, the Company of the Holy, be your cleansing baths at the sixty-eight sacred shrines of pilgrimage.
Your soul, breath of life, mind and body shall blossom forth in lush profusion; this is the true purpose of life.

Section 05 - Siree Raag - Part 035

In this world you shall be blessed with greatness, and in the Court of the Lord you shall find your place of rest. ||3||
God Himself acts, and causes others to act; everything is in His Hands.
He Himself bestows life and death; He is with us, within and beyond.
Nanak seeks the Sanctuary of God, the Master of all hearts.
||4||15||85||
Siree Raag, Fifth Mehl:
The Guru is Merciful; we seek the Sanctuary of God.
Through the Teachings of the True Guru, all worldly entanglements are eliminated.
The Name of the Lord is firmly implanted within my mind; through His Ambrosial Glance of Grace, I am exalted and enraptured. ||1||
O my mind, serve the True Guru.
God Himself grants His Grace; do not forget Him, even for an instant.
||Pause||

Continually sing the Glorious Praises of the Lord of the Universe, the Destroyer of demerits.
Without the Name of the Lord, there is no peace. Having tried all sorts of ostentatious displays, I have come to see this.
Intuitively imbued with His Praises, one is saved, crossing over the terrifying world-ocean. ||2||
The merits of pilgrimages, fasts and hundreds of thousands of techniques of austere self-discipline are found in the dust of the feet of the Holy.
From whom are you trying to hide your actions? God sees all;
He is Ever-present. My God is totally pervading all places and interspaces. ||3||
True is His Empire, and True is His Command. True is His Seat of True Authority.
True is the Creative Power which He has created. True is the world which He has fashioned.
O Nanak, chant the True Name; I am forever and ever a sacrifice to Him. ||4||16||86||
Siree Raag, Fifth Mehl:
Make the effort, and chant the Lord's Name. O very fortunate ones, earn this wealth.
In the Society of the Saints, meditate in remembrance on the Lord, and wash off the filth of countless incarnations. ||1||
O my mind, chant and meditate on the Name of the Lord.
Enjoy the fruits of your mind's desires; all suffering and sorrow shall depart. ||Pause||
For His sake, you assumed this body; see God always with you.
God is pervading the water, the land and the sky; He sees all with His Glance of Grace. ||2||
The mind and body become spotlessly pure, enshrining love for the True Lord.
One who dwells upon the Feet of the Supreme Lord God has truly performed all meditations and austerities. ||3||
The Ambrosial Name of the Lord is a Gem, a Jewel, a Pearl.
The essence of intuitive peace and bliss is obtained, O servant Nanak, by singing the Glories of God. ||4||17||87||
Siree Raag, Fifth Mehl:
That is the essence of the scriptures, and that is a good omen, by which one comes to chant the Name of the Lord.
The Guru has given me the Wealth of the Lotus Feet of the Lord, and I, without shelter, have now obtained Shelter.
The True Capital, and the True Way of Life, comes by chanting His Glories, twenty-four hours a day.

Granting His Grace, God meets us, and we no longer die, or come or go in reincarnation. ||1||
O my mind, vibrate and meditate forever on the Lord, with single-minded love.
He is contained deep within each and every heart. He is always with you, as your Helper and Support. ||1||Pause||
How can I measure the happiness of meditating on the Lord of the Universe?
Those who taste it are satisfied and fulfilled; their souls know this Sublime Essence.

Section 05 - Siree Raag - Part 036

In the Society of the Saints, God, the Beloved, the Forgiver, comes to dwell within the mind.
One who has served his God is the emperor of kings||2||
This is the time to speak and sing the Praise and the Glory of God, which brings the merit of millions of cleansing and purifying baths.
The tongue which chants these Praises is worthy; there is no charity equal to this.
Blessing us with His Glance of Grace, the Kind and Compassionate, All-powerful Lord comes to dwell within the mind and body.
My soul, body and wealth are His. Forever and ever, I am a sacrifice to Him. ||3||
One whom the Creator Lord has met and joined to Himself shall never again be separated.
The True Creator Lord breaks the bonds of His slave.
The doubter has been put back on the path; his merits and demerits have not been considered.
Nanak seeks the Sanctuary of the One who is the Support of every heart. ||4||18||88||
Siree Raag, Fifth Mehl:
With your tongue, repeat the True Name, and your mind and body shall become pure.
Your mother and father and all your relations-without Him, there are none at all.
If God Himself bestows His Mercy, then He is not forgotten, even for an instant. ||1||
O my mind, serve the True One, as long as you have the breath of life.
Without the True One, everything is false; in the end, all shall perish. ||1||Pause||
My Lord and Master is Immaculate and Pure; without Him, I cannot even survive.

Within my mind and body, there is such a great hunger; if only someone would come and unite me with Him, O my mother!
I have searched the four corners of the world-without our Husband Lord, there is no other place of rest. ||2||
Offer your prayers to Him, who shall unite you with the Creator.
The True Guru is the Giver of the Naam; His Treasure is perfect and overflowing.
Forever and ever, praise the One, who has no end or limitation. ||3||
Praise God, the Nurturer and Cherisher; His Wondrous Ways are unlimited.
Forever and ever, worship and adore Him; this is the most wonderful wisdom.
O Nanak, God's Flavor is sweet to the minds and bodies of those who have such blessed destiny written on their foreheads. ||4||19||89||
Siree Raag, Fifth Mehl:
Meet with the humble Saints, O Siblings of Destiny, and contemplate the True Name.
For the journey of the soul, gather those supplies which will go with you here and hereafter.
These are obtained from the Perfect Guru, when God bestows His Glance of Grace.
Those unto whom He is Merciful, receive His Grace. ||1||
O my mind, there is no other as great as the Guru.
I cannot imagine any other place. The Guru leads me to meet the True Lord. ||1||Pause||
Those who go to see the Guru obtain all treasures.
Those whose minds are attached to the Guru's Feet are very fortunate, O my mother.
The Guru is the Giver, the Guru is All-powerful. The Guru is All-pervading, contained amongst all.
The Guru is the Transcendent Lord, the Supreme Lord God. The Guru lifts up and saves those who are drowning. ||2||
How shall I praise the Guru, the All-powerful Cause of causes?
Those, upon whose foreheads the Guru has placed His Hand, remain steady and stable.
The Guru has led me to drink in the Ambrosial Nectar of the Naam, the Name of the Lord; He has released me from the cycle of birth and death.
I serve the Guru, the Transcendent Lord, the Dispeller of fear; my suffering has been taken away. ||3||

The True Guru is the Deep and Profound Ocean of Peace, the Destroyer of sin.
For those who serve their Guru, there is no punishment at the hands of the Messenger of Death.
There is none to compare with the Guru; I have searched and looked throughout the entire universe.
The True Guru has bestowed the Treasure of the Naam, the Name of the Lord. O Nanak, the mind is filled with peace. ||4||20||90||
Siree Raag, Fifth Mehl:
People eat what they believe to be sweet, but it turns out to be bitter in taste.
They attach their affections to brothers and friends, uselessly engrossed in corruption.
They vanish without a moment's delay; without God's Name, they are stunned and amazed. ||1||
O my mind, attach yourself to the service of the True Guru.
Whatever is seen, shall pass away. Abandon the intellectualizations of your mind. ||1||Pause||
Like the mad dog running around in all directions,
the greedy person, unaware, consumes everything, edible and non-edible alike.
Engrossed in the intoxication of sexual desire and anger, people wander through reincarnation over and over again. ||2||
Maya has spread out her net, and in it, she has placed the bait.
The bird of desire is caught, and cannot find any escape, O my mother.
One who does not know the Lord who created him, comes and goes in reincarnation over and over again. ||3||
By various devices, and in so many ways, this world is enticed.
They alone are saved, whom the All-powerful, Infinite Lord protects.
The servants of the Lord are saved by the Love of the Lord. O Nanak, I am forever a sacrifice to them. ||4||21||91||
Siree Raag, Fifth Mehl, Second House:
The herdsman comes to the pasture lands-what good are his ostentatious displays here?
When your allotted time is up, you must go. Take care of your real hearth and home. ||1||
O mind, sing the Glorious Praises of the Lord, and serve the True Guru with love.
Why do you take pride in trivial matters? ||1||Pause||
Like an overnight guest, you shall arise and depart in the morning.
Why are you so attached to your household? It is all like flowers in the garden. ||2||
Why do you say, "Mine, mine"? Look to God, who has given it to you.

It is certain that you must arise and depart, and leave behind your hundreds of thousands and millions. ||3||
Through 8.4 million incarnations you have wandered, to obtain this rare and precious human life.
O Nanak, remember the Naam, the Name of the Lord; the day of departure is drawing near! ||4||22||92||
Siree Raag, Fifth Mehl:
As long as the soul-companion is with the body, it dwells in happiness.
But when the companion arises and departs, then the body-bride mingles with dust. ||1||
My mind has become detached from the world; it longs to see the Vision of God's Darshan.
Blessed is Your Place. ||1||Pause||
As long as the soul-husband dwells in the body-house, everyone greets you with respect.
But when the soul-husband arises and departs, then no one cares for you at all. ||2||
In this world of your parents' home, serve your Husband Lord; in the world beyond, in your in-laws' home, you shall dwell in peace.
Meeting with the Guru, be a sincere student of proper conduct, and suffering shall never touch you. ||3||
Everyone shall go to their Husband Lord. Everyone shall be given their ceremonial send-off after their marriage.

Section 05 - Siree Raag - Part 038

O Nanak, blessed are the happy soul-brides, who are in love with their Husband Lord. ||4||23||93||
Siree Raag, Fifth Mehl, Sixth House:
The One Lord is the Doer, the Cause of causes, who has created the creation.
Meditate on the One, O my mind, who is the Support of all. ||1||
Meditate within your mind on the Guru's Feet.
Give up all your clever mental tricks, and lovingly attune yourself to the True Word of the Shabad. ||1||Pause||
Suffering, agony and fear do not cling to one whose heart is filled with the GurMantra.
Trying millions of things, people have grown weary, but without the Guru, none have been saved. ||2||
Gazing upon the Blessed Vision of the Guru's Darshan, the mind is comforted and all sins depart.
I am a sacrifice to those who fall at the Feet of the Guru. ||3||
In the Saadh Sangat, the Company of the Holy, the True Name of the

Lord comes to dwell in the mind.
Very fortunate are those, O Nanak, whose minds are filled with this love. ||4||24||94||
Siree Raag, Fifth Mehl:
Gather in the Wealth of the Lord, worship the True Guru, and give up all your corrupt ways.
Meditate in remembrance on the Lord who created and adorned you, and you shall be saved. ||1||
O mind, chant the Name of the One, the Unique and Infinite Lord.
He gave you the praanaa, the breath of life, and your mind and body.
He is the Support of the heart. ||1||Pause||
The world is drunk, engrossed in sexual desire, anger and egotism.
Seek the Sanctuary of the Saints, and fall at their feet; your suffering and darkness shall be removed. ||2||
Practice truth, contentment and kindness; this is the most excellent way of life.
One who is so blessed by the Formless Lord God renounces selfishness, and becomes the dust of all. ||3||
All that is seen is You, Lord, the expansion of the expanse.
Says Nanak, the Guru has removed my doubts; I recognize God in all.
||4||25||95||
Siree Raag, Fifth Mehl:
The whole world is engrossed in bad deeds and good deeds.
God's devotee is above both, but those who understand this are very rare. ||1||
Our Lord and Master is all-pervading everywhere.
What should I say, and what should I hear? O my Lord and Master, You are Great, All-powerful and All-knowing. ||1||Pause||
One who is influenced by praise and blame is not God's servant.
One who sees the essence of reality with impartial vision, O Saints, is very rare-one among millions. ||2||
People talk on and on about Him; they consider this to be praise of God.
But rare indeed is the Gurmukh, who is above this mere talk. ||3||
He is not concerned with deliverance or bondage.
Nanak has obtained the gift of the dust of the feet of the Saints.
||4||26||96||
Siree Raag, Fifth Mehl, Seventh House:
Relying on Your Mercy, Dear Lord, I have indulged in sensual pleasures.
Like a foolish child, I have made mistakes. O Lord, You are my Father and Mother. ||1||
It is easy to speak and talk,
but it is difficult to accept Your Will. ||1||Pause||

I stand tall; You are my Strength. I know that You are mine.
Inside of all, and outside of all, You are our Self-sufficient Father. ||2||
O Father, I do not know-how can I know Your Way?

Section 05 - Siree Raag - Part 039

He frees us from bondage, O Saints, and saves us from possessiveness. ||3||
Becoming Merciful, my Lord and Master has ended my comings and goings in reincarnation.
Meeting with the Guru, Nanak has recognized the Supreme Lord God. ||4||27||97||
Siree Raag, Fifth Mehl, First House:
Meeting with the humble beings, O Siblings of Destiny, the Messenger of Death is conquered.
The True Lord and Master has come to dwell within my mind; my Lord and Master has become Merciful.
Meeting with the Perfect True Guru, all my worldly entanglements have ended. ||1||
O my True Guru, I am a sacrifice to You.
I am a sacrifice to the Blessed Vision of Your Darshan. By the Pleasure of Your Will, You have blessed me with the Ambrosial Naam, the Name of the Lord. ||1||Pause||
Those who have served You with love are truly wise.
Those who have the Treasure of the Naam within emancipate others as well as themselves.
There is no other Giver as great as the Guru, who has given the gift of the soul. ||2||
Blessed and acclaimed is the coming of those who have met the Guru with loving faith.
Attuned to the True One, you shall obtain a place of honor in the Court of the Lord.
Greatness is in the Hands of the Creator; it is obtained by pre-ordained destiny. ||3||
True is the Creator, True is the Doer. True is our Lord and Master, and True is His Support.
So speak the Truest of the True. Through the True One, an intuitive and discerning mind is obtained.
Nanak lives by chanting and meditating on the One, who is pervading within and contained amongst all. ||4||28||98||
Siree Raag, Fifth Mehl:
Worship the Guru, the Transcendent Lord, with your mind and body attuned to love.

The True Guru is the Giver of the soul; He gives Support to all.
Act according to the Instructions of the True Guru; this is the true philosophy.
Without being attuned to the Saadh Sangat, the Company of the Holy, all attachment to Maya is just dust. ||1||
O my friend, reflect upon the Name of the Lord, Har, Har
. In the Saadh Sangat, He dwells within the mind, and one's works are brought to perfect fruition. ||1||Pause||
The Guru is All-powerful, the Guru is Infinite. By great good fortune, the Blessed Vision of His Darshan is obtained.
The Guru is Imperceptible, Immaculate and Pure. There is no other as great as the Guru.
The Guru is the Creator, the Guru is the Doer. The Gurmukh obtains true glory.
Nothing is beyond the Guru; whatever He wishes comes to pass. ||2||
The Guru is the Sacred Shrine of Pilgrimage, the Guru is the Wish-fulfilling Elysian Tree.
The Guru is the Fulfiller of the desires of the mind. The Guru is the Giver of the Name of the Lord, by which all the world is saved.
The Guru is All-powerful, the Guru is Formless; the Guru is Lofty, Inaccessible and Infinite.
The Praise of the Guru is so sublime-what can any speaker say? ||3||
All the rewards which the mind desires are with the True Guru.
One whose destiny is so pre-ordained, obtains the Wealth of the True Name.
Entering the Sanctuary of the True Guru, you shall never die again.
Nanak: may I never forget You, Lord. This soul, body and breath are Yours. ||4||29||99||
Siree Raag, Fifth Mehl:
O Saints, O Siblings of Destiny, listen: release comes only through the True Name.
Worship the Feet of the Guru. Let the Name of the Lord be your sacred shrine of pilgrimage.
Hereafter, you shall be honored in the Court of the Lord; there, even the homeless find a home. ||1||

Section 05 - Siree Raag - Part 040

O Siblings of Destiny, service to the True Guru alone is True.
When the True Guru is pleased, we obtain the Perfect, Unseen, Unknowable Lord. ||1||Pause||
I am a sacrifice to the True Guru, who has bestowed the True Name.
Night and day, I praise the True One; I sing the Glorious Praises of the

True One.
True is the food, and true are the clothes, of those who chant the True Name of the True One. ||2||
With each breath and morsel of food, do not forget the Guru, the Embodiment of Fulfillment.
None is seen to be as great as the Guru. Meditate on Him twenty-four hours a day.
As He casts His Glance of Grace, we obtain the True Name, the Treasure of Excellence. ||3||
The Guru and the Transcendent Lord are one and the same, pervading and permeating amongst all.
Those who have such pre-ordained destiny, meditate on the Naam.
Nanak seeks the Sanctuary of the Guru, who does not die, or come and go in reincarnation. ||4||30||100||
One Universal Creator God. By The Grace Of The True Guru:
Siree Raag, First Mehl, First House, Ashtapadees:
I speak and chant His Praises, vibrating the of my mind. The more I know Him, the more I vibrate it.
The One, unto whom we vibrate and sing-how great is He, and where is His Place?
Those who speak of Him and praise Him-they all continue speaking of Him with love. ||1||
O Baba, the Lord Allah is Inaccessible and Infinite.
Sacred is His Name, and Sacred is His Place. He is the True Cherisher. ||1||Pause||
The extent of Your Command cannot be seen; no one knows how to write it.
Even if a hundred poets met together, they could not describe even a tiny bit of it.
No one has found Your Value; they all merely write what they have heard again and again. ||2||
The Pirs, the Prophets, the spiritual teachers, the faithful, the innocents and the martyrs,
the Shaikhs, the mystics, the Qazis, the Mullahs and the Dervishes at His Door
-they are blessed all the more as they continue reading their prayers in praise to Him. ||3||
He seeks no advice when He builds; He seeks no advice when He destroys. He seeks no advice while giving or taking.
He alone knows His Creative Power; He Himself does all deeds.
He beholds all in His Vision. He gives to those with whom He is pleased. ||4||
His Place and His Name are not known, no one knows how great is His

Name.
How great is that place where my Sovereign Lord dwells?
No one can reach it; whom shall I go and ask? ||5||
One class of people does not like the other, when one has been made great.
Greatness is only in His Great Hands; He gives to those with whom He is pleased.
By the Hukam of His Command, He Himself regenerates, without a moment's delay. ||6||
Everyone cries out, "More! More!", with the idea of receiving.
How great should we call the Giver? His Gifts are beyond estimation.
O Nanak, there is no deficiency; Your Storehouses are filled to overflowing, age after age. ||7||1||
First Mehl:
All are brides of the Husband Lord; all decorate themselves for Him.

Section 05 - Siree Raag - Part 041

But when the time comes to settle their accounts, their red robes are corrupt.
His Love is not obtained through hypocrisy. Her false coverings bring only ruin. ||1||
In this way, the Dear Husband Lord ravishes and enjoys His bride.
The happy soul-bride is pleasing to You, Lord; by Your Grace, You adorn her. ||1||Pause||
She is decorated with the Word of the Guru's Shabad; her mind and body belong to her Husband Lord.
With her palms pressed together, she stands, waiting on Him, and offers her True prayers to Him.
Dyed in the deep crimson of the Love of her Darling Lord, she dwells in the Fear of the True One. Imbued with His Love, she is dyed in the color of His Love. ||2||
She is said to be the hand-maiden of her Beloved Lord; His sweetheart surrenders to His Name.
True Love is never broken; she is united in Union with the True One.
Attuned to the Word of the Shabad, her mind is pierced through. I am forever a sacrifice to Him. ||3||
That bride, who is absorbed into the True Guru, shall never become a widow.
Her Husband Lord is Beautiful; His Body is forever fresh and new. The True One does not die, and shall not go.
He continually enjoys His happy soul-bride; He casts His Gracious Glance of Truth upon her, and she abides in His Will. ||4||

The bride braids her hair with Truth; her clothes are decorated with His Love.
Like the essence of sandalwood, He permeates her consciousness, and the Temple of the Tenth Gate is opened.
The lamp of the Shabad is lit, and the Name of the Lord is her necklace. ||5||
She is the most beautiful among women; upon her forehead she wears the Jewel of the Lord's Love.
Her glory and her wisdom are magnificent; her love for the Infinite Lord is True.
Other than her Beloved Lord, she knows no man. She enshrines love for the True Guru. ||6||
Asleep in the darkness of the night, how shall she pass her life-night without her Husband?
Her limbs shall burn, her body shall burn, and her mind and wealth shall burn as well.
When the Husband does not enjoy His bride, then her youth passes away in vain. ||7||
The Husband is on the Bed, but the bride is asleep, and so she does not come to know Him.
While I am asleep, my Husband Lord is awake. Where can I go for advice?
The True Guru has led me to meet Him, and now I dwell in the Fear of God. O Nanak, His Love is always with me. ||8||2||
Siree Raag, First Mehl:
O Lord, You are Your Own Glorious Praise. You Yourself speak it; You Yourself hear it and contemplate it.
You Yourself are the Jewel, and You are the Appraiser. You Yourself are of Infinite Value.
O True Lord, You are Honor and Glory; You Yourself are the Giver. ||1||
O Dear Lord, You are the Creator and the Cause.
If it is Your Will, please save and protect me; please bless me with the lifestyle of the Lord's Name. ||1||Pause||
You Yourself are the flawless diamond; You Yourself are the deep crimson color.
You Yourself are the perfect pearl; You Yourself are the devotee and the priest.
Through the Word of the Guru's Shabad, You are praised. In each and every heart, the Unseen is seen. ||2||
You Yourself are the ocean and the boat. You Yourself are this shore, and the one beyond.
O All-knowing Lord, You are the True Way. The Shabad is the

Navigator to ferry us across.
One who does not fear God shall live in fear; without the Guru, there is only pitch darkness. ||3||
The Creator alone is seen to be Eternal; all others come and go.
Only You, Lord, are Immaculate and Pure. All others are bound up in worldly pursuits.
Those who are protected by the Guru are saved. They are lovingly attuned to the True Lord. ||4||

Section 05 - Siree Raag - Part 042

Through the Shabad, they recognize the Dear Lord; through the Guru's Word, they are attuned to Truth.
Filth does not stick to the body of one who has secured a dwelling in his True Home.
When the Lord bestows His Glance of Grace, we obtain the True Name.
Without the Name, who are our relatives? ||5||
Those who have realized the Truth are at peace throughout the four ages.
Subduing their egotism and desires, they keep the True Name enshrined in their hearts.
In this world, the only real profit is the Name of the One Lord; it is earned by contemplating the Guru. ||6||
Loading the Merchandise of the True Name, you shall gather in your profits forever with the Capital of Truth.
In the Court of the True One, you shall sit in truthful devotion and prayer.
Your account shall be settled with honor, in the Radiant Light of the Name of the Lord. ||7||
The Lord is said to be the Highest of the High; no one can perceive Him.
Wherever I look, I see only You. The True Guru has inspired me to see You.
The Divine Light within is revealed, O Nanak, through this intuitive understanding. ||8||3||
Siree Raag, First Mehl:
The fish did not notice the net in the deep and salty sea.
It was so clever and beautiful, but why was it so confident?
By its actions it was caught, and now death cannot be turned away from its head. ||1||
O Siblings of Destiny, just like this, see death hovering over your own heads!
People are just like this fish; unaware, the noose of death descends upon them. ||1||Pause||

The whole world is bound by death; without the Guru, death cannot be avoided.
Those who are attuned to Truth are saved; they renounce duality and corruption.
I am a sacrifice to those who are found to be Truthful in the True Court. ||2||
Think of the hawk preying on the birds, and the net in the hands of the hunter.
Those who are protected by the Guru are saved; the others are caught by the bait.
Without the Name, they are picked up and thrown away; they have no friends or companions. ||3||
God is said to be the Truest of the True; His Place is the Truest of the True.
Those who obey the True One-their minds abide in true meditation.
Those who become Gurmukh, and obtain spiritual wisdom-their minds and mouths are known to be pure. ||4||
Offer your most sincere prayers to the True Guru, so that He may unite you with your Best Friend.
Meeting your Best Friend, you shall find peace; the Messenger of Death shall take poison and die.
I dwell deep within the Name; the Name has come to dwell within my mind. ||5||
Without the Guru, there is only pitch darkness; without the Shabad, understanding is not obtained.
Through the Guru's Teachings, you shall be enlightened; remain absorbed in the Love of the True Lord.
Death does not go there; your light shall merge with the Light. ||6||
You are my Best Friend; You are All-knowing. You are the One who unites us with Yourself.
Through the Word of the Guru's Shabad, we praise You; You have no end or limitation.
Death does not reach that place, where the Infinite Word of the Guru's Shabad resounds. ||7||
By the Hukam of His Command, all are created. By His Command, actions are performed.
By His Command, all are subject to death; by His Command, they merge in Truth.
O Nanak, whatever pleases His Will comes to pass. Nothing is in the hands of these beings. ||8||4||
Siree Raag, First Mehl:
If the mind is polluted, then the body is polluted, and the tongue is polluted as well.

With false mouths, people speak falsehood. How can they be made pure?
Without the Holy Water of the Shabad, they are not cleansed. From the True One alone comes Truth. ||1||
O soul-bride, without virtue, what happiness can there be?
The Husband Lord enjoys her with pleasure and delight; she is at peace in the love of the True Word of the Shabad. ||1||Pause||
When the Husband goes away, the bride suffers in the pain of separation,
like the fish in shallow water, crying for mercy.
As it pleases the Will of the Husband Lord, peace is obtained, when He Himself casts His Glance of Grace. ||2||
Praise your Husband Lord, together with your bridesmaids and friends.
The body is beautified, and the mind is fascinated. Imbued with His Love, we are enraptured.
Adorned with the Shabad, the beautiful bride enjoys her Husband with virtue. ||3||
The soul-bride is of no use at all, if she is evil and without virtue.
She does not find peace in this world or the next; she burns in falsehood and corruption.
Coming and going are very difficult for that bride who is abandoned and forgotten by her Husband Lord. ||4||
The beautiful soul-bride of the Husband Lord-by what sensual pleasures has she been doomed?
She is of no use to her Husband if she babbles in useless arguments.
At the Door of His Home, she finds no shelter; she is discarded for seeking other pleasures. ||5||
The Pandits, the religious scholars, read their books, but they do not understand the real meaning.
They give instructions to others, and then walk away, but they deal in Maya themselves.
Speaking falsehood, they wander around the world, while those who remain true to the Shabad are excellent and exalted. ||6||
There are so many Pandits and astrologers who ponder over the Vedas.
They glorify their disputes and arguments, and in these controversies they continue coming and going.
Without the Guru, they are not released from their karma, although they speak and listen and preach and explain. ||7||
They all call themselves virtuous, but I have no virtue at all.
With the Lord as her Husband, the soul-bride is happy; I, too, love that God.

O Nanak, through the Shabad, union is obtained; there is no more separation. ||8||5||
Siree Raag, First Mehl:
You may chant and meditate, practice austerities and self-restraint, and dwell at sacred shrines of pilgrimage;
you may give donations to charity, and perform good deeds, but without the True One, what is the use of it all?
As you plant, so shall you harvest. Without virtue, this human life passes away in vain. ||1||
O young bride, be a slave to virtue, and you shall find peace.
Renouncing wrongful actions, following the Guru's Teachings, you shall be absorbed into the Perfect One. ||1||Pause||
Without capital, the trader looks around in all four directions.
He does not understand his own origins; the merchandise remains within the door of his own house.
Without this commodity, there is great pain. The false are ruined by falsehood. ||2||
One who contemplates and appraises this Jewel day and night reaps new profits.
He finds the merchandise within his own home, and departs after arranging his affairs.
So trade with the true traders, and as Gurmukh, contemplate God. ||3||
In the Society of the Saints, He is found, if the Uniter unites us.
One whose heart is filled with His Infinite Light meets with Him, and shall never again be separated from Him.
True is his position; he abides in Truth, with love and affection for the True One. ||4||
One who understands himself finds the Mansion of the Lord's Presence within his own home.
Imbued with the True Lord, Truth is gathered in.

Section 05 - Siree Raag - Part 044

God is known throughout the three worlds. True is the Name of the True One. ||5||
The wife who knows that her Husband Lord is always with her is very beautiful.
The soul-bride is called to the Mansion of the His Presence, and her Husband Lord ravishes her with love.
The happy soul-bride is true and good; she is fascinated by the Glories of her Husband Lord. ||6||
Wandering around and making mistakes, I climb the plateau; having

climbed the plateau, I go up the mountain.
But now I have lost my way, and I am wandering around in the forest; without the Guru, I do not understand.
If I wander around forgetting God's Name, I shall continue coming and going in reincarnation, over and over again. ||7||
Go and ask the travellers, how to walk on the Path as His slave.
They know the Lord to be their King, and at the Door to His Home, their way is not blocked.
O Nanak, the One is pervading everywhere; there is no other at all.
||8||6||
Siree Raag, First Mehl:
Through the Guru, the Pure One is known, and the human body becomes pure as well.
The Pure, True Lord abides within the mind; He knows the pain of our hearts.
With intuitive ease, a great peace is found, and the arrow of death shall not strike you. ||1||
O Siblings of Destiny, filth is washed away by bathing in the Pure Water of the Name.
You alone are Perfectly Pure, O True Lord; all other places are filled with filth. ||1||Pause||
The Temple of the Lord is beautiful; it was made by the Creator Lord.
The sun and the moon are lamps of incomparably beautiful light.
Throughout the three worlds, the Infinite Light is pervading.
In the shops of the city of the body, in the fortresses and in the huts, the True Merchandise is traded. ||2||
The ointment of spiritual wisdom is the destroyer of fear; through love, the Pure One is seen.
The mysteries of the seen and the unseen are all known, if the mind is kept centered and balanced.
If one finds such a True Guru, the Lord is met with intuitive ease.
||3||
He draws us to His Touchstone, to test our love and consciousness.
The counterfeit have no place there, but the genuine are placed in His Treasury.
Let your hopes and anxieties depart; thus pollution is washed away.
||4||
Everyone begs for happiness; no one asks for suffering.
But in the wake of happiness, there comes great suffering. The self-willed manmukhs do not understand this.
Those who see pain and pleasure as one and the same find peace; they are pierced through by the Shabad. ||5||
The Vedas proclaim, and the words of Vyaasa tell us,

that the silent sages, the servants of the Lord, and those who practice a life of spiritual discipline are attuned to the Naam, the Treasure of Excellence.
Those who are attuned to the True Name win the game of life; I am forever a sacrifice to them. ||6||
Those who do not have the Naam in their mouths are filled with pollution; they are filthy throughout the four ages.
Without loving devotion to God, their faces are blackened, and their honor is lost.
Those who have forgotten the Naam are plundered by evil; they weep and wail in dismay. ||7||
I searched and searched, and found God. In the Fear of God, I have been united in His Union.
Through self-realization, people dwell within the home of their inner being; egotism and desire depart.
O Nanak, those who are attuned to the Name of the Lord are immaculate and radiant. ||8||7||
Siree Raag, First Mehl:
Listen, O deluded and demented mind: hold tight to the Guru's Feet.
Chant and meditate on the Naam, the Name of the Lord; death will be afraid of you, and suffering shall depart.
The deserted wife suffers terrible pain. How can her Husband Lord remain with her forever? ||1||

Section 05 - Siree Raag - Part 045

O Siblings of Destiny, I have no other place to go.
The Guru has given me the Treasure of the Wealth of the Naam; I am a sacrifice to Him. ||1||Pause||
The Guru's Teachings bring honor. Blessed is He-may I meet and be with Him!
Without Him, I cannot live, even for a moment. Without His Name, I die.
I am blind-may I never forget the Naam! Under His Protection, I shall reach my true home. ||2||
Those chaylaas, those devotees, whose spiritual teacher is blind, shall not find their place of rest.
Without the True Guru, the Name is not obtained. Without the Name, what is the use of it all?
People come and go, regretting and repenting, like crows in a deserted house. ||3||
Without the Name, the body suffers in pain; it crumbles like a wall of sand.

As long as Truth does not enter into the consciousness, the Mansion of the Lord's Presence is not found.
Attuned to the Shabad, we enter our home, and obtain the Eternal State of Nirvaanaa. ||4||
I ask my Guru for His Advice, and I follow the Guru's Advice.
With the Shabads of Praise abiding in the mind, the pain of egotism is burnt away.
We are intuitively united with Him, and we meet the Truest of the True. ||5||
Those who are attuned to the Shabad are spotless and pure; they renounce sexual desire, anger, selfishness and conceit.
They sing the Praises of the Naam, forever and ever; they keep the Lord enshrined within their hearts.
How could we ever forget Him from our minds? He is the Support of all beings. ||6||
One who dies in the Shabad is beyond death, and shall never die again.
Through the Shabad, we find Him, and embrace love for the Name of the Lord.
Without the Shabad, the world is deceived; it dies and is reborn, over and over again. ||7||
All praise themselves, and call themselves the greatest of the great.
Without the Guru, one's self cannot be known. By merely speaking and listening, what is accomplished?
O Nanak, one who realizes the Shabad does not act in egotism. ||8||8||
Siree Raag, First Mehl:
Without her Husband, the soul-bride's youth and ornaments are useless and wretched.
She does not enjoy the pleasure of His Bed; without her Husband, her ornaments are absurd.
The discarded bride suffers terrible pain; her Husband does not come to the bed of her home. ||1||
O mind, meditate on the Lord, and find peace.
Without the Guru, love is not found. United with the Shabad, happiness is found. ||1||Pause||
Serving the Guru, she finds peace, and her Husband Lord adorns her with intuitive wisdom.
Truly, she enjoys the Bed of her Husband, through her deep love and affection.
As Gurmukh, she comes to know Him. Meeting with the Guru, she maintains a virtuous lifestyle. ||2||
Through Truth, meet your Husband Lord, O soul-bride. Enchanted by your Husband, enshrine love for Him.

Your mind and body shall blossom forth in Truth. The value of this cannot be described.
The soul-bride finds her Husband Lord in the home of her own being; she is purified by the True Name. ||3||
If the mind within the mind dies, then the Husband ravishes and enjoys His bride.
They are woven into one texture, like pearls on a necklace around the neck.
In the Society of the Saints, peace wells up; the Gurmukhs take the Support of the Naam. ||4||
In an instant, one is born, and in an instant, one dies. In an instant one comes, and in an instant one goes.
One who recognizes the Shabad merges into it, and is not afflicted by death.

Section 05 - Siree Raag - Part 046

Our Lord and Master is Unweighable; He cannot be weighed. He cannot be found merely by talking. ||5||
The merchants and the traders have come; their profits are pre-ordained.
Those who practice Truth reap the profits, abiding in the Will of God.
With the Merchandise of Truth, they meet the Guru, who does not have a trace of greed. ||6||
As Gurmukh, they are weighed and measured, in the balance and the scales of Truth.
The enticements of hope and desire are quieted by the Guru, whose Word is True.
He Himself weighs with the scale; perfect is the weighing of the Perfect One. ||7||
No one is saved by mere talk and speech, nor by reading loads of books.
The body does not obtain purity without loving devotion to the Lord.
O Nanak, never forget the Naam; the Guru shall unite us with the Creator. ||8||9||
Siree Raag, First Mehl:
Meeting the Perfect True Guru, we find the jewel of meditative reflection.
Surrendering our minds to our Guru, we find universal love.
We find the wealth of liberation, and our demerits are erased. ||1||
O Siblings of Destiny, without the Guru, there is no spiritual wisdom.
Go and ask Brahma, Naarad and Vyaas, the writer of the Vedas.
||1||Pause||
Know that from the vibration of the Word, we obtain spiritual wisdom

and meditation. Through it, we speak the Unspoken.
He is the fruit-bearing Tree, luxuriantly green with abundant shade.
The rubies, jewels and emeralds are in the Guru's Treasury. ||2||
From the Guru's Treasury, we receive the Love of the Immaculate Naam, the Name of the Lord.
We gather in the True Merchandise, through the Perfect Grace of the Infinite.
The True Guru is the Giver of peace, the Dispeller of pain, the Destroyer of demons. ||3||
The terrifying world-ocean is difficult and dreadful; there is no shore on this side or the one beyond.
There is no boat, no raft, no oars and no boatman.
The True Guru is the only boat on this terrifying ocean. His Glance of Grace carries us across. ||4||
If I forget my Beloved, even for an instant, suffering overtakes me and peace departs.
Let that tongue be burnt in flames, which does not chant the Naam with love.
When the pitcher of the body bursts, there is terrible pain; those who are caught by the Minister of Death regret and repent. ||5||
Crying out, "Mine! Mine!", they have departed, but their bodies, their wealth, and their wives did not go with them.
Without the Name, wealth is useless; deceived by wealth, they have lost their way.
So serve the True Lord; become Gurmukh, and speak the Unspoken. ||6||
Coming and going, people wander through reincarnation; they act according to their past actions.
How can one's pre-ordained destiny be erased? It is written in accordance with the Lord's Will.
Without the Name of the Lord, no one can be saved. Through the Guru's Teachings, we are united in His Union. ||7||
Without Him, I have no one to call my own. My soul and my breath of life belong to Him.
May my egotism and possessiveness be burnt to ashes, and my greed and egotistical pride consigned to the fire.
O Nanak, contemplating the Shabad, the Treasure of Excellence is obtained. ||8||10||
Siree Raag, First Mehl:
O mind, love the Lord, as the lotus loves the water.
Tossed about by the waves, it still blossoms with love.
In the water, the creatures are created; outside of the water they die. ||1||

O mind, how can you be saved without love?
God permeates the inner beings of the Gurmukhs. They are blessed with the treasure of devotion. ||1||Pause||
O mind, love the Lord, as the fish loves the water.
The more the water, the more the happiness, and the greater the peace of mind and body.
Without water, she cannot live, even for an instant. God knows the suffering of her mind. ||2||
O mind, love the Lord, as the song-bird loves the rain.
The pools are overflowing with water, and the land is luxuriantly green, but what are they to her, if that single drop of rain does not fall into her mouth?
By His Grace, she receives it; otherwise, because of her past actions, she gives her head. ||3||
O mind, love the Lord, as the water loves the milk.
The water, added to the milk, itself bears the heat, and prevents the milk from burning.
God unites the separated ones with Himself again, and blesses them with true greatness. ||4||
O mind, love the Lord, as the chakvee duck loves the sun.
She does not sleep, for an instant or a moment; the sun is so far away, but she thinks that it is near.
Understanding does not come to the self-willed manmukh. But to the Gurmukh, the Lord is always close. ||5||
The self-willed manmukhs make their calculations and plans, but only the actions of the Creator come to pass.
His Value cannot be estimated, even though everyone may wish to do so.
Through the Guru's Teachings, it is revealed. Meeting with the True One, peace is found. ||6||
True love shall not be broken, if the True Guru is met.
Obtaining the wealth of spiritual wisdom, the understanding of the three worlds is acquired.
So become a customer of merit, and do not forget the Immaculate Naam, the Name of the Lord. ||7||
Those birds which peck at the shore of the pool have played and have departed.
In a moment, in an instant, we too must depart. Our play is only for today or tomorrow.
But those whom You unite, Lord, are united with You; they obtain a seat in the Arena of Truth. ||8||

Without the Guru, love does not well up, and the filth of egotism does not depart.
One who recognizes within himself that, "He is me", and who is pierced through by the Shabad, is satisfied.
When one becomes Gurmukh and realizes his own self, what more is there left to do or have done? ||9||
Why speak of union to those who are already united with the Lord? Receiving the Shabad, they are satisfied.
The self-willed manmukhs do not understand; separated from Him, they endure beatings.
O Nanak, there is only the one door to His Home; there is no other place at all. ||10||11||
Siree Raag, First Mehl:
The self-willed manmukhs wander around, deluded and deceived. They find no place of rest.
Without the Guru, no one is shown the Way. Like the blind, they continue coming and going.
Having lost the treasure of spiritual wisdom, they depart, defrauded and plundered. ||1||
O Baba, Maya deceives with its illusion.
Deceived by doubt, the discarded bride is not received into the Lap of her Beloved. ||1||Pause||
The deceived bride wanders around in foreign lands; she leaves, and abandons her own home.
Deceived, she climbs the plateaus and mountains; her mind wavers in doubt.
Separated from the Primal Being, how can she meet with Him again? Plundered by pride, she cries out and bewails. ||2||
The Guru unites the separated ones with the Lord again, through the love of the Delicious Name of the Lord.

Section 05 - Siree Raag - Part 048

Through truth and intuitive poise, great honor is obtained, with the Support of the Naam and the Glory of the Lord.
As it pleases You, Lord, please save and protect me. Without You, O my Husband Lord, who else is there for me? ||3||
Reading their books over and over again, people continue making mistakes; they are so proud of their religious robes.
But what is the use of bathing at sacred shrines of pilgrimage, when the filth of stubborn pride is within the mind?
Other than the Guru, who can explain that within the mind is the Lord, the King, the Emperor? ||4||

The Treasure of the Lord's Love is obtained by the Gurmukh, who contemplates the essence of reality.
The bride eradicates her selfishness, and adorns herself with the Word of the Guru's Shabad.
Within her own home, she finds her Husband, through infinite love for the Guru. ||5||
Applying oneself to the service of the Guru, the mind is purified, and peace is obtained.
The Word of the Guru's Shabad abides within the mind, and egotism is eliminated from within.
The Treasure of the Naam is acquired, and the mind reaps the lasting profit. ||6||
If He grants His Grace, then we obtain it. We cannot find it by our own efforts.
Remain attached to the Feet of the Guru, and eradicate selfishness from within.
Attuned to Truth, you shall obtain the True One. ||7||
Everyone makes mistakes; only the Guru and the Creator are infallible.
One who instructs his mind with the Guru's Teachings comes to embrace love for the Lord.
O Nanak, do not forget the Truth; you shall receive the Infinite Word of the Shabad. ||8||12||
Siree Raag, First Mehl:
The enticing desire for Maya leads people to become emotionally attached to their children, relatives, households and spouses.
The world is deceived and plundered by riches, youth, greed and egotism.
The drug of emotional attachment has destroyed me, as it has destroyed the whole world. ||1||
O my Beloved, I have no one except You.
Without You, nothing else pleases me. Loving You, I am at peace. ||1||Pause||
I sing the Praises of the Naam, the Name of the Lord, with love; I am content with the Word of the Guru's Shabad.
Whatever is seen shall pass away. So do not be attached to this false show.
Like a traveller in his travels, you have come. Behold the caravan leaving each day. ||2||
Many preach sermons, but without the Guru, understanding is not obtained.
If someone receives the Glory of the Naam, he is attuned to truth and blessed with honor.
Those who are pleasing to You are good; no one is counterfeit or

genuine. ||3||
In the Guru's Sanctuary we are saved. The assets of the self-willed manmukhs are false.
The eight metals of the King are made into coins by the Word of His Shabad.
The Assayer Himself assays them, and He places the genuine ones in His Treasury. ||4||
Your Value cannot be appraised; I have seen and tested everything.
By speaking, His Depth cannot be found. Abiding in truth, honor is obtained.
Through the Guru's Teachings, I praise You; otherwise, I cannot describe Your Value. ||5||
That body which does not appreciate the Naam-that body is infested with egotism and conflict.
Without the Guru, spiritual wisdom is not obtained; other tastes are poison.
Without virtue, nothing is of any use. The taste of Maya is bland and insipid. ||6||
Through desire, people are cast into the womb and reborn. Through desire, they taste the sweet and sour flavors.
Bound by desire, they are led on, beaten and struck on their faces and mouths.
Bound and gagged and assaulted by evil, they are released only through the Name, through the Guru's Teachings. ||7||

Section 05 - Siree Raag - Part 049

In all places, You are the One and Only. As it pleases You, Lord, please save and protect me!
Through the Guru's Teachings, the True One abides within the mind.
The Companionship of the Naam brings the most excellent honor.
Eradicate the disease of egotism, and chant the True Shabad, the Word of the True Lord. ||8||
You are pervading throughout the Akaashic Ethers, the nether regions and the three worlds.
You Yourself are bhakti, loving devotional worship. You Yourself unite us in Union with Yourself.
O Nanak, may I never forget the Naam! As is Your Pleasure, so is Your Will. ||9||13||
Siree Raag, First Mehl:
My mind is pierced through by the Name of the Lord. What else should I contemplate?
Focusing your awareness on the Shabad, happiness wells up. Attuned

to God, the most excellent peace is found.
As it pleases You, please save me, Lord. The Name of the Lord is my Support. ||1||
O mind, the Will of our Lord and Master is true.
Focus your love upon the One who created and adorned your body and mind. ||1||Pause||
If I cut my body into pieces, and burn them in the fire,
and if I make my body and mind into firewood, and night and day burn them in the fire,
and if I perform hundreds of thousands and millions of religious rituals-still, all these are not equal to the Name of the Lord. ||2||
If my body were cut in half, if a saw was put to my head,
and if my body were frozen in the Himalayas-even then, my mind would not be free of disease.
None of these are equal to the Name of the Lord. I have seen and tried and tested them all. ||3||
If I made a donation of castles of gold, and gave lots of fine horses and wondrous elephants in charity,
and if I made donations of land and cows-even then, pride and ego would still be within me.
The Name of the Lord has pierced my mind; the Guru has given me this true gift. ||4||
There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas.
There are so many entanglements for the soul. Only as Gurmukh do we find the Gate of Liberation.
Truth is higher than everything; but higher still is truthful living. ||5||
Call everyone exalted; no one seems lowly.
The One Lord has fashioned the vessels, and His One Light pervades the three worlds.
Receiving His Grace, we obtain Truth. No one can erase His Primal Blessing. ||6||
When one Holy person meets another Holy person, they abide in contentment, through the Love of the Guru.
They contemplate the Unspoken Speech, merging in absorption in the True Guru.
Drinking in the Ambrosial Nectar, they are contented; they go to the Court of the Lord in robes of honor. ||7||
In each and every heart the Music of the Lord's Flute vibrates, night and day, with sublime love for the Shabad.
Only those few who become Gurmukh understand this by instructing their minds.
O Nanak, do not forget the Naam. Practicing the Shabad you shall be

saved. ||8||14||
Siree Raag, First Mehl:
There are painted mansions to behold, white-washed, with beautiful doors;
they were constructed to give pleasure to the mind, but this is only for the sake of the love of duality.
The inner being is empty without love. The body shall crumble into a heap of ashes. ||1||
O Siblings of Destiny, this body and wealth shall not go along with you.
The Lord's Name is the pure wealth; through the Guru, God bestows this gift. ||1||Pause||
The Lord's Name is the pure wealth; it is given only by the Giver.
One who has the Guru, the Creator, as his Friend, shall not be questioned hereafter.
He Himself delivers those who are delivered. He Himself is the Forgiver. ||2||

Section 05 - Siree Raag - Part 050

The self-willed manmukh looks upon his daughters, sons and relatives as his own.
Gazing upon his wife, he is pleased. But along with happiness, they bring grief.
The Gurmukhs are attuned to the Word of the Shabad. Day and night, they enjoy the Sublime Essence of the Lord. ||3||
The consciousness of the wicked, faithless cynics wanders around in search of transitory wealth, unstable and distracted.
Searching outside of themselves, they are ruined; the object of their search is in that sacred place within the home of the heart.
The self-willed manmukhs, in their ego, miss it; the Gurmukhs receive it in their laps. ||4||
You worthless, faithless cynic-recognize your own origin!
This body is made of blood and semen. It shall be consigned to the fire in the end.
The body is under the power of the breath, according to the True Sign inscribed upon your forehead. ||5||
Everyone begs for a long life-no one wishes to die.
A life of peace and comfort comes to that Gurmukh, within whom God dwells.
Without the Naam, what good those who do not have the Blessed Vision, the Darshan of the Lord and Guru? ||6||
In their dreams at night, people wander around as long as they sleep; just so, they are under the power of the snake Maya, as long as their

hearts are filled with ego and duality.
Through the Guru's Teachings, they come to understand and see that this world is just a dream. ||7||
As thirst is quenched with water, and the baby is satisfied with mother's milk,
and as the lotus does not exist without water, and as the fish dies without water
-O Nanak, so does the Gurmukh live, receiving the Sublime Essence of the Lord, and singing the Glorious Praises of the Lord. ||8||15||
Siree Raag, First Mehl:
Beholding the terrifying mountain in this world of my father's home, I am terrified.
It is so difficult to climb this high mountain; there is no ladder which reaches up there.
But as Gurmukh, I know that it is within my self; the Guru has brought me to Union, and so I cross over. ||1||
O Siblings of Destiny, the terrifying world-ocean is so difficult to cross-I am terrified!
The Perfect True Guru, in His Pleasure, has met with me; the Guru has saved me, through the Name of the Lord. ||1||Pause||
I may say, "I am going, I am going", but I know that, in the end, I must really go.
Whoever comes must also go. Only the Guru and the Creator are Eternal.
So praise the True One continually, and love His Place of Truth. ||2||
Beautiful gates, houses and palaces, solidly built forts,
elephants, saddled horses, hundreds of thousands of uncounted armies
-none of these will go along with anyone in the end, and yet, the fools bother themselves to exhaustion with these, and then die. ||3||
You may gather gold and sliver, but wealth is just a net of entanglement.
You may beat the drum and proclaim authority over the whole world, but without the Name, death hovers over your head.
When the body falls, the play of life is over; what shall be the condition of the evil-doers then? ||4||
The husband is delighted seeing his sons, and his wife upon his bed.
He applies sandalwood and scented oils, and dresses himself in his beautiful clothes.
But dust shall mix with dust, and he shall depart, leaving hearth and home behind. ||5||
He may be called a chief, an emperor, a king, a governor or a lord;
he may present himself as a leader or a chief, but this just burns him in the fire of egotistical pride.

The self-willed manmukh has forgotten the Naam. He is like straw, burning in the forest fire. ||6||
Whoever comes into the world and indulges in ego, must depart.

Section 05 - Siree Raag - Part 051

The whole world is a store-house of lamp-black; the body and mind are blackened with it.
Those who are saved by the Guru are immaculate and pure; through the Word of the Shabad, they extinguish the fire of desire. ||7||
O Nanak, they swim across with the True Name of the Lord, the King above the heads of kings.
May I never forget the Name of the Lord! I have purchased the Jewel of the Lord's Name.
The self-willed manmukhs putrefy and die in the terrifying world-ocean, while the Gurmukhs cross over the bottomless ocean.
||8||16||
Siree Raag, First Mehl, Second House:
They have made this their resting place and they sit at home, but the urge to depart is always there.
This would be known as a lasting place of rest, only if they were to remain stable and unchanging. ||1||
What sort of a resting place is this world?
Doing deeds of faith, pack up the supplies for your journey, and remain committed to the Name. ||1||Pause||
The Yogis sit in their Yogic postures, and the Mullahs sit at their resting stations.
The Hindu Pandits recite from their books, and the Siddhas sit in the temples of their gods. ||2||
The angels, Siddhas, worshippers of Shiva, heavenly musicians, silent sages, Saints, priests, preachers, spiritual teachers and commanders -each and every one has left, and all others shall depart as well. ||3||
The sultans and kings, the rich and the mighty, have marched away in succession.
In a moment or two, we shall also depart. O my heart, understand that you must go as well! ||4||
This is described in the Shabads; only a few understand this!
Nanak offers this prayer to the One who pervades the water, the land and the air. ||5||
He is Allah, the Unknowable, the Inaccessible, All-powerful and Merciful Creator.
All the world comes and goes-only the Merciful Lord is permanent.
||6||

Call permanent only the One, who does not have destiny inscribed upon His Forehead.
The sky and the earth shall pass away; He alone is permanent. ||7||
The day and the sun shall pass away; the night and the moon shall pass away; the hundreds of thousands of stars shall disappear.
He alone is permanent; Nanak speaks the Truth. ||8||17||
Seventeen Ashtapadees Of The First Mehl.
Siree Raag, Third Mehl, First House, Ashtapadees:
One Universal Creator God. By The Grace Of The True Guru:
By God's Grace, the Gurmukh practices devotion; without the Guru, there is no devotional worship.
One who merges his own self into Him understands, and so becomes pure.
The Dear Lord is True, and True is the Word of His Bani. Through the Word of the Shabad, Union with Him is obtained. ||1||
O Siblings of Destiny, without devotion, why have people even come into the world?
They have not served the Perfect Guru; they have wasted their lives in vain. ||1||Pause||
The Lord Himself, the Life of the World, is the Giver. He Himself forgives, and unites us with Himself.
What are these poor beings and creatures? What can they speak and say?
God Himself grants glory to the Gurmukhs; He joins them to His Service. ||2||
Beholding your family, you are lured away by emotional attachment, but when you leave, they will not go with you.

Section 05 - Siree Raag - Part 052

Serving the True Guru, I have found the Treasure of Excellence. Its value cannot be estimated.
The Dear Lord God is my Best Friend. In the end, He shall be my Companion and Support. ||3||
In this world of my father's home, the Great Giver is the Life of the World. The self-willed manmukhs have lost their honor.
Without the True Guru, no one knows the Way. The blind find no place of rest.
If the Lord, the Giver of Peace, does not dwell within the mind, then they shall depart with regret in the end. ||4||
In this world of my father's house, through the Guru's Teachings, I have cultivated within my mind the Great Giver, the Life of the World.
Night and day, performing devotional worship, day and night, ego and

emotional attachment are removed.
And then, attuned to Him, we become like Him, truly absorbed in the True One. ||5||
Bestowing His Glance of Grace, He gives us His Love, and we contemplate the Word of the Guru's Shabad.
Serving the True Guru, intuitive peace wells up, and ego and desire die.
The Lord, the Giver of Virtue, dwells forever within the minds of those who keep Truth enshrined within their hearts. ||6||
My God is forever Immaculate and Pure; with a pure mind, He can be found.
If the Treasure of the Name of the Lord abides within the mind, egotism and pain are totally eliminated.
The True Guru has instructed me in the Word of the Shabad. I am forever a sacrifice to Him. ||7||
Within your own conscious mind, you may say anything, but without the Guru, selfishness and conceit are not eradicated.
The Dear Lord is the Lover of His devotees, the Giver of Peace. By His Grace, He abides within the mind.
O Nanak, God blesses us with the sublime awakening of consciousness; He Himself grants glorious greatness to the Gurmukh. ||8||1||18||
Siree Raag, Third Mehl:
Those who go around acting in egotism are struck down by the Messenger of Death with his club.
Those who serve the True Guru are uplifted and saved, in love with the Lord. ||1||
O mind, become Gurmukh, and meditate on the Naam, the Name of the Lord.
Those who are so pre-destined by the Creator are absorbed into the Naam, through the Guru's Teachings. ||1||Pause||
Without the True Guru, faith does not come, and love for the Naam is not embraced.
Even in dreams, they find no peace; they sleep immersed in pain. ||2||
Even if you chant the Name of the Lord, Har, Har, with great longing, your past actions are still not erased.
The Lord's devotees surrender to His Will; those devotees are accepted at His Door. ||3||
The Guru has lovingly implanted the Word of His Shabad within me. Without His Grace, it cannot be attained.
Even if the poisonous plant is watered with ambrosial nectar a hundred times, it will still bear poisonous fruit. ||4||
Those humble beings who are in love with the True Guru are pure and true.
They act in harmony with the Will of the True Guru; they shed the

poison of ego and corruption. ||5||
Acting in stubborn-mindedness, no one is saved; go and study the Simritees and the Shaastras.
Joining the Saadh Sangat, the Company of the Holy, and practicing the Shabads of the Guru, you shall be saved. ||6||
The Name of the Lord is the Treasure, which has no end or limitation.
The Gurmukhs are beauteous; the Creator has blessed them with His Mercy. ||7||
O Nanak, the One Lord alone is the Giver; there is no other at all.
By Guru's Grace, He is obtained. By His Mercy, He is found.
||8||2||19||

Section 05 - Siree Raag - Part 053

Siree Raag, Third Mehl:
The soul-bird in the beautiful tree of the body pecks at Truth, with love for the Guru.
She drinks in the Sublime Essence of the Lord, and abides in intuitive ease; she does not fly around coming and going.
She obtains her home within her own heart; she is absorbed into the Name of the Lord, Har, Har. ||1||
O mind, work to serve the Guru.
If you walk in harmony with the Guru's Will, you shall remain immersed in the Lord's Name, night and day. ||1||Pause||
The birds in the beautiful trees fly around in all four directions.
The more they fly around, the more they suffer; they burn and cry out in pain.
Without the Guru, they do not find the Mansion of the Lord's Presence, and they do not obtain the Ambrosial Fruit. ||2||
The Gurmukh is like God's tree, always green, blessed with the Sublime Love of the True One, with intuitive peace and poise.
He cuts off the three branches of the three qualities, and embraces love for the One Word of the Shabad.
The Lord alone is the Ambrosial Fruit; He Himself gives it to us to eat. ||3||
The self-willed manmukhs stand there and dry up; they do not bear any fruit, and they do not provide any shade.
Don't even bother to sit near them-they have no home or village.
They are cut down and burnt each day; they have neither the Shabad, nor the Lord's Name. ||4||
According to the Lord's Command, people perform their actions; they wander around, driven by the karma of their past actions.
By the Lord's Command, they behold the Blessed Vision of His

Darshan. Wherever He sends them, there they go.
By His Command, the Lord, Har, Har, abides within our minds; by His Command we merge in Truth. ||5||
The wretched fools do not know the Lord's Will; they wander around making mistakes.
They go about their business stubborn-mindedly; they are disgraced forever and ever.
Inner peace does not come to them; they do not embrace love for the True Lord. ||6||
Beautiful are the faces of the Gurmukhs, who bear love and affection for the Guru.
Through true devotional worship, they are attuned to Truth; at the True Door, they are found to be true.
Blessed is their coming into being; they redeem all their ancestors. ||7||
All do their deeds under the Lord's Glance of Grace; no one is beyond His Vision.
According to the Glance of Grace with which the True Lord beholds us, so do we become.
O Nanak, the Glorious Greatness of the Naam, the Name of the Lord, is received only by His Mercy. ||8||3||20||
Siree Raag, Third Mehl:
The Gurmukhs meditate on the Naam; the self-willed manmukhs do not understand.
The faces of the Gurmukhs are always radiant; the Lord has come to dwell within their minds.
Through intuitive understanding they are at peace, and through intuitive understanding they remain absorbed in the Lord. ||1||
O Siblings of Destiny, be the slaves of the Lord's slaves.
Service to the Guru is worship of the Guru. How rare are those who obtain it! ||1||Pause||
The happy soul-bride is always with her Husband Lord, if she walks in harmony with the Will of the True Guru.
She attains her Eternal, Ever-stable Husband, who never dies or goes away.
United with the Word of the Shabad, she shall not be separated again. She is immersed in the Lap of her Beloved. ||2||
The Lord is Immaculate and Radiantly Bright; without the Guru, He cannot be found.
He cannot be understood by reading scriptures; the deceitful pretenders are deluded by doubt.
Through the Guru's Teachings, the Lord is always found, and the tongue is permeated with the Sublime Essence of the Lord. ||3||

Emotional attachment to Maya is shed with intuitive ease, through the Guru's Teachings.

Section 05 - Siree Raag - Part 054

Without the Shabad, the world wanders lost in pain. The self-willed manmukh is consumed.
Through the Shabad, meditate on the Naam; through the Shabad, you shall merge in Truth. ||4||
The Siddhas wander around, deluded by Maya; they are not absorbed in the Samaadhi of the Lord's Sublime Love.
The three worlds are permeated by Maya; they are totally covered by it.
Without the Guru, liberation is not attained, and the double-mindedness of Maya does not go away. ||5||
What is called Maya? What does Maya do?
These beings are bound by pleasure and pain; they do their deeds in egotism.
Without the Shabad, doubt is not dispelled, and egotism is not eliminated from within. ||6||
Without love, there is no devotional worship. Without the Shabad, no one finds acceptance.
Through the Shabad, egotism is conquered and subdued, and the illusion of Maya is dispelled.
The Gurmukh obtains the Treasure of the Naam with intuitive ease. ||7||
Without the Guru, one's virtues do not shine forth; without virtue, there is no devotional worship.
The Lord is the Lover of His devotees; He abides within their minds.
They meet that God with intuitive ease.
O Nanak, through the Shabad, praise the Lord. By His Grace, He is obtained. ||8||4||21||
Siree Raag, Third Mehl:
Emotional attachment to Maya is created by my God; He Himself misleads us through illusion and doubt.
The self-willed manmukhs perform their actions, but they do not understand; they waste away their lives in vain.
Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind. ||1||
O mind, chant the Naam, the Name of the Lord, and find peace.
Praising the Perfect Guru, you shall easily meet with that God. ||1||Pause||
Doubt departs, and fear runs away, when you focus your consciousness on the Lord's Feet.

The Gurmukh practices the Shabad, and the Lord comes to dwell within the mind.
In the mansion of the home within the self, we merge in Truth, and the Messenger of Death cannot devour us. ||2||
Naam Dayv the printer, and Kabeer the weaver, obtained salvation through the Perfect Guru.
Those who know God and recognize His Shabad lose their ego and class consciousness.
Their Banis are sung by the angelic beings, and no one can erase them, O Siblings of Destiny! ||3||
The demon's son Prahlaad had not read about religious rituals or ceremonies, austerity or self-discipline; he did not know the love of duality.
Upon meeting with the True Guru, he became pure; night and day, he chanted the Naam, the Name of the Lord.
He read only of the One and he understood only the One Name; he knew no other at all. ||4||
The followers of the six different life-styles and world-views, the Yogis and the Sanyaasees have gone astray in doubt without the Guru.
If they serve the True Guru, they find the state of salvation; they enshrine the Dear Lord within their minds.
They focus their consciousness on the True Bani, and their comings and goings in reincarnation are over. ||5||
The Pandits, the religious scholars, read and argue and stir up controversies, but without the Guru, they are deluded by doubt.
They wander around the cycle of 8.4 million reincarnations; without the Shabad, they do not attain liberation.
But when they remember the Name, then they attain the state of salvation, when the True Guru unites them in Union. ||6||
In the Sat Sangat, the True Congregation, the Name of the Lord wells up, when the True Guru unites us in His Sublime Love.

Section 05 - Siree Raag - Part 055

I offer my mind and body, and I renounce my selfishness and conceit; I walk in Harmony with the Will of the True Guru.
I am forever a sacrifice to my Guru, who has attached my consciousness to the Lord. ||7||
He alone is a Brahmin, who knows the Lord Brahma, and is attuned to the Love of the Lord.
God is close at hand; He dwells deep within the hearts of all. How rare are those who, as Gurmukh, know Him.
O Nanak, through the Naam, greatness is obtained; through the Word

of the Guru's Shabad, He is realized. ||8||5||22||
Siree Raag, Third Mehl:
Everyone longs to be centered and balanced, but without the Guru, no one can.
The Pandits and the astrologers read and read until they grow weary, while the fanatics are deluded by doubt.
Meeting with the Guru, intuitive balance is obtained, when God, in His Will, grants His Grace. ||1||
O Siblings of Destiny, without the Guru, intuitive balance is not obtained.
Through the Word of the Shabad, intuitive peace and poise wells up, and that True Lord is obtained. ||1||Pause||
That which is sung intuitively is acceptable; without this intuition, all chanting is useless.
In the state of intuitive balance, devotion wells up. In intuitive balance, love is balanced and detached.
In the state of intuitive balance, peace and tranquility are produced. Without intuitive balance, life is useless. ||2||
In the state of intuitive balance, praise the Lord forever and ever. With intuitive ease, embrace Samaadhi.
In the state of intuitive balance, chant His Glories, lovingly absorbed in devotional worship.
Through the Shabad, the Lord dwells within the mind, and the tongue tastes the Sublime Essence of the Lord. ||3||
In the poise of intuitive balance, death is destroyed, entering the Sanctuary of the True One.
Intuitively balanced, the Name of the Lord dwells within the mind, practicing the lifestyle of Truth.
Those who have found Him are very fortunate; they remain intuitively absorbed in Him. ||4||
Within Maya, the poise of intuitive balance is not produced. Maya leads to the love of duality.
The self-willed manmukhs perform religious rituals, but they are burnt down by their selfishness and conceit.
Their births and deaths do not cease; over and over again, they come and go in reincarnation. ||5||
In the three qualities, intuitive balance is not obtained; the three qualities lead to delusion and doubt.
What is the point of reading, studying and debating, if one loses his roots?
In the fourth state, there is intuitive balance; the Gurmukhs gather it in. ||6||
The Naam, the Name of the Formless Lord, is the treasure. Through

intuitive balance, understanding is obtained.
The virtuous praise the True One; their reputation is true.
The wayward are united with God through intuitive balance; through the Shabad, union is obtained. ||7||
Without intuitive balance, all are blind. Emotional attachment to Maya is utter darkness.
In intuitive balance, understanding of the True, Infinite Shabad is obtained.
Granting forgiveness, the Perfect Guru unites us with the Creator. ||8||
In intuitive balance, the Unseen is recognized-the Fearless, Luminous, Formless Lord.
There is only the One Giver of all beings. He blends our light with His Light.
So praise God through the Perfect Word of His Shabad; He has no end or limitation. ||9||
Those who are wise take the Naam as their wealth; with intuitive ease, they trade with Him.
Night and day, they receive the Profit of the Lord's Name, which is an inexhaustible and over-flowing treasure.
O Nanak, when the Great Giver gives, nothing at all is lacking. ||10||6||23||

Section 05 - Siree Raag - Part 056

Siree Raag, Third Mehl:
Meeting with the True Guru, you shall not have to go through the cycle of reincarnation again; the pains of birth and death will be taken away.
Through the Perfect Word of the Shabad, all understanding is obtained; remain absorbed in the Name of the Lord. ||1||
O my mind, focus your consciousness on the True Guru.
The Immaculate Naam itself, ever-fresh, comes to abide within the mind. ||1||Pause||
O Dear Lord, please protect and preserve me in Your Sanctuary. As You keep me, so do I remain.
Through the Word of the Guru's Shabad, the Gurmukh remains dead while yet alive, and swims across the terrifying world-ocean. ||2||
By great good fortune, the Name is obtained. Following the Guru's Teachings, through the Shabad, you shall be exalted.
God, the Creator Himself, dwells within the mind; remain absorbed in the state of intuitive balance. ||3||
Some are self-willed manmukhs; they do not love the Word of the Shabad. Bound in chains, they wander lost in reincarnation.

Through 8.4 million lifetimes, they wander over and over again; they waste away their lives in vain. ||4||
In the minds of the devotees there is bliss; they are attuned to the Love of the True Word of the Shabad.
Night and day, they constantly sing the Glories of the Immaculate Lord; with intuitive ease, they are absorbed into the Naam, the Name of the Lord. ||5||
The Gurmukhs speak the Ambrosial Bani; they recognize the Lord, the Supreme Soul in all.
They serve the One; they worship and adore the One. The Gurmukhs speak the Unspoken Speech. ||6||
The Gurmukhs serve their True Lord and Master, who comes to dwell in the mind.
They are forever attuned to the Love of the True One, who bestows His Mercy and unites them with Himself. ||7||
He Himself does, and He Himself causes others to do; He wakes some from their sleep.
He Himself unites us in Union; Nanak is absorbed in the Shabad. ||8||7||24||
Siree Raag, Third Mehl:
Serving the True Guru, the mind becomes immaculate, and the body becomes pure.
The mind obtains bliss and eternal peace, meeting with the Deep and Profound Lord.
Sitting in the Sangat, the True Congregation, the mind is comforted and consoled by the True Name. ||1||
O mind, serve the True Guru without hesitation.
Serving the True Guru, the Lord abides within the mind, and no trace of filth shall attach itself to you. ||1||Pause||
From the True Word of the Shabad comes honor. True is the Name of the True One.
I am a sacrifice to those who conquer their ego and recognize the Lord.
The self-willed manmukhs do not know the True One; they find no shelter, and no place of rest anywhere. ||2||
Those who take the Truth as their food and the Truth as their clothing, have their home in the True One.
They constantly praise the True One, and in the True Word of the Shabad they have their dwelling.
They recognize the Lord, the Supreme Soul in all, and through the Guru's Teachings they dwell in the home of their own inner self. ||3||
They see the Truth, and they speak the Truth; their bodies and minds are True.
True are their teachings, and True are their instructions; True are the

reputations of the true ones.
Those who have forgotten the True One are miserable-they depart weeping and wailing. ||4||
Those who have not served the True Guru-why did they even bother to come into the world?
They are bound and gagged and beaten at Death's door, but no one hears their shrieks and cries.
They waste their lives uselessly; they die and are reincarnated over and over again. ||5||

Section 05 - Siree Raag - Part 057

Seeing this world on fire, I rushed to the Sanctuary of the True Guru.
The True Guru has implanted the Truth within me; I dwell steadfastly in Truth and self-restraint.
The True Guru is the Boat of Truth; in the Word of the Shabad, we cross over the terrifying world-ocean. ||6||
People continue wandering through the cycle of 8.4 million incarnations; without the True Guru, liberation is not obtained.
Reading and studying, the Pandits and the silent sages have grown weary, but attached to the love of duality, they have lost their honor.
The True Guru teaches the Word of the Shabad; without the True One, there is no other at all. ||7||
Those who are linked by the True One are linked to Truth. They always act in Truth.
They attain their dwelling in the home of their own inner being, and they abide in the Mansion of Truth.
O Nanak, the devotees are happy and peaceful forever. They are absorbed in the True Name. ||8||17||8||25||
Siree Raag, Fifth Mehl:
When you are confronted with terrible hardships, and no one offers you any support,
when your friends turn into enemies, and even your relatives have deserted you,
and when all support has given way, and all hope has been lost
-if you then come to remember the Supreme Lord God, even the hot wind shall not touch you. ||1||
Our Lord and Master is the Power of the powerless.
He does not come or go; He is Eternal and Permanent. Through the Word of the Guru's Shabad, He is known as True. ||1||Pause||
If you are weakened by the pains of hunger and poverty,
with no money in your pockets, and no one will give you any comfort,
and no one will satisfy your hopes and desires, and none of your works

is accomplished
-if you then come to remember the Supreme Lord God, you shall obtain the eternal kingdom. ||2||
When you are plagued by great and excessive anxiety, and diseases of the body;
when you are wrapped up in the attachments of household and family, sometimes feeling joy, and then other times sorrow;
when you are wandering around in all four directions, and you cannot sit or sleep even for a moment
-if you come to remember the Supreme Lord God, then your body and mind shall be cooled and soothed. ||3||
When you are under the power of sexual desire, anger and worldly attachment, or a greedy miser in love with your wealth;
if you have committed the four great sins and other mistakes; even if you are a murderous fiend
who has never taken the time to listen to sacred books, hymns and poetry
-if you then come to remember the Supreme Lord God, and contemplate Him, even for a moment, you shall be saved. ||4||
People may recite by heart the Shaastras, the Simritees and the four Vedas;
they may be ascetics, great, self-disciplined Yogis; they may visit sacred shrines of pilgrimage
and perform the six ceremonial rituals, over and over again, performing worship services and ritual bathings.
Even so, if they have not embraced love for the Supreme Lord God, then they shall surely go to hell. ||5||
You may possess empires, vast estates, authority over others, and the enjoyment of myriads of pleasures;
you may have delightful and beautiful gardens, and issue unquestioned commands;
you may have enjoyments and entertainments of all sorts and kinds, and continue to enjoy exciting pleasures
-and yet, if you do not come to remember the Supreme Lord God, you shall be reincarnated as a snake. ||6||
You may possess vast riches, maintain virtuous conduct, have a spotless reputation and observe religious customs;
you may have the loving affections of mother, father, children, siblings and friends;
you may have armies well-

Shri Guru Granth Sahib: Raag Maajh

Section 06 - Raag Maajh - Part 001

Raag Maajh, Chau-Padas, First House, Fourth Mehl:
One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace:
The Name of the Lord, Har, Har, is pleasing to my mind.
By great good fortune, I meditate on the Lord's Name.
The Perfect Guru has attained spiritual perfection in the Name of the Lord. How rare are those who follow the Guru's Teachings. ||1||
I have loaded my pack with the provisions of the Name of the Lord, Har, Har.
The Companion of my breath of life shall always be with me.
The Perfect Guru has implanted the Lord's Name within me. I have the Imperishable Treasure of the Lord in my lap. ||2||
The Lord, Har, Har, is my Best Friend; He is my Beloved Lord King.
If only someone would come and introduce me to Him, the Rejuvenator of my breath of life.
I cannot survive without seeing my Beloved. My eyes are welling up with tears. ||3||
My Friend, the True Guru, has been my Best Friend since I was very young.
I cannot survive without seeing Him, O my mother!
O Dear Lord, please show Mercy to me, that I may meet the Guru.
Servant Nanak gathers the Wealth of the Lord's Name in his lap.
||4||1||
Maajh, Fourth Mehl:
The Lord is my mind, body and breath of life.
I do not know any other than the Lord.
If only I could have the good fortune to meet some friendly Saint; he might show me the Way to my Beloved Lord God. ||1||
I have searched my mind and body, through and through.
How can I meet my Darling Beloved, O my mother?
Joining the Sat Sangat, the True Congregation, I ask about the Path to God. In that Congregation, the Lord God abides. ||2||
My Darling Beloved True Guru is my Protector.
I am a helpless child-please cherish me.
The Guru, the Perfect True Guru, is my Mother and Father. Obtaining the Water of the Guru, the lotus of my heart blossoms forth. ||3||
Without seeing my Guru, sleep does not come.

My mind and body are afflicted with the pain of separation from the Guru.
O Lord, Har, Har, show mercy to me, that I may meet my Guru.
Meeting the Guru, servant Nanak blossoms forth. ||4||2||

Section 06 - Raag Maajh - Part 002

Maajh, Fourth Mehl:
Read of the Lord's Glories and reflect upon the Lord's Glories.
Listen continually to the Sermon of the Naam, the Name of the Lord, Har, Har.
Joining the Sat Sangat, the True Congregation, and singing the Glorious Praises of the Lord, you shall cross over the treacherous and terrifying world-ocean. ||1||
Come, friends, let us meet our Lord.
Bring me a message from my Beloved.
He alone is a friend, companion, beloved and brother of mine, who shows me the way to the Lord, the Lord of all. ||2||
My illness is known only to the Lord and the Perfect Guru.
I cannot continue living without chanting the Naam.
So give me the medicine, the Mantra of the Perfect Guru. Through the Name of the Lord, Har, Har, I am saved. ||3||
I am just a poor song-bird, in the Sanctuary of the True Guru,
who has placed the Drop of Water, the Lord's Name, Har, Har, in my mouth.
The Lord is the Treasure of Water; I am just a fish in that water. Without this Water, servant Nanak would die. ||4||3||
Maajh, Fourth Mehl:
O servants of the Lord, O Saints, O my Siblings of Destiny, let us join together!
Show me the way to my Lord God-I am so hungry for Him!
Please reward my faith, O Life of the World, O Great Giver. Obtaining the Blessed Vision of the Lord's Darshan, my mind is fulfilled. ||1||
Joining the Sat Sangat, the True Congregation, I chant the Bani of the Lord's Word.
The Sermon of the Lord, Har, Har, is pleasing to my mind.
The Ambrosial Nectar of the Lord's Name, Har, Har, is so sweet to my mind. Meeting the True Guru, I drink in this Ambrosial Nectar. ||2||
By great good fortune, the Lord's Congregation is found,
while the unfortunate ones wander around in doubt, enduring painful beatings.
Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution. ||3||

Come and meet me, O Life of the World, my Beloved.
Please bless me with Your Mercy, and enshrine Your Name, Har, Har, within my mind.
Through the Guru's Teachings, the Sweet Name has become pleasing to my mind. Servant Nanak's mind is drenched and delighted with the Naam. ||4||4||
Maajh, Fourth Mehl:
Through the Guru, I have obtained the Lord's spiritual wisdom. I have obtained the Sublime Essence of the Lord.
My mind is imbued with the Love of the Lord; I drink in the Sublime Essence of the Lord.
With my mouth, I chant the Name of the Lord, Har, Har; my mind is filled to overflowing with the Sublime Essence of the Lord. ||1||
Come, O Saints, and lead me to my Lord's Embrace.
Recite to me the Sermon of my Beloved.
I dedicate my mind to those Saints of the Lord, who chant the Word of the Guru's Bani with their mouths. ||2||
By great good fortune, the Lord has led me to meet His Saint.
The Perfect Guru has placed the Sublime Essence of the Lord into my mouth.
The unfortunate ones do not find the True Guru; the self-willed manmukhs continually endure reincarnation through the womb. ||3||
God, the Merciful, has Himself bestowed His Mercy.
He has totally removed the poisonous pollution of egotism.
O Nanak, in the shops of the city of the human body, the Gurmukhs buy the merchandise of the Lord's Name. ||4||5||
Maajh, Fourth Mehl:
I meditate on the Glorious Praises of the Lord of the Universe, and the Name of the Lord.
Joining the Sangat, the Holy Congregation, the Name comes to dwell in the mind.
The Lord God is our Lord and Master, Inaccessible and Unfathomable.
Meeting the True Guru, I enjoy the Sublime Essence of the Lord. ||1||

Section 06 - Raag Maajh - Part 003

Blessed, blessed are the humble servants of the Lord, who know the Lord God.
I go and ask those humble servants about the Mysteries of the Lord.
I wash and massage their feet; joining with the humble servants of the Lord, I drink in the Sublime Essence of the Lord. ||2||
The True Guru, the Giver, has implanted the Naam, the Name of the Lord, within me.

By great good fortune, I have obtained the Blessed Vision of the Guru's Darshan.
The True Essence is Ambrosial Nectar; through the Ambrosial Words of the Perfect Guru, this Amrit is obtained. ||3||
O Lord, lead me to the Sat Sangat, the True Congregation, and the true beings.
Joining the Sat Sangat, I meditate on the Lord's Name.
O Nanak, I listen and chant the Lord's Sermon; through the Guru's Teachings, I am fulfilled by the Name of the Lord. ||4||6||
Maajh, Fourth Mehl:
Come, dear sisters-let us join together.
I am a sacrifice to the one who tells me of my Beloved.
Joining the Sat Sangat, the True Congregation, I have found the Lord, my Best Friend. I am a sacrifice to the True Guru. ||1||
Wherever I look, there I see my Lord and Master.
You are permeating each and every heart, O Lord, Inner-knower, Searcher of Hearts.
The Perfect Guru has shown me that the Lord is always with me. I am forever a sacrifice to the True Guru. ||2||
There is only one breath; all are made of the same clay; the light within all is the same.
The One Light pervades all the many and various beings. This Light intermingles with them, but it is not diluted or obscured.
By Guru's Grace, I have come to see the One. I am a sacrifice to the True Guru. ||3||
Servant Nanak speaks the Ambrosial Bani of the Word.
It is dear and pleasing to the minds of the GurSikhs.
The Guru, the Perfect True Guru, shares the Teachings. The Guru, the True Guru, is Generous to all. ||4||7||
Seven Chau-Padas Of The Fourth Mehl. ||
Maajh, Fifth Mehl, Chau-Padas, First House:
My mind longs for the Blessed Vision of the Guru's Darshan.
It cries out like the thirsty song-bird.
My thirst is not quenched, and I can find no peace, without the Blessed Vision of the Beloved Saint. ||1||
I am a sacrifice, my soul is a sacrifice, to the Blessed Vision of the Beloved Saint Guru. ||1||Pause||
Your Face is so Beautiful, and the Sound of Your Words imparts intuitive wisdom.
It is so long since this rainbird has had even a glimpse of water.
Blessed is that land where You dwell, O my Friend and Intimate Divine Guru. ||2||
I am a sacrifice, I am forever a sacrifice, to my Friend and Intimate

Divine Guru. ||1||Pause||
When I could not be with You for just one moment, the Dark Age of Kali Yuga dawned for me.
When will I meet You, O my Beloved Lord?

Section 06 - Raag Maajh - Part 004

I cannot endure the night, and sleep does not come, without the Sight of the Beloved Guru's Court. ||3||
I am a sacrifice, my soul is a sacrifice, to that True Court of the Beloved Guru. ||1||Pause||
By good fortune, I have met the Saint Guru.
I have found the Immortal Lord within the home of my own self.
I will now serve You forever, and I shall never be separated from You, even for an instant. Servant Nanak is Your slave, O Beloved Master. ||4||
I am a sacrifice, my soul is a sacrifice; servant Nanak is Your slave, Lord. ||Pause||1||8||
Raag Maajh, Fifth Mehl:
Sweet is that season when I remember You.
Sublime is that work which is done for You.
Blessed is that heart in which You dwell, O Giver of all. ||1||
You are the Universal Father of all, O my Lord and Master.
Your nine treasures are an inexhaustible storehouse.
Those unto whom You give are satisfied and fulfilled; they become Your devotees, Lord. ||2||
All place their hopes in You.
You dwell deep within each and every heart.
All share in Your Grace; none are beyond You. ||3||
You Yourself liberate the Gurmukhs;
You Yourself consign the self-willed manmukhs to wander in reincarnation.
Slave Nanak is a sacrifice to You; Your Entire Play is self-evident, Lord. ||4||2||9||
Maajh, Fifth Mehl:
The Unstruck Melody resounds and resonates in peaceful ease.
I rejoice in the eternal bliss of the Word of the Shabad.
In the cave of intuitive wisdom I sit, absorbed in the silent trance of the Primal Void. I have obtained my seat in the heavens. ||1||
After wandering through many other homes and houses, I have returned to my own home,
and I have found what I was longing for.
I am satisfied and fulfilled; O Saints, the Guru has shown me the

Fearless Lord God. ||2||
He Himself is the King, and He Himself is the people.
He Himself is in Nirvaanaa, and He Himself indulges in pleasures.
He Himself sits on the throne of true justice, answering the cries and prayers of all. ||3||
As I have seen Him, so have I described Him.
This Sublime Essence comes only to one who knows the Mystery of the Lord.
His light merges into the Light, and he finds peace. O servant Nanak, this is all the Extension of the One. ||4||3||10||
Maajh, Fifth Mehl:
That house, in which the soul-bride has married her Husband Lord -in that house, O my companions, sing the songs of rejoicing.
Joy and celebrations decorate that house, in which the Husband Lord has adorned His soul-bride. ||1||
She is virtuous, and she is very fortunate;
she is blessed with sons and tender-hearted. The happy soul-bride is loved by her Husband.
She is beautiful, wise, and clever. That soul-bride is the beloved of her Husband Lord. ||2||
She is well-mannered, noble and distinguished.
She is decorated and adorned with wisdom.
She is from a most respected family; she is the queen, adorned with the Love of her Husband Lord. ||3||
Her glory cannot be described;
she melts in the Embrace of her Husband Lord.

Section 06 - Raag Maajh - Part 005

Her marriage is eternal; her Husband is Inaccessible and Incomprehensible. O Servant Nanak, His Love is her only Support. ||4||4||11||
Maajh, Fifth Mehl:
I have searched and searched, seeking the Blessed Vision of His Darshan.
I travelled through all sorts of woods and forests.
My Lord, Har, Har, is both absolute and related, unmanifest and manifest; is there anyone who can come and unite me with Him? ||1||
People recite from memory the wisdom of the six schools of philosophy; they perform worship services, wear ceremonial religious marks on their foreheads, and take ritual cleansing baths at sacred shrines of pilgrimage.
They perform the inner cleansing practice with water and adopt the

eighty-four Yogic postures; but still, they find no peace in any of these. ||2||
They chant and meditate, practicing austere self-discipline for years and years;
they wander on journeys all over the earth;
and yet, their hearts are not at peace, even for an instant. The Yogi rises up and goes out, over and over again. ||3||
By His Mercy, I have met the Holy Saint.
My mind and body have been cooled and soothed; I have been blessed with patience and composure.
The Immortal Lord God has come to dwell within my heart. Nanak sings the songs of joy to the Lord. ||4||5||12||
Maajh, Fifth Mehl:
The Supreme Lord God is Infinite and Divine;
He is Inaccessible, Incomprehensible, Invisible and Inscrutable.
Merciful to the meek, Sustainer of the World, Lord of the Universe-meditating on the Lord, the Gurmukhs find salvation. ||1||
The Gurmukhs are emancipated by the Lord.
The Lord Krishna becomes the Gurmukh's Companion.
The Gurmukh finds the Merciful Lord. He is not found any other way. ||2||
He does not need to eat; His Hair is Wondrous and Beautiful; He is free of hate.
Millions of people worship His Feet.
He alone is a devotee, who becomes Gurmukh, whose heart is filled with the Lord, Har, Har. ||3||
Forever fruitful is the Blessed Vision of His Darshan; He is Infinite and Incomparable.
He is Awesome and All-powerful; He is forever the Great Giver.
As Gurmukh, chant the Naam, the Name of the Lord, and you shall be carried across. O Nanak, rare are those who know this state! ||4||6||13||
Maajh, Fifth Mehl:
As You command, I obey; as You give, I receive.
You are the Pride of the meek and the poor.
You are everything; You are my Beloved. I am a sacrifice to Your Creative Power. ||1||
By Your Will, we wander in the wilderness; by Your Will, we find the path.
By Your Will, we become Gurmukh and sing the Glorious Praises of the Lord.
By Your Will, we wander in doubt through countless lifetimes.
Everything happens by Your Will. ||2||

No one is foolish, and no one is clever.
Your Will determines everything;
You are Inaccessible, Incomprehensible, Infinite and Unfathomable.
Your Value cannot be expressed. ||3||
Please bless me with the dust of the Saints, O my Beloved.
I have come and fallen at Your Door, O Lord.
Gazing upon the Blessed Vision of His Darshan, my mind is fulfilled. O Nanak, with natural ease, I merge into Him. ||4||7||14||
Maajh, Fifth Mehl:
They forget the Lord, and they suffer in pain.
Afflicted with hunger, they run around in all directions.
Meditating in remembrance on the Naam, they are happy forever. The Lord, Merciful to the meek, bestows it upon them. ||1||
My True Guru is absolutely All-powerful.

Section 06 - Raag Maajh - Part 006

When I dwell upon Him in my soul, all my sorrows depart.
The sickness of anxiety and the disease of ego are cured; He Himself cherishes me. ||2||
Like a child, I ask for everything.
God is Bountiful and Beautiful; He never comes up empty.
Again and again, I fall at His Feet. He is Merciful to the meek, the Sustainer of the World. ||3||
I am a sacrifice to the Perfect True Guru,
who has shattered all my bonds.
With the Naam, the Name of the Lord, in my heart, I have been purified. O Nanak, His Love has imbued me with nectar.
||4||8||15||
Maajh, Fifth Mehl:
O my Love, Sustainer of the World, Merciful, Loving Lord,
Profoundly Deep, Infinite Lord of the Universe,
Highest of the High, Unfathomable, Infinite Lord and Master:
continually remembering You in deep meditation, I live. ||1||
O Destroyer of pain, Priceless Treasure,
Fearless, free of hate, Unfathomable, Immeasurable,
of Undying Form, Unborn, Self-illumined: remembering You in meditation, my mind is filled with a deep and profound peace. ||2||
The Joyous Lord, the Sustainer of the World, is my constant Companion.
He cherishes the high and the low.
The Nectar of the Name satisfies my mind. As Gurmukh, I drink in the Ambrosial Nectar. ||3||

In suffering and in comfort, I meditate on You, O Beloved.
I have obtained this sublime understanding from the Guru.
You are Nanak's Support, O my Lord and Master; through Your Love, I swim across to the other side. ||4||9||16||
Maajh, Fifth Mehl:
Blessed is that time when I meet the True Guru.
Gazing upon the Fruitful Vision of His Darshan, I have been saved.
Blessed are the hours, the minutes and the seconds-blessed is that Union with Him. ||1||
Making the effort, my mind has become pure.
Walking on the Lord's Path, my doubts have all been cast out.
The True Guru has inspired me to hear the Treasure of the Naam; all my illness has been dispelled. ||2||
The Word of Your Bani is inside and outside as well.
You Yourself chant it, and You Yourself speak it.
The Guru has said that He is One-All is the One. There shall never be any other. ||3||
I drink in the Lord's Ambrosial Essence from the Guru;
the Lord's Name has become my clothing and food.
The Name is my delight, the Name is my play and entertainment. O Nanak, I have made the Name my enjoyment. ||4||10||17||
Maajh, Fifth Mehl:
I beg of all the Saints: please, give me the merchandise.
I offer my prayers-I have forsaken my pride.
I am a sacrifice, hundreds of thousands of times a sacrifice, and I pray: please, give me the dust of the feet of the Saints. ||1||
You are the Giver, You are the Architect of Destiny.
You are All-powerful, the Giver of Eternal Peace.
You bless everyone. Please bring my life to fulfillment. ||2||
The body-temple is sanctified by the Blessed Vision of Your Darshan, and thus, the impregnable fort of the soul is conquered.
You are the Giver, You are the Architect of Destiny. There is no other warrior as great as You. ||3||

Section 06 - Raag Maajh - Part 007

I applied the dust of the feet of the Saints to my face.
My evil-mindedness disappeared, along with my misfortune and false-mindedness.
I sit in the true home of my self; I sing His Glorious Praises. O Nanak, my falsehood has vanished! ||4||11||18||
Maajh, Fifth Mehl:
I shall never forget You-You are such a Great Giver!

Please grant Your Grace, and imbue me with the love of devotional worship.
If it pleases You, let me meditate on You day and night; please, grant me this gift! ||1||
Into this blind clay, You have infused awareness.
Everything, everywhere which You have given is good.
Bliss, joyful celebrations, wondrous plays and entertainment-whatever pleases You, comes to pass. ||2||
Everything we receive is a gift from Him
-the thirty-six delicious foods to eat,
cozy beds, cooling breezes, peaceful joy and the experience of pleasure. ||3||
Give me that state of mind, by which I may not forget You.
Give me that understanding, by which I may meditate on You.
I sing Your Glorious Praises with each and every breath. Nanak takes the Support of the Guru's Feet. ||4||12||19||
Maajh, Fifth Mehl:
To praise You is to follow Your Command and Your Will.
That which pleases You is spiritual wisdom and meditation.
That which pleases God is chanting and meditation; to be in harmony with His Will is perfect spiritual wisdom. ||1||
He alone sings Your Ambrosial Naam, who is pleasing to Your Mind, O my Lord and Master.
You belong to the Saints, and the Saints belong to You. The minds of the Saints are attuned to You, O my Lord and Master. ||2||
You cherish and nurture the Saints.
The Saints play with You, O Sustainer of the World.
Your Saints are very dear to You. You are the breath of life of the Saints. ||3||
My mind is a sacrifice to those Saints who know You,
and are pleasing to Your Mind.
In their company I have found a lasting peace. Nanak is satisfied and fulfilled with the Sublime Essence of the Lord. ||4||13||20||
Maajh, Fifth Mehl
: You are the Ocean of Water, and I am Your fish.
Your Name is the drop of water, and I am a thirsty rainbird.
You are my hope, and You are my thirst. My mind is absorbed in You. ||1||
Just as the baby is satisfied by drinking milk,
and the poor person is pleased by seeing wealth,
and the thirsty person is refreshed by drinking cool water, so is this mind drenched with delight in the Lord. ||2||
Just as the darkness is lit up by the lamp,

and the hopes of the wife are fulfilled by thinking about her husband, and people are filled with bliss upon meeting their beloved, so is my mind imbued with the Lord's Love. ||3||
The Saints have set me upon the Lord's Path.
By the Grace of the Holy Saint, I have been attuned to the Lord.
The Lord is mine, and I am the slave of the Lord. O Nanak, the Guru has blessed me with the True Word of the Shabad. ||4||14||21||
Maajh, Fifth Mehl:
The Ambrosial Naam, the Name of the Lord, is eternally pure.
The Lord is the Giver of Peace and the Dispeller of sorrow.
I have seen and tasted all other flavors, but to my mind, the Subtle Essence of the Lord is the sweetest of all. ||1||

Section 06 - Raag Maajh - Part 008

Whoever drinks this in, is satisfied.
Whoever obtains the Sublime Essence of the Naam becomes immortal.
The Treasure of the Naam is obtained by one whose mind is filled with the Word of the Guru's Shabad. ||2||
One who obtains the Sublime Essence of the Lord is satisfied and fulfilled.
One who obtains this Flavor of the Lord does not waver.
One who has this destiny written on his forehead obtains the Name of the Lord, Har, Har. ||3||
The Lord has come into the hands of the One, the Guru, who has blessed so many with good fortune.
Attached to Him, a great many have been liberated.
The Gurmukh obtains the Treasure of the Naam; says Nanak, those who see the Lord are very rare. ||4||15||22||
Maajh, Fifth Mehl:
My Lord, Har, Har, Har, is the nine treasures, the supernatural spiritual powers of the Siddhas, wealth and prosperity.
He is the Deep and Profound Treasure of Life.
Hundreds of thousands, even millions of pleasures and delights are enjoyed by one who falls at the Guru's Feet. ||1||
Gazing upon the Blessed Vision of His Darshan, all are sanctified, and all family and friends are saved.
By Guru's Grace, I meditate on the Inaccessible and Unfathomable True Lord. ||2||
The One, the Guru, who is sought by all-only a few, by great good fortune, receive His Darshan.
His Place is lofty, infinite and unfathomable; the Guru has shown me that palace. ||3||

Your Ambrosial Name is deep and profound.
That person is liberated, in whose heart You dwell.
The Guru cuts away all his bonds; O Servant Nanak, he is absorbed in the poise of intuitive peace. ||4||16||23||
Maajh, Fifth Mehl:
By God's Grace, I meditate on the Lord, Har, Har.
By God's Kindness, I sing the songs of joy.
While standing and sitting, while sleeping and while awake, meditate on the Lord, all your life. ||1||
The Holy Saint has given me the Medicine of the Naam.
My sins have been cut out, and I have become pure.
I am filled with bliss, and all my pains have been taken away. All my suffering has been dispelled. ||2||
One who has my Beloved on his side, is liberated from the world-ocean.
One who recognizes the Guru practices Truth; why should he be afraid? ||3||
Since I found the Company of the Holy and met the Guru, the demon of pride has departed.
With each and every breath, Nanak sings the Lord's Praises. The True Guru has covered my sins. ||4||17||24||
Maajh, Fifth Mehl:
Through and through, the Lord is intermingled with His servant.
God, the Giver of Peace, cherishes His servant.
I carry the water, wave the fan, and grind the grain for the servant of my Lord and Master. ||1||
God has cut the noose from around my neck; He has placed me in His Service.
The Lord and Master's Command is pleasing to the mind of His servant.
He does that which pleases his Lord and Master. Inwardly and outwardly, the servant knows his Lord. ||2||
You are the All-knowing Lord and Master; You know all ways and means.

Section 06 - Raag Maajh - Part 009

The servant of the Lord and Master enjoys the Love and Affection of the Lord.
That which belongs to the Lord and Master, belongs to His servant. The servant becomes distinguished in association with his Lord and Master. ||3||
He, whom the Lord and Master dresses in the robes of honor, is not called to answer for his account any longer.
Nanak is a sacrifice to that servant. He is the pearl of the deep and

unfathomable Ocean of God. ||4||18||25||
Maajh, Fifth Mehl:
Everything is within the home of the self; there is nothing beyond.
One who searches outside is deluded by doubt.
By Guru's Grace, one who has found the Lord within is happy, inwardly and outwardly. ||1||
Slowly, gently, drop by drop, the stream of nectar trickles down within.
The mind drinks it in, hearing and reflecting on the Word of the Shabad.
It enjoys bliss and ecstasy day and night, and plays with the Lord forever and ever. ||2||
I have now been united with the Lord after having been separated and cut off from Him for so many lifetimes;
by the Grace of the Holy Saint, the dried-up branches have blossomed forth again in their greenery.
I have obtained this sublime understanding, and I meditate on the Naam; as Gurmukh, I have met the Lord. ||3||
As the waves of water merge again with the water,
so does my light merge again into the Light.
Says Nanak, the veil of illusion has been cut away, and I shall not go out wandering any more. ||4||19||26||
Maajh, Fifth Mehl:
I am a sacrifice to those who have heard of You.
I am a sacrifice to those whose tongues speak of You.
Again and again, I am a sacrifice to those who meditate on You with mind and body. ||1||
I wash the feet of those who walk upon Your Path.
With my eyes, I long to behold those kind people.
I offer my mind to those friends, who have met the Guru and found God. ||2||
Very fortunate are those who know You.
In the midst of all, they remain detached and balanced in Nirvaanaa.
In the Saadh Sangat, the Company of the Holy, they cross over the terrifying world-ocean, and conquer all their evil passions. ||3||
My mind has entered their Sanctuary.
I have renounced my pride in my own strength, and the darkness of emotional attachment.
Please bless Nanak with the Gift of the Naam, the Name of the Inaccessible and Unfathomable God. ||4||20||27||
Maajh, Fifth Mehl:
You are the tree; Your branches have blossomed forth.
From the very small and subtle, You have become huge and manifest.
You are the Ocean of Water, and You are the foam and the bubbles on its surface. I cannot see any other except You, Lord. ||1||

You are the thread, and You are also the beads.
You are the knot, and You are the primary bead of the maalaa.
In the beginning, in the middle and in the end, there is God. I cannot see any other except You, Lord. ||2||
You transcend all qualities, and You possess the supreme qualities. You are the Giver of peace.
You are detached in Nirvaanaa, and You are the Enjoyer, imbued with love.
You Yourself know Your Own Ways; You dwell upon Yourself. ||3||
You are the Master, and then again, You are the servant.
O God, You Yourself are the Manifest and the Unmanifest.
Slave Nanak sings Your Glorious Praises forever. Please, just for a moment, bless him with Your Glance of Grace. ||4||21||28||

Section 06 - Raag Maajh - Part 010

Maajh, Fifth Mehl:
Blessed are those words, by which the Naam is chanted.
Rare are those who know this, by Guru's Grace.
Blessed is that time when one sings and hears the Lord's Name. Blessed and approved is the coming of such a one. ||1||
Those eyes which behold the Blessed Vision of the Lord's Darshan are approved and accepted.
Those hands which write the Praises of the Lord are good.
Those feet which walk in the Lord's Way are beautiful. I am a sacrifice to that Congregation in which the Lord is recognized. ||2||
Listen, O my beloved friends and companions:
in the Saadh Sangat, the Company of the Holy, you shall be saved in an instant.
Your sins will be cut out; your mind will be immaculate and pure. Your comings and goings shall cease. ||3||
With my palms pressed together, I offer this prayer:
please bless me with Your Mercy, and save this sinking stone.
God has become merciful to Nanak; God is pleasing to Nanak's mind. ||4||22||29||
Maajh, Fifth Mehl:
The Word of Your Bani, Lord, is Ambrosial Nectar.
Hearing it again and again, I am elevated to the supreme heights.
The burning within me has been extinguished, and my mind has been cooled and soothed, by the Blessed Vision of the True Guru. ||1||
Happiness is obtained, and sorrow runs far away,
when the Saints chant the Lord's Name.
The sea, the dry land, and the lakes are filled with the Water of the

Lord's Name; no place is left empty. ||2||
The Creator has showered His Kindness;
He cherishes and nurtures all beings and creatures.
He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him. ||3||
The woods, the meadows and the three worlds are rendered green.
The Doer of all did this in an instant.
As Gurmukh, Nanak meditates on the One who fulfills the desires of the mind. ||4||23||30||
Maajh, Fifth Mehl:
You are my Father, and You are my Mother.
You are my Relative, and You are my Brother.
You are my Protector everywhere; why should I feel any fear or anxiety? ||1||
By Your Grace, I recognize You.
You are my Shelter, and You are my Honor.
Without You, there is no other; the entire Universe is the Arena of Your Play. ||2||
You have created all beings and creatures.
As it pleases You, You assign tasks to one and all.
All things are Your Doing; we can do nothing ourselves. ||3||
Meditating on the Naam, I have found great peace.
Singing the Glorious Praises of the Lord, my mind is cooled and soothed.
Through the Perfect Guru, congratulations are pouring in-Nanak is victorious on the arduous battlefield of life! ||4||24||31||
Maajh, Fifth Mehl:
God is the Breath of Life of my soul, the Support of my mind.
His devotees live by singing the Glorious Praises of the Infinite Lord.
The Ambrosial Name of the Lord is the Treasure of Excellence.
Meditating, meditating on the Lord's Name, I have found peace. ||1||
One whose heart's desires lead him from his own home to the Saadh Sangat, the Company of the Holy, shall be rid of the cycle of birth and death.

Section 06 - Raag Maajh - Part 011

His hopes and desires are fulfilled, when he gains the Blessed Vision of the Guru's Darshan. ||2||
The limits of the Inaccessible and Unfathomable Lord cannot be known.
The seekers, the Siddhas, those beings of miraculous spiritual powers, and the spiritual teachers, all meditate on Him.
Thus, their egos are erased, and their doubts are dispelled. The Guru

has enlightened their minds. ||3||
I chant the Name of the Lord, the Treasure of bliss, joy, salvation, intuitive peace and poise.
When my Lord and Master blessed me with His Mercy, O Nanak, then His Name entered the home of my mind. ||4||25||32||
Maajh, Fifth Mehl:
Hearing of You, I live.
You are my Beloved, my Lord and Master, Utterly Great.
You alone know Your Ways; I grasp Your Support, Lord of the World. ||1||
Singing Your Glorious Praises, my mind is rejuvenated.
Hearing Your Sermon, all filth is removed.
Joining the Saadh Sangat, the Company of the Holy, I meditate forever on the Merciful Lord. ||2||
I dwell on my God with each and every breath.
This understanding has been implanted within my mind, by Guru's Grace.
By Your Grace, the Divine Light has dawned. The Merciful Lord cherishes everyone. ||3||
True, True, True is that God.
Forever, forever and ever, He Himself is.
Your Playful Ways are revealed, O my Beloved. Beholding them, Nanak is enraptured. ||4||26||33||
Maajh, Fifth Mehl:
By His Command, the rain begins to fall.
The Saints and friends have met to chant the Naam.
Serene tranquility and peaceful ease have come; God Himself has brought a deep and profound peace. ||1||
God has produced everything in great abundance.
Granting His Grace, God has satisfied all.
Bless us with Your Gifts, O my Great Giver. All beings and creatures are satisfied. ||2||
True is the Master, and True is His Name.
By Guru's Grace, I meditate forever on Him.
The fear of birth and death has been dispelled; emotional attachment, sorrow and suffering have been erased. ||3||
With each and every breath, Nanak praises the Lord.
Meditating in remembrance on the Name, all bonds are cut away.
One's hopes are fulfilled in an instant, chanting the Glorious Praises of the Lord, Har, Har, Har. ||4||27||34||
Maajh, Fifth Mehl:
Come, dear friends, Saints and companions:
let us join together and sing the Glorious Praises of the Inaccessible and

Infinite Lord.
Those who sing and hear these praises are liberated, so let us meditate on the One who created us. ||1||
The sins of countless incarnations depart,
and we receive the fruits of the mind's desires.
So meditate on that Lord, our True Lord and Master, who gives sustenance to all. ||2||
Chanting the Naam, all pleasures are obtained.
All fears are erased, meditating on the Name of the Lord, Har, Har.
One who serves the Lord swims across to the other side, and all his affairs are resolved. ||3||
I have come to Your Sanctuary;
if it pleases You, unite me with You.

Section 06 - Raag Maajh - Part 012

Shower Your Mercy upon me, God; let me be committed to devotional worship. Nanak drinks in the Ambrosial Nectar of Truth.
||4||28||35||
Maajh, Fifth Mehl:
The Lord of the Universe, the Support of the earth, has become Merciful;
the rain is falling everywhere.
He is Merciful to the meek, always Kind and Gentle; the Creator has brought cooling relief. ||1||
He cherishes all His beings and creatures,
as the mother cares for her children.
The Destroyer of pain, the Ocean of Peace, the Lord and Master gives sustenance to all. ||2||
The Merciful Lord is totally pervading and permeating the water and the land.
I am forever devoted, a sacrifice to Him.
Night and day, I always meditate on Him; in an instant, He saves all. ||3||
God Himself protects all;
He drives out all sorrow and suffering.
Chanting the Naam, the Name of the Lord, the mind and body are rejuvenated. O Nanak, God has bestowed His Glance of Grace.
||4||29||36||
Maajh, Fifth Mehl:
Where the Naam, the Name of God the Beloved is chanted
-those barren places become mansions of gold.
Where the Naam, the Name of my Lord of the Universe is not chanted-

those towns are like the barren wilderness. ||1||
One who meditates as he eats dry bread,
sees the Blessed Lord inwardly and outwardly.
Know this well, that one who eats and eats while practicing evil, is like a field of poisonous plants. ||2||
One who does not feel love for the Saints,
misbehaves in the company of the wicked shaaktas, the faithless cynics; he wastes this human body, so difficult to obtain. In his ignorance, he tears up his own roots. ||3||
I seek Your Sanctuary, O my Lord, Merciful to the meek,
Ocean of Peace, my Guru, Sustainer of the world.
Shower Your Mercy upon Nanak, that he may sing Your Glorious Praises; please, preserve my honor. ||4||30||37||
Maajh, Fifth Mehl:
I cherish in my heart the Feet of my Lord and Master.
All my troubles and sufferings have run away.
The music of intuitive peace, poise and tranquility wells up within; I dwell in the Saadh Sangat, the Company of the Holy. ||1||
The bonds of love with the Lord are never broken.
The Lord is totally permeating and pervading inside and out.
Meditating, meditating, meditating in remembrance on Him, singing His Glorious Praises, the noose of death is cut away. ||2||
The Ambrosial Nectar, the Unstruck Melody of Gurbani rains down continually;
deep within my mind and body, peace and tranquility have come.
Your humble servants remain satisfied and fulfilled, and the True Guru blesses them with encouragement and comfort. ||3||
We are His, and from Him, we receive our rewards.
Showering His Mercy upon us, God has united us with Him.
Our comings and goings have ended, and through great good fortune, O Nanak, our hopes are fulfilled. ||4||31||38||
Maajh, Fifth Mehl:
The rain has fallen; I have found the Transcendent Lord God.
All beings and creatures dwell in peace.
Suffering has been dispelled, and true happiness has dawned, as we meditate on the Name of the Lord, Har, Har. ||1||
The One, to whom we belong, cherishes and nurtures us.
The Supreme Lord God has become our Protector.
My Lord and Master has heard my prayer; my efforts have been rewarded. ||2||

He is the Giver of all souls.
By Guru's Grace, He blesses us with His Glance of Grace.
The beings in the water, on the land and in the sky are all satisfied; I wash the Feet of the Holy. ||3||
He is the Fulfiller of the desires of the mind.
Forever and ever, I am a sacrifice to Him.
O Nanak, the Destroyer of pain has given this Gift; I am imbued with the Love of the Delightful Lord. ||4||32||39||
Maajh, Fifth Mehl:
Mind and body are Yours; all wealth is Yours.
You are my God, my Lord and Master.
Body and soul and all riches are Yours. Yours is the Power, O Lord of the World. ||1||
Forever and ever, You are the Giver of Peace.
I bow down and fall at Your Feet.
I act as it pleases You, as You cause me to act, Kind and Compassionate Dear Lord. ||2||
O God, from You I receive; You are my decoration.
Whatever You give me, brings me happiness.
Wherever You keep me, is heaven. You are the Cherisher of all. ||3||
Meditating, meditating in remembrance, Nanak has found peace.
Twenty-four hours a day, I sing Your Glorious Praises.
All my hopes and desires are fulfilled; I shall never again suffer sorrow. ||4||33||40||
Maajh, Fifth Mehl:
The Supreme Lord God has unleashed the rain clouds.
Over the sea and over the land-over all the earth's surface, in all directions, He has brought the rain.
Peace has come, and the thirst of all has been quenched; there is joy and ecstasy everywhere. ||1||
He is the Giver of Peace, the Destroyer of pain.
He gives and forgives all beings.
He Himself nurtures and cherishes His Creation. I fall at His Feet and surrender to Him. ||2||
Seeking His Sanctuary, salvation is obtained.
With each and every breath, I meditate on the Lord's Name.
Without Him, there is no other Lord and Master. All places belong to Him. ||3||
Yours is the Honor, God, and Yours is the Power.
You are the True Lord and Master, the Ocean of Excellence.
Servant Nanak utters this prayer: may I meditate on You twenty-four hours a day. ||4||34||41||
Maajh, Fifth Mehl:

All happiness comes, when God is pleased.
The Feet of the Perfect Guru dwell in my mind.
I am intuitively absorbed in the state of Samaadhi deep within. God alone knows this sweet pleasure. ||1||
My Lord and Master is Inaccessible and Unfathomable.
Deep within each and every heart, He dwells near and close at hand.
He is always detached; He is the Giver of souls. How rare is that person who understands his own self. ||2||
This is the sign of union with God:
in the mind, the Command of the True Lord is recognized.
Intuitive peace and poise, contentment, enduring satisfaction and bliss come through the Pleasure of the Master's Will. ||3||
God, the Great Giver, has given me His Hand.
He has erased all the sickness of birth and death.
O Nanak, those whom God has made His slaves, rejoice in the pleasure of singing the Kirtan of the Lord's Praises. ||4||35||42||

Section 06 - Raag Maajh - Part 014

Maajh, Fifth Mehl:
The Life of the World, the Sustainer of the Earth, has showered His Mercy;
the Guru's Feet have come to dwell within my mind.
The Creator has made me His Own. He has destroyed the city of sorrow. ||1||
The True One abides within my mind and body;
no place seems difficult to me now.
All the evil-doers and enemies have now become my friends. I long only for my Lord and Master. ||2||
Whatever He does, He does all by Himself.
No one can know His Ways.
He Himself is the Helper and Support of His Saints. God has cast out my doubts and delusions. ||3||
His Lotus Feet are the Support of His humble servants.
Twenty-four hours a day, they deal in the Name of the Lord.
In peace and pleasure, they sing the Glorious Praises of the Lord of the Universe. O Nanak, God is permeating everywhere. ||4||36||43||
Maajh, Fifth Mehl:
True is that temple, within which one meditates on the True Lord.
Blessed is that heart, within which the Lord's Glorious Praises are sung.
Beautiful is that land, where the Lord's humble servants dwell. I am a sacrifice to the True Name. ||1||
The extent of the True Lord's Greatness cannot be known.

His Creative Power and His Bounties cannot be described.
Your humble servants live by meditating, meditating on You. Their minds treasure the True Word of the Shabad. ||2||
The Praises of the True One are obtained by great good fortune.
By Guru's Grace, the Glorious Praises of the Lord are sung.
Those who are imbued with Your Love are pleasing to You. The True Name is their Banner and Insignia. ||3||
No one knows the limits of the True Lord.
In all places and interspaces, the True One is pervading.
O Nanak, meditate forever on the True One, the Searcher of hearts, the Knower of all. ||4||37||44||
Maajh, Fifth Mehl:
Beautiful is the night, and beautiful is the day,
when one joins the Society of the Saints and chants the Ambrosial Naam.
If you remember the Lord in meditation for a moment, even for an instant, then your life will become fruitful and prosperous. ||1||
Remembering the Naam, the Name of the Lord, all sinful mistakes are erased.
Inwardly and outwardly, the Lord God is always with us.
Fear, dread and doubt have been dispelled by the Perfect Guru; now, I see God everywhere. ||2||
God is All-powerful, Vast, Lofty and Infinite.
The Naam is overflowing with the nine treasures.
In the beginning, in the middle, and in the end, there is God. Nothing else even comes close to Him. ||3||
Take pity on me, O my Lord, Merciful to the meek.
I am a beggar, begging for the dust of the feet of the Holy.
Servant Nanak begs for this gift: let me meditate on the Lord, forever and ever. ||4||38||45||
Maajh, Fifth Mehl:
You are here, and You are hereafter.
All beings and creatures were created by You.
Without You, there is no other, O Creator. You are my Support and my Protection. ||1||
The tongue lives by chanting and meditating on the Lord's Name.
The Supreme Lord God is the Inner-knower, the Searcher of hearts.
Those who serve the Lord find peace; they do not lose their lives in the gamble. ||2||
Your humble servant, who obtains the Medicine of the Naam,

is rid of the illnesses of countless lifetimes and incarnations.
So sing the Kirtan of the Lord's Praises, day and night. This is the most fruitful occupation. ||3||
Bestowing His Glance of Grace, He has adorned His slave.
Deep within each and every heart, the Supreme Lord is humbly worshipped.
Without the One, there is no other at all. O Baba Nanak, this is the most excellent wisdom. ||4||39||46||
Maajh, Fifth Mehl:
My mind and body are imbued with love for the Lord.
I sacrifice everything for Him.
Twenty-four hours a day, sing the Glorious Praises of the Lord of the Universe. Do not forget Him, for even one breath. ||1||
He is a companion, a friend, and a beloved of mine,
who reflects upon the Lord's Name, in the Company of the Holy.
In the Saadh Sangat, the Company of the Holy, cross over the world-ocean, and the noose of death shall be cut away. ||2||
The four cardinal blessings are obtained by serving the Lord.
The Elysian Tree, the source of all blessings, is meditation on the Unseen and Unknowable Lord.
The Guru has cut out the sinful mistakes of sexual desire and anger, and my hopes have been fulfilled. ||3||
That mortal who is blessed by perfect destiny meets the Lord, the Sustainer of the Universe, in the Company of the Holy.
O Nanak, if the Naam, the Name of the Lord, dwells within the mind, one is approved and accepted, whether he is a house-holder or a renunciate. ||4||40||47||
Maajh, Fifth Mehl:
Meditating on the Naam, the Name of the Lord, my heart is filled with peace.
By His Grace, His devotees become famous and acclaimed.
Joining the Society of the Saints, I chant the Name of the Lord, Har, Har; the disease of laziness has disappeared. ||1||
O Siblings of Destiny, the nine treasures are found in the Home of the Lord;
He comes to meet those who deserve it by their past actions.
The Perfect Transcendent Lord is spiritual wisdom and meditation. God is All-powerful to do all things. ||2||
In an instant, He establishes and disestablishes.
He Himself is the One, and He Himself is the Many.
Filth does not stick to the Giver, the Life of the World. Gazing upon the Blessed Vision of His Darshan, the pain of separation departs. ||3||
Holding on to the hem of His Robe, the entire Universe is saved.

He Himself causes His Name to be chanted.
The Boat of the Guru is found by His Grace; O Nanak, such blessed destiny is pre-ordained. ||4||41||48||
Maajh, Fifth Mehl:
People do whatever the Lord inspires them to do.
Wherever He keeps us is a good place.
That person is clever and honorable, unto whom the Hukam of the Lord's Command seems sweet. ||1||
Everything is strung upon the One String of the Lord.
Those whom the Lord attaches, are attached to His Feet.
Those, whose inverted lotus of the crown chakra is illuminated, see the Immaculate Lord everywhere. ||2||
Only You Yourself know Your Glory.
You Yourself recognize Your Own Self.
I am a sacrifice to Your Saints, who have crushed their sexual desire, anger and greed. ||3||
You have no hatred or vengeance; Your Saints are immaculate and pure.
Seeing them, all sins depart.
Nanak lives by meditating, meditating on the Naam. His stubborn doubt and fear have departed. ||4||42||49||

Section 06 - Raag Maajh - Part 016

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

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

True is our Lord and Master; He loves the Truth.
Nanak offers this true prayer: singing His Glorious Praises, I merge with the True One. ||8||1||
Maajh, Third Mehl, First House:
By His Mercy, we meet the True Guru.

Section 06 - Raag Maajh - Part 017

Center your awareness on seva-selfless service-and focus your consciousness on the Word of the Shabad.
Subduing your ego, you shall find a lasting peace, and your emotional attachment to Maya will be dispelled. ||1||
I am a sacrifice, my soul is a sacrifice, I am totally devoted to the True Guru.
Through the Guru's Teachings, the Divine Light has dawned; I sing the Glorious Praises of the Lord, night and day. ||1||Pause||
Search your body and mind, and find the Name.
Restrain your wandering mind, and keep it in check.
Night and day, sing the Songs of the Guru's Bani; worship the Lord with intuitive devotion. ||2||
Within this body are countless objects.
The Gurmukh attains Truth, and comes to see them.
Beyond the nine gates, the Tenth Gate is found, and liberation is obtained. The Unstruck Melody of the Shabad vibrates. ||3||
True is the Master, and True is His Name.
By Guru's Grace, He comes to dwell within the mind.
Night and day, remain attuned to the Lord's Love forever, and you shall obtain understanding in the True Court. ||4||
Those who do not understand the nature of sin and virtue
are attached to duality; they wander around deluded.
The ignorant and blind people do not know the way; they come and go in reincarnation over and over again. ||5||
Serving the Guru, I have found eternal peace;
my ego has been silenced and subdued.
Through the Guru's Teachings, the darkness has been dispelled, and the heavy doors have been opened. ||6||
Subduing my ego, I have enshrined the Lord within my mind.
I focus my consciousness on the Guru's Feet forever.
By Guru's Grace, my mind and body are immaculate and pure; I meditate on the Immaculate Naam, the Name of the Lord. ||7||
From birth to death, everything is for You.
You bestow greatness upon those whom You have forgiven.
O Nanak, meditating forever on the Naam, you shall be blessed in both

birth and death. ||8||1||2||
Maajh, Third Mehl:
My God is Immaculate, Inaccessible and Infinite.
Without a scale, He weighs the universe.
One who becomes Gurmukh, understands. Chanting His Glorious Praises, he is absorbed into the Lord of Virtue. ||1||
I am a sacrifice, my soul is a sacrifice, to those whose minds are filled with the Name of the Lord.
Those who are committed to Truth remain awake and aware night and day. They are honored in the True Court. ||1||Pause||
He Himself hears, and He Himself sees.
Those, upon whom He casts His Glance of Grace, become acceptable.
They are attached, whom the Lord Himself attaches; as Gurmukh, they live the Truth. ||2||
Those whom the Lord Himself misleads-whose hand can they take?
That which is pre-ordained, cannot be erased.
Those who meet the True Guru are very fortunate and blessed; through perfect karma, He is met. ||3||
The young bride is fast asleep in her parents' home, night and day.
She has forgotten her Husband Lord; because of her faults and demerits, she is abandoned.
She wanders around continually, crying out, night and day. Without her Husband Lord, she cannot get any sleep. ||4||
In this world of her parents' home, she may come to know the Giver of peace,
if she subdues her ego, and recognizes the Word of the Guru's Shabad.
Her bed is beautiful; she ravishes and enjoys her Husband Lord forever.
She is adorned with the Decorations of Truth. ||5||

Section 06 - Raag Maajh - Part 018

He created the 8.4 million species of beings.
Those, upon whom He casts His Glance of Grace, come to meet the Guru.
Shedding their sins, His servants are forever pure; at the True Court, they are beautified by the Naam, the Name of the Lord. ||6||
When they are called to settle their accounts, who will answer then?
There shall be no peace then, from counting out by twos and threes.
The True Lord God Himself forgives, and having forgiven, He unites them with Himself. ||7||
He Himself does, and He Himself causes all to be done.
Through the Shabad, the Word of the Perfect Guru, He is met.
O Nanak, through the Naam, greatness is obtained. He Himself unites

in His Union. ||8||2||3||
Maajh, Third Mehl:
The One Lord Himself moves about imperceptibly.
As Gurmukh, I see Him, and then this mind is pleased and uplifted.
Renouncing desire, I have found intuitive peace and poise; I have enshrined the One within my mind. ||1||
I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the One.
Through the Guru's Teachings, my mind has come to its only home; it is imbued with the True Color of the Lord's Love. ||1||Pause||
This world is deluded; You Yourself have deluded it.
Forgetting the One, it has become engrossed in duality.
Night and day, it wanders around endlessly, deluded by doubt; without the Name, it suffers in pain. ||2||
Those who are attuned to the Love of the Lord, the Architect of Destiny -by serving the Guru, they are known throughout the four ages.
Those, upon whom the Lord bestows greatness, are absorbed in the Name of the Lord. ||3||
Being in love with Maya, they do not think of the Lord.
Bound and gagged in the City of Death, they suffer in terrible pain.
Blind and deaf, they see nothing at all; the self-willed manmukhs rot away in sin. ||4||
Those, whom You attach to Your Love, are attuned to Your Love.
Through loving devotional worship, they become pleasing to Your Mind.
They serve the True Guru, the Giver of eternal peace, and all their desires are fulfilled. ||5||
O Dear Lord, I seek Your Sanctuary forever.
You Yourself forgive us, and bless us with Glorious Greatness.
The Messenger of Death does not draw near those who meditate on the Name of the Lord, Har, Har. ||6||
Night and day, they are attuned to His Love; they are pleasing to the Lord.
My God merges with them, and unites them in Union.
Forever and ever, O True Lord, I seek the Protection of Your Sanctuary; You Yourself inspire us to understand the Truth. ||7||
Those who know the Truth are absorbed in Truth.
They sing the Lord's Glorious Praises, and speak the Truth.
O Nanak, those who are attuned to the Naam remain unattached and balanced; in the home of the inner self, they are absorbed in the primal trance of deep meditation. ||8||3||4||
Maajh, Third Mehl:
One who dies in the Word of the Shabad is truly dead.

Death does not crush him, and pain does not afflict him.
His light merges and is absorbed into the Light, when he hears and merges in the Truth. ||1||
I am a sacrifice, my soul is a sacrifice, to the Lord's Name, which brings us to glory.
One who serves the True Guru, and focuses his consciousness on Truth, following the Guru's Teachings, is absorbed in intuitive peace and poise. ||1||Pause||
This human body is transitory, and transitory are the garments it wears.
Attached to duality, no one attains the Mansion of the Lord's Presence.

Section 06 - Raag Maajh - Part 019

Night and day, day and night, they burn. Without her Husband Lord, the soul-bride suffers in terrible pain. ||2||
Her body and her status shall not go with her to the world hereafter.
Where she is called to answer for her account, there, she shall be emancipated only by true actions.
Those who serve the True Guru shall prosper; here and hereafter, they are absorbed in the Naam. ||3||
She who adorns herself with the Love and the Fear of God,
by Guru's Grace, obtains the Mansion of the Lord's Presence as her home.
Night and day, day and night, she constantly ravishes and enjoys her Beloved. She is dyed in the permanent color of His Love. ||4||
The Husband Lord abides with everyone, always;
but how rare are those few who, by Guru's Grace, obtain His Glance of Grace.
My God is the Highest of the High; granting His Grace, He merges us into Himself. ||5||
This world is asleep in emotional attachment to Maya.
Forgetting the Naam, the Name of the Lord, it ultimately comes to ruin.
The One who put it to sleep shall also awaken it. Through the Guru's Teachings, understanding dawns. ||6||
One who drinks in this Nectar, shall have his delusions dispelled.
By Guru's Grace, the state of liberation is attained.
One who is imbued with devotion to the Lord, remains always balanced and detached. Subduing selfishness and conceit, he is united with the Lord. ||7||
He Himself creates, and He Himself assigns us to our tasks.
He Himself gives sustenance to the 8.4 million species of beings.
O Nanak, those who meditate on the Naam are atuned to Truth. They do that which is pleasing to His Will. ||8||4||5||

Maajh, Third Mehl:
Diamonds and rubies are produced deep within the self.
They are assayed and valued tthrough the Word of the Guru's Shabad.
Those who have gathered Truth, speak Truth; they apply the Touch-stone of Truth. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Word of the Guru's Bani within their minds.
In the midst of the darkness of the world, they obtain the Immaculate One, and their light merges into the Light. ||1||Pause||
Within this body are countless vast vistas;
the Immaculate Naam is totally Inaccessible and Infinite.
He alone becomes Gurmukh and obtains it, whom the Lord forgives, and unites with Himself. ||2||
My Lord and Master implants the Truth.
By Guru's Grace, one's consciousness is attached to the Truth.
The Truest of the True is pervading everywhere; the true ones merge in Truth. ||3||
The True Carefree Lord is my Beloved.
He cuts out our sinful mistakes and evil actions;
with love and affection, meditate forever on Him. He implants the Fear of God and loving devotional worship within us. ||4||
Devotional worship is True, if it pleases the True Lord.
He Himself bestows it; He does not regret it later.
He alone is the Giver of all beings. The Lord kills with the Word of His Shabad, and then revives. ||5||
Other than You, Lord, nothing is mine.
I serve You, Lord, and I praise You.
You unite me with Yourself, O True God. Through perfect good karma You are obtained. ||6||
For me, there is no other like You.
By Your Glance of Grace, my body is blessed and sanctified.
Night and day, the Lord takes care of us and protects us. The Gurmukhs are absorbed in intuitive peace and poise. ||7||
For me, there is no other as Great as You.
You Yourself create, and You Yourself destroy.

Section 06 - Raag Maajh - Part 020

You Yourself create, destroy and adorn. O Nanak, we are adorned and embellished with the Naam. ||8||5||6||
Maajh, Third Mehl:
He is the Enjoyer of all hearts.
The Invisible, Inaccessible and Infinite is pervading everywhere.

Meditating on my Lord God, through the Word of the Guru's Shabad, I am intuitively absorbed in the Truth. ||1||
I am a sacrifice, my soul is a sacrifice, to those who implant the Word of the Guru's Shabad in their minds.
When someone understands the Shabad, then he wrestles with his own mind; subduing his desires, he merges with the Lord. ||1||Pause||
The five enemies are plundering the world.
The blind, self-willed manmukhs do not understand or appreciate this.
Those who become Gurmukh-their houses are protected. The five enemies are destroyed by the Shabad. ||2||
The Gurmukhs are forever imbued with love for the True One.
They serve God with intuitive ease. Night and day, they are intoxicated with His Love.
Meeting with their Beloved, they sing the Glorious Praises of the True one; they are honored in the Court of the Lord. ||3||
First, the One created Himself;
second, the sense of duality; third, the three-phased Maya.
The fourth state, the highest, is obtained by the Gurmukh, who practices Truth, and only Truth. ||4||
Everything which is pleasing to the True Lord is true.
Those who know the Truth merge in intuitive peace and poise.
The life-style of the Gurmukh is to serve the True Lord. He goes and blends with the True Lord. ||5||
Without the True One, there is no other at all.
Attached to duality, the world is distracted and distressed to death.
One who becomes Gurmukh knows only the One. Serving the One, peace is obtained. ||6||
All beings and creatures are in the Protection of Your Sanctuary.
You place the chessmen on the board; You see the imperfect and the perfect as well.
Night and day, You cause people to act; You unite them in Union with Yourself. ||7||
You Yourself unite, and You see Yourself close at hand.
You Yourself are totally pervading amongst all.
O Nanak, God Himself is pervading and permeating everywhere; only the Gurmukhs understand this. ||8||6||7||
Maajh, Third Mehl:
The Nectar of the Guru's Bani is very sweet.
Rare are the Gurmukhs who see and taste it.
The Divine Light dawns within, and the supreme essence is found. In the True Court, the Word of the Shabad vibrates. ||1||
I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the Guru's Feet.

The True Guru is the True Pool of Nectar; bathing in it, the mind is washed clean of all filth. ||1||Pause||
Your limits, O True Lord, are not known to anyone.
Rare are those who, by Guru's Grace, focus their consciousness on You.
Praising You, I am never satisfied; such is the hunger I feel for the True Name. ||2||
I see only the One, and no other.
By Guru's Grace, I drink in the Ambrosial Nectar.
My thirst is quenched by the Word of the Guru's Shabad; I am absorbed in intuitive peace and poise. ||3||
The Priceless Jewel is discarded like straw;
the blind self-willed manmukhs are attached to the love of duality.
As they plant, so do they harvest. They shall not obtain peace, even in their dreams. ||4||
Those who are blessed with His Mercy find the Lord.
The Word of the Guru's Shabad abides in the mind.

Section 06 - Raag Maajh - Part 021

Night and day, they remain in the Fear of God; conquering their fears, their doubts are dispelled. ||5||
Dispelling their doubts, they find a lasting peace.
By Guru's Grace, the supreme status is attained.
Deep within, they are pure, and their words are pure as well;
intuitively, they sing the Glorious Praises of the Lord. ||6||
They recite the Simritees, the Shaastras and the Vedas,
but deluded by doubt, they do not understand the essence of reality.
Without serving the True Guru, they find no peace; they earn only pain and misery. ||7||
The Lord Himself acts; unto whom should we complain?
How can anyone complain that the Lord has made a mistake?
O Nanak, the Lord Himself does, and causes things to be done; chanting the Naam, we are absorbed in the Naam. ||8||7||8||
Maajh, Third Mehl:
He Himself imbues us with His Love, with effortless ease.
Through the Word of the Guru's Shabad, we are dyed in the color of the Lord's Love.
This mind and body are so imbued, and this tongue is dyed in the deep crimson color of the poppy. Through the Love and the Fear of God, we are dyed in this color. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Fearless Lord within their minds.
By Guru's Grace, I meditate on the Fearless Lord; the Shabad has carried

me across the poisonous world-ocean. ||1||Pause||
The idiotic self-willed manmukhs try to be clever,
but in spite of their bathing and washing, they shall not be acceptable.
As they came, so shall they go, regretting the mistakes they made.
||2||
The blind, self-willed manmukhs do not understand anything;
death was pre-ordained for them when they came into the world, but they do not understand.
The self-willed manmukhs may practice religious rituals, but they do not obtain the Name; without the Name, they lose this life in vain.
||3||
The practice of Truth is the essence of the Shabad.
Through the Perfect Guru, the gate of salvation is found.
So, night and day, listen to the Word of the Guru's Bani, and the Shabad. Let yourself be colored by this love. ||4||
The tongue, imbued with the Lord's Essence, delights in His Love.
My mind and body are enticed by the Lord's Sublime Love.
I have easily obtained my Darling Beloved; I am intuitively absorbed in celestial peace. ||5||
Those who have the Lord's Love within, sing His Glorious Praises;
through the Word of the Guru's Shabad, they are intuitively absorbed in celestial peace.
I am forever a sacrifice to those who dedicate their consciousness to the Guru's Service. ||6||
The True Lord is pleased with Truth, and only Truth.
By Guru's Grace, one's inner being is deeply imbued with His Love.
Sitting in that blessed place, sing the Glorious Praises of the Lord, who Himself inspires us to accept His Truth. ||7||
That one, upon whom the Lord casts His Glance of Grace, obtains it.
By Guru's Grace, egotism departs.
O Nanak, that one, within whose mind the Name dwells, is honored in the True Court. ||8||8||9||
Maajh Third Mehl:
Serving the True Guru is the greatest greatness.
The Dear Lord automatically comes to dwell in the mind.
The Dear Lord is the fruit-bearing tree; drinking in the Ambrosial Nectar, thirst is quenched. ||1||
I am a sacrifice, my soul is a sacrifice, to the one who leads me to join the True Congregation.
The Lord Himself unites me with the Sat Sangat, the True Congregation.
Through the Word of the Guru's Shabad, I sing the Glorious Praises of the Lord. ||1||Pause||

I serve the True Guru; the Word of His Shabad is beautiful.
Through it, the Name of the Lord comes to dwell within the mind.
The Pure Lord removes the filth of egotism, and we are honored in the True Court. ||2||
Without the Guru, the Naam cannot be obtained.
The Siddhas and the seekers lack it; they weep and wail.
Without serving the True Guru, peace is not obtained; through perfect destiny, the Guru is found. ||3||
This mind is a mirror; how rare are those who, as Gurmukh, see themselves in it.
Rust does not stick to those who burn their ego.
The Unstruck Melody of the Bani resounds through the Pure Word of the Shabad; through the Word of the Guru's Shabad, we are absorbed into the True One. ||4||
Without the True Guru, the Lord cannot be seen.
Granting His Grace, He Himself has allowed me to see Him.
All by Himself, He Himself is permeating and pervading; He is intuitively absorbed in celestial peace. ||5||
One who becomes Gurmukh embraces love for the One.
Doubt and duality are burned away by the Word of the Guru's Shabad.
Within his body, he deals and trades, and obtains the Treasure of the True Name. ||6||
The life-style of the Gurmukh is sublime; he sings the Praises of the Lord.
The Gurmukh finds the gate of salvation.
Night and day, he is imbued with the Lord's Love. He sings the Lord's Glorious Praises, and he is called to the Mansion of His Presence. ||7||
The True Guru, the Giver, is met when the Lord leads us to meet Him.
Through perfect destiny, the Shabad is enshrined in the mind.
O Nanak, the greatness of the Naam, the Name of the Lord, is obtained by chanting the Glorious Praises of the True Lord. ||8||9||10||
Maajh, Third Mehl:
Those who lose their own selves obtain everything.
Through the Word of the Guru's Shabad, they enshrine Love for the True one.
They trade in Truth, they gather in Truth, and they deal only in Truth. ||1||
I am a sacrifice, my soul is a sacrifice, to those who sing the Glorious Praises of the Lord, night and day.
I am Yours, You are my Lord and Master. You bestow greatness through the Word of Your Shabad. ||1||Pause||

That time, that moment is totally beautiful,
when the True One becomes pleasing to my mind.
Serving the True One, true greatness is obtained. By Guru's Grace, the True One is obtained. ||2||
The food of spiritual love is obtained when the True Guru is pleased.
Other essences are forgotten, when the Lord's Essence comes to dwell in the mind.
Truth, contentment and intuitive peace and poise are obtained from the Bani, the Word of the Perfect Guru. ||3||
The blind and ignorant fools do not serve the True Guru;
how will they find the gate of salvation?
They die and die, over and over again, only to be reborn, over and over again. They are struck down at Death's Door. ||4||
Those who know the essence of the Shabad, understand their own selves.
Immaculate is the speech of those who chant the Word of the Shabad.
Serving the True One, they find a lasting peace; they enshrine the nine treasures of the Naam within their minds. ||5||
Beautiful is that place, which is pleasing to the Lord's Mind.
There, sitting in the Sat Sangat, the True Congregation, the Glorious Praises of the Lord are sung.
Night and day, the True One is praised; the Immaculate Sound-current of the Naad resounds there. ||6||

Section 06 - Raag Maajh - Part 023

The wealth of the self-willed manmukhs is false, and false is their ostentatious display.
They practice falsehood, and suffer terrible pain.
Deluded by doubt, they wander day and night; through birth and death, they lose their lives. ||7||
My True Lord and Master is very dear to me.
The Shabad of the Perfect Guru is my Support.
O Nanak, one who obtains the Greatness of the Naam, looks upon pain and pleasure as one and the same. ||8||10||11||
Maajh, Third Mehl:
The four sources of creation are Yours; the spoken word is Yours.
Without the Name, all are deluded by doubt.
Serving the Guru, the Lord's Name is obtained. Without the True Guru, no one can receive it. ||1||
I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the Lord.
Through devotion to the Guru, the True One is found; He comes to

abide in the mind, with intuitive ease. ||1||Pause||
Serving the True Guru, all things are obtained.
As are the desires one harbors, so are the rewards one receives.
The True Guru is the Giver of all things; through perfect destiny, He is met. ||2||
This mind is filthy and polluted; it does not meditate on the One.
Deep within, it is soiled and stained by the love of duality.
The egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more of the dirt of egotism. ||3||
Serving the True Guru, filth and pollution are removed.
Those who focus their consciousness on the Lord remain dead while yet alive.
The True Lord is Pure; no filth sticks to Him. Those who are attached to the True One have their filth washed away. ||4||
Without the Guru, there is only pitch darkness.
The ignorant ones are blind-there is only utter darkness for them.
The maggots in manure do filthy deeds, and in filth they rot and putrefy. ||5||
Serving the Lord of Liberation, liberation is achieved.
The Word of the Shabad eradicates egotism and possessiveness.
So serve the Dear True Lord, night and day. By perfect good destiny, the Guru is found. ||6||
He Himself forgives and unites in His Union.
From the Perfect Guru, the Treasure of the Naam is obtained.
By the True Name, the mind is made true forever. Serving the True Lord, sorrow is driven out. ||7||
He is always close at hand-do not think that He is far away.
Through the Word of the Guru's Shabad, recognize the Lord deep within your own being.
O Nanak, through the Naam, glorious greatness is received. Through the Perfect Guru, the Naam is obtained. ||8||11||12||
Maajh, Third Mehl:
Those who are True here, are True hereafter as well.
That mind is true, which is attuned to the True Shabad.
They serve the True One, and practice Truth; they earn Truth, and only Truth. ||1||
I am a sacrifice, my soul is a sacrifice, to those whose minds are filled with the True Name.
They serve the True One, and are absorbed into the True One, singing the Glorious Praises of the True One. ||1||Pause||
The Pandits, the religious scholars read, but they do not taste the essence.
In love with duality and Maya, their minds wander, unfocused.

The love of Maya has displaced all their understanding; making mistakes, they live in regret. ||2||
But if they should meet the True Guru, then they obtain the essence of reality;
the Name of the Lord comes to dwell in their minds.

Section 06 - Raag Maajh - Part 024

Those who die in the Shabad and subdue their own minds, obtain the door of liberation. ||3||
They erase their sins, and eliminate their anger;
they keep the Guru's Shabad clasped tightly to their hearts.
Those who are attuned to Truth, remain balanced and detached forever.
Subduing their egotism, they are united with the Lord. ||4||
Deep within the nucleus of the self is the jewel; we receive it only if the Lord inspires us to receive it.
The mind is bound by the three dispositions-the three modes of Maya.
Reading and reciting, the Pandits, the religious scholars, and the silent sages have grown weary, but they have not found the supreme essence of the fourth state. ||5||
The Lord Himself dyes us in the color of His Love.
Only those who are steeped in the Word of the Guru's Shabad are so imbued with His Love.
Imbued with the most beautiful color of the Lord's Love, they sing the Glorious Praises of the Lord, with great pleasure and joy. ||6||
To the Gurmukh, the True Lord is wealth, miraculous spiritual powers and strict self-discipline.
Through the spiritual wisdom of the Naam, the Name of the Lord, the Gurmukh is liberated.
The Gurmukh practices Truth, and is absorbed in the Truest of the True. ||7||
The Gurmukh realizes that the Lord alone creates, and having created, He destroys.
To the Gurmukh, the Lord Himself is social class, status and all honor.
O Nanak, the Gurmukhs meditate on the Naam; through the Naam, they merge in the Naam. ||8||12||13||
Maajh, Third Mehl:
Creation and destruction happen through the Word of the Shabad.
Through the Shabad, creation happens again.
The Gurmukh knows that the True Lord is all-pervading. The Gurmukh understands creation and merger. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Perfect Guru within their minds.

From the Guru comes peace and tranquility; worship Him with devotion, day and night. Chanting His Glorious Praises, merge into the Glorious Lord. ||1||Pause||
The Gurmukh sees the Lord on the earth, and the Gurmukh sees Him in the water.
The Gurmukh sees Him in wind and fire; such is the wonder of His Play.
One who has no Guru, dies over and over again, only to be re-born. One who has no Guru continues coming and going in reincarnation. ||2||
The One Creator has set this play in motion.
In the frame of the human body, He has placed all things.
Those few who are pierced through by the Word of the Shabad, obtain the Mansion of the Lord's Presence. He calls them into His Wondrous Palace. ||3||
True is the Banker, and true are His traders.
They purchase Truth, with infinite love for the Guru.
They deal in Truth, and they practice Truth. They earn Truth, and only Truth. ||4||
Without investment capital, how can anyone acquire merchandise?
The self-willed manmukhs have all gone astray.
Without true wealth, everyone goes empty-handed; going empty-handed, they suffer in pain. ||5||
Some deal in Truth, through love of the Guru's Shabad.
They save themselves, and save all their ancestors as well.
Very auspicious is the coming of those who meet their Beloved and find peace. ||6||
Deep within the self is the secret, but the fool looks for it outside.
The blind self-willed manmukhs wander around like demons;
but where the secret is, there, they do not find it. The manmukhs are deluded by doubt. ||7||
He Himself calls us, and bestows the Word of the Shabad.
The soul-bride finds intuitive peace and poise in the Mansion of the Lord's Presence.
O Nanak, she obtains the glorious greatness of the Naam; she hears it again and again, and she meditates on it. ||8||13||14||
Maajh, Third Mehl:
The True Guru has imparted the True Teachings.

Section 06 - Raag Maajh - Part 025

Think of the Lord, who shall be your Help and Support in the end.
The Lord is Inaccessible and Incomprehensible. He has no master, and He is not born. He is obtained through love of the True Guru. ||1||

I am a sacrifice, my soul is a sacrifice, to those who eliminate selfishness and conceit.
They eradicate selfishness and conceit, and then find the Lord; they are intuitively immersed in the Lord. ||1||Pause||
According to their pre-ordained destiny, they act out their karma.
Serving the True Guru, a lasting peace is found.
Without good fortune, the Guru is not found. Through the Word of the Shabad, they are united in the Lord's Union. ||2||
The Gurmukhs remain unaffected in the midst of the world.
The Guru is their cushion, and the Naam, the Name of the Lord, is their Support.
Who can oppress the Gurmukh? One who tries shall perish, writhing in pain. ||3||
The blind self-willed manmukhs have no understanding at all.
They are the assassins of the self, and the butchers of the world.
By continually slandering others, they carry a terrible load, and they carry the loads of others for nothing. ||4||
This world is a garden, and my Lord God is the Gardener.
He always takes care of it-nothing is exempt from His Care.
cAs is the fragrance which He bestows, so is the fragrant flower known. ||5||
The self-willed manmukhs are sick and diseased in the world.
They have forgotten the Giver of peace, the Unfathomable, the Infinite.
These miserable people wander endlessly, crying out in pain; without the Guru, they find no peace. ||6||
The One who created them, knows their condition.
And if He inspires them, then they realize the Hukam of His Command.
Whatever He places within them, that is what prevails, and so they outwardly appear. ||7||
I know of no other except the True One.
Those, whom the Lord attaches to Himself, become pure.
O Nanak, the Naam, the Name of the Lord, abides deep within the heart of those, unto whom He has given it. ||8||14||15||
Maajh, Third Mehl:
Enshrining the Ambrosial Naam, the Name of the Lord, in the mind, all the pains of egotism, selfishness and conceit are eliminated.
By continually praising the Ambrosial Bani of the Word, I obtain the Amrit, the Ambrosial Nectar. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Ambrosial Bani of the Word within their minds.
Enshrining the Ambrosial Bani in their minds, they meditate on the Ambrosial Naam. ||1||Pause||
Those who continually chant the Ambrosial Words of Nectar see and

behold this Amrit everywhere with their eyes.
They continually chant the Ambrosial Sermon day and night; chanting it, they cause others to hear it. ||2||
Imbued with the Ambrosial Love of the Lord, they lovingly focus their attention on Him.
By Guru's Grace, they receive this Amrit.
They chant the Ambrosial Name with their tongues day and night; their minds and bodies are satisfied by this Amrit. ||3||
That which God does is beyond anyone's consciousness;
no one can erase the Hukam of His Command.
By His Command, the Ambrosial Bani of the Word prevails, and by His Command, we drink in the Amrit. ||4||
The actions of the Creator Lord are marvellous and wonderful.
This mind is deluded, and goes around the wheel of reincarnation.
Those who focus their consciousness on the Ambrosial Bani of the Word, hear the vibrations of the Ambrosial Word of the Shabad. ||5||

Section 06 - Raag Maajh - Part 026

You Yourself created the counterfeit and the genuine.
You Yourself appraise all people.
You appraise the true, and place them in Your Treasury; You consign the false to wander in delusion. ||6||
How can I behold You? How can I praise You?
By Guru's Grace, I praise You through the Word of the Shabad.
In Your Sweet Will, the Amrit is found; by Your Will, You inspire us to drink in this Amrit. ||7||
The Shabad is Amrit; the Lord's Bani is Amrit.
Serving the True Guru, it permeates the heart.
O Nanak, the Ambrosial Naam is forever the Giver of peace; drinking in this Amrit, all hunger is satisfied. ||8||15||16||
Maajh, Third Mehl:
The Ambrosial Nectar rains down, softly and gently.
How rare are those Gurmukhs who find it.
Those who drink it in are satisfied forever. Showering His Mercy upon them, the Lord quenches their thirst. ||1||
I am a sacrifice, my soul is a sacrifice, to those Gurmukhs who drink in this Ambrosial Nectar.
The tongue tastes the essence, and remains forever imbued with the Lord's Love, intuitively singing the Glorious Praises of the Lord. ||1||Pause||
By Guru's Grace, intuitive understanding is obtained;
subduing the sense of duality, they are in love with the One.

When He bestows His Glance of Grace, then they sing the Glorious Praises of the Lord; by His Grace, they merge in Truth. ||2||
Above all is Your Glance of Grace, O God.
Upon some it is bestowed less, and upon others it is bestowed more.
Without You, nothing happens at all; the Gurmukhs understand this. ||3||
The Gurmukhs contemplate the essence of reality;
Your Treasures are overflowing with Ambrosial Nectar.
Without serving the True Guru, no one obtains it. It is obtained only by Guru's Grace. ||4||
Those who serve the True Guru are beautiful.
The Ambrosial Naam, the Name of the Lord, entices their inner minds.
Their minds and bodies are attuned to the Ambrosial Bani of the Word; this Ambrosial Nectar is intuitively heard. ||5||
The deluded, self-willed manmukhs are ruined through the love of duality.
They do not chant the Naam, and they die, eating poison.
Night and day, they continually sit in manure. Without selfless service, their lives are wasted away. ||6||
They alone drink in this Amrit, whom the Lord Himself inspires to do so.
By Guru's Grace, they intuitively enshrine love for the Lord.
The Perfect Lord is Himself perfectly pervading everywhere; through the Guru's Teachings, He is perceived. ||7||
He Himself is the Immaculate Lord.
He who has created, shall Himself destroy.
O Nanak, remember the Naam forever, and you shall merge into the True One with intuitive ease. ||8||16||17||
Maajh, Third Mehl:
Those who please You are linked to the Truth.
They serve the True One forever, with intuitive ease.
Through the True Word of the Shabad, they praise the True One, and they merge in the merging of Truth. ||1||
I am a sacrifice, my soul is a sacrifice, to those who praise the True One.
Those who meditate on the True One are attuned to Truth; they are absorbed into the Truest of the True. ||1||Pause||
The True One is everywhere, wherever I look.
By Guru's Grace, I enshrine Him in my mind.
True are the bodies of those whose tongues are attuned to Truth. They hear the Truth, and speak it with their mouths. ||2||

Subduing their desires, they merge with the True One;
they see in their minds that everyone comes and goes in reincarnation.
Serving the True Guru, they become stable forever, and they obtain their dwelling in the home of the self. ||3||
Through the Word of the Guru's Shabad, the Lord is seen within one's own heart.
Through the Shabad, I have burned my emotional attachment to Maya.
I gaze upon the Truest of the True, and I praise Him. Through the Word of the Guru's Shabad, I obtain the True One. ||4||
Those who are attuned to Truth are blessed with the Love of the True One.
Those who praise the Lord's Name are very fortunate.
Through the Word of His Shabad, the True One blends with Himself, those who join the True Congregation and sing the Glorious Praises of the True One. ||5||
We could read the account of the Lord, if He were in any account.
He is Inaccessible and Incomprehensible; through the Shabad, understanding is obtained.
Night and day, praise the True Word of the Shabad. There is no other way to know His Worth. ||6||
People read and recite until they grow weary, but they do not find peace.
Consumed by desire, they have no understanding at all.
They purchase poison, and they are thirsty with their fascination for poison. Telling lies, they eat poison. ||7||
By Guru's Grace, I know the One.
Subduing my sense of duality, my mind is absorbed into the True One.
O Nanak, the One Name is pervading deep within my mind; by Guru's Grace, I receive it. ||8||17||18||
Maajh, Third Mehl:
In all colors and forms, You are pervading.
People die over and over again; they are re-born, and make their rounds on the wheel of reincarnation.
You alone are Eternal and Unchanging, Inaccessible and Infinite.
Through the Guru's Teachings, understanding is imparted. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Lord's Name in their minds.
The Lord has no form, features or color. Through the Guru's Teachings, He inspires us to understand Him. ||1||Pause||
The One Light is all-pervading; only a few know this.
Serving the True Guru, this is revealed.
In the hidden and in the obvious, He is pervading all places. Our light merges into the Light. ||2||

The world is burning in the fire of desire,
in greed, arrogance and excessive ego.
People die over and over again; they are re-born, and lose their honor.
They waste away their lives in vain. ||3||
Those who understand the Word of the Guru's Shabad are very rare.
Those who subdue their egotism, come to know the three worlds.
Then, they die, never to die again. They are intuitively absorbed in the True One. ||4||
They do not focus their consciousness on Maya again.
They remain absorbed forever in the Word of the Guru's Shabad.
They praise the True One, who is contained deep within all hearts. They are blessed and exalted by the Truest of the True. ||5||
Praise the True One, who is Ever-present.
Through the Word of the Guru's Shabad, He is pervading everywhere.
By Guru's Grace, we come to behold the True One; from the True One, peace is obtained. ||6||
The True One permeates and pervades the mind within.
The True One is Eternal and Unchanging; He does not come and go in reincarnation.
Those who are attached to the True One are immaculate and pure.
Through the Guru's Teachings, they merge in the True One. ||7||
Praise the True One, and no other.
Serving Him, eternal peace is obtained.

Section 06 - Raag Maajh - Part 028

O Nanak, those who are attuned to the Naam, reflect deeply on the Truth; they practice only Truth. ||8||18||19||
Maajh, Third Mehl:
The Word of the Shabad is Immaculate and Pure; the Bani of the Word is Pure.
The Light which is pervading among all is Immaculate.
So praise the Immaculate Word of the Lord's Bani; chanting the Immaculate Name of the Lord, all filth is washed away. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Giver of peace within their minds.
Praise the Immaculate Lord, through the Word of the Guru's Shabad.
Listen to the Shabad, and quench your thirst. ||1||Pause||
When the Immaculate Naam comes to dwell in the mind,
the mind and body become Immaculate, and emotional attachment to Maya departs.
Sing the Glorious Praises of the Immaculate True Lord forever, and the Immaculate Sound-current of the Naad shall vibrate within. ||2||

The Immaculate Ambrosial Nectar is obtained from the Guru.
When selfishness and conceit are eradicated from within, then there is no attachment to Maya.
Immaculate is the spiritual wisdom, and utterly immaculate is the meditation, of those whose minds are filled with the Immaculate Bani of the Word. ||3||
One who serves the Immaculate Lord becomes immaculate.
Through the Word of the Guru's Shabad, the filth of egotism is washed away.
The Immaculate Bani and the Unstruck Melody of the Sound-current vibrate, and in the True Court, honor is obtained. ||4||
Through the Immaculate Lord, all become immaculate.
Immaculate is the mind which weaves the Word of the Lord's Shabad into itself.
Blessed and very fortunate are those who are committed to the Immaculate Name; through the Immaculate Name, they are blessed and beautified. ||5||
Immaculate is the one who is adorned with the Shabad.
The Immaculate Naam, the Name of the Lord, entices the mind and body.
No filth ever attaches itself to the True Name; one's face is made radiant by the True One. ||6||
The mind is polluted by the love of duality.
Filthy is that kitchen, and filthy is that dwelling;
eating filth, the self-willed manmukhs become even more filthy.
Because of their filth, they suffer in pain. ||7||
The filthy, and the immaculate as well, are all subject to the Hukam of God's Command.
They alone are immaculate, who are pleasing to the True Lord.
O Nanak, the Naam abides deep within the minds of the Gurmukhs, who are cleansed of all their filth. ||8||19||20||
Maajh, Third Mehl:
The Lord of the Universe is radiant, and radiant are His soul-swans.
Their minds and their speech are immaculate; they are my hope and ideal.
Their minds are radiant, and their faces are always beautiful; they meditate on the most radiant Naam, the Name of the Lord. ||1||
I am a sacrifice, my soul is a sacrifice, to those who sing the Glorious Praises of the Lord of the Universe.
So chant Gobind, Gobind, the Lord of the Universe, day and night; sing the Glorious Praises of the Lord Gobind, through the Word of His Shabad. ||1||Pause||
Sing of the Lord Gobind with intuitive ease,

in the Fear of the Guru; you shall become radiant, and the filth of egotism shall depart.
Remain in bliss forever, and perform devotional worship, day and night. Hear and sing the Glorious Praises of the Lord Gobind. ||2||
Channel your dancing mind in devotional worship,
and through the Word of the Guru's Shabad, merge your mind with the Supreme Mind.
Let your true and perfect tune be the subjugation of your love of Maya, and let yourself dance to the Shabad. ||3||
People shout out loud and move their bodies,
but if they are emotionally attached to Maya, then the Messenger of Death shall hunt them down.

Section 06 - Raag Maajh - Part 029

The love of Maya makes this mind dance, and the deceit within makes people suffer in pain. ||4||
When the Lord inspires one to become Gurmukh, and perform devotional worship,
then his body and mind are attuned to His Love with intuitive ease.
The Word of His Bani vibrates, and the Word of His Shabad resounds, for the Gurmukh whose devotional worship is accepted. ||5||
One may beat upon and play all sorts of instruments,
but no one will listen, and no one will enshrine it in the mind.
For the sake of Maya, they set the stage and dance, but they are in love with duality, and they obtain only sorrow. ||6||
Those whose inner beings are attached to the Lord's Love are liberated.
They control their sexual desires, and their lifestyle is the self-discipline of Truth.
Through the Word of the Guru's Shabad, they meditate forever on the Lord. This devotional worship is pleasing to the Lord. ||7||
To live as Gurmukh is devotional worship, throughout the four ages.
This devotional worship is not obtained by any other means.
O Nanak, the Naam, the Name of the Lord, is obtained only through devotion to the Guru. So focus your consciousness on the Guru's Feet. ||8||20||21||
Maajh, Third Mehl:
Serve the True One, and praise the True One.
With the True Name, pain shall never afflict you.
Those who serve the Giver of peace find peace. They enshrine the Guru's Teachings within their minds. ||1||
I am a sacrifice, my soul is a sacrifice, to those who intuitively enter into the peace of Samaadhi.

Those who serve the Lord are always beautiful. The glory of their intuitive awareness is beautiful. ||1||Pause||
All call themselves Your devotees,
but they alone are Your devotees, who are pleasing to Your mind.
Through the True Word of Your Bani, they praise You; attuned to Your Love, they worship You with devotion. ||2||
All are Yours, O Dear True Lord.
Meeting the Gurmukh, this cycle of reincarnation comes to an end.
When it pleases Your Will, then we merge in the Name. You Yourself inspire us to chant the Name. ||3||
Through the Guru's Teachings, I enshrine the Lord within my mind.
Pleasure and pain, and all emotional attachments are gone.
I am lovingly centered on the One Lord forever. I enshrine the Lord's Name within my mind. ||4||
Your devotees are attuned to Your Love; they are always joyful.
The nine treasures of the Naam come to dwell within their minds.
By perfect destiny, they find the True Guru, and through the Word of the Shabad, they are united in the Lord's Union. ||5||
You are Merciful, and always the Giver of peace.
You Yourself unite us; You are known only to the Gurmukhs.
You Yourself bestow the glorious greatness of the Naam; attuned to the Naam, we find peace. ||6||
Forever and ever, O True Lord, I praise You.
As Gurmukh, I know no other at all.
My mind remains immersed in the One Lord; my mind surrenders to Him, and in my mind I meet Him. ||7||
One who becomes Gurmukh, praises the Lord.
Our True Lord and Master is Carefree.
O Nanak, the Naam, the Name of the Lord, abides deep within the mind; through the Word of the Guru's Shabad, we merge with the Lord. ||8||21||22||
Maajh, Third Mehl:
Your devotees look beautiful in the True Court.
Through the Word of the Guru's Shabad, they are adorned with the Naam.
They are forever in bliss, day and night; chanting the Glorious Praises of the Lord, they merge with the Lord of Glory. ||1||

Section 06 - Raag Maajh - Part 030

I am a sacrifice, my soul is a sacrifice, to those who hear and enshrine the Naam within their minds.
The Dear Lord, the True One, the Highest of the High, subdues their

ego and blends them with Himself. ||1||Pause||
True is the Dear Lord, and True is His Name.
By Guru's Grace, some merge with Him.
Through the Word of the Guru's Shabad, those who merge with the Lord shall not be separated from Him again. They merge with intuitive ease into the True Lord. ||2||
There is nothing beyond You;
You are the One who does, sees, and knows.
The Creator Himself acts, and inspires others to act. Through the Guru's Teachings, He blends us into Himself. ||3||
The virtuous soul-bride finds the Lord;
she decorates herself with the Love and the Fear of God.
She who serves the True Guru is forever a happy soul-bride. She is absorbed in the true teachings. ||4||
Those who forget the Word of the Shabad have no home and no place of rest.
They are deluded by doubt, like a crow in a deserted house.
They forfeit both this world and the next, and they pass their lives suffering in pain and misery. ||5||
Writing on and on endlessly, they run out of paper and ink.
Through the love with duality, no one has found peace.
They write falsehood, and they practice falsehood; they are burnt to ashes by focusing their consciousness on falsehood. ||6||
The Gurmukhs write and reflect on Truth, and only Truth.
The true ones find the gate of salvation.
True is their paper, pen and ink; writing Truth, they are absorbed in the True One. ||7||
My God sits deep within the self; He watches over us.
Those who meet the Lord, by Guru's Grace, are acceptable.
O Nanak, glorious greatness is received through the Naam, which is obtained through the Perfect Guru. ||8||22||23||
Maajh, Third Mehl:
The Divine Light of the Supreme Soul shines forth from the Guru.
The filth stuck to the ego is removed through the Word of the Guru's Shabad.
One who is imbued with devotional worship to the Lord night and day becomes pure. Worshipping the Lord, He is obtained. ||1||
I am a sacrifice, my soul is a sacrifice, to those who themselves worship the Lord, and inspire others to worship Him as well.
I humbly bow to those devotees who chant the Glorious Praises of the Lord, night and day. ||1||Pause||
The Creator Lord Himself is the Doer of deeds.
As He pleases, He applies us to our tasks.

Through perfect destiny, we serve the Guru; serving the Guru, peace is found. ||2||
Those who die, and remain dead while yet alive, obtain it.
By Guru's Grace, they enshrine the Lord within their minds.
Enshrining the Lord within their minds, they are liberated forever. With intuitive ease, they merge into the Lord. ||3||
They perform all sorts of rituals, but they do not obtain liberation through them.
They wander around the countryside, and in love with duality, they are ruined.
The deceitful lose their lives in vain; without the Word of the Shabad, they obtain only misery. ||4||
Those who restrain their wandering mind, keeping it steady and stable, obtain the supreme status, by Guru's Grace.
The True Guru Himself unites us in Union with the Lord. Meeting the Beloved, peace is obtained. ||5||

Section 06 - Raag Maajh - Part 031

Some are stuck in falsehood, and false are the rewards they receive.
In love with duality, they waste away their lives in vain.
They drown themselves, and drown their entire family; speaking lies, they eat poison. ||6||
How rare are those who, as Gurmukh, look within their bodies, into their minds.
Through loving devotion, their ego evaporates.
The Siddhas, the seekers and the silent sages continually, lovingly focus their consciousness, but they have not seen the mind within the body. ||7||
The Creator Himself inspires us to work;
what can anyone else do? What can be done by our doing?
O Nanak, the Lord bestows His Name; we receive it, and enshrine it within the mind. ||8||23||24||
Maajh, Third Mehl:
Within this cave, there is an inexhaustible treasure.
Within this cave, the Invisible and Infinite Lord abides.
He Himself is hidden, and He Himself is revealed; through the Word of the Guru's Shabad, selfishness and conceit are eliminated. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Ambrosial Naam, the Name of the Lord, within their minds.
The taste of the Ambrosial Naam is very sweet! Through the Guru's Teachings, drink in this Ambrosial Nectar. ||1||Pause||
Subduing egotism, the rigid doors are opened.

The Priceless Naam is obtained by Guru's Grace.
Without the Shabad, the Naam is not obtained. By Guru's Grace, it is implanted within the mind. ||2||
The Guru has applied the true ointment of spiritual wisdom to my eyes.
Deep within, the Divine Light has dawned, and the darkness of ignorance has been dispelled.
My light has merged into the Light; my mind has surrendered, and I am blessed with Glory in the Court of the Lord. ||3||
Those who look outside the body, searching for the Lord, shall not receive the Naam; they shall instead be forced to suffer the terrible pains of slavery.
The blind, self-willed manmukhs do not understand; but when they return once again to their own home, then, as Gurmukh, they find the genuine article. ||4||
By Guru's Grace, the True Lord is found.
Within your mind and body, see the Lord, and the filth of egotism shall depart.
Sitting in that place, sing the Glorious Praises of the Lord forever, and be absorbed in the True Word of the Shabad. ||5||
Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate.
There, the Unstruck Melody of the Shabad vibrates day and night.
Through the Guru's Teachings, the Shabad is heard. ||6||
Without the Shabad, there is only darkness within.
The genuine article is not found, and the cycle of reincarnation does not end.
The key is in the hands of the True Guru; no one else can open this door. By perfect destiny, He is met. ||7||
You are the hidden and the revealed in all places.
Receiving Guru's Grace, this understanding is obtained.
O Nanak, praise the Naam forever; as Gurmukh, enshrine it within the mind. ||8||24||25||
Maajh, Third Mehl:
The Gurmukhs meet the Lord, and inspire others to meet Him as well.
Death does not see them, and pain does not afflict them.
Subduing egotism, they break all their bonds; as Gurmukh, they are adorned with the Word of the Shabad. ||1||
I am a sacrifice, my soul is a sacrifice, to those who look beautiful in the Name of the Lord, Har, Har.
The Gurmukhs sing, the Gurmukhs dance, and focus their consciousness on the Lord. ||1||Pause||

The Gurmukhs are celebrated in life and death.
Their lives are not wasted; they realize the Word of the Shabad.
The Gurmukhs do not die; they are not consumed by death. The Gurmukhs are absorbed in the True Lord. ||2||
The Gurmukhs are honored in the Court of the Lord.
The Gurmukhs eradicate selfishness and conceit from within.
They save themselves, and save all their families and ancestors as well.
The Gurmukhs redeem their lives. ||3||
The Gurmukhs never suffer bodily pain.
The Gurmukhs have the pain of egotism taken away.
The minds of the Gurmukhs are immaculate and pure; no filth ever sticks to them again. The Gurmukhs merge in celestial peace. ||4||
The Gurmukhs obtain the Greatness of the Naam.
The Gurmukhs sing the Glorious Praises of the Lord, and obtain honor.
They remain in bliss forever, day and night. The Gurmukhs practice the Word of the Shabad. ||5||
The Gurmukhs are attuned to the Shabad, night and day.
The Gurmukhs are known throughout the four ages.
The Gurmukhs always sing the Glorious Praises of the Immaculate Lord. Through the Shabad, they practice devotional worship. ||6||
Without the Guru, there is only pitch-black darkness.
Seized by the Messenger of Death, people cry out and scream.
Night and day, they are diseased, like maggots in manure, and in manure they endure agony. ||7||
The Gurmukhs know that the Lord alone acts, and causes others to act.
In the hearts of the Gurmukhs, the Lord Himself comes to dwell.
O Nanak, through the Naam, greatness is obtained. It is received from the Perfect Guru. ||8||25||26||
Maajh, Third Mehl:
The One Light is the light of all bodies.
The Perfect True Guru reveals it through the Word of the Shabad.
He Himself instills the sense of separation within our hearts; He Himself created the Creation. ||1||
I am a sacrifice, my soul is a sacrifice, to those who sing the Glorious Praises of the True Lord.
Without the Guru, no one obtains intuitive wisdom; the Gurmukh is absorbed in intuitive peace. ||1||Pause||
You Yourself are Beautiful, and You Yourself entice the world.
You Yourself, by Your Kind Mercy, weave the thread of the world.
You Yourself bestow pain and pleasure, O Creator. The Lord reveals Himself to the Gurmukh. ||2||
The Creator Himself acts, and causes others to act.
Through Him, the Word of the Guru's Shabad is enshrined within the

mind.
The Ambrosial Word of the Guru's Bani emanates from the Word of the Shabad. The Gurmukh speaks it and hears it. ||3||
He Himself is the Creator, and He Himself is the Enjoyer.
One who breaks out of bondage is liberated forever.
The True Lord is liberated forever. The Unseen Lord causes Himself to be seen. ||4||
He Himself is Maya, and He Himself is the Illusion.
He Himself has generated emotional attachment throughout the entire universe.
He Himself is the Giver of Virtue; He Himself sings the Lord's Glorious Praises. He chants them and causes them to be heard. ||5||
He Himself acts, and causes others to act.
He Himself establishes and disestablishes.
Without You, nothing can be done. You Yourself have engaged all in their tasks. ||6||
He Himself kills, and He Himself revives.
He Himself unites us, and unites us in Union with Himself.
Through selfless service, eternal peace is obtained. The Gurmukh is absorbed in intuitive peace. ||7||

Section 06 - Raag Maajh - Part 033

He Himself is the Highest of the High.
How rare are those who behold Him. He causes Himself to be seen.
O Nanak, the Naam, the Name of the Lord, abides deep within the hearts of those who see the Lord themselves, and inspire others to see Him as well. ||8||26||27||
Maajh, Third Mehl:
My God is pervading and permeating all places.
By Guru's Grace, I have found Him within the home of my own heart.
I serve Him constantly, and I meditate on Him single-mindedly. As Gurmukh, I am absorbed in the True One. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Lord, the Life of the World, within their minds.
Through the Guru's Teachings, I merge with intuitive ease into the Lord, the Life of the World, the Fearless One, the Great Giver.
||1||Pause||
Within the home of the self is the earth, its support and the nether regions of the underworld.
Within the home of the self is the Eternally Young Beloved.
The Giver of peace is eternally blissful. Through the Guru's Teachings, we are absorbed in intuitive peace. ||2||

When the body is filled with ego and selfishness,
the cycle of birth and death does not end.
One who becomes Gurmukh subdues egotism, and meditates on the Truest of the True. ||3||
Within this body are the two brothers, sin and virtue.
When the two joined together, the Universe was produced.
Subduing both, and entering into the Home of the One, through the Guru's Teachings, we are absorbed in intuitive peace. ||4||
Within the home of the self is the darkness of the love of duality.
When the Divine Light dawns, ego and selfishness are dispelled.
The Giver of peace is revealed through the Shabad, meditating upon the Naam, night and day. ||5||
Deep within the self is the Light of God; It radiates throughout the expanse of His creation.
Through the Guru's Teachings, the darkness of spiritual ignorance is dispelled.
The heart-lotus blossoms forth, and eternal peace is obtained, as one's light merges into the Light. ||6||
Within the mansion is the treasure house, overflowing with jewels.
The Gurmukh obtains the Infinite Naam, the Name of the Lord.
The Gurmukh, the trader, always purchases the merchandise of the Naam, and always reaps profits. ||7||
The Lord Himself keeps this merchandise in stock, and He Himself distributes it.
Rare is that Gurmukh who trades in this.
O Nanak, those upon whom the Lord casts His Glance of Grace, obtain it. Through His Mercy, it is enshrined in the mind. ||8||27||28||
Maajh, Third Mehl:
The Lord Himself leads us to merge with Him and serve Him.
Through the Word of the Guru's Shabad, the love of duality is eradicated.
The Immaculate Lord is the Bestower of eternal virtue. The Lord Himself leads us to merge in His Virtuous Goodness. ||1||
I am a sacrifice, my soul is a sacrifice, to those who enshrine the Truest of the True within their hearts.
The True Name is eternally pure and immaculate. Through the Word of the Guru's Shabad, it is enshrined within the mind. ||1||Pause||
The Guru Himself is the Giver, the Architect of Destiny.
The Gurmukh, the humble servant who serves the Lord, comes to know Him.
Those humble beings look beautiful forever in the Ambrosial Naam.
Through the Guru's Teachings, they receive the sublime essence of the Lord. ||2||

Within the cave of this body, there is one beautiful place.
Through the Perfect Guru, ego and doubt are dispelled.
Night and day, praise the Naam, the Name of the Lord; imbued with the Lord's Love, by Guru's Grace, you shall find Him. ||3||

Section 06 - Raag Maajh - Part 034

Through the Word of the Guru's Shabad, search this cave.
The Immaculate Naam, the Name of the Lord, abides deep within the self.
Sing the Glorious Praises of the Lord, and decorate yourself with the Shabad. Meeting with your Beloved, you shall find peace. ||4||
The Messenger of Death imposes his tax on those who are attached to duality.
He inflicts punishment on those who forget the Name.
They are called to account for each instant and each moment. Every grain, every particle, is weighed and counted. ||5||
One who does not remember her Husband Lord in this world is being cheated by duality; she shall weep bitterly in the end.
She is from an evil family; she is ugly and vile. Even in her dreams, she does not meet her Husband Lord. ||6||
She who enshrines her Husband Lord in her mind in this world
-His Presence is revealed to her by the Perfect Guru.
That soul-bride keeps her Husband Lord clasped tightly to her heart, and through the Word of the Shabad, she enjoys her Husband Lord upon His Beautiful Bed. ||7||
The Lord Himself sends out the call, and He summons us to His Presence.
He enshrines His Name within our minds.
O Nanak, one who receives the greatness of the Naam night and day, constantly sings His Glorious Praises. ||8||28||29||
Maajh, Third Mehl:
Sublime is their birth, and the place where they dwell.
Those who serve the True Guru remain detached in the home of their own being.
They abide in the Lord's Love, and constantly imbued with His Love, their minds are satisfied and fulfilled with the Lord's Essence. ||1||
I am a sacrifice, my soul is a sacrifice, to those who read of the Lord, who understand and enshrine Him within their minds.
The Gurmukhs read and praise the Lord's Name; they are honored in the True Court. ||1||Pause||
The Unseen and Inscrutable Lord is permeating and pervading everywhere.

He cannot be obtained by any effort.
If the Lord grants His Grace, then we come to meet the True Guru. By His Kindness, we are united in His Union. ||2||
One who reads, while attached to duality, does not understand.
He yearns for the three-phased Maya.
The bonds of the three-phased Maya are broken by the Word of the Guru's Shabad. Through the Guru's Shabad, liberation is achieved. ||3||
This unstable mind cannot be held steady.
Attached to duality, it wanders in the ten directions.
It is a poisonous worm, drenched with poison, and in poison it rots away. ||4||
Practicing egotism and selfishness, they try to impress others by showing off.
They perform all sorts of rituals, but they gain no acceptance.
Without You, Lord, nothing happens at all. You forgive those who are adorned with the Word of Your Shabad. ||5||
They are born, and they die, but they do not understand the Lord.
Night and day, they wander, in love with duality.
The lives of the self-willed manmukhs are useless; in the end, they die, regretting and repenting. ||6||
The Husband is away, and the wife is getting dressed up.
This is what the blind, self-willed manmukhs are doing.
They are not honored in this world, and they shall find no shelter in the world hereafter. They are wasting their lives in vain. ||7||
How rare are those who know the Name of the Lord!
Through the Shabad, the Word of the Perfect Guru, the Lord is realized.
Night and day, they perform the Lord's devotional service; day and night, they find intuitive peace. ||8||
That One Lord is pervading in all.
Only a few, as Gurmukh, understand this.
O Nanak, those who are attuned to the Naam are beautiful. Granting His Grace, God unites them with Himself. ||9||29||30||

Section 06 - Raag Maajh - Part 035

Maajh, Third Mehl:
The self-willed manmukhs read and recite; they are called Pandits-spiritual scholars.
But they are in love with duality, and they suffer in terrible pain.
Intoxicated with vice, they understand nothing at all. They are reincarnated, over and over again. ||1||
I am a sacrifice, my soul is a sacrifice, to those who subdue their ego,

and unite with the Lord.
They serve the Guru, and the Lord dwells within their minds; they intuitively drink in the sublime essence of the Lord. ||1||Pause||
The Pandits read the Vedas, but they do not obtain the Lord's essence.
Intoxicated with Maya, they argue and debate.
The foolish intellectuals are forever in spiritual darkness. The Gurmukhs understand, and sing the Glorious Praises of the Lord. ||2||
The Indescribable is described only through the beauteous Word of the Shabad.
Through the Guru's Teachings, the Truth becomes pleasing to the mind.
Those who speak of the truest of the true, day and night-their minds are imbued with the Truth. ||3||
Those who are attuned to Truth, love the Truth.
The Lord Himself bestows this gift; He shall not take it back.
Through the Word of the Guru's Shabad, the True Lord is known forever; meeting the True One, peace is found. ||4||
The filth of fraud and falsehood does not stick to those who, by Guru's Grace, remain awake and aware, night and day.
The Immaculate Naam, the Name of the Lord, abides deep within their hearts; their light merges into the Light. ||5||
They read about the three qualities, but they do not know the essential reality of the Lord.
They forget the Primal Lord, the Source of all, and they do not recognize the Word of the Guru's Shabad.
They are engrossed in emotional attachment; they do not understand anything at all. Through the Word of the Guru's Shabad, the Lord is found. ||6||
The Vedas proclaim that Maya is of three qualities.
The self-willed manmukhs, in love with duality, do not understand.
They read of the three qualities, but they do not know the One Lord.
Without understanding, they obtain only pain and suffering. ||7||
When it pleases the Lord, He unites us with Himself.
Through the Word of the Guru's Shabad, skepticism and suffering are dispelled.
O Nanak, True is the Greatness of the Name. Believing in the Name, peace is obtained. ||8||30||31||
Maajh, Third Mehl:
The Lord Himself is Unmanifest and Unrelated; He is Manifest and Related as well.
Those who recognize this essential reality are the true Pandits, the spiritual scholars.
They save themselves, and save all their families and ancestors as well,

when they enshrine the Lord's Name in the mind. ||1||
I am a sacrifice, my soul is a sacrifice, to those who taste the essence of the Lord, and savor its taste.
Those who taste this essence of the Lord are the pure, immaculate beings. They meditate on the Immaculate Naam, the Name of the Lord. ||1||Pause||
Those who reflect upon the Shabad are beyond karma.
They subdue their ego, and find the essence of wisdom, deep within their being.
They obtain the nine treasures of the wealth of the Naam. Rising above the three qualities, they merge into the Lord. ||2||
Those who act in ego do not go beyond karma.
It is only by Guru's Grace that one is rid of ego.
Those who have discriminating minds, continually examine their own selves. Through the Word of the Guru's Shabad, they sing the Lord's Glorious Praises. ||3||
The Lord is the most pure and sublime Ocean. The Saintly Gurmukhs continually peck at the Naam, like swans pecking at pearls in the ocean.
They bathe in it continually, day and night, and the filth of ego is washed away. ||4||
The pure swans, with love and affection, dwell in the Ocean of the Lord, and subdue their ego.

Section 06 - Raag Maajh - Part 036

Day and night, they are in love with the True Word of the Shabad. They obtain their home in the Ocean of the Lord. ||5||
The self-willed manmukhs shall always be filthy cranes, smeared with the filth of ego.
They may bathe, but their filth is not removed.
One who dies while yet alive, and contemplates the Word of the Guru's Shabad, is rid of this filth of ego. ||6||
The Priceless Jewel is found, in the home of one's own being,
when one listens to the Shabad, the Word of the Perfect True Guru.
By Guru's Grace, the darkness of spiritual ignorance is dispelled; I have come to recognize the Divine Light within my own heart. ||7||
The Lord Himself creates, and He Himself beholds.
Serving the True Guru, one becomes acceptable.
O Nanak, the Naam dwells deep within the heart; by Guru's Grace, it is obtained. ||8||31||32||
Maajh, Third Mehl:
The whole world is engrossed in emotional attachment to Maya.
Those who are controlled by the three qualities are attached to Maya.

By Guru's Grace, a few come to understand; they center their consciousness in the fourth state. ||1||
I am a sacrifice, my soul is a sacrifice, to those who burn away their emotional attachment to Maya, through the Shabad.
Those who burn away this attachment to Maya, and focus their consciousness on the Lord are honored in the True Court, and the Mansion of the Lord's Presence. ||1||Pause||
The source, the root, of the gods and goddesses is Maya.
For them, the Simritees and the Shaastras were composed.
Sexual desire and anger are diffused throughout the universe. Coming and going, people suffer in pain. ||2||
The jewel of spiritual wisdom was placed within the universe.
By Guru's Grace, it is enshrined within the mind.
Celibacy, chastity, self-discipline and the practice of truthfulness are obtained from the Perfect Guru, by meditating on the Naam, the Name of the Lord. ||3||
In this world of her parents' home, the soul-bride has been deluded by doubt.
Attached to duality, she later comes to regret it.
She forfeits both this world and the next, and even in her dreams, she does not find peace. ||4||
The soul-bride who remembers her Husband Lord in this world,
by Guru's Grace, sees Him close at hand.
She remains intuitively attuned to the Love of her Beloved; she makes the Word of His Shabad her decoration. ||5||
Blessed and fruitful is the coming of those who find the True Guru;
through the Word of the Guru's Shabad, they burn their love of duality.
The One Lord is permeating and pervading deep within the heart.
Joining the Sat Sangat, the True Congregation, they sing the Glorious Praises of the Lord. ||6||
Those who do not serve the True Guru-why did they even come into this world?
Cursed are their lives; they have uselessly wasted this human life.
The self-willed manmukhs do not remember the Naam. Without the Naam, they suffer in terrible pain. ||7||
The One who created the Universe, He alone knows it.
He unites with Himself those who realize the Shabad.
O Nanak, they alone receive the Naam, upon whose foreheads such pre-ordained destiny is recorded. ||8||1||32||33||
Maajh, Fourth Mehl:
The Primal Being is Himself remote and beyond.
He Himself establishes, and having established, He disestablishes.
The One Lord is pervading in all; those who become Gurmukh are

honored. ||1||
I am a sacrifice, my soul is a sacrifice, to those who meditate on the Naam, the Name of the Formless Lord.

Section 06 - Raag Maajh - Part 037

He has no form or shape; He is seen within each and every heart. The Gurmukh comes to know the unknowable. ||1||Pause||
You are God, Kind and Merciful.
Without You, there is no other at all.
When the Guru showers His Grace upon us, He blesses us with the Naam; through the Naam, we merge in the Naam. ||2||
You Yourself are the True Creator Lord.
Your treasures are overflowing with devotional worship.
The Gurmukhs obtain the Naam. Their minds are enraptured, and they easily and intuitively enter into Samaadhi. ||3||
Night and day, I sing Your Glorious Praises, God.
I praise You, O my Beloved.
Without You, there is no other for me to seek out. It is only by Guru's Grace that You are found. ||4||
The limits of the Inaccessible and Incomprehensible Lord cannot be found.
Bestowing Your Mercy, You merge us into Yourself.
Through the Shabad, the Word of the Perfect Guru, we meditate on the Lord. Serving the Shabad, peace is found. ||5||
Praiseworthy is the tongue which sings the Lord's Glorious Praises.
Praising the Naam, one becomes pleasing to the True One.
The Gurmukh remains forever imbued with the Lord's Love. Meeting the True Lord, glory is obtained. ||6||
The self-willed manmukhs do their deeds in ego.
They lose their whole lives in the gamble.
Within is the terrible darkness of greed, and so they come and go in reincarnation, over and over again. ||7||
The Creator Himself bestows Glory on those whom He Himself has so pre-destined.
O Nanak, they receive the Naam, the Name of the Lord, the Destroyer of fear; through the Word of the Guru's Shabad, they find peace.
||8||1||34||
Maajh, Fifth Mehl, First House:
The Unseen Lord is within, but He cannot be seen.
He has taken the Jewel of the Naam, the Name of the Lord, and He keeps it well concealed.
The Inaccessible and Incomprehensible Lord is the highest of all.

Through the Word of the Guru's Shabad, He is known. ||1||
I am a sacrifice, my soul is a sacrifice, to those who chant the Naam, in this Dark Age of Kali Yuga.
The Beloved Saints were established by the True Lord. By great good fortune, the Blessed Vision of their Darshan is obtained. ||1||Pause||
The One who is sought by the Siddhas and the seekers,
upon whom Brahma and Indra meditate within their hearts,
whom the three hundred thirty million demi-gods search for-meeting the Guru, one comes to sing His Praises within the heart. ||2||
Twenty-four hours a day, the wind breathes Your Name.
The earth is Your servant, a slave at Your Feet.
In the four sources of creation, and in all speech, You dwell. You are dear to the minds of all. ||3||
The True Lord and Master is known to the Gurmukhs.
He is realized through the Shabad, the Word of the Perfect Guru.
Those who drink it in are satisfied. Through the Truest of the True, they are fulfilled. ||4||
In the home of their own beings, they are peacefully and comfortably at ease.
They are blissful, enjoying pleasures, and eternally joyful.
They are wealthy, and the greatest kings; they center their minds on the Guru's Feet. ||5||
First, You created nourishment;
then, You created the living beings.
There is no other Giver as Great as You, O my Lord and Master. None approach or equal You. ||6||
Those who are pleasing to You meditate on You.
They practice the Mantra of the Holy.
They themselves swim across, and they save all their ancestors and families as well. In the Court of the Lord, they meet with no obstruction. ||7||

Section 06 - Raag Maajh - Part 038

You are so Great! You are the Highest of the High!
You are Infinite, You are Everything!
I am a sacrifice to You. Nanak is the slave of Your slaves.
||8||1||35||
Maajh, Fifth Mehl:
Who is liberated, and who is united?
Who is a spiritual teacher, and who is a preacher?
Who is a house-holder, and who is a renunciate? Who can estimate the Lord's Value? ||1||

How is one bound, and how is one freed of his bonds?
How can one escape from the cycle of coming and going in reincarnation?
Who is subject to karma, and who is beyond karma? Who chants the Name, and inspires others to chant it? ||2||
Who is happy, and who is sad?
Who, as sunmukh, turns toward the Guru, and who, as vaymukh, turns away from the Guru?
How can one meet the Lord? How is one separated from Him? Who can reveal the way to me? ||3||
What is that Word, by which the wandering mind can be restrained?
What are those teachings, by which we may endure pain and pleasure alike?
What is that lifestyle, by which we may come to meditate on the Supreme Lord? How may we sing the Kirtan of His Praises? ||4||
The Gurmukh is liberated, and the Gurmukh is linked.
The Gurmukh is the spiritual teacher, and the Gurmukh is the preacher.
Blessed is the Gurmukh, the householder and the renunciate. The Gurmukh knows the Lord's Value. ||5||
Egotism is bondage; as Gurmukh, one is emancipated.
The Gurmukh escapes the cycle of coming and going in reincarnation.
The Gurmukh performs actions of good karma, and the Gurmukh is beyond karma. Whatever the Gurmukh does, is done in good faith. ||6||
The Gurmukh is happy, while the self-willed manmukh is sad.
The Gurmukh turns toward the Guru, and the self-willed manmukh turns away from the Guru.
The Gurmukh is united with the Lord, while the manmukh is separated from Him. The Gurmukh reveals the way. ||7||
The Guru's Instruction is the Word, by which the wandering mind is restrained.
Through the Guru's Teachings, we can endure pain and pleasure alike.
To live as Gurmukh is the lifestyle by which we come to meditate on the Supreme Lord. The Gurmukh sings the Kirtan of His Praises. ||8||
The Lord Himself created the entire creation.
He Himself acts, and causes others to act. He Himself establishes.
From oneness, He has brought forth the countless multitudes. O Nanak, they shall merge into the One once again. ||9||2||36||
Maajh, Fifth Mehl:
God is Eternal and Imperishable, so why should anyone be anxious?
The Lord is Wealthy and Prosperous, so His humble servant should feel totally secure.
O Giver of peace of the soul, of life, of honor-as You ordain, I obtain

peace. ||1||
I am a sacrifice, my soul is a sacrifice, to that Gurmukh whose mind and body are pleased with You.
You are my mountain, You are my shelter and shield. No one can rival You. ||1||Pause||
That person, unto whom Your actions seem sweet,
comes to see the Supreme Lord God in each and every heart.
In all places and interspaces, You exist. You are the One and Only Lord, pervading everywhere. ||2||
You are the Fulfiller of all the mind's desires.
Your treasures are overflowing with love and devotion.
Showering Your Mercy, You protect those who, through perfect destiny, merge into You. ||3||

Section 06 - Raag Maajh - Part 039

You pulled me out of the deep, dark well onto the dry ground.
Showering Your Mercy, You blessed Your servant with Your Glance of Grace.
I sing the Glorious Praises of the Perfect, Immortal Lord. By speaking and hearing these Praises, they are not used up. ||4||
Here and hereafter, You are our Protector.
In the womb of the mother, You cherish and nurture the baby.
The fire of Maya does not affect those who are imbued with the Lord's Love; they sing His Glorious Praises. ||5||
What Praises of Yours can I chant and contemplate?
Deep within my mind and body, I behold Your Presence.
You are my Friend and Companion, my Lord and Master. Without You, I do not know any other at all. ||6||
O God, that one, unto whom You have given shelter,
is not touched by the hot winds.
O my Lord and Master, You are my Sanctuary, the Giver of peace.
Chanting, meditating on You in the Sat Sangat, the True Congregation, You are revealed. ||7||
You are Exalted, Unfathomable, Infinite and Invaluable.
You are my True Lord and Master. I am Your servant and slave.
You are the King, Your Sovereign Rule is True. Nanak is a sacrifice, a sacrifice to You. ||8||3||37||
Maajh, Fifth Mehl, Second House:
Continually, continuously, remember the Merciful Lord.
Never forget Him from your mind. ||Pause||
Join the Society of the Saints,
and you shall not have to go down the path of Death.

Take the Provisions of the Lord's Name with you, and no stain shall attach itself to your family. ||1||
Those who meditate on the Master
shall not be thrown down into hell.
Even the hot winds shall not touch them. The Lord has come to dwell within their minds. ||2||
They alone are beautiful and attractive,
who abide in the Saadh Sangat, the Company of the Holy.
Those who have gathered in the wealth of the Lord's Name-they alone are deep and thoughtful and vast. ||3||
Drink in the Ambrosial Essence of the Name,
and live by beholding the face of the Lord's servant.
Let all your affairs be resolved, by continually worshipping the Feet of the Guru. ||4||
He alone meditates on the Lord of the World, whom the Lord has made His Own.
He alone is a warrior, and he alone is the chosen one, upon whose forehead good destiny is recorded. ||5||
Within my mind, I meditate on God.
For me, this is like the enjoyment of princely pleasures.
Evil does not well up within me, since I am saved, and dedicated to truthful actions. ||6||
I have enshrined the Creator within my mind;
I have obtained the fruits of life's rewards.
If your Husband Lord is pleasing to your mind, then your married life shall be eternal. ||7||
I have obtained everlasting wealth;
I have found the Sanctuary of the Dispeller of fear.
Grasping hold of the hem of the Lord's robe, Nanak is saved. He has won the incomparable life. ||8||4||38||
One Universal Creator God. By The Grace Of The True Guru:
Maajh, Fifth Mehl, Third House:
Chanting and meditating on the Lord, the mind is held steady.
||1||Pause||
Meditating, meditating in remembrance on the Divine Guru, one's fears are erased and dispelled. ||1||
Entering the Sanctuary of the Supreme Lord God, how could anyone feel grief any longer? ||2||

Section 06 - Raag Maajh - Part 040

Serving at the Feet of the Holy Saints, all desires are fulfilled. ||3||
In each and every heart, the One Lord is pervading. He is totally

permeating the water, the land, and the sky. ||4||
I serve the Destroyer of sin, and I am sanctified by the dust of the feet of the Saints. ||5||
My Lord and Master Himself has saved me completely; I am comforted by meditating on the Lord. ||6||
The Creator has passed judgement, and the evil-doers have been silenced and killed. ||7||
Nanak is attuned to the True Name; he beholds the Presence of the Ever-present Lord. ||8||5||39||1||32||1||5||39||
Baarah Maahaa ~ The Twelve Months: Maajh, Fifth Mehl, Fourth House:
One Universal Creator God. By The Grace Of The True Guru:
By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord.
We have grown weary of wandering to the four corners of the earth and in the ten directions. We have come to Your Sanctuary, God.
Without milk, a cow serves no purpose.
Without water, the crop withers, and it will not bring a good price.
If we do not meet the Lord, our Friend, how can we find our place of rest?
Those homes, those hearts, in which the Husband Lord is not manifest-those towns and villages are like burning furnaces.
All decorations, the chewing of betel to sweeten the breath, and the body itself, are all useless and vain.
Without God, our Husband, our Lord and Master, all friends and companions are like the Messenger of Death.
This is Nanak's prayer: "Please show Your Mercy, and bestow Your Name.
O my Lord and Master, please unite me with Yourself, O God, in the Eternal Mansion of Your Presence". ||1||
In the month of Chayt, by meditating on the Lord of the Universe, a deep and profound joy arises.
Meeting with the humble Saints, the Lord is found, as we chant His Name with our tongues.
Those who have found God-blessed is their coming into this world.
Those who live without Him, for even an instant-their lives are rendered useless.
The Lord is totally pervading the water, the land, and all space. He is contained in the forests as well.
Those who do not remember God-how much pain must they suffer!
Those who dwell upon their God have great good fortune.
My mind yearns for the Blessed Vision of the Lord's Darshan. O Nanak, my mind is so thirsty!

I touch the feet of one who unites me with God in the month of Chayt. ||2||
In the month of Vaisaakh, how can the bride be patient? She is separated from her Beloved.
She has forgotten the Lord, her Life-companion, her Master; she has become attached to Maya, the deceitful one.
Neither son, nor spouse, nor wealth shall go along with you-only the Eternal Lord.
Entangled and enmeshed in the love of false occupations, the whole world is perishing.
Without the Naam, the Name of the One Lord, they lose their lives in the hereafter.
Forgetting the Merciful Lord, they are ruined. Without God, there is no other at all.
Pure is the reputation of those who are attached to the Feet of the Beloved Lord.

Section 06 - Raag Maajh - Part 041

Nanak makes this prayer to God: "Please, come and unite me with Yourself."
The month of Vaisaakh is beautiful and pleasant, when the Saint causes me to meet the Lord. ||3||
In the month of Jayt'h, the bride longs to meet with the Lord. All bow in humility before Him.
One who has grasped the hem of the robe of the Lord, the True Friend-no one can keep him in bondage.
God's Name is the Jewel, the Pearl. It cannot be stolen or taken away.
In the Lord are all pleasures which please the mind.
As the Lord wishes, so He acts, and so His creatures act.
They alone are called blessed, whom God has made His Own.
If people could meet the Lord by their own efforts, why would they be crying out in the pain of separation?
Meeting Him in the Saadh Sangat, the Company of the Holy, O Nanak, celestial bliss is enjoyed.
In the month of Jayt'h, the playful Husband Lord meets her, upon whose forehead such good destiny is recorded. ||4||
The month of Aasaarh seems burning hot, to those who are not close to their Husband Lord.
They have forsaken God the Primal Being, the Life of the World, and they have come to rely upon mere mortals.
In the love of duality, the soul-bride is ruined; around her neck she wears the noose of Death.

As you plant, so shall you harvest; your destiny is recorded on your forehead.
The life-night passes away, and in the end, one comes to regret and repent, and then depart with no hope at all.
Those who meet with the Holy Saints are liberated in the Court of the Lord.
Show Your Mercy to me, O God; I am thirsty for the Blessed Vision of Your Darshan.
Without You, God, there is no other at all. This is Nanak's humble prayer.
The month of Aasaarh is pleasant, when the Feet of the Lord abide in the mind. ||5||
In the month of Saawan, the soul-bride is happy, if she falls in love with the Lotus Feet of the Lord.
Her mind and body are imbued with the Love of the True One; His Name is her only Support.
The pleasures of corruption are false. All that is seen shall turn to ashes.
The drops of the Lord's Nectar are so beautiful! Meeting the Holy Saint, we drink these in.
The forests and the meadows are rejuvenated and refreshed with the Love of God, the All-powerful, Infinite Primal Being.
My mind yearns to meet the Lord. If only He would show His Mercy, and unite me with Himself!
Those brides who have obtained God-I am forever a sacrifice to them.
O Nanak, when the Dear Lord shows kindness, He adorns His bride with the Word of His Shabad.
Saawan is delightful for those happy soul-brides whose hearts are adorned with the Necklace of the Lord's Name. ||6||
In the month of Bhaadon, she is deluded by doubt, because of her attachment to duality.
She may wear thousands of ornaments, but they are of no use at all.
On that day when the body perishes-at that time, she becomes a ghost.
The Messenger of Death seizes and holds her, and does not tell anyone his secret.
And her loved ones-in an instant, they move on, leaving her all alone.
She wrings her hands, her body writhes in pain, and she turns from black to white.
As she has planted, so does she harvest; such is the field of karma.
Nanak seeks God's Sanctuary; God has given him the Boat of His Feet.
Those who love the Guru, the Protector and Savior, in Bhaadon, shall not be thrown down into hell. ||7||
In the month of Assu, my love for the Lord overwhelms me. How can I go and meet the Lord?

My mind and body are so thirsty for the Blessed Vision of His Darshan.
Won't someone please come and lead me to him, O my mother.
The Saints are the helpers of the Lord's lovers; I fall and touch their feet.
Without God, how can I find peace? There is nowhere else to go.
Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled.
They renounce their selfishness and conceit, and they pray, "God, please attach me to the hem of Your robe."
Those whom the Husband Lord has united with Himself, shall not be separated from Him again.
Without God, there is no other at all. Nanak has entered the Sanctuary of the Lord.
In Assu, the Lord, the Sovereign King, has granted His Mercy, and they dwell in peace. ||8||
In the month of Katak, do good deeds. Do not try to blame anyone else.
Forgetting the Transcendent Lord, all sorts of illnesses are contracted.
Those who turn their backs on the Lord shall be separated from Him and consigned to reincarnation, over and over again.
In an instant, all of Maya's sensual pleasures turn bitter.
No one can then serve as your intermediary. Unto whom can we turn and cry?
By one's own actions, nothing can be done; destiny was pre-determined from the very beginning.
By great good fortune, I meet my God, and then all pain of separation departs.
Please protect Nanak, God; O my Lord and Master, please release me from bondage.
In Katak, in the Company of the Holy, all anxiety vanishes. ||9||
In the month of Maghar, those who sit with their Beloved Husband Lord are beautiful.
How can their glory be measured? Their Lord and Master blends them with Himself.
Their bodies and minds blossom forth in the Lord; they have the companionship of the Holy Saints.
Those who lack the Company of the Holy, remain all alone.
Their pain never departs, and they fall into the grip of the Messenger of Death.
Those who have ravished and enjoyed their God, are seen to be continually exalted and uplifted.
They wear the Necklace of the jewels, emeralds and rubies of the Lord's Name.

Nanak seeks the dust of the feet of those who take to the Sanctuary of the Lord's Door.
Those who worship and adore God in Maghar, do not suffer the cycle of reincarnation ever again. ||10||
In the month of Poh, the cold does not touch those, whom the Husband Lord hugs close in His Embrace.
Their minds are transfixed by His Lotus Feet. They are attached to the Blessed Vision of the Lord's Darshan.
Seek the Protection of the Lord of the Universe; His service is truly profitable.
Corruption shall not touch you, when you join the Holy Saints and sing the Lord's Praises.
From where it originated, there the soul is blended again. It is absorbed in the Love of the True Lord.
When the Supreme Lord God grasps someone's hand, he shall never again suffer separation from Him.
I am a sacrifice, 100,000 times, to the Lord, my Friend, the Unapproachable and Unfathomable.
Please preserve my honor, Lord; Nanak begs at Your Door.
Poh is beautiful, and all comforts come to that one, whom the Carefree Lord has forgiven. ||11||
In the month of Maagh, let your cleansing bath be the dust of the Saadh Sangat, the Company of the Holy.
Meditate and listen to the Name of the Lord, and give it to everyone.
In this way, the filth of lifetimes of karma shall be removed, and egotistical pride shall vanish from your mind.

Section 06 - Raag Maajh - Part 043

Sexual desire and anger shall not seduce you, and the dog of greed shall depart.
Those who walk on the Path of Truth shall be praised throughout the world.
Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity.
That person, upon whom the Lord bestows His Mercy, is a wise person.
Nanak is a sacrifice to those who have merged with God.
In Maagh, they alone are known as true, unto whom the Perfect Guru is Merciful. ||12||
In the month of Phalgun, bliss comes to those, unto whom the Lord, the Friend, has been revealed.
The Saints, the Lord's helpers, in their mercy, have united me with Him.
My bed is beautiful, and I have all comforts. I feel no sadness at all.

My desires have been fulfilled-by great good fortune, I have obtained the Sovereign Lord as my Husband.
Join with me, my sisters, and sing the songs of rejoicing and the Hymns of the Lord of the Universe.
There is no other like the Lord-there is no equal to Him.
He embellishes this world and the world hereafter, and He gives us our permanent home there.
He rescues us from the world-ocean; never again do we have to run the cycle of reincarnation.
I have only one tongue, but Your Glorious Virtues are beyond counting.
Nanak is saved, falling at Your Feet.
In Phalgun, praise Him continually; He has not even an iota of greed.
||13||
Those who meditate on the Naam, the Name of the Lord-their affairs are all resolved.
Those who meditate on the Perfect Guru, the Lord-Incarnate-they are judged true in the Court of the Lord.
The Lord's Feet are the Treasure of all peace and comfort for them; they cross over the terrifying and treacherous world-ocean.
They obtain love and devotion, and they do not burn in corruption.
Falsehood has vanished, duality has been erased, and they are totally overflowing with Truth.
They serve the Supreme Lord God, and enshrine the One Lord within their minds.
The months, the days, and the moments are auspicious, for those upon whom the Lord casts His Glance of Grace.
Nanak begs for the blessing of Your Vision, O Lord. Please, shower Your Mercy upon me! ||14||1||
Maajh, Fifth Mehl: Day And Night:
One Universal Creator God. By The Grace Of The True Guru:
I serve my True Guru, and meditate on Him all day and night.
Renouncing selfishness and conceit, I seek His Sanctuary, and speak sweet words to Him.
Through countless lifetimes and incarnations, I was separated from Him. O Lord, you are my Friend and Companion-please unite me with Yourself.
Those who are separated from the Lord do not dwell in peace, O sister.
Without their Husband Lord, they find no comfort. I have searched and seen all realms.
My own evil actions have kept me separate from Him; why should I accuse anyone else?
Bestow Your Mercy, God, and save me! No one else can bestow Your Mercy.

Without You, Lord, we roll around in the dust. Unto whom should we utter our cries of distress?
This is Nanak's prayer: "May my eyes behold the Lord, the Angelic Being."||1||
The Lord hears the anguish of the soul; He is the All-powerful and Infinite Primal Being.
In death and in life, worship and adore the Lord, the Support of all.

Section 06 - Raag Maajh - Part 044

In this world and in the next, the soul-bride belongs to her Husband Lord, who has such a vast family.
He is Lofty and Inaccessible. His Wisdom is Unfathomable.
He has no end or limitation. That service is pleasing to Him, which makes one humble, like the dust of the feet of the Saints.
He is the Patron of the poor, the Merciful, Luminous Lord, the Redeemer of sinners.
From the very beginning, and throughout the ages, the True Name of the Creator has been our Saving Grace.
No one can know His Value; no one can weigh it.
He dwells deep within the mind and body. O Nanak, He cannot be measured.
I am forever a sacrifice to those who serve God, day and night. ||2||
The Saints worship and adore Him forever and ever; He is the Forgiver of all.
He fashioned the soul and the body, and by His Kindness, He bestowed the soul.
Through the Word of the Guru's Shabad, worship and adore Him, and chant His Pure Mantra.
His Value cannot be evaluated. The Transcendent Lord is endless.
That one, within whose mind the Lord abides, is said to be most fortunate.
The soul's desires are fulfilled, upon meeting the Master, our Husband Lord.
Nanak lives by chanting the Lord's Name; all sorrows have been erased.
One who does not forget Him, day and night, is continually rejuvenated. ||3||
God is overflowing with all powers. I have no honor-He is my resting place.
I have grasped the Support of the Lord within my mind; I live by chanting and meditating on His Name.
Grant Your Grace, God, and bless me, that I may merge into the dust of the feet of the humble.

As You keep me, so do I live. I wear and eat whatever You give me.
May I make the effort, O God, to sing Your Glorious Praises in the Company of the Holy.
I can conceive of no other place; where could I go to lodge a complaint?
You are the Dispeller of ignorance, the Destroyer of darkness, O Lofty, Unfathomable and Unapproachable Lord.
Please unite this separated one with Yourself; this is Nanak's yearning.
That day shall bring every joy, O Lord, when I take to the Feet of the Guru. ||4||1||
Vaar In Maajh, And Shaloks Of The First Mehl: To Be Sung To The Tune Of "Malik Mureed And Chandrahraa Sohee-Aa"
One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace:
Shalok, First Mehl:
The Guru is the Giver; the Guru is the House of ice. The Guru is the Light of the three worlds.
O Nanak, He is everlasting wealth. Place your mind's faith in Him, and you shall find peace. ||1||
First Mehl:
First, the baby loves mother's milk;
second, he learns of his mother and father;
third, his brothers, sisters-in-law and sisters;
fourth, the love of play awakens.
Fifth, he runs after food and drink;
sixth, in his sexual desire, he does not respect social customs.
Seventh, he gathers wealth and dwells in his house;
eighth, he becomes angry, and his body is consumed.
Ninth, he turns grey, and his breathing becomes labored;
tenth, he is cremated, and turns to ashes.
His companions send him off, crying out and lamenting.
The swan of the soul takes flight, and asks which way to go.

Section 06 - Raag Maajh - Part 045

He came and he went, and now, even his name has died.
After he left, food was offered on leaves, and the birds were called to come and eat.
O Nanak, the self-willed manmukhs love the darkness.
Without the Guru, the world is drowning. ||2||
First Mehl:
At the age of ten, he is a child; at twenty, a youth, and at thirty, he is called handsome.
At forty, he is full of life; at fifty, his foot slips, and at sixty, old age is

upon him.
At seventy, he loses his intellect, and at eighty, he cannot perform his duties.
At ninety, he lies in his bed, and he cannot understand his weakness.
After seeking and searching for such a long time, O Nanak, I have seen that the world is just a mansion of smoke. ||3||
Pauree:
You, O Creator Lord, are Unfathomable. You Yourself created the Universe,
its colors, qualities and varieties, in so many ways and forms.
You created it, and You alone understand it. It is all Your Play.
Some come, and some arise and depart; but without the Name, all are bound to die.
The Gurmukhs are imbued with the deep crimson color of the poppy; they are dyed in the color of the Lord's Love.
So serve the True and Pure Lord, the Supremely Powerful Architect of Destiny.
You Yourself are All-knowing. O Lord, You are the Greatest of the Great!
O my True Lord, I am a sacrifice, a humble sacrifice, to those who meditate on You within their conscious mind. ||1||
Shalok, First Mehl:
He placed the soul in the body which He had fashioned. He protects the Creation which He has created.
With their eyes, they see, and with their tongues, they speak; with their ears, they bring the mind to awareness.
With their feet, they walk, and with their hands, they work; they wear and eat whatever is given.
They do not know the One who created the Creation. The blind fools do their dark deeds.
When the pitcher of the body breaks and shatters into pieces, it cannot be re-created again.
O Nanak, without the Guru, there is no honor; without honor, no one is carried across. ||1||
Second Mehl:
They prefer the gift, instead of the Giver; such is the way of the self-willed manmukhs.
What can anyone say about their intelligence, their understanding or their cleverness?
The deeds which one commits, while sitting in one's own home, are known far and wide, in the four directions.
One who lives righteously is known as righteous; one who commits sins is known as a sinner.

You Yourself enact the entire play, O Creator. Why should we speak of any other?
As long as Your Light is within the body, You speak through that Light. Without Your Light, who can do anything? Show me any such cleverness!
O Nanak, the Lord alone is Perfect and All-knowing; He is revealed to the Gurmukh. ||2||
Pauree:
You Yourself created the world, and You Yourself put it to work.
Administering the drug of emotional attachment, You Yourself have led the world astray.
The fire of desire is deep within; unsatisfied, people remain hungry and thirsty.
This world is an illusion; it dies and it is re-born-it comes and it goes in reincarnation.
Without the True Guru, emotional attachment is not broken. All have grown weary of performing empty rituals.
Those who follow the Guru's Teachings meditate on the Naam, the Name of the Lord. Filled with a joyful peace, they surrender to Your Will.
They save their families and ancestors; blessed are the mothers who gave birth to them.

Section 06 - Raag Maajh - Part 046

Beautiful and sublime is the glory and the understanding of those who focus their consciousness on the Lord. ||2||
Shalok, Second Mehl:
To see without eyes; to hear without ears;
to walk without feet; to work without hands;
to speak without a tongue-like this, one remains dead while yet alive.
O Nanak, recognize the Hukam of the Lord's Command, and merge with your Lord and Master. ||1||
Second Mehl:
He is seen, heard and known, but His subtle essence is not obtained.
How can the lame, armless and blind person run to embrace the Lord?
Let the Fear of God be your feet, and let His Love be your hands; let His Understanding be your eyes.
Says Nanak, in this way, O wise soul-bride, you shall be united with your Husband Lord. ||2||
Pauree:
Forever and ever, You are the only One; You set the play of duality in motion.

You created egotism and arrogant pride, and You placed greed within our beings.
Keep me as it pleases Your Will; everyone acts as You cause them to act.
Some are forgiven, and merge with You; through the Guru's Teachings, we are joined to You.
Some stand and serve You; without the Name, nothing else pleases them.
Any other task would be worthless to them-You have enjoined them to Your True Service.
In the midst of children, spouse and relations, some still remain detached; they are pleasing to Your Will.
Inwardly and outwardly, they are pure, and they are absorbed in the True Name. ||3||
Shalok, First Mehl:
I may make a cave, in a mountain of gold, or in the water of the nether regions;
I may remain standing on my head, upside-down, on the earth or up in the sky;
I may totally cover my body with clothes, and wash them continually;
I may shout out loud, the white, red, yellow and black Vedas;
I may even live in dirt and filth. And yet, all this is just a product of evil-mindedness, and intellectual corruption.
I was not, I am not, and I will never be anything at all! O Nanak, I dwell only on the Word of the Shabad. ||1||
First Mehl:
They wash their clothes, and scrub their bodies, and try to practice self-discipline.
But they are not aware of the filth staining their inner being, while they try and try to wash off the outer dirt.
The blind go astray, caught by the noose of Death.
They see other people's property as their own, and in egotism, they suffer in pain.
O Nanak, the egotism of the Gurmukhs is broken, and then, they meditate on the Name of the Lord, Har, Har.
They chant the Naam, meditate on the Naam, and through the Naam, they are absorbed in peace. ||2||
Pauree:
Destiny has brought together and united the body and the soul-swan.
He who created them, also separates them.
The fools enjoy their pleasures; they must also endure all their pains.
From pleasures, arise diseases and the commission of sins.
From sinful pleasures come sorrow, separation, birth and death.
The fools try to account for their misdeeds, and argue uselessly.

The judgement is in the Hands of the True Guru, who puts an end to the argument.
Whatever the Creator does, comes to pass. It cannot be changed by anyone's efforts. ||4||
Shalok, First Mehl:
Telling lies, they eat dead bodies.

Section 06 - Raag Maajh - Part 047

And yet, they go out to teach others.
They are deceived, and they deceive their companions.
O Nanak, such are the leaders of men. ||1||
Fourth Mehl:
Those, within whom the Truth dwells, obtain the True Name; they speak only the Truth.
They walk on the Lord's Path, and inspire others to walk on the Lord's Path as well.
Bathing in a pool of holy water, they are washed clean of filth. But, by bathing in a stagnant pond, they are contaminated with even more filth.
The True Guru is the Perfect Pool of Holy Water. Night and day, He meditates on the Name of the Lord, Har, Har.
He is saved, along with his family; bestowing the Name of the Lord, Har, Har, He saves the whole world.
Servant Nanak is a sacrifice to one who himself chants the Naam, and inspires others to chant it as well. ||2||
Pauree:
Some pick and eat fruits and roots, and live in the wilderness.
Some wander around wearing saffron robes, as Yogis and Sanyaasees.
But there is still so much desire within them-they still yearn for clothes and food.
They waste their lives uselessly; they are neither householders nor renunciates.
The Messenger of Death hangs over their heads, and they cannot escape the three-phased desire.
Death does not even approach those who follow the Guru's Teachings, and become the slaves of the Lord's slaves.
The True Word of the Shabad abides in their true minds; within the home of their own inner beings, they remain detached.
O Nanak, those who serve their True Guru, rise from desire to desirelessness. ||5||
Shalok, First Mehl:
If one's clothes are stained with blood, the garment becomes polluted.
Those who suck the blood of human beings-how can their

consciousness be pure?
O Nanak, chant the Name of God, with heart-felt devotion.
Everything else is just a pompous worldly show, and the practice of false deeds. ||1||
First Mehl:
Since I am no one, what can I say? Since I am nothing, what can I be?
As He created me, so I act. As He causes me to speak, so I speak. I am full and overflowing with sins-if only I could wash them away!
I do not understand myself, and yet I try to teach others. Such is the guide I am!
O Nanak, the one who is blind shows others the way, and misleads all his companions.
But, going to the world hereafter, he shall be beaten and kicked in the face; then, it will be obvious, what sort of guide he was! ||2||
Pauree:
Through all the months and the seasons, the minutes and the hours, I dwell upon You, O Lord.
No one has attained You by clever calculations, O True, Unseen and Infinite Lord.
That scholar who is full of greed, arrogant pride and egotism, is known to be a fool.
So read the Name, and realize the Name, and contemplate the Guru's Teachings.
Through the Guru's Teachings, I have earned the wealth of the Naam; I possess the storehouses, overflowing with devotion to the Lord.
Believing in the Immaculate Naam, one is hailed as true, in the True Court of the Lord.
The Divine Light of the Infinite Lord, who owns the soul and the breath of life, is deep within the inner being.
You alone are the True Banker, O Lord; the rest of the world is just Your petty trader. ||6||
Shalok, First Mehl:
Let mercy be your mosque, faith your prayer-mat, and honest living your Koran.
Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim.
Let good conduct be your Kaabaa, Truth your spiritual guide, and the karma of good deeds your prayer and chant.
Let your rosary be that which is pleasing to His Will. O Nanak, God shall preserve your honor. ||1||

First Mehl
: To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef.
Our Guru, our Spiritual Guide, stands by us, if we do not eat those carcasses.
By mere talk, people do not earn passage to Heaven. Salvation comes only from the practice of Truth.
By adding spices to forbidden foods, they are not made acceptable.
O Nanak, from false talk, only falsehood is obtained. ||2||
First Mehl:
There are five prayers and five times of day for prayer; the five have five names.
Let the first be truthfulness, the second honest living, and the third charity in the Name of God.
Let the fourth be good will to all, and the fifth the praise of the Lord.
Repeat the prayer of good deeds, and then, you may call yourself a Muslim.
O Nanak, the false obtain falsehood, and only falsehood. ||3||
Pauree:
Some trade in priceless jewels, while others deal in mere glass.
When the True Guru is pleased, we find the treasure of the jewel, deep within the self.
Without the Guru, no one has found this treasure. The blind and the false have died in their endless wanderings.
The self-willed manmukhs putrefy and die in duality. They do not understand contemplative meditation.
Without the One Lord, there is no other at all. Unto whom should they complain?
Some are destitute, and wander around endlessly, while others have storehouses of wealth.
Without God's Name, there is no other wealth. Everything else is just poison and ashes.
O Nanak, the Lord Himself acts, and causes others to act; by the Hukam of His Command, we are embellished and exalted. ||7||
Shalok, First Mehl:
It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one.
First, let him savor the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away.
Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life.
As he submits to God's Will, and surrenders to the Creator, he is rid of selfishness and conceit.

And when, O Nanak, he is merciful to all beings, only then shall he be called a Muslim. ||1||
Fourth Mehl:
Renounce sexual desire, anger, falsehood and slander; forsake Maya and eliminate egotistical pride.
Renounce sexual desire and promiscuity, and give up emotional attachment. Only then shall you obtain the Immaculate Lord amidst the darkness of the world.
Renounce selfishness, conceit and arrogant pride, and your love for your children and spouse. Abandon your thirsty hopes and desires, and embrace love for the Lord.
O Nanak, the True One shall come to dwell in your mind. Through the True Word of the Shabad, you shall be absorbed in the Name of the Lord. ||2||
Pauree:
Neither the kings, nor their subjects, nor the leaders shall remain.
The shops, the cities and the streets shall eventually disintegrate, by the Hukam of the Lord's Command.
Those solid and beautiful mansions-the fools think that they belong to them.
The treasure-houses, filled with wealth, shall be emptied out in an instant.
The horses, chariots, camels and elephants, with all their decorations; the gardens, lands, houses, tents, soft beds and satin pavilions-Oh, where are those things, which they believe to be their own?
O Nanak, the True One is the Giver of all; He is revealed through His All-powerful Creative Nature. ||8||
Shalok, First Mehl:
If the rivers became cows, giving milk, and the spring water became milk and ghee;
If all the earth became sugar, to continually excite the mind;

if the mountains became gold and silver, studded with gems and jewels -even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. ||1||
First Mehl:
If all the eighteen loads of vegetation became fruits,
and the growing grass became sweet rice; if I were able to stop the sun and the moon in their orbits and hold them perfectly steady
-even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. ||2||

First Mehl:
If my body were afflicted with pain, under the evil influence of unlucky stars;
and if the blood-sucking kings were to hold power over me
-even if this were my condition, I would still worship and adore You,
and my longing to chant Your Praises would not decrease. ||3||
First Mehl:
If fire and ice were my clothes, and the wind was my food;
and even if the enticing heavenly beauties were my wives, O Nanak-all this shall pass away!
Even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. ||4||
Pauree:
The foolish demon, who does evil deeds, does not know his Lord and Master.
Call him a mad-man, if he does not understand himself.
The strife of this world is evil; these struggles are consuming it.
Without the Lord's Name, life is worthless. Through doubt, the people are being destroyed.
One who recognizes that all spiritual paths lead to the One shall be emancipated.
One who speaks lies shall fall into hell and burn.
In all the world, the most blessed and sanctified are those who remain absorbed in Truth.
One who eliminates selfishness and conceit is redeemed in the Court of the Lord. ||9||
First Mehl, Shalok:
They alone are truly alive, whose minds are filled with the Lord.
O Nanak, no one else is truly alive;
those who merely live shall depart in dishonor;
everything they eat is impure.
Intoxicated with power and thrilled with wealth, they delight in their pleasures, and dance about shamelessly.
O Nanak, they are deluded and defrauded.
Without the Lord's Name, they lose their honor and depart. ||1||
First Mehl:
What good is food, and what good are clothes,
if the True Lord does not abide within the mind?
What good are fruits, what good is ghee, sweet jaggery, what good is flour, and what good is meat?
What good are clothes, and what good is a soft bed, to enjoy pleasures and sensual delights?
What good is an army, and what good are soldiers, servants and

mansions to live in?
O Nanak, without the True Name, all this paraphernalia shall disappear. ||2||
Pauree:
What good is social class and status? Truthfulness is measured within.
Pride in one's status is like poison-holding it in your hand and eating it, you shall die.
The True Lord's Sovereign Rule is known throughout the ages.
One who respects the Hukam of the Lord's Command is honored and respected in the Court of the Lord.
By the Order of our Lord and Master, we have been brought into this world.
The Drummer, the Guru, has announced the Lord's meditation, through the Word of the Shabad.
Some have mounted their horses in response, and others are saddling up.
Some have tied up their bridles, and others have already ridden off.
||10||
Shalok, First Mehl:
When the crop is ripe, then it is cut down; only the stalks are left standing.
The corn on the cob is put into the thresher, and the kernels are separated from the cobs.
Placing the kernels between the two mill-stones, people sit and grind the corn.
Those kernels which stick to the central axle are spared-Nanak has seen this wonderful vision! ||1||
First Mehl:
Look, and see how the sugar-cane is cut down. After cutting away its branches, its feet are bound together into bundles,

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and then, it is placed between the wooden rollers and crushed.
What punishment is inflicted upon it! Its juice is extracted and placed in the cauldron; as it is heated, it groans and cries out.
And then, the crushed cane is collected and burnt in the fire below.
Nanak: come, people, and see how the sweet sugar-cane is treated!
||2||
Pauree:
Some do not think of death; they entertain great hopes.
They die, and are re-born, and die, over and over again. They are of no use at all!

In their conscious minds, they call themselves good.
The King of the Angels of Death hunts down those self-willed manmukhs, over and over again.
The manmukhs are false to their own selves; they feel no gratitude for what they have been given.
Those who merely perform rituals of worship are not pleasing to their Lord and Master.
Those who attain the True Lord and chant His Name are pleasing to the Lord.
They worship the Lord and bow at His Throne. They fulfill their pre-ordained destiny. ||11||
First Mehl, Shalok:
What can deep water do to a fish? What can the vast sky do to a bird?
What can cold do to a stone? What is married life to a eunuch?
You may apply sandalwood oil to a dog, but he will still be a dog.
You may try to teach a deaf person by reading the Simritees to him, but how will he learn?
You may place a light before a blind man and burn fifty lamps, but how will he see?
You may place gold before a herd of cattle, but they will pick out the grass to eat.
You may add flux to iron and melt it, but it will not become soft like cotton.
O Nanak, this is the nature of a fool-everything he speaks is useless and wasted. ||1||
First Mehl:
When pieces of bronze or gold or iron break,
the metal-smith welds them together again in the fire, and the bond is established.
If a husband leaves his wife,
their children may bring them back together in the world, and the bond is established.
When the king makes a demand, and it is met, the bond is established.
When the hungry man eats, he is satisfied, and the bond is established.
In the famine, the rain fills the streams to overflowing, and the bond is established.
There is a bond between love and words of sweetness.
When one speaks the Truth, a bond is established with the Holy Scriptures.
Through goodness and truth, the dead establish a bond with the living.
Such are the bonds which prevail in the world.
The fool establishes his bonds only when he is slapped in the face.
Nanak says this after deep reflection:

through the Lord's Praise, we establish a bond with His Court. ||2||
Pauree:
He Himself created and adorned the Universe, and He Himself contemplates it.
Some are counterfeit, and some are genuine. He Himself is the Appraiser.
The genuine are placed in His Treasury, while the counterfeit are thrown away.
The counterfeit are thrown out of the True Court-unto whom should they complain?
They should worship and follow the True Guru-this is the lifestyle of excellence.
The True Guru converts the counterfeit into genuine; through the Word of the Shabad, He embellishes and exalts us.
Those who have enshrined love and affection for the Guru, are honored in the True Court.
Who can estimate the value of those who have been forgiven by the Creator Lord Himself? ||12||
Shalok, First Mehl:
All the spiritual teachers, their disciples and the rulers of the world shall be buried under the ground.
The emperors shall also pass away; God alone is Eternal.
You alone, Lord, You alone. ||1||
First Mehl:
Neither the angels, nor the demons, nor human beings, nor the Siddhas, nor the seekers shall remain on the earth.
Who else is there?

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You alone, Lord, You alone. ||2||
First Mehl:
Neither the just, nor the generous, nor any humans at all, nor the seven realms beneath the earth, shall remain.
The One Lord alone exists. Who else is there?
You alone, Lord, You alone. ||3||
First Mehl:
Neither the sun, nor the moon, nor the planets, nor the seven continents, nor the oceans, nor food, nor the wind-nothing is permanent.
You alone, Lord, You alone. ||4||
First Mehl:
Our sustenance is not in the hands of any person.
The hopes of all rest in the One Lord.

The One Lord alone exists-who else is there?
You alone, Lord, You alone. ||5||
First Mehl:
The birds have no money in their pockets.
They place their hopes on trees and water.
He alone is the Giver.
You alone, Lord, You alone. ||6||
First Mehl:
O Nanak, that destiny which is pre-ordained and written on one's forehead
-no one can erase it.
The Lord infuses strength, and He takes it away again.
You alone, O Lord, You alone. ||7||
Pauree:
True is the Hukam of Your Command. To the Gurmukh, it is known.
Through the Guru's Teachings, selfishness and conceit are eradicated, and the Truth is realized.
True is Your Court. It is proclaimed and revealed through the Word of the Shabad.
Meditating deeply on the True Word of the Shabad, I have merged into the Truth.
The self-willed manmukhs are always false; they are deluded by doubt.
They dwell in manure, and they do not know the taste of the Name.
Without the Name, they suffer the agonies of coming and going.
O Nanak, the Lord Himself is the Appraiser, who distinguishes the counterfeit from the genuine. ||13||
Shalok, First Mehl:
Tigers, hawks, falcons and eagles-the Lord could make them eat grass.
And those animals which eat grass-He could make them eat meat. He could make them follow this way of life.
He could raise dry land from the rivers, and turn the deserts into bottomless oceans.
He could appoint a worm as king, and reduce an army to ashes.
All beings and creatures live by breathing, but He could keep us alive, even without the breath.
O Nanak, as it pleases the True Lord, He gives us sustenance. ||1||
First Mehl:
Some eat meat, while others eat grass.
Some have all the thirty-six varieties of delicacies,
while others live in the dirt and eat mud.
Some control the breath, and regulate their breathing.
Some live by the Support of the Naam, the Name of the Formless Lord.
The Great Giver lives; no one dies.

O Nanak, those who do not enshrine the Lord within their minds are deluded. ||2||
Pauree:
By the karma of good actions, some come to serve the Perfect Guru.
Through the Guru's Teachings, some eliminate selfishness and conceit, and meditate on the Naam, the Name of the Lord.
Undertaking any other task, they waste their lives in vain.
Without the Name, all that they wear and eat is poison.
Praising the True Word of the Shabad, they merge with the True Lord.
Without serving the True Guru, they do not obtain the home of peace; they are consigned to reincarnation, over and over again.
Investing counterfeit capital, they earn only falsehood in the world.
O Nanak, singing the Praises of the Pure, True Lord, they depart with honor. ||14||
Shalok, First Mehl:
When it pleases You, we play music and sing; when it pleases You, we bathe in water.

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When it pleases You, we smear our bodies with ashes, and blow the horn and the conch shell.
When it pleases You, we read the Islamic Scriptures, and are acclaimed as Mullahs and Shaykhs.
When it pleases You, we become kings, and enjoy all sorts of tastes and pleasures.
When it pleases You, we wield the sword, and cut off the heads of our enemies.
When it pleases You, we go out to foreign lands; hearing news of home, we come back again.
When it pleases You, we are attuned to the Name, and when it pleases You, we become pleasing to You.
Nanak utters this one prayer; everything else is just the practice of falsehood. ||1||
First Mehl:
You are so Great-all Greatness flows from You. You are So Good-Goodness radiates from You.
You are True-all that flows from You is True. Nothing at all is false.
Talking, seeing, speaking, walking, living and dying-all these are transitory.
By the Hukam of His Command, He creates, and in His Command, He keeps us. O Nanak, He Himself is True. ||2||
Pauree:

Serve the True Guru fearlessly, and your doubt shall be dispelled.
Do that work which the True Guru asks you to do.
When the True Guru becomes merciful, we meditate on the Naam.
The profit of devotional worship is excellent. It is obtained by the Gurmukh.
The self-willed manmukhs are trapped in the darkness of falsehood; they practice nothing but falsehood.
Go to the Gate of Truth, and speak the Truth.
The True Lord calls the true ones to the Mansion of His Presence.
O Nanak, the true ones are forever true; they are absorbed in the True Lord. ||15||
Shalok, First Mehl:
The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away.
In this dark night of falsehood, the moon of Truth is not visible anywhere.
I have searched in vain, and I am so confused; in this darkness, I cannot find the path.
In egotism, they cry out in pain.
Says Nanak, how will they be saved? ||1||
Third Mehl:
In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praise has appeared as a Light in the world.
How rare are those few Gurmukhs who swim across to the other side!
The Lord bestows His Glance of Grace;
O Nanak, the Gurmukh receives the jewel. ||2||
Pauree:
Between the Lord's devotees and the people of the world, there can never be any true alliance.
The Creator Himself is infallible. He cannot be fooled; no one can fool Him.
He blends His devotees with Himself; they practice Truth, and only Truth.
The Lord Himself leads the people of the world astray; they tell lies, and by telling lies, they eat poison.
They do not recognize the ultimate reality, that we all must go; they continue to cultivate the poisons of sexual desire and anger.
The devotees serve the Lord; night and day, they meditate on the Naam.
Becoming the slaves of the Lord's slaves, they eradicate selfishness and conceit from within.
In the Court of their Lord and Master, their faces are radiant; they are embellished and exalted with the True Word of the Shabad. ||16||
Shalok, First Mehl:

Those who praise the Lord in the early hours of the morning and meditate on Him single-mindedly,
are the perfect kings; at the right time, they die fighting.
In the second watch, the focus of the mind is scattered in all sorts of ways.
So many fall into the bottomless pit; they are dragged under, and they cannot get out again.

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In the third watch, both hunger and thirst bark for attention, and food is put into the mouth.
That which is eaten becomes dust, but they are still attached to eating.
In the fourth watch, they become drowsy. They close their eyes and begin to dream.
Rising up again, they engage in conflicts; they set the stage as if they will live for 100 years.
If at all times, at each and every moment, they live in the fear of God
-O Nanak, the Lord dwells within their minds, and their cleansing bath is true. ||1||
Second Mehl:
They are the perfect kings, who have found the Perfect Lord.
Twenty-four hours a day, they remain unconcerned, imbued with the Love of the One Lord.
Only a few obtain the Darshan, the Blessed Vision of the Unimaginably Beauteous Lord.
Through the perfect karma of good deeds, one meets the Perfect Guru, whose speech is perfect.
O Nanak, when the Guru makes one perfect, one's weight does not decrease. ||2||
Pauree:
When You are with me, what more could I want? I speak only the Truth.
Plundered by the thieves of worldly affairs, she does not obtain the Mansion of His Presence.
Being so stone-hearted, she has lost her chance to serve the Lord.
That heart, in which the True Lord is not found, should be torn down and re-built.
How can she be weighed accurately, upon the scale of perfection?
No one will say that her weight has been shorted, if she rids herself of egotism.
The genuine are assayed, and accepted in the Court of the All-knowing Lord.

The genuine merchandise is found only in one shop-it is obtained from the Perfect Guru. ||17||
Shalok, Second Mehl:
Twenty-four hours a day, destroy the eight things, and in the ninth place, conquer the body.
Within the body are the nine treasures of the Name of the Lord-seek the depths of these virtues.
Those blessed with the karma of good actions praise the Lord. O Nanak, they make the Guru their spiritual teacher.
In the fourth watch of the early morning hours, a longing arises in their higher consciousness.
They are attuned to the river of life; the True Name is in their minds and on their lips.
The Ambrosial Nectar is distributed, and those with good karma receive this gift.
Their bodies become golden, and take on the color of spirituality.
If the Jeweller casts His Glance of Grace, they are not placed in the fire again.
Throughout the other seven watches of the day, it is good to speak the Truth, and sit with the spiritually wise.
There, vice and virtue are distinguished, and the capital of falsehood is decreased.
There, the counterfeit are cast aside, and the genuine are cheered.
Speech is vain and useless. O Nanak, pain and pleasure are in the power of our Lord and Master. ||1||
Second Mehl:
Air is the Guru, Water is the Father, and Earth is the Great Mother of all.
Day and night are the two nurses, in whose lap all the world is at play.
Good deeds and bad deeds-the record is read out in the Presence of the Lord of Dharma.
According to their own actions, some are drawn closer, and some are driven farther away.
Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brow
-O Nanak, their faces are radiant in the Court of the Lord, and many others are saved along with them! ||2||
Pauree:
The True Food is the Love of the Lord; the True Guru has spoken.
With this True Food, I am satisfied, and with the Truth, I am delighted.
True are the cities and the villages, where one abides in the True Home of the self.
When the True Guru is pleased, one receives the Lord's Name, and blossoms forth in His Love.

No one enters the Court of the True Lord through falsehood.
By uttering falsehood and only falsehood, the Mansion of the Lord's Presence is lost.

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No one blocks the way of those who are blessed with the Banner of the True Word of the Shabad.
Hearing, understanding and speaking Truth, one is called to the Mansion of the Lord's Presence. ||18||
Shalok, First Mehl:
If I dressed myself in fire, and built my house of snow, and made iron my food;
and if I were to drink in all pain like water, and drive the entire earth before me;
and if I were to place the earth upon a scale and balance it with a single copper coin;
and if I were to become so great that I could not be contained, and if I were to control and lead all;
and if I were to possess so much power within my mind that I could cause others to do my bidding-so what?
As Great as our Lord and Master is, so great are His gifts. He bestows them according to His Will.
O Nanak, those upon whom the Lord casts His Glance of Grace, obtain the glorious greatness of the True Name. ||1||
Second Mehl:
The mouth is not satisfied by speaking, and the ears are not satisfied by hearing.
The eyes are not satisfied by seeing-each organ seeks out one sensory quality.
The hunger of the hungry is not appeased; by mere words, hunger is not relieved.
O Nanak, hunger is relieved only when one utters the Glorious Praises of the Praiseworthy Lord. ||2||
Pauree:
Without the True One, all are false, and all practice falsehood.
Without the True One, the false ones are bound and gagged and driven off.
Without the True One, the body is just ashes, and it mingles again with ashes.
Without the True Ome, all food and clothes are unsatisfying.
Without the True One, the false ones do not attain the Lord's Court.
Attached to false attachments, the Mansion of the Lord's Presence is

lost.
The whole world is deceived by deception, coming and going in reincarnation.
Within the body is the fire of desire; through the Word of the Shabad, it is quenched. ||19||
Shalok, First Mehl:
O Nanak, the Guru is the tree of contentment, with flowers of faith, and fruits of spiritual wisdom.
Watered with the Lord's Love, it remains forever green; through the karma of good deeds and meditation, it ripens.
Honor is obtained by eating this tasty dish; of all gifts, this is the greatest gift. ||1||
First Mehl:
The Guru is the tree of gold, with leaves of coral, and blossoms of jewels and rubies.
The Words from His Mouth are fruits of jewels. Within His Heart, He beholds the Lord.
O Nanak, He is obtained by those, upon whose faces and foreheads such pre-recorded destiny is written.
The sixty-eight sacred shrines of pilgrimage are contained in the constant worship of the feet of the Exalted Guru.
Cruelty, material attachment, greed and anger are the four rivers of fire.
Falling into them, one is burned, O Nanak! One is saved only by holding tight to good deeds. ||2||
Pauree:
While you are alive, conquer death, and you shall have no regrets in the end.
This world is false, but only a few understand this.
People do not enshrine love for the Truth; they chase after worldly affairs instead.
The terrible time of death and annihilation hovers over the heads of the world.
By the Hukam of the Lord's Command, the Messenger of Death smashes his club over their heads.
The Lord Himself gives His Love, and enshrines it within their minds.
Not a moment or an instant's delay is permitted, when one's measure of life is full.
By Guru's Grace, one comes to know the True One, and is absorbed into Him. ||20||
Shalok, First Mehl:
Bitter melon, swallow-wort, thorn-apple and nim fruit
-these bitter poisons lodge in the minds and mouths of those who do not remember You.

O Nanak, how shall I tell them this? Without the karma of good deeds, they are only destroying themselves. ||1||
First Mehl:
The intellect is a bird; on account of its actions, it is sometimes high, and sometimes low.

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Sometimes it is perched on the sandalwood tree, and sometimes it is on the branch of the poisonous swallow-wort. Sometimes, it soars through the heavens.
O Nanak, our Lord and Master leads us on, according to the Hukam of His Command; such is His Way. ||2||
Pauree:
Some speak and expound, and while speaking and lecturing, they pass away.
The Vedas speak and expound on the Lord, but they do not know His limits.
Not by studying, but through understanding, is the Lord's Mystery revealed.
There are six pathways in the Shaastras, but how rare are those who merge in the True Lord through them.
The True Lord is Unknowable; through the Word of His Shabad, we are embellished.
One who believes in the Name of the Infinite Lord, attains the Court of the Lord.
I humbly bow to the Creator Lord; I am a minstrel singing His Praises.
Nanak enshrines the Lord within his mind. He is the One, throughout the ages. ||21||
Shalok, Second Mehl:
Those who charm scorpions and handle snakes only brand themselves with their own hands.
By the pre-ordained Order of our Lord and Master, they are beaten badly, and struck down.
If the self-willed manmukhs fight with the Gurmukh, they are condemned by the Lord, the True Judge.
He Himself is the Lord and Master of both worlds. He beholds all and makes the exact determination.
O Nanak, know this well: everything is in accordance with His Will. ||1||
Second Mehl:
O Nanak, if someone judges himself, only then is he known as a real judge.

If someone understands both the disease and the medicine, only then is he a wise physician.
Do not involve yourself in idle business on the way; remember that you are only a guest here.
Speak with those who know the Primal Lord, and renounce your evil ways.
That virtuous person who does not walk in the way of greed, and who abides in Truth, is accepted and famous.
If an arrow is shot at the sky, how can it reach there?
The sky above is unreachable-know this well, O archer! ||2||
Pauree:
The soul-bride loves her Husband Lord; she is embellished with His Love.
She worships Him day and night; she cannot be restrained from doing so.
In the Mansion of the Lord's Presence, she has made her home; she is adorned with the Word of His Shabad.
She is humble, and she offers her true and sincere prayer.
She is beautiful in the Company of her Lord and Master; she walks in the Way of His Will.
With her dear friends, she offers her heart-felt prayers to her Beloved.
Cursed is that home, and shameful is that life, which is without the Name of the Lord.
But she who is adorned with the Word of His Shabad, drinks in the Amrit of His Nectar. ||22||
Shalok, First Mehl:
The desert is not satisfied by rain, and the fire is not quenched by desire.
The king is not satisfied with his kingdom, and the oceans are full, but still they thirst for more.
O Nanak, how many times must I seek and ask for the True Name? ||1||
Second Mehl:
Life is useless, as long as one does not know the Lord God.
Only a few cross over the world-ocean, by Guru's Grace.
The Lord is the All-powerful Cause of causes, says Nanak after deep deliberation.
The creation is subject to the Creator, who sustains it by His Almighty Power. ||2||
Pauree:
In the Court of the Lord and Master, His minstrels dwell.
Singing the Praises of their True Lord and Master, the lotuses of their hearts have blossomed forth.
Obtaining their Perfect Lord and Master, their minds are transfixed

with ecstasy.
Their enemies have been driven out and subdued, and their friends are very pleased.
Those who serve the Truthful True Guru are shown the True Path.

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Reflecting on the True Word of the Shabad, death is overcome.
Speaking the Unspoken Speech of the Lord, one is adorned with the Word of His Shabad.
Nanak holds tight to the Treasure of Virtue, and meets with the Dear, Beloved Lord. ||23||
Shalok, First Mehl:
Born because of the karma of their past mistakes, they make more mistakes, and fall into mistakes.
By washing, their pollution is not removed, even though they may wash hundreds of times.
O Nanak, if God forgives, they are forgiven; otherwise, they are kicked and beaten. ||1||
First Mehl:
O Nanak, it is absurd to ask to be spared from pain by begging for comfort.
Pleasure and pain are the two garments given, to be worn in the Court of the Lord.
Where you are bound to lose by speaking, there, you ought to remain silent. ||2||
Pauree:
After looking around in the four directions, I looked within my own self.
There, I saw the True, Invisible Lord Creator.
I was wandering in the wilderness, but now the Guru has shown me the Way.
Hail to the True, True Guru, through whom we merge in the Truth.
I have found the jewel within the home of my own self; the lamp within has been lit.
Those who praise the True Word of the Shabad, abide in the peace of Truth.
But those who do not have the Fear of God, are overtaken by fear. They are destroyed by their own pride.
Having forgotten the Name, the world is roaming around like a wild demon. ||24||
Shalok, Third Mehl:
In fear we are born, and in fear we die. Fear is always present in the

mind.
O Nanak, if one dies in the fear of God, his coming into the world is blessed and approved. ||1||
Third Mehl:
Without the fear of God, you may live very, very long, and savor the most enjoyable pleasures.
O Nanak, if you die without the fear of God, you will arise and depart with a blackened face. ||2||
Pauree:
When the True Guru is merciful, then your desires will be fulfilled.
When the True Guru is merciful, you will never grieve.
When the True Guru is merciful, you will know no pain.
When the True Guru is merciful, you will enjoy the Lord's Love.
When the True Guru is merciful, then why should you fear death?
When the True Guru is merciful, the body is always at peace.
When the True Guru is merciful, the nine treasures are obtained.
When the True Guru is merciful, you shall be absorbed in the True Lord. ||25||
Shalok, First Mehl:
They pluck the hair out of their heads, and drink in filthy water; they beg endlessly and eat the garbage which others have thrown away.
They spread manure, they suck in rotting smells, and they are afraid of clean water.
Their hands are smeared with ashes, and the hair on their heads is plucked out-they are like sheep!
They have renounced the lifestyle of their mothers and fathers, and their families and relatives cry out in distress.
No one offers the rice dishes at their last rites, and no one lights the lamps for them. After their death, where will they be sent?
The sixty-eight sacred shrines of pilgrimage give them no place of protection, and no Brahmin will eat their food.
They remain polluted forever, day and night; they do not apply the ceremonial tilak mark to their foreheads.
They sit together in silence, as if in mourning; they do not go to the Lord's Court.
With their begging bowls hanging from their waists, and their fly-brushes in their hands, they walk along in single file.
They are not Yogis, and they are not Jangams, followers of Shiva. They are not Qazis or Mullahs.

Ruined by the Merciful Lord, they wander around in disgrace, and their entire troop is contaminated.
The Lord alone kills and restores to life; no one else can protect anyone from Him.
They go without giving alms or any cleansing baths; their shaven heads become covered with dust.
The jewel emerged from the water, when the mountain of gold was used to churn it.
The gods established the sixty-eight sacred shrines of pilgrimage, where the festivals are celebrated and hymns are chanted.
After bathing, the Muslims recite their prayers, and after bathing, the Hindus perform their worship services. The wise always take cleansing baths.
At the time of death, and at the time of birth, they are purified, when water is poured on their heads.
O Nanak, the shaven-headed ones are devils. They are not pleased to hear these words.
When it rains, there is happiness. Water is the key to all life.
When it rains, the corn grows, and the sugar cane, and the cotton, which provides clothing for all.
When it rains, the cows always have grass to graze upon, and housewives can churn the milk into butter.
With that ghee, sacred feasts and worship services are performed; all these efforts are blessed.
The Guru is the ocean, and all His Teachings are the river. Bathing within it, glorious greatness is obtained.
O Nanak, if the shaven-headed ones do not bathe, then seven handfuls of ashes are upon their heads. ||1||
Second Mehl:
What can the cold do to the fire? How can the night affect the sun?
What can the darkness do to the moon? What can social status do to air and water?
What are personal possessions to the earth, from which all things are produced?
O Nanak, he alone is known as honorable, whose honor the Lord preserves. ||2||
Pauree:
It is of You, O my True and Wondrous Lord, that I sing forever.
Yours is the True Court. All others are subject to coming and going.
Those who ask for the gift of the True Name are like You.
Your Command is True; we are adorned with the Word of Your Shabad.
Through faith and trust, we receive spiritual wisdom and meditation from You.

By Your Grace, the banner of honor is obtained. It cannot be taken away or lost.
You are the True Giver; You give continually. Your Gifts continue to increase.
Nanak begs for that gift which is pleasing to You. ||26||
Shalok, Second Mehl:
Those who have accepted the Guru's Teachings, and who have found the path, remain absorbed in the Praises of the True Lord.
What teachings can be imparted to those who have the Divine Guru Nanak as their Guru? ||1||
First Mehl:
We understand the Lord only when He Himself inspires us to understand Him.
He alone knows everything, unto whom the Lord Himself gives knowledge.
One may talk and preach and give sermons but still yearn after Maya.
The Lord, by the Hukam of His Command, has created the entire creation.
He Himself knows the inner nature of all.
O Nanak, He Himself uttered the Word.
Doubt departs from one who receives this gift. ||2||
Pauree:
I was a minstrel, out of work, when the Lord took me into His service.
To sing His Praises day and night, He gave me His Order, right from the start.
My Lord and Master has summoned me, His minstrel, to the True Mansion of His Presence.
He has dressed me in the robes of His True Praise and Glory.
The Ambrosial Nectar of the True Name has become my food.
Those who follow the Guru's Teachings, who eat this food and are satisfied, find peace.
His minstrel spreads His Glory, singing and vibrating the Word of His Shabad.
O Nanak, praising the True Lord, I have obtained His Perfection.
||27||SUDH||

Shri Guru Granth Sahib: Raag Gauree

Section 07 - Raag Gauree - Part 001

Raag Gauree Gwaarayree, First Mehl, Chau-Padas & Du-Padas:
One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth.

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

He has been described, but He cannot be described at all.
Your All-pervading creative nature cannot be estimated. ||1||Pause||

Section 07 - Raag Gauree - Part 002

Modesty, humility and intuitive understanding are my mother-in-law and father-in-law;
I have made good deeds my spouse. ||2||
Union with the Holy is my wedding date, and separation from the world is my marriage.
Says Nanak, Truth is the child born of this Union. ||3||3||
Gauree, First Mehl:
The union of air, water and fire
- the body is the play-thing of the fickle and unsteady intellect.
It has nine doors, and then there is the Tenth Gate.
Reflect upon this and understand it, O wise one. ||1||
The Lord is the One who speaks, teaches and listens.
One who contemplates his own self is truly wise. ||1||Pause||
The body is dust; the wind speaks through it.
Understand, O wise one, who has died.
Awareness, conflict and ego have died,
but the One who sees does not die. ||2||
For the sake of it, you journey to sacred shrines and holy rivers;
but this priceless jewel is within your own heart.
The Pandits, the religious scholars, read and read endlessly; they stir up arguments and controversies,
but they do not know the secret deep within. ||3||
I have not died - that evil nature within me has died.
The One who is pervading everywhere does not die.
Says Nanak, the Guru has revealed God to me,
and now I see that there is no such thing as birth or death. ||4||4||
Gauree, First Mehl, Dakhanee:
I am forever a sacrifice to the one who listens and hears, who understands and believes in the Name.
When the Lord Himself leads us astray, there is no other place of rest for us to find.
You impart understanding, and You unite us in Your Union. ||1||
I obtain the Naam, which shall go along with me in the end.
Without the Name, all are held in the grip of Death. ||1||Pause||
My farming and my trading are by the Support of the Name.
The seeds of sin and virtue are bound together.
Sexual desire and anger are the wounds of the soul.
The evil-minded ones forget the Naam, and then depart. ||2||

True are the Teachings of the True Guru.
The body and mind are cooled and soothed, by the touchstone of Truth.
This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water.
Attuned to the Word of the Shabad, one becomes sweet, like the juice of the sugar cane. ||3||
By the Hukam of the Lord's Command, the castle of the body has ten gates.
The five passions dwell there, together with the Divine Light of the Infinite.
The Lord Himself is the merchandise, and He Himself is the trader.
O Nanak, through the Naam, the Name of the Lord, we are adorned and rejuvenated. ||4||5||
Gauree, First Mehl:
How can we know where we came from?
Where did we originate, and where will we go and merge?
How are we bound, and how do we obtain liberation?
How do we merge with intuitive ease into the Eternal, Imperishable Lord? ||1||
With the Naam in the heart and the Ambrosial Naam on our lips, through the Name of the Lord, we rise above desire, like the Lord. ||1||Pause||
With intuitive ease we come, and with intuitive ease we depart.
From the mind we originate, and into the mind we are absorbed.
As Gurmukh, we are liberated, and are not bound.
Contemplating the Word of the Shabad, we are emancipated through the Name of the Lord. ||2||
At night, lots of birds settle on the tree.
Some are happy, and some are sad. Caught in the desires of the mind, they perish.
And when the life-night comes to its end, then they look to the sky.
They fly away in all ten directions, according to their pre-ordained destiny. ||3||

Section 07 - Raag Gauree - Part 003

Those who are committed to the Naam, see the world as merely a temporary pasture.
Sexual desire and anger are broken, like a jar of poison.
Without the merchandise of the Name, the house of the body and the store of the mind are empty.
Meeting the Guru, the hard and heavy doors are opened. ||4||
One meets the Holy Saint only through perfect destiny.

The Lord's perfect people rejoice in the Truth.
Surrendering their minds and bodies, they find the Lord with intuitive ease.
Nanak falls at their feet. ||5||6||
Gauree, First Mehl:
The conscious mind is engrossed in sexual desire, anger and Maya.
The conscious mind is awake only to falsehood, corruption and attachment.
It gathers in the assets of sin and greed.
So swim across the river of life, O my mind, with the Sacred Naam, the Name of the Lord. ||1||
Waaho! Waaho! - Great! Great is my True Lord! I seek Your All-powerful Support.
I am a sinner - You alone are pure. ||1||Pause||
Fire and water join together, and the breath roars in its fury!
The tongue and the sex organs each seek to taste.
The eyes which look upon corruption do not know the Love and the Fear of God.
Conquering self-conceit, one obtains the Name. ||2||
One who dies in the Word of the Shabad, shall never again have to die.
Without such a death, how can one attain perfection?
The mind is engrossed in deception, treachery and duality.
Whatever the Immortal Lord does, comes to pass. ||3||
So get aboard that boat when your turn comes.
Those who fail to embark upon that boat shall be beaten in the Court of the Lord.
Blessed is that Gurdwara, the Guru's Gate, where the Praises of the True Lord are sung.
O Nanak, the One Creator Lord is pervading hearth and home.
||4||7||
Gauree, First Mehl:
The inverted heart-lotus has been turned upright, through reflective meditation on God.
From the Sky of the Tenth Gate, the Ambrosial Nectar trickles down.
The Lord Himself is pervading the three worlds. ||1||
O my mind, do not give in to doubt.
When the mind surrenders to the Name, it drinks in the essence of Ambrosial Nectar. ||1||Pause||
So win the game of life; let your mind surrender and accept death.
When the self dies, the individual mind comes to know the Supreme Mind.
As the inner vision is awakened, one comes to know one's own home, deep within the self. ||2||

The Naam, the Name of the Lord, is austerity, chastity and cleansing baths at sacred shrines of pilgrimage.
What good are ostentatious displays?
The All-pervading Lord is the Inner-knower, the Searcher of hearts. ||3||
If I had faith in someone else, then I would go to that one's house.
But where should I go, to beg? There is no other place for me.
O Nanak, through the Guru's Teachings, I am intuitively absorbed in the Lord. ||4||8||
Gauree, First Mehl:
Meeting the True Guru, we are shown the way to die.
Remaining alive in this death brings joy deep within.
Overcoming egotistical pride, the Tenth Gate is found. ||1||
Death is pre-ordained - no one who comes can remain here.
So chant and meditate on the Lord, and remain in the Sanctuary of the Lord. ||1||Pause||
Meeting the True Guru, duality is dispelled.
The heart-lotus blossoms forth, and the mind is attached to the Lord God.
One who remains dead while yet alive obtains the greatest happiness hereafter. ||2||
Meeting the True Guru, one becomes truthful, chaste and pure.
Climbing up the steps of the Guru's Path, one becomes the highest of the high.
When the Lord grants His Mercy, the fear of death is conquered. ||3||
Uniting in Guru's Union, we are absorbed in His Loving Embrace.
Granting His Grace, He reveals the Mansion of His Presence, within the home of the self.
O Nanak, conquering egotism, we are absorbed into the Lord. ||4||9||

Section 07 - Raag Gauree - Part 004

Gauree, First Mehl:
Past actions cannot be erased.
What do we know of what will happen hereafter?
Whatever pleases Him shall come to pass.
There is no other Doer except Him. ||1||
I do not know about karma, or how great Your gifts are.
The karma of actions, the Dharma of righteousness, social class and status, are contained within Your Name. ||1||Pause||
You are So Great, O Giver, O Great Giver!
The treasure of Your devotional worship is never exhausted.

One who takes pride in himself shall never be right.
The soul and body are all at Your disposal. ||2||
You kill and rejuvenate. You forgive and merge us into Yourself.
As it pleases You, You inspire us to chant Your Name.
You are All-knowing, All-seeing and True, O my Supreme Lord.
Please, bless me with the Guru's Teachings; my faith is in You alone.
||3||
One whose mind is attuned to the Lord, has no pollution in his body.
Through the Guru's Word, the True Shabad is realized.
All Power is Yours, through the greatness of Your Name.
Nanak abides in the Sanctuary of Your devotees. ||4||10||
Gauree, First Mehl:
Those who speak the Unspoken, drink in the Nectar.
Other fears are forgotten, and they are absorbed into the Naam, the Name of the Lord. ||1||
Why should we fear, when fear is dispelled by the Fear of God?
Through the Shabad, the Word of the Perfect Guru, I recognize God.
||1||Pause||
Those whose hearts are filled with the Lord's essence are blessed and acclaimed, and intuitively absorbed into the Lord. ||2||
Those whom the Lord puts to sleep, evening and morning
- those self-willed manmukhs are bound and gagged by Death, here and hereafter. ||3||
Those whose hearts are filled with the Lord, day and night, are perfect.
O Nanak, they merge into the Lord, and their doubts are cast away.
||4||11||
Gauree, First Mehl:
One who loves the three qualities is subject to birth and death.
The four Vedas speak only of the visible forms.
They describe and explain the three states of mind,
but the fourth state, union with the Lord, is known only through the True Guru. ||1||
Through devotional worship of the Lord, and service to the Guru, one swims across.
Then, one is not born again, and is not subject to death. ||1||Pause||
Everyone speaks of the four great blessings;
the Simritees, the Shaastras and the Pandits speak of them as well.
But without the Guru, they do not understand their true significance.
The treasure of liberation is obtained through devotional worship of the Lord. ||2||
Those, within whose hearts the Lord dwells,
become Gurmukh; they receive the blessings of devotional worship.
Through devotional worship of the Lord, liberation and bliss are

obtained.
Through the Guru's Teachings, supreme ecstasy is obtained. ||3||
One who meets the Guru, beholds Him, and inspires others to behold Him as well.
In the midst of hope, the Guru teaches us to live above hope and desire.
He is the Master of the meek, the Giver of peace to all.
Nanak's mind is imbued with the Lotus Feet of the Lord. ||4||12||
Gauree Chaytee, First Mehl:
With your nectar-like body, you live in comfort, but this world is just a passing drama.
You practice greed, avarice and great falsehood, and you carry such a heavy burden.
O body, I have seen you blowing away like dust on the earth. ||1||
Listen - listen to my advice!
Only the good deeds which you have done shall remain with you, O my soul. This opportunity shall not come again! ||1||Pause||

Section 07 - Raag Gauree - Part 005

I say to you, O my body: listen to my advice!
You slander, and then praise others; you indulge in lies and gossip.
You gaze upon the wives of others, O my soul; you steal and commit evil deeds.
But when the swan departs, you shall remain behind, like an abandoned woman. ||2||
O body, you are living in a dream! What good deeds have you done?
When I stole something by deception, then my mind was pleased.
I have no honor in this world, and I shall find no shelter in the world hereafter. My life has been lost, wasted in vain! ||3||
I am totally miserable! O Baba Nanak, no one cares for me at all! ||1||Pause||
Turkish horses, gold, silver and loads of gorgeous clothes
- none of these shall go with you, O Nanak. They are lost and left behind, you fool!
I have tasted all the sugar candy and sweets, but Your Name alone is Ambrosial Nectar. ||4||
Digging deep foundations, the walls are constructed, but in the end, the buildings return to heaps of dust.
People gather and hoard their possessions, and give nothing to anyone else - the poor fools think that everything is theirs.
Riches do not remain with anyone - not even the golden palaces of Sri Lanka. ||5||
Listen, you foolish and ignorant mind

- only His Will prevails. ||1||Pause||
My Banker is the Great Lord and Master. I am only His petty merchant.
This soul and body all are His. He Himself kills, and brings back to life.
||6||1||13||
Gauree Chaytee, First Mehl:
There are five of them, but I am all alone. How can I protect my hearth and home, O my mind?
They are beating and plundering me over and over again; unto whom can I complain? ||1||
Chant the Name of the Supreme Lord, O my mind.
Otherwise, in the world hereafter, you will have to face the awesome and cruel army of Death. ||1||Pause||
God has erected the temple of the body; He has placed the nine doors, and the soul-bride sits within.
She enjoys the sweet play again and again, while the five demons are plundering her. ||2||
In this way, the temple is being demolished; the body is being plundered, and the soul-bride, left all alone, is captured.
Death strikes her down with his rod, the shackles are placed around her neck, and now the five have left. ||3||
The wife yearns for gold and silver, and her friends, the senses, yearn for good food.
O Nanak, she commits sins for their sake; she shall go, bound and gagged, to the City of Death. ||4||2||14||
Gauree Chaytee, First Mehl:
Let your ear-rings be those ear-rings which pierce deep within your heart. Let your body be your patched coat.
Let the five passions be disciples under your control, O begging Yogi, and make this mind your walking stick. ||1||
Thus you shall find the Way of Yoga.
There is only the One Word of the Shabad; everything else shall pass away. Let this be the fruits and roots of your mind's diet.
||1||Pause||
Some try to find the Guru by shaving their heads at the Ganges, but I have made the Guru my Ganges.
The Saving Grace of the three worlds is the One Lord and Master, but those in darkness do not remember Him. ||2||
Practicing hypocrisy and attaching your mind to worldly objects, your doubt shall never depart.

If you focus your consciousness on the Feet of the One Lord, what reason would you have to chase after greed? ||3||
Meditate on the Immaculate Lord, and saturate your mind with Him. Why, O Yogi, do you make so many false and deceptive claims? ||1||Pause||
The body is wild, and the mind is foolish. Practicing egotism, selfishness and conceit, your life is passing away.
Prays Nanak, when the naked body is cremated, then you will come to regret and repent. ||4||3||15||
Gauree Chaytee, First Mehl:
O mind, there is only the One medicine, mantra and healing herb - center your consciousness firmly on the One Lord.
Take to the Lord, the Destroyer of the sins and karma of past incarnations. ||1||
The One Lord and Master is pleasing to my mind.
In Your three qualities, the world is engrossed; the Unknowable cannot be known. ||1||Pause||
Maya is so sweet to the body, like sugar or molasses. We all carry loads of it.
In the dark of the night, nothing can be seen. The mouse of death is gnawing away at the rope of life, O Siblings of Destiny! ||2||
As the self-willed manmukhs act, they suffer in pain. The Gurmukh obtains honor and greatness.
Whatever He does, that alone happens; past actions cannot be erased. ||3||
Those who are imbued with, and committed to the Lord's Love, are filled to overflowing; they never lack anything.
If Nanak could be the dust of their feet, then he, the ignorant one, might also obtain some. ||4||4||16||
Gauree Chaytee, First Mehl:
Who is our mother, and who is our father? Where did we come from? We are formed from the fire of the womb within, and the bubble of water of the sperm. For what purpose are we created? ||1||
O my Master, who can know Your Glorious Virtues?
My own demerits cannot be counted. ||1||Pause||
I took the form of so many plants and trees, and so many animals. Many times I entered the families of snakes and flying birds. ||2||
I broke into the shops of the city and well-guarded palaces; stealing from them, I snuck home again.
I looked in front of me, and I looked behind me, but where could I hide from You? ||3||
I saw the banks of sacred rivers, the nine continents, the shops and bazaars of the cities.

Taking the scale, the merchant begins to weigh his actions within his own heart. ||4||
As the seas and the oceans are overflowing with water, so vast are my own sins.
Please, shower me with Your Mercy, and take pity upon me. I am a sinking stone - please carry me across! ||5||
My soul is burning like fire, and the knife is cutting deep.
Prays Nanak, recognizing the Lord's Command, I am at peace, day and night. ||6||5||17||
Gauree Bairaagan, First Mehl:
The nights are wasted sleeping, and the days are wasted eating.
Human life is such a precious jewel, but it is being lost in exchange for a mere shell. ||1||
You do not know the Name of the Lord.
You fool - you shall regret and repent in the end! ||1||Pause||
You bury your temporary wealth in the ground, but how can you love that which is temporary?
Those who have departed, after craving for temporary wealth, have returned home without this temporary wealth. ||2||
If people could gather it in by their own efforts, then everyone would be so lucky.

Section 07 - Raag Gauree - Part 007

According to the karma of past actions, one's destiny unfolds, even though everyone wants to be so lucky. ||3||
O Nanak, the One who created the creation - He alone takes care of it.
The Hukam of our Lord and Master's Command cannot be known; He Himself blesses us with greatness. ||4||1||18||
Gauree Bairaagan, First Mehl:
What if I were to become a deer, and live in the forest, picking and eating fruits and roots
- by Guru's Grace, I am a sacrifice to my Master. Again and again, I am a sacrifice, a sacrifice. ||1||
I am the shop-keeper of the Lord.
Your Name is my merchandise and trade. ||1||Pause||
If I were to become a cuckoo, living in a mango tree, I would still contemplate the Word of the Shabad.
I would still meet my Lord and Master, with intuitive ease; the Darshan, the Blessed Vision of His Form, is incomparably beautiful. ||2||
If I were to become a fish, living in the water, I would still remember the Lord, who watches over all beings and creatures.
My Husband Lord dwells on this shore, and on the shore beyond; I

would still meet Him, and hug Him close in my embrace. ||3||
If I were to become a snake, living in the ground, the Shabad would still dwell in my mind, and my fears would be dispelled.
O Nanak, they are forever the happy soul-brides, whose light merges into His Light. ||4||2||19||
Gauree Poorbee Deepkee, First Mehl:
One Universal Creator God. By The Grace Of The True Guru:
In that house where the Praises of the Creator are chanted
- in that house, sing the Songs of Praise, and meditate in remembrance on the Creator Lord. ||1||
Sing the Songs of Praise of my Fearless Lord.
I am a sacrifice to that Song of Praise which brings eternal peace.
||1||Pause||
Day after day, He cares for His beings; the Great Giver watches over all.
Your gifts cannot be appraised; how can anyone compare to the Giver?
||2||
The day of my wedding is pre-ordained. Come - let's gather together and pour the oil over the threshold.
My friends, give me your blessings, that I may merge with my Lord and Master. ||3||
Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day.
Remember in meditation the One who summons us; O Nanak, that day is drawing near! ||4||1||20||
Raag Gauree Gwaarayree:
Third Mehl, Chau-Padas:
One Universal Creator God. By The Grace Of The True Guru:
Meeting the Guru, we meet the Lord.
He Himself unites us in His Union.
My God knows all His Own Ways.
By the Hukam of His Command, He unites those who recognize the Word of the Shabad. ||1||
By the Fear of the True Guru, doubt and fear are dispelled.
Imbued with His Fear, we are absorbed in the Love of the True One.
||1||Pause||
Meeting the Guru, the Lord naturally dwells within the mind.
My God is Great and Almighty; His value cannot be estimated.
Through the Shabad, I praise Him; He has no end or limitations.
My God is the Forgiver. I pray that He may forgive me. ||2||
Meeting the Guru, all wisdom and understanding are obtained.

The mind becomes pure, when the True Lord dwells within.
When one dwells in Truth, all actions become true.
The ultimate action is to contemplate the Word of the Shabad. ||3||
Through the Guru, true service is performed.
How rare is that Gurmukh who recognizes the Naam, the Name of the Lord.
The Giver, the Great Giver, lives forever.
Nanak enshrines love for the Name of the Lord. ||4||1||21||
Gauree Gwaarayree, Third Mehl:
Those who obtain spiritual wisdom from the Guru are very rare.
Those who obtain this understanding from the Guru become acceptable.
Through the Guru, we intuitively contemplate the True One.
Through the Guru, the Gate of Liberation is found. ||1||
Through perfect good destiny, we come to meet the Guru.
The true ones are intuitively absorbed in the True Lord. ||1||Pause||
Meeting the Guru, the fire of desire is quenched.
Through the Guru, peace and tranquility come to dwell within the mind.
Through the Guru, we become pure, holy and true.
Through the Guru, we are absorbed in the Word of the Shabad. ||2||
Without the Guru, everyone wanders in doubt.
Without the Name, they suffer in terrible pain.
Those who meditate on the Naam become Gurmukh.
True honor is obtained through the Darshan, the Blessed Vision of the True Lord. ||3||
Why speak of any other? He alone is the Giver.
When He grants His Grace, union with the Shabad is obtained.
Meeting with my Beloved, I sing the Glorious Praises of the True Lord.
O Nanak, becoming true, I am absorbed in the True One.
||4||2||22||
Gauree Gwaarayree, Third Mehl:
True is that place, where the mind becomes pure.
True is the one who abides in Truth.
The True Bani of the Word is known throughout the four ages.
The True One Himself is everything. ||1||
Through the karma of good actions, one joins the Sat Sangat, the True Congregation.
Sing the Glories of the Lord, sitting in that place. ||1||Pause||
Burn this tongue, which loves duality,
which does not taste the sublime essence of the Lord, and which utters insipid words.
Without understanding, the body and mind become tasteless and insipid.

Without the Name, the miserable ones depart crying out in pain. ||2||
One whose tongue naturally and intuitively tastes the Lord's sublime essence, by Guru's Grace, is absorbed in the True Lord.
Imbued with Truth, one contemplates the Word of the Guru's Shabad, and drinks in the Ambrosial Nectar, from the immaculate stream within. ||3||
The Naam, the Name of the Lord, is collected in the vessel of the mind.
Nothing is collected if the vessel is upside-down.
Through the Word of the Guru's Shabad, the Naam abides within the mind.
O Nanak, True is that vessel of the mind, which thirsts for the Shabad. ||4||3||23||
Gauree Gwaarayree, Third Mehl:
Some sing on and on, but their minds do not find happiness.
In egotism, they sing, but it is wasted uselessly.
Those who love the Naam, sing the song.
They contemplate the True Bani of the Word, and the Shabad. ||1||
They sing on and on, if it pleases the True Guru.
Their minds and bodies are embellished and adorned, attuned to the Naam, the Name of the Lord. ||1||Pause||
Some sing, and some perform devotional worship.
Without heart-felt love, the Naam is not obtained.
True devotional worship consists of love for the Word of the Guru's Shabad.
The devotee keeps his Beloved clasped tightly to his heart. ||2||

Section 07 - Raag Gauree - Part 009

The fools perform devotional worship by showing off;
they dance and dance and jump all around, but they only suffer in terrible pain.
By dancing and jumping, devotional worship is not performed.
But one who dies in the Word of the Shabad, obtains devotional worship. ||3||
The Lord is the Lover of His devotees; He inspires them to perform devotional worship.
True devotional worship consists of eliminating selfishness and conceit from within.
My True God knows all ways and means.
O Nanak, He forgives those who recognize the Naam. ||4||4||24||
Gauree Gwaarayree, Third Mehl:
When someone kills and subdues his own mind, his wandering nature is also subdued.

Without such a death, how can one find the Lord?
Only a few know the medicine to kill the mind.
One whose mind dies in the Word of the Shabad, understands Him.
||1||
He grants greatness to those whom He forgives.
By Guru's Grace, the Lord comes to dwell within the mind.
||1||Pause||
The Gurmukh practices doing good deeds;
thus he comes to understand this mind.
The mind is like an elephant, drunk with wine.
The Guru is the rod which controls it, and shows it the way. ||2||
The mind is uncontrollable; how rare are those who subdue it.
Those who move the immovable become pure.
The Gurmukhs embellish and beautify this mind.
They eradicate egotism and corruption from within. ||3||
Those who, by pre-ordained destiny, are united in the Lord's Union,
are never separated from Him again; they are absorbed in the Shabad.
He Himself knows His Own Almighty Power.
O Nanak, the Gurmukh realizes the Naam, the Name of the Lord.
||4||5||25||

Gauree Gwaarayree, Third Mehl:
The entire world has gone insane in egotism.
In the love of duality, it wanders deluded by doubt.
The mind is distracted by great anxiety; no one recognizes one's own self.
Occupied with their own affairs, their nights and days are passing away. ||1||
Meditate on the Lord in your hearts, O my Siblings of Destiny.
The Gurmukh's tongue savors the sublime essence of the Lord.
||1||Pause||
The Gurmukhs recognize the Lord in their own hearts;
they serve the Lord, the Life of the World. They are famous throughout the four ages.
They subdue egotism, and realize the Word of the Guru's Shabad.
God, the Architect of Destiny, showers His Mercy upon them. ||2||
True are those who merge into the Word of the Guru's Shabad;
they restrain their wandering mind and keep it steady.
The Naam, the Name of the Lord, is the nine treasures. It is obtained from the Guru.
By the Lord's Grace, the Lord comes to dwell in the mind. ||3||
Chanting the Name of the Lord, Raam, Raam, the body becomes peaceful and tranquil.

He dwells deep within - the pain of death does not touch Him.
He Himself is our Lord and Master; He is His Own Advisor.
O Nanak, serve the Lord forever; He is the treasure of glorious virtue.
||4||6||26||
Gauree Gwaarayree, Third Mehl:
Why forget Him, unto whom the soul and the breath of life belong?
Why forget Him, who is all-pervading?
Serving Him, one is honored and accepted in the Court of the Lord.
||1||
I am a sacrifice to the Name of the Lord.
If I were to forget You, at that very instant, I would die. ||1||Pause||
Those whom You Yourself have led astray, forget You.

Section 07 - Raag Gauree - Part 010

Thse who are in love with duality forget You.
The ignorant, self-willed manmukhs are consigned to reincarnation.
||2||
Those who are pleasing to the One Lord are assigned to His service and enshrine Him within their minds.
Through the Guru's Teachings, they are absorbed in the Lord's Name.
||3||
Those who have virtue as their treasure, contemplate spiritual wisdom.
Those who have virtue as their treasure, subdue egotism.
Nanak is a sacrifice to those who are attuned to the Naam, the Name of the Lord. ||4||7||27||
Gauree Gwaarayree, Third Mehl:
You are Indescribable; how can I describe You?
Those who subdue their minds, through the Word of the Guru's Shabad, are absorbed in You.
Your Glorious Virtues are countless; their value cannot be estimated.
||1||
The Word of His Bani belongs to Him; in Him, it is diffused.
Your Speech cannot be spoken; through the Word of the Guru's Shabad, it is chanted. ||1||Pause||
Where the True Guru is - there is the Sat Sangat, the True Congregation.
Where the True Guru is - there, the Glorious Praises of the Lord are intuitively sung.
Where the True Guru is - there egotism is burnt away, through the Word of the Shabad. ||2||
The Gurmukhs serve Him; they obtain a place in the Mansion of His Presence.
The Gurmukhs enshrine the Naam within the mind.

The Gurmukhs worship the Lord, and are absorbed in the Naam. ||3||
The Giver Himself gives His Gifts,
as we enshrine love for the True Guru.
Nanak celebrates those who are attuned to the Naam, the Name of the Lord. ||4||8||28||
Gauree Gwaarayree, Third Mehl:
All forms and colors come from the One Lord.
Air, water and fire are all kept together.
The Lord God beholds the many and various colors. ||1||
The One Lord is wondrous and amazing! He is the One, the One and Only.
How rare is that Gurmukh who meditates on the Lord. ||1||Pause||
God is naturally pervading all places.
Sometimes He is hidden, and sometimes He is revealed; thus God has made the world of His making.
He Himself wakes us from sleep. ||2||
No one can estimate His value,
although everyone has tried, over and over again, to describe Him.
Those who merge in the Word of the Guru's Shabad, come to understand the Lord. ||3||
They listen to the Shabad continually; beholding Him, they merge into Him.
They obtain glorious greatness by serving the Guru.
O Nanak, those who are attuned to the Name are absorbed in the Lord's Name. ||4||9||29||
Gauree Gwaarayree, Third Mehl:
The self-willed manmukhs are asleep, in love and attachment to Maya.
The Gurmukhs are awake, contemplating spiritual wisdom and the Glory of God.
Those humble beings who love the Naam, are awake and aware. ||1||
One who is awake to this intuitive wisdom does not fall asleep.
How rare are those humble beings who understand this through the Perfect Guru. ||1||Pause||
The unsaintly blockhead shall never understand.
He babbles on and on, but he is infatuated with Maya.
Blind and ignorant, he shall never be reformed. ||2||
In this age, salvation comes only from the Lord's Name.
How rare are those who contemplate the Word of the Guru's Shabad.
They save themselves, and save all their family and ancestors as well. ||3||

In this Dark Age of Kali Yuga, no one is interested in good karma, or Dharmic faith.
This Dark Age was born in the house of evil.
O Nanak, without the Naam, the Name of the Lord, no one is liberated. ||4||10||30||
Gauree, Third Mehl, Gwaarayree:
True is the Lord King, True is His Royal Command.
Those whose minds are attuned to the True, Carefree Lord enter the True Mansion of His Presence, and merge in the True Name. ||1||
Listen, O my mind: contemplate the Word of the Shabad.
Chant the Lord's Name, and cross over the terrifying world-ocean. ||1||Pause||
In doubt he comes, and in doubt he goes.
This world is born out of the love of duality.
The self-willed manmukh does not remember the Lord; he continues coming and going in reincarnation. ||2||
Does he himself go astray, or does God lead him astray?
This soul is enjoined to the service of someone else.
It earns only terrible pain, and this life is lost in vain. ||3||
Granting His Grace, He leads us to meet the True Guru.
Remembering the One Name, doubt is cast out from within.
O Nanak, chanting the Naam, the Name of the Lord, the nine treasures of the Name are obtained. ||4||11||31||
Gauree Gwaarayree, Third Mehl:
Go and ask the Gurmukhs, who meditate on the Lord.
Serving the Guru, the mind is satisfied.
Those who earn the Lord's Name are wealthy.
Through the Perfect Guru, understanding is obtained. ||1||
Chant the Name of the Lord, Har, Har, O my Siblings of Destiny.
The Gurmukhs serve the Lord, and so they are accepted. ||1||Pause||
Those who recognize the self - their minds become pure.
They become Jivan-mukta, liberated while yet alive, and they find the Lord.
Singing the Glorious Praises of the Lord, the intellect becomes pure and sublime,
and they are easily and intuitively absorbed in the Lord. ||2||
In the love of duality, no one can serve the Lord.
In egotism and Maya, they are eating toxic poison.
They are emotionally attached to their children, family and home.
The blind, self-willed manmukhs come and go in reincarnation. ||3||
Those, unto whom the Lord bestows His Name, worship Him night and day, through the Word of the Guru's Shabad.
How rare are those who understand the Guru's Teachings!

O Nanak, they are absorbed in the Naam, the Name of the Lord.
||4||12||32||
Gauree Gwaarayree, Third Mehl:
The Guru's service has been performed throughout the four ages.
Very few are those perfect ones who do this good deed.
The wealth of the Lord's Name is inexhaustible; it shall never be exhausted.
In this world, it brings a constant peace, and at the Lord's Gate, it brings honor. ||1||
O my mind, have no doubt about this.
Those Gurmukhs who serve, drink in the Ambrosial Nectar.
||1||Pause||
Those who serve the True Guru are the greatest people of the world.
They save themselves, and they redeem all their generations as well.
They keep the Name of the Lord clasped tightly to their hearts.
Attuned to the Naam, they cross over the terrifying world-ocean. ||2||
Serving the True Guru, the mind becomes humble forever.
Egotism is subdued, and the heart-lotus blossoms forth.
The Unstruck Melody vibrates, as they dwell within the home of the self.
Attuned to the Naam, they remain detached within their own home.
||3||
Serving the True Guru, their words are true.
Throughout the ages, the devotees chant and repeat these words.
Night and day, they meditate on the Lord, the Sustainer of the Earth.

Section 07 - Raag Gauree - Part 012

O Nanak, attuned to the Naam, the Name of the Lord, they are detached, in the perfect balance of Nirvaanaa. ||4||13||33||
Gauree Gwaarayree, Third Mehl:
Through great good fortune and high destiny, one meets the True Guru.
The Naam, the Name of the Lord, is constantly within the heart, and one enjoys the sublime essence of the Lord. ||1||
O mortal, become Gurmukh, and meditate on the Name of the Lord.
Be victorious in the game of life, and earn the profit of the Naam.
||1||Pause||
Spiritual wisdom and meditation come to those unto whom the Word of the Guru's Shabad is sweet.
By Guru's Grace, a few have tasted, and seen it. ||2||
They may perform all sorts of religious rituals and good actions,
but without the Name, the egotistical ones are cursed and doomed.
||3||

They are bound and gagged, and hung by Maya's noose;
O servant Nanak, they shall be released only by Guru's Grace.
||4||14||34||
Third Mehl, Gauree Bairaagan:
The clouds pour their rain down upon the earth, but isn't there water within the earth as well?
Water is contained within the earth; without feet, the clouds run around and let down their rain. ||1||
O Baba, get rid of your doubts like this.
As you act, so shall you become, and so you shall go and mingle.
||1||Pause||
As woman or man, what can anyone do?
The many and various forms are always Yours, O Lord; they shall merge again into You. ||2||
In countless incarnations, I went astray. Now that I have found You, I shall no longer wander.
It is His work; those who are absorbed in the Word of the Guru's Shabad come to know it well. ||3||
The Shabad is Yours; You are Yourself. Where is there any doubt?
O Nanak, one whose essence is merged with the Lord's essence does not have to enter the cycle of reincarnation again. ||4||1||15||35||
Gauree Bairaagan, Third Mehl:
The whole world is under the power of Death, bound by the love of duality.
The self-willed manmukhs do their deeds in ego; they receive their just rewards. ||1||
O my mind, focus your consciousness on the Guru's Feet.
As Gurmukh, you shall be awarded the treasure of the Naam. In the Court of the Lord, you shall be saved. ||1||Pause||
Through 8.4 million incarnations, people wander lost; in stubborn-mindedness, they come and go.
They do not realize the Word of the Guru's Shabad; they are reincarnated over and over again. ||2||
The Gurmukh understands his own self. The Lord's Name comes to dwell within the mind.
Imbued with devotion to the Lord's Name, night and day, he merges in peace. ||3||
When one's mind dies in the Shabad, one radiates faith and confidence, shedding egotism and corruption.
O servant Nanak, through the karma of good actions, the treasure of devotional worship and the Name of the Lord are attained.
||4||2||16||36||
Gauree Bairaagan, Third Mehl:

The Lord, Har, Har, has ordained that the soul is to stay in her parents' home for only a few short days.
Glorious is that soul-bride, who as Gurmukh, sings the Glorious Praises of the Lord.
She who cultivates virtue in her parents' home, shall obtain a home at her in-laws.
The Gurmukhs are intuitively absorbed into the Lord. The Lord is pleasing to their minds. ||1||
Our Husband Lord dwells in this world, and in the world beyond. Tell me, how can He be found?
The Immaculate Lord Himself is unseen. He unites us with Himself. ||1||Pause||

Section 07 - Raag Gauree - Part 013

God Himself bestows wisdom; meditate on the Name of the Lord.
By great good fortune, one meets the True Guru, who places the Ambrosial Nectar in the mouth.
When egotism and duality are eradicated, one intuitively merges in peace.
He Himself is All-pervading; He Himself links us to His Name. ||2||
The self-willed manmukhs, in their arrogant pride, do not find God; they are so ignorant and foolish!
They do not serve the True Guru, and in the end, they regret and repent, over and over again.
They are cast into the womb to be reincarnated, and within the womb, they rot.
As it pleases my Creator Lord, the self-willed manmukhs wander around lost. ||3||
My Lord God inscribed the full pre-ordained destiny upon the forehead.
When one meets the Great and Courageous Guru, one meditates on the Name of the Lord, Har, Har.
The Lord's Name is my mother and father; the Lord is my relative and brother.
O Lord, Har, Har, please forgive me and unite me with Yourself.
Servant Nanak is a lowly worm. ||4||3||17||37||
Gauree Bairaagan, Third Mehl:
From the True Guru, I obtained spiritual wisdom; I contemplate the Lord's essence.
My polluted intellect was enlightened by chanting the Naam, the Name of the Lord.
The distinction between Shiva and Shakti - mind and matter - has been

destroyed, and the darkness has been dispelled.
The Lord's Name is loved by those, upon whose foreheads such pre-ordained destiny was written. ||1||
How can the Lord be obtained, O Saints? Seeing Him, my life is sustained.
Without the Lord, I cannot live, even for an instant. Unite me with the Guru, so that I may drink in the sublime essence of the Lord.
||1||Pause||
I sing the Glorious Praises of the Lord, and I listen to them daily; the Lord, Har, Har, has emancipated me.
I have obtained the Lord's essence from the Guru; my mind and body are drenched with it.
Blessed, blessed is the Guru, the True Being, who has blessed me with devotional worship of the Lord.
From the Guru, I have obtained the Lord; I have made Him my Guru. ||2||
The Sovereign Lord is the Giver of virtue. I am worthless and without virtue.
The sinners sink like stones; through the Guru's Teachings, the Lord carries us across.
You are the Giver of virtue, O Immaculate Lord; I am worthless and without virtue.
I have entered Your Sanctuary, Lord; please save me, as You have saved the idiots and fools. ||3||
Eternal celestial bliss comes through the Guru's Teachings, by meditating continually on the Lord, Har, Har.
I have obtained the Lord God as my Best Friend, within the home of my own self. I sing the Songs of Joy.
Please shower me with Your Mercy, O Lord God, that I may meditate on Your Name, Har, Har.
Servant Nanak begs for the dust of the feet of those who have found the True Guru. ||4||4||18||38||
Gauree Gwaarayree, Fourth Mehl, Chau-Padas:
One Universal Creator God. By The Grace Of The True Guru:
The Pandit - the religious scholar - recites the Shaastras and the Simritees;
the Yogi cries out, "Gorakh, Gorakh".
But I am just a fool - I just chant the Name of the Lord, Har, Har. ||1||
I do not know what my condition shall be, Lord.
O my mind, vibrate and meditate on the Name of the Lord. You shall cross over the terrifying world-ocean. ||1||Pause||

The Sannyaasee smears his body with ashes;
renouncing other men's women, he practices celibacy.
I am just a fool, Lord; I place my hopes in You! ||2||
The Kh'shaatriya acts bravely, and is recognized as a warrior.
The Shoodra and the Vaisha work and slave for others;
I am just a fool - I am saved by the Lord's Name. ||3||
The entire Universe is Yours; You Yourself permeate and pervade it.
O Nanak, the Gurmukhs are blessed with glorious greatness.
I am blind - I have taken the Lord as my Support. ||4||1||39||
Gauree Gwaarayree, Fourth Mehl:
The Speech of the Lord is the most sublime speech, free of any attributes.
Vibrate on it, meditate on it, and join the Saadh Sangat, the Company of the Holy.
Cross over the terrifying world-ocean, listening to the Unspoken Speech of the Lord. ||1||
O Lord of the Universe, unite me with the Sat Sangat, the True Congregation.
My tongue savors the sublime essence of the Lord, singing the Lord's Glorious Praises. ||1||Pause||
Those humble beings who meditate on the Name of the Lord, Har, Har - please make me the slave of their slaves, Lord.
Serving Your slaves is the ultimate good deed. ||2||
One who chants the Speech of the Lord
- that humble servant is pleasing to my conscious mind.
Those who are blessed with great good fortune obtain the dust of the feet of the humble. ||3||
Those who are blessed with such pre-ordained destiny are in love with the humble Saints.
Those humble beings, O Nanak, are absorbed in the Naam, the Name of the Lord. ||4||2||40||
Gauree Gwaarayree, Fourth Mehl:
The mother loves to see her son eat.
The fish loves to bathe in the water.
The True Guru loves to place food in the mouth of His GurSikh. ||1||
If only I could meet those humble servants of the Lord, O my Beloved.
Meeting with them, my sorrows depart. ||1||Pause||
As the cow shows her love to her strayed calf when she finds it,
and as the bride shows her love for her husband when he returns home,
so does the Lord's humble servant love to sing the Praises of the Lord. ||2||
The rainbird loves the rainwater, falling in torrents;
the king loves to see his wealth on display.

The humble servant of the Lord loves to meditate on the Formless Lord.
||3||
The mortal man loves to accumulate wealth and property.
The GurSikh loves to meet and embrace the Guru.
Servant Nanak loves to kiss the feet of the Holy. ||4||3||41||
Gauree Gwaarayree, Fourth Mehl:
The beggar loves to receive charity from the wealthy landlord.
The hungry person loves to eat food.
The GurSikh loves to find satisfaction by meeting the Guru. ||1||
O Lord, grant me the Blessed Vision of Your Darshan; I place my hopes in You, Lord.
Shower me with Your Mercy, and fulfill my longing. ||1||Pause||
The song-bird loves the sun shining in her face.
Meeting her Beloved, all her pains are left behind.
The GurSikh loves to gaze upon the Face of the Guru. ||2||
The calf loves to suck its mother's milk;
its heart blossoms forth upon seeing its mother.
The GurSikh loves to gaze upon the Face of the Guru. ||3||
All other loves and emotional attachment to Maya are false.
They shall pass away, like false and transitory decorations.
Servant Nanak is fulfilled, through the Love of the True Guru.
||4||4||42||

Section 07 - Raag Gauree - Part 015

Gauree Gwaarayree, Fourth Mehl:
Service to the True Guru is fruitful and rewarding;
meeting Him, I meditate on the Name of the Lord, the Lord Master.
So many are emancipated along with those who meditate on the Lord.
||1||
O GurSikhs, chant the Name of the Lord, O my Siblings of Destiny.
Chanting the Lord's Name, all sins are washed away. ||1||Pause||
When one meets the Guru, then the mind becomes centered.
The five passions, running wild, are brought to rest by meditating on the Lord.
Night and day, within the body-village, the Glorious Praises of the Lord are sung. ||2||
Those who apply the dust of the Feet of the True Guru to their faces, renounce falsehood and enshrine love for the Lord.
Their faces are radiant in the Court of the Lord, O Siblings of Destiny.
||3||
Service to the Guru is pleasing to the Lord Himself.
Even Krishna and Balbhadar meditated on the Lord, falling at the

Guru's Feet.
O Nanak, the Lord Himself saves the Gurmukhs. ||4||5||43||
Gauree Gwaarayree, Fourth Mehl:
The Lord Himself is the Yogi, who wields the staff of authority.
The Lord Himself practices tapa - intense self-disciplined meditation;
He is deeply absorbed in His primal trance. ||1||
Such is my Lord, who is all-pervading everywhere.
He dwells near at hand - the Lord is not far away. ||1||Pause||
The Lord Himself is the Word of the Shabad. He Himself is the awareness, attuned to its music.
The Lord Himself beholds, and He Himself blossoms forth.
The Lord Himself chants, and the Lord Himself inspires others to chant. ||2||
He Himself is the rainbird, and the Ambrosial Nectar raining down.
The Lord is the Ambrosial Nectar; He Himself leads us to drink it in.
The Lord Himself is the Doer; He Himself is our Saving Grace. ||3||
The Lord Himself is the Boat, the Raft and the Boatman.
The Lord Himself, through the Guru's Teachings, saves us.
O Nanak, the Lord Himself carries us across to the other side. ||4||6||44||
Gauree Bairaagan, Fourth Mehl:
O Master, You are my Banker. I receive only that capital which You give me.
I would purchase the Lord's Name with love, if You Yourself, in Your Mercy, would sell it to me. ||1||
I am the merchant, the peddler of the Lord.
I trade in the merchandise and capital of the Lord's Name. ||1||Pause||
I have earned the profit, the wealth of devotional worship of the Lord. I have become pleasing to the Mind of the Lord, the True Banker.
I chant and meditate on the Lord, loading the merchandise of the Lord's Name. The Messenger of Death, the tax collector, does not even approach me. ||2||
Those traders who trade in other merchandise, are caught up in the endless waves of the pain of Maya.
According to the business in which the Lord has placed them, so are the rewards they obtain. ||3||
People trade in the Name of the Lord, Har, Har, when the God shows His Mercy and bestows it.
Servant Nanak serves the Lord, the Banker; he shall never again be called to render his account. ||4||1||7||45||
Gauree Bairaagan, Fourth Mehl:
The mother nourishes the fetus in the womb, hoping for a son,

who will grow and earn and give her money to enjoy herself.
In just the same way, the humble servant of the Lord loves the Lord, who extends His Helping Hand to us. ||1||

Section 07 - Raag Gauree - Part 016

O my Lord, I am so foolish; save me, O my Lord God!
Your servant's praise is Your Own Glorious Greatness. ||1||Pause||
Those whose minds are pleased by the Praises of the Lord, Har, Har, are joyful in the palaces of their own homes.
Their mouths savor all the sweet delicacies when they sing the Glorious Praises of the Lord.
The Lord's humble servants are the saviors of their families; they save their families for twenty-one generations - they save the entire world! ||2||
Whatever has been done, has been done by the Lord; it is the Glorious Greatness of the Lord.
O Lord, in Your creatures, You are pervading; You inspire them to worship You.
The Lord leads us to the treasure of devotional worship; He Himself bestows it. ||3||
I am a slave, purchased in Your market; what clever tricks do I have?
If the Lord were to set me upon a throne, I would still be His slave. If I were a grass-cutter, I would still chant the Lord's Name.
Servant Nanak is the slave of the Lord; contemplate the Glorious Greatness of the Lord||4||2||8||46||
Gauree Bairaagan, Fourth Mehl:
The farmers love to work their farms;
they plow and work the fields, so that their sons and daughters may eat.
In just the same way, the Lord's humble servants chant the Name of the Lord, Har, Har, and in the end, the Lord shall save them. ||1||
I am foolish - save me, O my Lord!
O Lord, enjoin me to work and serve the Guru, the True Guru. ||1||Pause||
The traders buy horses, planning to trade them.
They hope to earn wealth; their attachment to Maya increases.
In just the same way, the Lord's humble servants chant the Name of the Lord, Har, Har; chanting the Lord's Name, they find peace. ||2||
The shop-keepers collect poison, sitting in their shops, carrying on their business.
Their love is false, their displays are false, and they are engrossed in falsehood.
In just the same way, the Lord's humble servants gather the wealth of

the Lord's Name; they take the Lord's Name as their supplies. ||3||
This emotional attachment to Maya and family, and the love of duality, is a noose around the neck.
Following the Guru's Teachings, the humble servants are carried across; they become the slaves of the Lord's slaves.
Servant Nanak meditates on the Naam; the Gurmukh is enlightened.
||4||3||9||47||
Gauree Bairaagan, Fourth Mehl:
Continuously, day and night, they are gripped by greed and deluded by doubt.
The slaves labor in slavery, carrying the loads upon their heads.
That humble being who serves the Guru is put to work by the Lord in His Home. ||1||
O my Lord, please break these bonds of Maya, and put me to work in Your Home.
I continuously sing the Glorious Praises of the Lord; I am absorbed in the Lord's Name. ||1||Pause||
Mortal men work for kings, all for the sake of wealth and Maya.
But the king either imprisons them, or fines them, or else dies himself.
Blessed, rewarding and fruitful is the service of the True Guru; through it, I chant the Name of the Lord, Har, Har, and I have found peace.
||2||
Everyday, people carry on their business, with all sorts of devices to earn interest, for the sake of Maya.
If they earn a profit, they are pleased, but their hearts are broken by losses.
One who is worthy, becomes a partner with the Guru, and finds a lasting peace forever. ||3||

Section 07 - Raag Gauree - Part 017

The more one feels hunger for other tastes and pleasures, the more this hunger persists.
Those unto whom the Lord Himself shows mercy, sell their head to the Guru.
Servant Nanak is satisfied by the Name of the Lord, Har, Har. He shall never feel hungry again. ||4||4||10||48||
Gauree Bairaagan, Fourth Mehl:
Within my conscious mind is the constant longing for the Lord. How can I behold the Blessed Vision of Your Darshan, Lord?
One who loves the Lord knows this; the Lord is very dear to my conscious mind.
I am a sacrifice to my Guru, who has re-united me with my Creator

Lord; I was separated from Him for such a long time! ||1||
O my Lord, I am a sinner; I have come to Your Sanctuary, and fallen at Your Door, Lord.
My intellect is worthless; I am filthy and polluted. Please shower me with Your Mercy sometime. ||1||Pause||
My demerits are so many and numerous. I have sinned so many times, over and over again. O Lord, they cannot be counted.
You, Lord, are the Merciful Treasure of Virtue. When it pleases You, Lord, You forgive me.
I am a sinner, saved only by the Company of the Guru. He has bestowed the Teachings of the Lord's Name, which saves me. ||2||
What Glorious Virtues of Yours can I describe, O my True Guru? When the Guru speaks, I am transfixed with wonder.
Can anyone else save a sinner like me? The True Guru has protected and saved me.
O Guru, You are my father. O Guru, You are my mother. O Guru, You are my relative, companion and friend. ||3||
My condition, O my True Guru - that condition, O Lord, is known only to You.
I was rolling around in the dirt, and no one cared for me at all. In the Company of the Guru, the True Guru, I, the worm, have been raised up and exalted.
Blessed, blessed is the Guru of servant Nanak; meeting Him, all my sorrows and troubles have come to an end. ||4||5||11||49||
Gauree Bairaagan, Fourth Mehl:
The soul of the man is lured by gold and women; emotional attachment to Maya is so sweet to him.
The mind has become attached to the pleasures of houses, palaces, horses and other enjoyments.
The Lord God does not even enter his thoughts; how can he be saved, O my Lord King? ||1||
O my Lord, these are my lowly actions, O my Lord.
O Lord, Har, Har, Treasure of Virtue, Merciful Lord: please bless me with Your Grace and forgive me for all my mistakes. ||1||Pause||
I have no beauty, no social status, no manners.
With what face am I to speak? I have no virtue at all; I have not chanted Your Name.
I am a sinner, saved only by the Company of the Guru. This is the generous blessing of the True Guru. ||2||
He gave all beings souls, bodies, mouths, noses and water to drink.
He gave them corn to eat, clothes to wear, and other pleasures to enjoy.
But they do not remember the One who gave them all this. The animals think that they made themselves! ||3||

You made them all; You are all-pervading. You are the Inner-knower, the Searcher of hearts.
What can these wretched creatures do? This whole drama is Yours, O Lord and Master.
Servant Nanak was purchased in the slave-market. He is the slave of the Lord's slaves. ||4||6||12||50||

Section 07 - Raag Gauree - Part 018

Gauree Bairaagan, Fourth Mehl:
Just as the mother, having given birth to a son, feeds him and keeps him in her vision
- indoors and outdoors, she puts food in his mouth; each and every moment, she caresses him.
In just the same way, the True Guru protects His GurSikhs, who love their Beloved Lord. ||1||
O my Lord, we are just the ignorant children of our Lord God.
Hail, hail, to the Guru, the Guru, the True Guru, the Divine Teacher who has made me wise through the Lord's Teachings. ||1||Pause||
The white flamingo circles through the sky,
but she keeps her young ones in her mind; she has left them behind, but she constantly remembers them in her heart.
In just the same way, the True Guru loves His Sikhs. The Lord cherishes His GurSikhs, and keeps them clasped to His Heart. ||2||
Just as the tongue, made of flesh and blood, is protected within the scissors of the thirty-two teeth
- who thinks that the power lies in the flesh or the scissors? Everything is in the Power of the Lord.
In just the same way, when someone slanders the Saint, the Lord preserves the honor of His servant. ||3||
O Siblings of Destiny, let none think that they have any power. All act as the Lord causes them to act.
Old age, death, fever, poisons and snakes - everything is in the Hands of the Lord. Nothing can touch anyone without the Lord's Order.
Within your conscious mind, O servant Nanak, meditate forever on the Name of the Lord, who shall deliver you in the end.
||4||7||13||51||
Gauree Bairaagan, Fourth Mehl:
Meeting Him, the mind is filled with bliss. He is called the True Guru. Double-mindedness departs, and the supreme status of the Lord is obtained. ||1||
How can I meet my Beloved True Guru?
Each and every moment, I humbly bow to Him. How will I meet my

Perfect Guru? ||1||Pause||
Granting His Grace, the Lord has led me to meet my Perfect True Guru.
The desire of His humble servant has been fulfilled. I have received the dust of the Feet of the True Guru. ||2||
Those who meet the True Guru implant devotional worship to the Lord, and listen to this devotional worship of the Lord.
They never suffer any loss; they continually earn the profit of the Lord. ||3||
One whose heart blossoms forth, is not in love with duality.
O Nanak, meeting the Guru, one is saved, singing the Glorious Praises of the Lord. ||4||8||14||52||
Fourth Mehl, Gauree Poorbee:
The Merciful Lord God showered me with His Mercy; with mind and body and mouth, I chant the Lord's Name.
As Gurmukh, I have been dyed in the deep and lasting color of the Lord's Love. The robe of my body is drenched with His Love. ||1||
I am the maid-servant of my Lord God.
When my mind surrendered to the Lord, He made all the world my slave. ||1||Pause||
Consider this well, O Saints, O Siblings of Destiny - search your own hearts, seek and find Him there.
The Beauty and the Light of the Lord, Har, Har, is present in all. In all places, the Lord dwells near by, close at hand. ||2||

Section 07 - Raag Gauree - Part 019

The Lord, Har, Har, dwells close by, all over the world. He is Infinite, All-powerful and Immeasurable.
The Perfect Guru has revealed the Lord, Har, Har, to me. I have sold my head to the Guru. ||3||
O Dear Lord, inside and outside, I am in the protection of Your Sanctuary; You are the Greatest of the Great, All-powerful Lord.
Servant Nanak sings the Glorious Praises of the Lord, night and day, meeting the Guru, the True Guru, the Divine Intermediary.
||4||1||15||53||
Gauree Poorbee, Fourth Mehl:
Life of the World, Infinite Lord and Master, Master of the Universe, All-powerful Architect of Destiny.
Whichever way You turn me, O my Lord and Master, that is the way I shall go. ||1||
O Lord, my mind is attuned to the Lord's Love.
Joining the Sat Sangat, the True Congregation, I have obtained the sublime essence of the Lord. I am absorbed in the Name of the Lord.

||1||Pause||
The Lord, Har, Har, and the Name of the Lord, Har, Har, is the panacea, the medicine for the world. The Lord, and the Name of the Lord, Har, Har, bring peace and tranquility.
Those who partake of the Lord's sublime essence, through the Guru's Teachings - their sins and sufferings are all eliminated. ||2||
Those who have such pre-ordained destiny inscribed on their foreheads, bathe in the pool of contentment of the Guru.
The filth of evil-mindedness is totally washed away, from those who are imbued with the Love of the Lord's Name. ||3||
O Lord, You Yourself are Your Own Master, O God. There is no other Giver as Great as You.
Servant Nanak lives by the Naam, the Name of the Lord; by the Lord's Mercy, he chants the Lord's Name. ||4||2||16||54||
Gauree Poorbee, Fourth Mehl:
Show Mercy to me, O Life of the World, O Great Giver, so that my mind may merge with the Lord.
The True Guru has bestowed His most pure and sacred Teachings. Chanting the Name of the Lord, Har, Har, Har, my mind is transfixed and enraptured. ||1||
O Lord, my mind and body have been pierced through by the True Lord.
The whole world is caught and held in the mouth of Death. Through the Teachings of the Guru, the True Guru, O Lord, I am saved.
||1||Pause||
Those who are not in love with the Lord are foolish and false - they are faithless cynics.
They suffer the most extreme agonies of birth and death; they die over and over again, and they rot away in manure. ||2||
You are the Merciful Cherisher of those who seek Your Sanctuary. I beg of You: please grant me Your gift, Lord.
Make me the slave of the Lord's slaves, so that my mind might dance in Your Love. ||3||
He Himself is the Great Banker; God is our Lord and Master. I am His petty merchant.
My mind, body and soul are all Your capital assets. You, O God, are the True Banker of servant Nanak. ||4||3||17||55||
Gauree Poorbee, Fourth Mehl:
You are Merciful, the Destroyer of all pain. Please give me Your Ear and listen to my prayer.
Please unite me with the True Guru, my breath of life; through Him, O my Lord and Master, You are known. ||1||
O Lord, I acknowledge the True Guru as the Supreme Lord God.

I am foolish and ignorant, and my intellect is impure. Through the Teachings of the Guru, the True Guru, O Lord, I come to know You. ||1||Pause||
All the pleasures and enjoyments which I have seen - I have found them all to be bland and insipid.

Section 07 - Raag Gauree - Part 020

I have tasted the Ambrosial Nectar of the Naam, the Name of the Lord, by meeting the True Guru. It is sweet, like the juice of the sugarcane. ||2||
Those who have not met the Guru, the True Guru, are foolish and insane - they are faithless cynics.
Those who were pre-ordained to have no good karma at all - gazing into the lamp of emotional attachment, they are burnt, like moths in a flame. ||3||
Those whom You, in Your Mercy, have met, Lord, are committed to Your Service.
Servant Nanak chants the Name of the Lord, Har, Har, Har. He is famous, and through the Guru's Teachings, He merges in the Name. ||4||4||18||56||
Gauree Poorbee, Fourth Mehl:
O my mind, God is always with you; He is your Lord and Master. Tell me, where could you run to get away from the Lord?
The True Lord God Himself grants forgiveness; we are emancipated only when the Lord Himself emancipates us. ||1||
O my mind, chant the Name of the Lord, Har, Har, Har - chant it in your mind.
Quickly now, run to the Sanctuary of the True Guru, O my mind; following the Guru, the True Guru, you shall be saved. ||1||Pause||
O my mind, serve God, the Giver of all peace; serving Him, you shall come to dwell in your own home deep within.
As Gurmukh, go and enter your own home; anoint yourself with the sandalwood oil of the Lord's Praises. ||2||
O my mind, the Praises of the Lord, Har, Har, Har, Har, Har, are exalted and sublime. Earn the profit of the Lord's Name, and let your mind be happy.
If the Lord, Har, Har, in His Mercy, bestows it, then we partake of the ambrosial essence of the Lord's Name. ||3||
O my mind, without the Naam, the Name of the Lord, and attached to duality, those faithless cynics are strangled by the Messenger of Death.
Such faithless cynics, who have forgotten the Naam, are thieves. O my mind, do not even go near them. ||4||

O my mind, serve the Unknowable and Immaculate Lord, the Man-lion; serving Him, your account will be cleared.
The Lord God has made servant Nanak perfect; he is not diminished by even the tiniest particle. ||5||5||19||57||
Gauree Poorbee, Fourth Mehl:
My breath of life is in Your Power, God; my soul and body are totally Yours.
Be merciful to me, and show me the Blessed Vision of Your Darshan. There is such a great longing within my mind and body! ||1||
O my Lord, there is such a great longing within my mind and body to meet the Lord.
When the Guru, the Merciful Guru, showed just a little mercy to me, my Lord God came and met me. ||1||Pause||
Whatever is in my conscious mind, O Lord and Master - that condition of mine is known only to You, Lord.
Night and day, I chant Your Name, and I find peace. I live by placing my hopes in You, Lord. ||2||
The Guru, the True Guru, the Giver, has shown me the Way; my Lord God came and met me.
Night and day, I am filled with bliss; by great good fortune, all of the hopes of His humble servant have been fulfilled. ||3||
O Lord of the World, Master of the Universe, everything is under Your control.
Servant Nanak has come to Your Sanctuary, Lord; please, preserve the honor of Your humble servant. ||4||6||20||58||
Gauree Poorbee, Fourth Mehl:
This mind does not hold still, even for an instant. Distracted by all sorts of distractions, it wanders around aimlessly in the ten directions.

Section 07 - Raag Gauree - Part 021

I have found the Perfect Guru, through great good fortune; He has given me the Mantra of the Lord's Name, and my mind has become quiet and tranquil. ||1||
O Lord, I am the slave of the True Guru. ||1||Pause||
My forehead has been branded with His brand; I owe such a great debt to the Guru.
He has been so generous and kind to me; He has carried me across the treacherous and terrifying world-ocean. ||2||
Those who do not have love for the Lord within their hearts, harbor only false intentions and goals.
As paper breaks down and dissolves in water, the self-willed manmukh wastes away in arrogant pride. ||3||

I know nothing, and I do not know the future; as the Lord keeps me, so do I stand.
For my failings and mistakes, O Guru, grant me Your Grace; servant Nanak is Your obedient dog. ||4||7||21||59||
Gauree Poorbee, Fourth Mehl:
The body-village is filled to overflowing with sexual desire and anger, which were broken into bits when I met with the Holy Saint.
By pre-ordained destiny, I have met with the Guru. I have entered into the realm of the Lord's Love. ||1||
Greet the Holy Saint with your palms pressed together; this is an act of great merit.
Bow down before Him; this is a virtuous action indeed. ||1||Pause||
The wicked shaaktas, the faithless cynics, do not know the taste of the Lord's sublime essence. The thorn of egotism is embedded deep within them.
The more they walk away, the deeper it sticks into them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads. ||2||
The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated.
They have obtained the Imperishable Supreme Being, the Transcendent Lord God, and they obtain great honor throughout all the worlds and realms. ||3||
I am poor and meek, God, but I am Yours! Save me, please save me, O Greatest of the Great!
Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace. ||4||8||22||60||
Gauree Poorbee, Fourth Mehl:
Within this body-fortress is the Lord, the Sovereign Lord King, but the stubborn ones do not find the taste.
When the Lord, Merciful to the meek, showed His Mercy, I found and tasted it, through the Word of the Guru's Shabad. ||1||
Lovingly focused upon the Guru, the Kirtan of the Lord's Praise has become sweet to me. ||1||Pause||
The Lord, the Supreme Lord God, is Inaccessible and Unfathomable.
Those who are committed to the True Guru, the Divine Intermediary, meet the Lord.
Those whose hearts are pleased with the Guru's Teachings - the Lord's Presence is revealed to them. ||2||
The hearts of the self-willed manmukhs are hard and cruel; their inner beings are dark.
Even if the poisonous snake is fed large amounts of milk, it will still yield only poison. ||3||

O Lord God, please unite me with the Holy Guru, so that I might joyfully grind and eat the Shabad.
Servant Nanak is the slave of the Guru; in the Sangat, the Holy Congregation, the bitter becomes sweet. ||4||9||23||61||
Gauree Poorbee, Fourth Mehl:
For the sake of the Lord, Har, Har, I have sold my body to the Perfect Guru.
The True Guru, the Giver, has implanted the Naam, the Name of the Lord, within me. A very blessed and fortunate destiny is recorded upon my forehead. ||1||
Through the Guru's Teachings, I am lovingly centered on the Lord. ||1||Pause||

Section 07 - Raag Gauree - Part 022

The All-pervading Sovereign Lord King is contained in each and every heart. Through the Guru, and the Word of the Guru's Shabad, I am lovingly centered on the Lord.
Cutting my mind and body into pieces, I offer them to my Guru. The Guru's Teachings have dispelled my doubt and fear. ||2||
In the darkness, the Guru has lit the lamp of the Guru's wisdom; I am lovingly focused on the Lord.
The darkness of ignorance has been dispelled, and my mind has been awakened; within the home of my inner being, I have found the genuine article. ||3||
The vicious hunters, the faithless cynics, are hunted down by the Messenger of Death.
They have not sold their heads to the True Guru; those wretched, unfortunate ones continue coming and going in reincarnation. ||4||
Hear my prayer, O God, my Lord and Master: I beg for the Sanctuary of the Lord God.
Servant Nanak's honor and respect is the Guru; he has sold his head to the True Guru. ||5||10||24||62||
Gauree Poorbee, Fourth Mehl:
I am egotistical and conceited, and my intellect is ignorant. Meeting the Guru, my selfishness and conceit have been abolished.
The illness of egotism is gone, and I have found peace. Blessed, blessed is the Guru, the Sovereign Lord King. ||1||
I have found the Lord, through the Teachings of the Guru. ||1||Pause||
My heart is filled with love for the Sovereign Lord King; the Guru has shown me the path and the way to find Him.
My soul and body all belong to the Guru; I was separated, and He has

led me into the Lord's Embrace. ||2||
Deep within myself, I would love to see the Lord; the Guru has inspired me to see Him within my heart.
Within my mind, intuitive peace and bliss have arisen; I have sold myself to the Guru. ||3||
I am a sinner - I have committed so many sins; I am a villainous, thieving thief.
Now, Nanak has come to the Lord's Sanctuary; preserve my honor, Lord, as it pleases Your Will. ||4||11||25||63||
Gauree Poorbee, Fourth Mehl:
Through the Guru's Teachings, the unstruck music resounds; through the Guru's Teachings, the mind sings.
By great good fortune, I received the Blessed Vision of the Guru's Darshan. Blessed, blessed is the Guru, who has led me to love the Lord. ||1||
The Gurmukh is lovingly centered on the Lord. ||1||Pause||
My Lord and Master is the Perfect True Guru. My mind works to serve the Guru.
I massage and wash the Feet of the Guru, who recites the Sermon of the Lord. ||2||
The Teachings of the Guru are in my heart; the Lord is the Source of nectar. My tongue sings the Glorious Praises of the Lord.
My mind is immersed in, and drenched with the Lord's essence. Fulfilled with the Lord's Love, I shall never feel hunger again. ||3||
People try all sorts of things, but without the Lord's Mercy, His Name is not obtained.
The Lord has showered His Mercy upon servant Nanak; through the wisdom of the Guru's Teachings, he has enshrined the Naam, the Name of the Lord. ||4||12||26||64||
Raag Gauree Maajh, Fourth Mehl:
O my soul, as Gurmukh, do this deed: chant the Naam, the Name of the Lord.
Make that teaching your mother, that it may teach you to keep the Lord's Name in your mouth.
Let contentment be your father; the Guru is the Primal Being, beyond birth or incarnation.

Section 07 - Raag Gauree - Part 023

By great good fortune, you shall meet with the Lord. ||1||
I have met the Guru, the Yogi, the Primal Being; I am delighted with His Love.
The Guru is imbued with the Love of the Lord; He dwells forever in

Nirvaanaa.
By great good fortune, I met the most accomplished and all-knowing Lord.
My mind and body are drenched in the Love of the Lord. ||2||
Come, O Saints - let's meet together and chant the Naam, the Name of the Lord.
In the Sangat, the Holy Congregation, let's earn the lasting profit of the Naam.
Let's serve the Saints, and drink in the Ambrosial Nectar.
By one's karma and pre-ordained destiny, they are met. ||3||
In the month of Saawan, the clouds of Ambrosial Nectar hang over the world.
The peacock of the mind chirps, and receives the Word of the Shabad, in its mouth;
the Ambrosial Nectar of the Lord rains down, and the Sovereign Lord King is met.
Servant Nanak is imbued with the Love of the Lord.
||4||1||27||65||
Gauree Maajh, Fourth Mehl:
Come, O sisters - let's make virtue our charms.
Let's join the Saints, and enjoy the pleasure of the Lord's Love.
The lamp of the Guru's spiritual wisdom burns steadily in my mind.
The Lord, being pleased and moved by pity, has led me to meet Him. ||1||
My mind and body are filled with love for my Darling Lord.
The True Guru, the Divine Intermediary, has united me with my Friend.
I offer my mind to the Guru, who has led me to meet my God.
I am forever a sacrifice to the Lord. ||2||
Dwell, O my Beloved, dwell, O my Lord of the Universe; O Lord, show mercy to me and come to dwell within my mind.
I have obtained the fruits of my mind's desires, O my Lord of the Universe; I am transfixed with ecstasy, gazing upon the Perfect Guru.
The happy soul-brides receive the Lord's Name, O my Lord of the Universe; night and day, their minds are blissful and happy.
By great good fortune, the Lord is found, O my Lord of the Universe; earning profit continually, the mind laughs with joy. ||3||
The Lord Himself creates, and the Lord Himself beholds; the Lord Himself assigns all to their tasks.
Some partake of the bounty of the Lord's favor, which never runs out, while others receive only a handful.
Some sit upon thrones as kings, and enjoy constant pleasures, while others must beg for charity.
The Word of the Shabad is pervading in everyone, O my Lord of the

Universe; servant Nanak meditates on the Naam. ||4||2||28||66||
Gauree Maajh, Fourth Mehl:
From within my mind, from within my mind, O my Lord of the Universe, I am imbued with the Love of the Lord, from within my mind.
The Lord's Love is with me, but it cannot be seen, O my Lord of the Universe; the Perfect Guru has led me to see the unseen.
He has revealed the Name of the Lord, Har, Har, O my Lord of the Universe; all poverty and pain have departed.
I have obtained the supreme status of the Lord, O my Lord of the Universe; by great good fortune, I am absorbed in the Naam. ||1||
With his eyes, O my Beloved, with his eyes, O my Lord of the Universe - has anyone ever seen the Lord God with his eyes?
My mind and body are sad and depressed, O my Lord of the Universe; without her Husband Lord, the soul-bride is withering away.

Section 07 - Raag Gauree - Part 024

Meeting the Saints, O my Lord of the Universe, I have found my Lord God, my Companion, my Best Friend.
The Lord, the Life of the World, has come to meet me, O my Lord of the Universe. The night of my life now passes in peace. ||2||
O Saints, unite me with my Lord God, my Best Friend; my mind and body are hungry for Him.
I cannot survive without seeing my Beloved; deep within, I feel the pain of separation from the Lord.
The Sovereign Lord King is my Beloved, my Best Friend. Through the Guru, I have met Him, and my mind has been rejuvenated.
The hopes of my mind and body have been fulfilled, O my Lord of the Universe; meeting the Lord, my mind vibrates with joy. ||3||
A sacrifice, O my Lord of the Universe, a sacrifice, O my Beloved; I am forever a sacrifice to You.
My mind and body are filled with love for my Husband Lord; O my Lord of the Universe, please preserve my assets.
Unite me with the True Guru, Your Advisor, O my Lord of the Universe; through His guidance, He shall lead me to the Lord.
I have obtained the Lord's Name, by Your Mercy, O my Lord of the Universe; servant Nanak has entered Your Sanctuary.
||4||3||29||67||
Gauree Maajh, Fourth Mehl:
Playful is my Lord of the Universe; playful is my Beloved. My Lord God is wondrous and playful.
The Lord Himself created Krishna, O my Lord of the Universe; the Lord

Himself is the milkmaids who seek Him.
The Lord Himself enjoys every heart, O my Lord of the Universe; He Himself is the Ravisher and the Enjoyer.
The Lord is All-knowing - He cannot be fooled, O my Lord of the Universe. He is the True Guru, the Yogi. ||1||
He Himself created the world, O my Lord of the Universe; the Lord Himself plays in so many ways!
Some enjoy enjoyments, O my Lord of the Universe, while others wander around naked, the poorest of the poor.
He Himself created the world, O my Lord of the Universe; the Lord gives His gifts to all who beg for them.
His devotees have the Support of the Naam, O my Lord of the Universe; they beg for the sublime sermon of the Lord. ||2||
The Lord Himself inspires His devotees to worship Him, O my Lord of the Universe; the Lord fulfills the desires of the minds of His devotees.
He Himself is permeating and pervading the waters and the lands, O my Lord of the Universe; He is All-pervading - He is not far away.
The Lord Himself is within the self, and outside as well, O my Lord of the Universe; the Lord Himself is fully pervading everywhere.
The Lord, the Supreme Soul, is diffused everywhere, O my Lord of the Universe. The Lord Himself beholds all; His Immanent Presence is pervading everywhere. ||3||
O Lord, the music of the praanic wind is deep within, O my Lord of the Universe; as the Lord Himself plays this music, so does it vibrate and resound.
O Lord, the treasure of the Naam is deep within, O my Lord of the Universe; through the Word of the Guru's Shabad, the Lord God is revealed.
He Himself leads us to enter His Sanctuary, O my Lord of the Universe; the Lord preserves the honor of His devotees.

Section 07 - Raag Gauree - Part 025

By great good fortune, one joins the Sangat, the Holy Congregation, O my Lord of the Universe; O servant Nanak, through the Naam, one's affairs are resolved. ||4||4||30||68||
Gauree Maajh, Fourth Mehl:
The Lord has implanted a longing for the Lord's Name within me.
I have met the Lord God, my Best Friend, and I have found peace.
Beholding my Lord God, I live, O my mother.
The Lord's Name is my Friend and Brother. ||1||
O Dear Saints, sing the Glorious Praises of my Lord God.
As Gurmukh, chant the Naam, the Name of the Lord, O very fortunate

ones.
The Name of the Lord, Har, Har, is my soul and my breath of life.
I shall never again have to cross over the terrifying world-ocean. ||2||
How shall I behold my Lord God? My mind and body yearn for Him.
Unite me with the Lord, Dear Saints; my mind is in love with Him.
Through the Word of the Guru's Shabad, I have found the Sovereign Lord, my Beloved.
O very fortunate ones, chant the Name of the Lord. ||3||
Within my mind and body, there is such a great longing for God, the Lord of the Universe.
Unite me with the Lord, Dear Saints. God, the Lord of the Universe, is so close to me.
Through the Teachings of the True Guru, the Naam is always revealed; the desires of servant Nanak's mind have been fulfilled.
||4||5||31||69||
Gauree Maajh, Fourth Mehl:
If I receive my Love, the Naam, then I live.
In the temple of the mind, is the Ambrosial Nectar of the Lord; through the Guru's Teachings, we drink it in.
My mind is drenched with the Love of the Lord. I continually drink in the sublime essence of the Lord.
I have found the Lord within my mind, and so I live. ||1||
The arrow of the Lord's Love has pierced by mind and body.
The Lord, the Primal Being, is All-knowing; He is my Beloved and my Best Friend.
The Saintly Guru has united me with the All-knowing and All-seeing Lord.
I am a sacrifice to the Naam, the Name of the Lord. ||2||
I seek my Lord, Har, Har, my Intimate, my Best Friend.
Show me the way to the Lord, Dear Saints; I am searching all over for Him.
The Kind and Compassionate True Guru has shown me the Way, and I have found the Lord.
Through the Name of the Lord, I am absorbed in the Naam. ||3||
I am consumed with the pain of separation from the Love of the Lord.
The Guru has fulfilled my desire, and I have received the Ambrosial Nectar in my mouth.
The Lord has become merciful, and now I meditate on the Name of the Lord.
Servant Nanak has obtained the sublime essence of the Lord.
||4||6||20||18||32||70||
Fifth Mehl, Raag Gauree Gwaarayree, Chau-Padas:
One Universal Creator God. By The Grace Of The True Guru:

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

Section 07 - Raag Gauree - Part 026

He is pleased at the sight of his elephants and horses
and his armies assembled, his servants and his soldiers.
But the noose of egotism is tightening around his neck. ||2||
His rule may extend in all ten directions;
he may revel in pleasures, and enjoy many women
- but he is just a beggar, who in his dream, is a king. ||3||
The True Guru has shown me that there is only one pleasure.
Whatever the Lord does, is pleasing to the Lord's devotee.
Servant Nanak has abolished his ego, and he is absorbed in the Lord.
||4||
This is the way to find happiness, O my Siblings of Destiny.
This is the way to find the Lord, our Help and Support. ||1||Second Pause||
Gauree Gwaarayree, Fifth Mehl:
Why do you doubt? What do you doubt?
God is pervading the water, the land and the sky.
The Gurmukhs are saved, while the self-willed manmukhs lose their honor. ||1||
One who is protected by the Merciful Lord
- no one else can rival him. ||1||Pause||
The Infinite One is pervading among all.
So sleep in peace, and don't worry.
He knows everything which happens. ||2||
The self-willed manmukhs are dying in the thirst of duality.
They wander lost through countless incarnations; this is their pre-ordained destiny.
As they plant, so shall they harvest. ||3||
Beholding the Blessed Vision of the Lord's Darshan, my mind has blossomed forth.
And now everywhere I look, God is revealed to me.
Servant Nanak's hopes have been fulfilled by the Lord. ||4||2||71||
Gauree Gwaarayree, Fifth Mehl:
In so many incarnations, you were a worm and an insect;
in so many incarnations, you were an elephant, a fish and a deer.
In so many incarnations, you were a bird and a snake.

In so many incarnations, you were yoked as an ox and a horse. ||1||
Meet the Lord of the Universe - now is the time to meet Him.
After so very long, this human body was fashioned for you.
||1||Pause||
In so many incarnations, you were rocks and mountains;
in so many incarnations, you were aborted in the womb;
in so many incarnations, you developed branches and leaves;
you wandered through 8.4 million incarnations. ||2||
Through the Saadh Sangat, the Company of the Holy, you obtained this human life.
Do seva - selfless service; follow the Guru's Teachings, and vibrate the Lord's Name, Har, Har.
Abandon pride, falsehood and arrogance.
Remain dead while yet alive, and you shall be welcomed in the Court of the Lord. ||3||
Whatever has been, and whatever shall be, comes from You, Lord.
No one else can do anything at all.
We are united with You, when You unite us with Yourself.
Says Nanak, sing the Glorious Praises of the Lord, Har, Har.
||4||3||72||
Gauree Gwaarayree, Fifth Mehl:
In the field of karma, plant the seed of the Naam.
Your works shall be brought to fruition.
You shall obtain these fruits, and the fear of death shall be dispelled.
Sing continually the Glorious Praises of the Lord, Har, Har. ||1||
Keep the Name of the Lord, Har, Har, enshrined in your heart,
and your affairs shall be quickly resolved. ||1||Pause||
Be always attentive to your God;
thus you shall be honored in His Court.

Section 07 - Raag Gauree - Part 027

Give up all your clever tricks and devices,
and hold tight to the Feet of the Saints. ||2||
The One, who holds all creatures in His Hands,
is never separated from them; He is with them all.
Abandon your clever devices, and grasp hold of His Support.
In an instant, you shall be saved. ||3||
Know that He is always near at hand.
Accept the Order of God as True.
Through the Guru's Teachings, eradicate selfishness and conceit.
O Nanak, chant and meditate on the Naam, the Name of the Lord, Har, Har. ||4||4||73||

Gauree Gwaarayree, Fifth Mehl:
The Guru's Word is eternal and everlasting.
The Guru's Word cuts away the noose of Death.
The Guru's Word is always with the soul.
Through the Guru's Word, one is immersed in the Love of the Lord.
||1||
Whatever the Guru gives, is useful to the mind.
Whatever the Saint does - accept that as True. ||1||Pause||
The Guru's Word is infallible and unchanging.
Through the Guru's Word, doubt and prejudice are dispelled.
The Guru's Word never goes away;
through the Guru's Word, we sing the Glorious Praises of the Lord.
||2||
The Guru's Word accompanies the soul.
The Guru's Word is the Master of the masterless.
The Guru's Word saves one from falling into hell.
Through the Guru's Word, the tongue savors the Ambrosial Nectar.
||3||
The Guru's Word is revealed in the world.
Through the Guru's Word, no one suffers defeat.
O Nanak, the True Guru is always kind and compassionate, unto those whom the Lord Himself has blessed with His Mercy. ||4||5||74||
Gauree Gwaarayree, Fifth Mehl:
He makes jewels out of the dust,
and He managed to preserve you in the womb.
He has given you fame and greatness;
meditate on that God, twenty-four hours a day. ||1||
O Lord, I seek the dust of the feet of the Holy.
Meeting the Guru, I meditate on my Lord and Master. ||1||Pause||
He transformed me, the fool, into a fine speaker,
and He made the unconscious become conscious;
by His Grace, I have obtained the nine treasures.
May I never forget that God from my mind. ||2||
He has given a home to the homeless;
He has given honor to the dishonored.
He has fulfilled all desires;
remember Him in meditation, day and night, with every breath and every morsel of food. ||3||
By His Grace, the bonds of Maya are cut away.
By Guru's Grace, the bitter poison has become Ambrosial Nectar.
Says Nanak, I cannot do anything;
I praise the Lord, the Protector. ||4||6||75||
Gauree Gwaarayree, Fifth Mehl:

In His Sanctuary, there is no fear or sorrow.
Without Him, nothing at all can be done.
I have renounced clever tricks, power and intellectual corruption.
God is the Protector of His servant. ||1||
Meditate, O my mind, on the Lord, Raam, Raam, with love.
Within your home, and beyond it, He is always with you.
||1||Pause||
Keep His Support in your mind.

Section 07 - Raag Gauree - Part 028

Taste the ambrosial essence, the Word of the Guru's Shabad.
Of what use are other efforts?
Showing His Mercy, the Lord Himself protects our honor. ||2||
What is the human? What power does he have?
All the tumult of Maya is false.
Our Lord and Master is the One who acts, and causes others to act.
He is the Inner-knower, the Searcher of all hearts. ||3||
Of all comforts, this is the true comfort.
Keep the Guru's Teachings in your mind.
Those who bear love for the Name of the Lord
- says Nanak, they are blessed, and very fortunate. ||4||7||76||
Gauree Gwaarayree, Fifth Mehl:
Listening to the Lord's sermon, my pollution has been washed away.
I have become totally pure, and I now walk in peace.
By great good fortune, I found the Saadh Sangat, the Company of the Holy;
I have fallen in love with the Supreme Lord God. ||1||
Chanting the Name of the Lord, Har, Har, His servant has been carried across.
The Guru has lifted me up and carried me across the ocean of fire.
||1||Pause||
Singing the Kirtan of His Praises, my mind has become peaceful;
the sins of countless incarnations have been washed away.
I have seen all the treasures within my own mind;
why should I now go out searching for them? ||2||
When God Himself becomes merciful,
the work of His servant becomes perfect.
He has cut away my bonds, and made me His slave.
Remember, remember, remember Him in meditation; He is the treasure of excellence. ||3||
He alone is in the mind; He alone is everywhere.
The Perfect Lord is totally permeating and pervading everywhere.

The Perfect Guru has dispelled all doubts.
Remembering the Lord in meditation, Nanak has found peace.
||4||8||77||
Gauree Gwaarayree, Fifth Mehl:
Those who have died have been forgotten.
Those who survive have fastened their belts.
They are busily occupied in their affairs;
they cling twice as hard to Maya. ||1||
No one thinks of the time of death;
people grasp to hold that which shall pass away. ||1||Pause||
The fools - their bodies are bound down by desires.
They are mired in sexual desire, anger and attachment;
the Righteous Judge of Dharma stands over their heads.
Believing it to be sweet, the fools eat poison. ||2||
They say, "I shall tie up my enemy, and I shall cut him down. Who dares to set foot upon my land?
I am learned, I am clever and wise."
The ignorant ones do not recognize their Creator. ||3||
The Lord Himself knows His Own state and condition.
What can anyone say? How can anyone describe Him?
Whatever He attaches us to - to that we are attached.
Everyone begs for their own good. ||4||
Everything is Yours; You are the Creator Lord.
You have no end or limitation.
Please give this gift to Your servant,
that Nanak might never forget the Naam. ||5||9||78||
Gauree Gwaarayree, Fifth Mehl:
By all sorts of efforts, people do not find salvation.
Through clever tricks, the weight is only piled on more and more.
Serving the Lord with a pure heart,
you shall be received with honor at God's Court. ||1||

Section 07 - Raag Gauree - Part 029

O my mind, hold tight to the Support of the Lord's Name.
The hot winds shall never even touch you. ||1||Pause||
Like a boat in the ocean of fear;
like a lamp which illumines the darkness;
like fire which takes away the pain of cold
- just so, chanting the Name, the mind becomes peaceful. ||2||
The thirst of your mind shall be quenched,
and all hopes shall be fulfilled.
Your consciousness shall not waver.

Meditate on the Ambrosial Naam as Gurmukh, O my friend. ||3||
He alone receives the panacea, the medicine of the Naam,
unto whom the Lord, in His Grace, bestows it.
One whose heart is filled with the Name of the Lord, Har, Har
- O Nanak, his pains and sorrows are eliminated. ||4||10||79||
Gauree Gwaarayree, Fifth Mehl:
Even with vast sums of wealth, the mind is not satisfied.
Gazing upon countless beauties, the man is not satisfied.
He is so involved with his wife and sons - he believes that they belong to him.
That wealth shall pass away, and those relatives shall be reduced to ashes. ||1||
Without meditating and vibrating on the Lord, they are crying out in pain.
Their bodies are cursed, and their wealth is cursed - they are imbued with Maya. ||1||Pause||
The servant carries the bags of money on his head,
but it goes to his master's house, and he receives only pain.
The man sits as a king in his dreams,
but when he opens his eyes, he sees that it was all in vain. ||2||
The watchman oversees the field of another,
but the field belongs to his master, while he must get up and depart.
He works so hard, and suffers for that field,
but still, nothing comes into his hands. ||3||
The dream is His, and the kingdom is His;
He who has given the wealth of Maya, has infused the desire for it.
He Himself annihilates, and He Himself restores.
Nanak offers this prayer to God. ||4||11||80||
Gauree Gwaarayree, Fifth Mehl:
I have gazed upon the many forms of Maya, in so many ways.
With pen and paper, I have written clever things.
I have seen what it is to be a chief, a king, and an emperor,
but they do not satisfy the mind. ||1||
Show me that peace, O Saints,
which will quench my thirst and satisfy my mind. ||1||Pause||
You may have horses as fast as the wind, elephants to ride on,
sandalwood oil, and beautiful women in bed,
actors in dramas, singing in theaters
- but even with them, the mind does not find contentment. ||2||
You may have a throne at the royal court, with beautiful decorations and soft carpets,
all sorts of luscious fruits and beautiful gardens,
the excitement of the chase and princely pleasures

- but still, the mind is not made happy by such illusory diversions. ||3||
In their kindness, the Saints have told me of the True One,
and so I have obtained all comforts and joy.
In the Saadh Sangat, the Company of the Holy, I sing the Kirtan of the Lord's Praises.
Says Nanak, through great good fortune, I have found this. ||4||
One who obtains the wealth of the Lord becomes happy.
By God's Grace, I have joined the Saadh Sangat. ||1||Second Pause||12||81||
Gauree Gwaarayree, Fifth Mehl:

Section 07 - Raag Gauree - Part 030

The mortal claims this body as his own.
Again and again, he clings to it.
He is entangled with his children, his wife and household affairs.
He cannot be the slave of the Lord. ||1||
What is that way, by which the Lord's Praises might be sung?
What is that intellect, by which this person might swim across, O mother? ||1||Pause||
That which is for his own good, he thinks is evil.
If someone tells him the truth, he looks upon that as poison.
He cannot tell victory from defeat.
This is the way of life in the world of the faithless cynic. ||2||
The demented fool drinks in the deadly poison,
while he believes the Ambrosial Naam to be bitter.
He does not even approach the Saadh Sangat, the Company of the Holy;
he wanders lost through 8.4 million incarnations. ||3||
The birds are caught in the net of Maya;
immersed in the pleasures of love, they frolic in so many ways.
Says Nanak, the Perfect Guru has cut away the noose from those, unto whom the Lord has shown His Mercy. ||4||13||82||
Gauree Gwaarayree, Fifth Mehl:
By Your Grace, we find the Way.
By God's Grace, we meditate on the Naam, the Name of the Lord.
By God's Grace, we are released from our bondage.
By Your Grace, egotism is eradicated. ||1||
As You assign me, so I take to Your service.
By myself, I cannot do anything at all, O Divine Lord. ||1||Pause||
If it pleases You, then I sing the Word of Your Bani.
If it pleases You, then I speak the Truth.
If it pleases You, then the True Guru showers His Mercy upon me.

All peace comes by Your Kindness, God. ||2||
Whatever pleases You is a pure action of karma.
Whatever pleases You is the true faith of Dharma.
The treasure of all excellence is with You.
Your servant prays to You, O Lord and Master. ||3||
The mind and body become immaculate through the Lord's Love.
All peace is found in the Sat Sangat, the True Congregation.
My mind remains attuned to Your Name;
Nanak affirms this as his greatest pleasure. ||4||14||83||
Gauree Gwaarayree, Fifth Mehl:
You may taste the other flavors,
but your thirst shall not depart, even for an instant.
But when you taste the sweet flavor the the Lord's sublime essence
- upon tasting it, you shall be wonder-struck and amazed. ||1||
O dear beloved tongue, drink in the Ambrosial Nectar.
Imbued with this sublime essence, you shall be satisfied. ||1||Pause||
O tongue, sing the Glorious Praises of the Lord.
Each and every moment, meditate on the Lord, Har, Har, Har.
Do not listen to any other, and do not go anywhere else.
By great good fortune, you shall find the Saadh Sangat, the Company of the Holy. ||2||
Twenty-four hours a day, O tongue, dwell upon God, the Unfathomable, Supreme Lord and Master.
Here and hereafter, you shall be happy forever.
Chanting the Glorious Praises of the Lord, O tongue, you shall become priceless. ||3||
All the vegetation will blossom forth for you, flowering in fruition;
imbued with this sublime essence, you shall never leave it again.
No other sweet and tasty flavors can compare to it.
Says Nanak, the Guru has become my Support. ||4||15||84||
Gauree Gwaarayree, Fifth Mehl:
The mind is the temple, and the body is the fence built around it.

Section 07 - Raag Gauree - Part 031

The infinite substance is within it.
Within it, the great merchant is said to dwell.
Who is the trader who deals there? ||1||
How rare is that trader who deals in the jewel of the Naam, the Name of the Lord.
He takes the Ambrosial Nectar as his food. ||1||Pause||
He dedicates his mind and body to serving the Lord.
How can we please the Lord?

I fall at His Feet, and I renounce all sense of 'mine and yours'.
Who can settle this bargain? ||2||
How can I attain the Mansion of the Lord's Presence?
How can I get Him to call me inside?
You are the Great Merchant; You have millions of traders.
Who is the benefactor? Who can take me to Him? ||3||
Seeking and searching, I have found my own home, deep within my own being.
The True Lord has shown me the priceless jewel.
When the Great Merchant shows His Mercy, He blends us into Himself.
Says Nanak, place your faith in the Guru. ||4||16||85||
Gauree, Fifth Mehl, Gwaarayree:
Night and day, they remain in the Love of the One.
They know that God is always with them.
They make the Name of their Lord and Master their way of life;
they are satisfied and fulfilled with the Blessed Vision of the Lord's Darshan. ||1||
Imbued with the Love of the Lord, their minds and bodies are rejuvenated,
entering the Sanctuary of the Perfect Guru. ||1||Pause||
The Lord's Lotus Feet are the Support of the soul.
They see only the One, and obey His Order.
There is only one trade, and one occupation.
They know no other than the Formless Lord. ||2||
They are free of both pleasure and pain.
They remain unattached, joined to the Lord's Way.
They are seen among all, and yet they are distinct from all.
They focus their meditation on the Supreme Lord God. ||3||
How can I describe the Glories of the Saints?
Their knowledge is unfathomable; their limits cannot be known.
O Supreme Lord God, please shower Your Mercy upon me.
Bless Nanak with the dust of the feet of the Saints. ||4||17||86||
Gauree Gwaarayree, Fifth Mehl:
You are my Companion; You are my Best Friend.
You are my Beloved; I am in love with You.
You are my honor; You are my decoration.
Without You, I cannot survive, even for an instant. ||1||
You are my Intimate Beloved, You are my breath of life.
You are my Lord and Master; You are my Leader. ||1||Pause||
As You keep me, so do I survive.
Whatever You say, that is what I do.
Wherever I look, there I see You dwelling.
O my Fearless Lord, with my tongue, I chant Your Name. ||2||

You are my nine treasures, You are my storehouse.
I am imbued with Your Love; You are the Support of my mind.
You are my Glory; I am blended with You.
You are my Shelter; You are my Anchoring Support. ||3||
Deep within my mind and body, I meditate on You.
I have obtained Your secret from the Guru.
Through the True Guru, the One and only Lord was implanted within me;
servant Nanak has taken to the Support of the Lord, Har, Har, Har.
||4||18||87||
Gauree Gwaarayree, Fifth Mehl:

Section 07 - Raag Gauree - Part 032

It torments us with the expression of pleasure and pain.
It torments us through incarnations in heaven and hell.
It is seen to afflict the rich, the poor and the glorious.
The source of this illness which torments us is greed. ||1||
Maya torments us in so many ways.
But the Saints live under Your Protection, God. ||1||Pause||
It torments us through intoxication with intellectual pride.
It torments us through the love of children and spouse.
It torments us through elephants, horses and beautiful clothes.
It torments us through the intoxication of wine and the beauty of youth.
||2||
It torments landlords, paupers and lovers of pleasure.
It torments us through the sweet sounds of music and parties.
It torments us through beautiful beds, palaces and decorations.
It torments us through the darkness of the five evil passions. ||3||
It torments those who act, entangled in ego.
It torments us through household affairs, and it torments us in renunciation.
It torments us through character, lifestyle and social status.
It torments us through everything, except for those who are imbued with the Love of the Lord. ||4||
The Sovereign Lord King has cut away the bonds of His Saints.
How can Maya torment them?
Says Nanak, Maya does not draw near those who have obtained the dust of the feet of the Saints. ||5||19||88||
Gauree Gwaarayree, Fifth Mehl:
The eyes are asleep in corruption, gazing upon the beauty of another.
The ears are asleep, listening to slanderous stories.
The tongue is asleep, in its desire for sweet flavors.

The mind is asleep, fascinated by Maya. ||1||
Those who remain awake in this house are very rare;
by doing so, they receive the whole thing. ||1||Pause||
All of my companions are intoxicated with their sensory pleasures;
they do not know how to guard their own home.
The five thieves have plundered them;
the thugs descend upon the unguarded village. ||2||
Our mothers and fathers cannot save us from them;
friends and brothers cannot protect us from them
- they cannot be restrained by wealth or cleverness.
Only through the Saadh Sangat, the Company of the Holy, can those villains be brought under control. ||3||
Have Mercy upon me, O Lord, Sustainer of the world.
The dust of the feet of the Saints is all the treasure I need.
In the Company of the True Guru, one's investment remains intact.
Nanak is awake to the Love of the Supreme Lord. ||4||
He alone is awake, unto whom God shows His Mercy.
This investment, wealth and property shall remain intact. ||1||Second Pause||20||89||
Gauree Gwaarayree, Fifth Mehl:
Kings and emperors are under His Power.
The whole world is under His Power.
Everything is done by His doing;
other than Him, there is nothing at all. ||1||
Offer your prayers to your True Guru;
He will resolve your affairs. ||1||Pause||
The Darbaar of His Court is the most exalted of all.
His Name is the Support of all His devotees.
The Perfect Master is pervading everywhere.
His Glory is manifest in each and every heart. ||2||
Remembering Him in meditation, the home of sorrow is abolished.
Remembering Him in meditation, the Messenger of Death shall not touch you.
Remembering Him in meditation, the dry branches become green again.

Section 07 - Raag Gauree - Part 033

Remembering Him in meditation, sinking stones are made to float. ||3||
I salute and applaud the Society of the Saints.
The Name of the Lord, Har, Har, is the Support of the breath of life of His servant.
Says Nanak, the Lord has heard my prayer;

by the Grace of the Saints, I dwell in the Naam, the Name of the Lord.
||4||21||90||
Gauree Gwaarayree, Fifth Mehl:
By the Blessed Vision of the True Guru's Darshan, the fire of desire is quenched.
Meeting the True Guru, egotism is subdued.
In the Company of the True Guru, the mind does not waver.
The Gurmukh speaks the Ambrosial Word of Gurbani. ||1||
He sees the True One pervading the whole world; he is imbued with the True One.
I have become cool and tranquil, knowing God, through the Guru.
||1||Pause||
By the Grace of the Saints, one chants the Lord's Name.
By the Grace of the Saints, one sings the Kirtan of the Lord's Praises.
By the Grace of the Saints, all pains are erased.
By the Grace of the Saints, one is released from bondage. ||2||
By the kind Mercy of the Saints, emotional attachment and doubt are removed.
Taking a bath in the dust of the feet of the Holy - this is true Dharmic faith.
By the kindness of the Holy, the Lord of the Universe becomes merciful.
The life of my soul is with the Holy. ||3||
Meditating on the Merciful Lord, the Treasure of Mercy, I have obtained a seat in the Saadh Sangat.
I am worthless, but God has been kind to me.
In the Saadh Sangat, Nanak has taken to the Naam, the Name of the Lord. ||4||22||91||
Gauree Gwaarayree, Fifth Mehl:
In the Saadh Sangat, the Company of the Holy, I meditate on the Lord God.
The Guru has given me the Mantra of the Naam, the Name of the Lord.
Shedding my ego, I have become free of hate.
Twenty-four hours a day, I worship the Guru's Feet. ||1||
Now, my evil sense of alienation is eliminated,
since I have heard the Praises of the Lord with my ears. ||1||Pause||
The Savior Lord is the treasure of intuitive peace, poise and bliss.
He shall save me in the end.
My pains, sufferings, fears and doubts have been erased.
He has mercifully saved me from coming and going in reincarnation.
||2||
He Himself beholds, speaks and hears all.
O my mind, meditate on the One who is always with you.
By the Grace of the Saints, the Light has dawned.

The One Lord, the Treasure of Excellence, is perfectly pervading everywhere. ||3||
Pure are those who speak, and sanctified are those who hear and sing, forever and ever, the Glorious Praises of the Lord of the Universe.
Says Nanak, when the Lord bestows His Mercy,
all one's efforts are fulfilled. ||4||23||92||
Gauree Gwaarayree, Fifth Mehl:
He breaks our bonds, and inspires us to chant the Lord's Name.
With the mind centered in meditation on the True Lord, anguish is eradicated, and one comes to dwell in peace.
Such is the True Guru, the Great Giver. ||1||
He alone is the Giver of peace, who inspires us to chant the Naam, the Name of the Lord.
By His Grace, He leads us to merge with Him. ||1||Pause||
He unites with Himself those unto whom He has shown His Mercy.
All treasures are received from the Guru.
Renouncing selfishness and conceit, coming and going come to an end.
In the Saadh Sangat, the Company of the Holy, the Supreme Lord God is recognized. ||2||
God has become merciful to His humble servant.

Section 07 - Raag Gauree - Part 034

The One Lord of the Universe is the Support of His humble servants.
They love the One Lord; their minds are filled with love for the Lord.
The Name of the Lord is all treasures for them. ||3||
They are in love with the Supreme Lord God;
their actions are pure, and their lifestyle is true.
The Perfect Guru has dispelled the darkness.
Nanak's God is Incomparable and Infinite. ||4||24||93||
Gauree Gwaarayree, Fifth Mehl:
Those whose minds are filled with the Lord, swim across.
Those who have the blessing of good karma, meet with the Lord.
Pain, disease and fear do not affect them at all.
They meditate on the Ambrosial Name of the Lord within their hearts. ||1||
Meditate on the Supreme Lord God, the Transcendent Lord.
From the Perfect Guru, this understanding is obtained. ||1||Pause||
The Merciful Lord is the Doer, the Cause of causes.
He cherishes and nurtures all beings and creatures.
He is Inaccessible, Incomprehensible, Eternal and Infinite.
Meditate on Him, O my mind, through the Teachings of the Perfect Guru. ||2||

Serving Him, all treasures are obtained.
Worshipping God, honor is obtained.
Working for Him is never in vain;
forever and ever, sing the Glorious Praises of the Lord. ||3||
Show Mercy to me, O God, O Searcher of hearts.
The Unseen Lord and Master is the Treasure of Peace.
All beings and creatures seek Your Sanctuary;
Nanak is blessed to receive the greatness of the Naam, the Name of the Lord. ||4||25||94||
Gauree Gwaarayree, Fifth Mehl:
Our way of life is in His Hands;
remember Him, the Master of the masterless.
When God comes to mind, all pains depart.
All fears are dispelled through the Name of the Lord. ||1||
Why do you fear any other than the Lord?
Forgetting the Lord, why do you pretend to be at peace? ||1||Pause||
He established the many worlds and skies.
The soul is illumined with His Light;
no one can revoke His Blessing.
Meditate, meditate in remembrance on God, and become fearless. ||2||
Twenty-four hours a day, meditate in remembrance on God's Name.
In it are the many sacred shrines of pilgrimage and cleansing baths.
Seek the Sanctuary of the Supreme Lord God.
Millions of mistakes shall be erased in an instant. ||3||
The Perfect King is self-sufficient.
God's servant has true faith in Him.
Giving him His Hand, the Perfect Guru protects him.
O Nanak, the Supreme Lord God is All-powerful. ||4||26||95||
Gauree Gwaarayree, Fifth Mehl:
By Guru's Grace, my mind is attached to the Naam, the Name of the Lord.
Asleep for so many incarnations, it is now awakened.
I chant the Ambrosial Bani, the Glorious Praises of God.
The Pure Teachings of the Perfect Guru have been revealed to me. ||1||
Meditating in remembrance on God, I have found total peace.
Within my home, and outside as well, there is peace and poise all around. ||1||Pause||
I have recognized the One who created me.
Showing His Mercy, God has blended me with Himself.
Taking me by the arm, He has made me His Own.
I continually chant and meditate on the Sermon of the Lord, Har, Har.

||2||
Mantras, tantras, all-curing medicines and acts of atonement,

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are all in the Name of the Lord, Har, Har, the Support of the soul and the breath of life.
I have obtained the true wealth of the Lord's Love.
I have crossed over the treacherous world-ocean in the Saadh Sangat, the Company of the Holy. ||3||
Sit in peace, O Saints, with the family of friends.
Earn the wealth of the Lord, which is beyond estimation.
He alone obtains it, unto whom the Guru has bestowed it.
O Nanak, no one shall go away empty-handed. ||4||27||96||
Gauree Gwaarayree, Fifth Mehl:
The hands are sanctified instantly,
and the entanglements of Maya are dispelled.
Repeat constantly with your tongue the Glorious Praises of the Lord, and you shall find peace, O my friends, O Siblings of Destiny. ||1||
With pen and ink, write upon your paper
the Name of the Lord, the Ambrosial Word of the Lord's Bani.
||1||Pause||
By this act, your sins shall be washed away.
Remembering the Lord in meditation, you shall not be punished by the Messenger of Death.
The couriers of the Righteous Judge of Dharma shall not touch you.
The intoxication of Maya shall not entice you at all. ||2||
You shall be redeemed, and through you, the whole world shall be saved,
if you chant the Name of the One and Only Lord.
Practice this yourself, and teach others;
instill the Lord's Name in your heart. ||3||
That person, who has this treasure upon his forehead
- that person meditates on God.
Twenty-four hours a day, chant the Glorious Praises of the Lord, Har, Har.
Says Nanak, I am a sacrifice to Him. ||4||28||97||
Raag Gauree Gwaarayree, Fifth Mehl, Chau-Padas, Du-Padas:
One Universal Creator God. By The Grace Of The True Guru:
That which belongs to another - he claims as his own.
That which he must abandon - to that, his mind is attracted. ||1||
Tell me, how can he meet the Lord of the World?
That which is forbidden - with that, he is in love. ||1||Pause||

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

Section 07 - Raag Gauree - Part 036

When I opened it up and gazed upon the treasures of my father and grandfather,
then my mind became very happy. ||1||
The storehouse is inexhaustible and immeasurable, overflowing with priceless jewels and rubies. ||2||
The Siblings of Destiny meet together, and eat and spend,
but these resources do not diminish; they continue to increase. ||3||
Says Nanak, one who has such destiny written on his forehead,
becomes a partner in these treasures. ||4||31||100||
Gauree, Fifth Mehl:

I was scared, scared to death, when I thought that He was far away.
But my fear was removed, when I saw that He is pervading everywhere. ||1||
I am a sacrifice to my True Guru.
He shall not abandon me; He shall surely carry me across.
||1||Pause||
Pain, disease and sorrow come when one forgets the Naam, the Name of the Lord.
Eternal bliss comes when one sings the Glorious Praises of the Lord.
||2||
Do not say that anyone is good or bad.
Renounce your arrogant pride, and grasp the Feet of the Lord. ||3||
Says Nanak, remember the GurMantra;
you shall find peace at the True Court. ||4||32||101||
Gauree, Fifth Mehl:
Those who have the Lord as their Friend and Companion
- tell me, what else do they need? ||1||
Those who are in love with the Lord of the Universe
- pain, suffering and doubt run away from them. ||1||Pause||
Those who have enjoyed the flavor of the Lord's sublime essence
are not attracted to any other pleasures. ||2||
Those whose speech is accepted in the Court of the Lord
- what do they care about anything else? ||3||
Those who belong to the One, unto whom all things belong
- O Nanak, they find a lasting peace. ||4||33||102||
Gauree, Fifth Mehl:
Those who look alike upon pleasure and pain
- how can anxiety touch them? ||1||
The Lord's Holy Saints abide in celestial bliss.
They remain obedient to the Lord, the Sovereign Lord King.
||1||Pause||
Those who have the Carefree Lord abiding in their minds
- no cares will ever bother them. ||2||
Those who have banished doubt from their minds
are not afraid of death at all. ||3||
Those whose hearts are filled with the Lord's Name by the Guru
- says Nanak, all treasures come to them. ||4||34||103||
Gauree, Fifth Mehl:
The Lord of Unfathomable Form has His Place in the mind.
By Guru's Grace, a rare few come to understand this. ||1||
The Ambrosial Pools of the celestial sermon
- those who find them, drink them in. ||1||Pause||
The unstruck melody of the Guru's Bani vibrates in that most special

place.
The Lord of the World is fascinated with this melody. ||2||
The numerous, countless places of celestial peace
- there, the Saints dwell, in the Company of the Supreme Lord God.
||3||
There is infinite joy, and no sorrow or duality.
The Guru has blessed Nanak with this home. ||4||35||104||
Gauree, Fifth Mehl:
What form of Yours should I worship and adore?
What Yoga should I practice to control my body? ||1||

Section 07 - Raag Gauree - Part 037

What is that virtue, by which I may sing of You?
What is that speech, by which I may please the Supreme Lord God?
||1||Pause||
What worship service shall I perform for You?
How can I cross over the terrifying world-ocean? ||2||
What is that penance, by which I may become a penitent?
What is that Name, by which the filth of egotism may be washed away?
||3||
Virtue, worship, spiritual wisdom, meditation and all service, O Nanak,
are obtained from the True Guru, when, in His Mercy and Kindness, He
meets us. ||4||
They alone receive this merit, and they alone know God,
who are approved by the Giver of peace. ||1||Second
Pause||36||105||
Gauree, Fifth Mehl:
The body which you are so proud of, does not belong to you.
Power, property and wealth are not yours. ||1||
They are not yours, so why do you cling to them?
Only the Naam, the Name of the Lord, is yours; it is received from the
True Guru. ||1||Pause||
Children, spouse and siblings are not yours.
Dear friends, mother and father are not yours. ||2||
Gold, silver and money are not yours.
Fine horses and magnificent elephants are of no use to you. ||3||
Says Nanak, those whom the Guru forgives, meet with the Lord.
Everything belongs to those who have the Lord as their King.
||4||37||106||
Gauree, Fifth Mehl:
I place the Guru's Feet on my forehead,
and all my pains are gone. ||1||

I am a sacrifice to my True Guru.
I have come to understand my soul, and I enjoy supreme bliss.
||1||Pause||
I have applied the dust of the Guru's Feet to my face,
which has removed all my arrogant intellect. ||2||
The Word of the Guru's Shabad has become sweet to my mind,
and I behold the Supreme Lord God. ||3||
The Guru is the Giver of peace; the Guru is the Creator.
O Nanak, the Guru is the Support of the breath of life and the soul.
||4||38||107||
Gauree, Fifth Mehl:
O my mind, seek the One who lacks nothing. ||1||
Make the Beloved Lord your friend.
Keep Him constantly in your mind; He is the Support of the breath of life. ||1||Pause||
O my mind, serve Him;
He is the Primal Being, the Infinite Divine Lord. ||2||
Place your hopes in the One
who is the Support of all beings, from the very beginning of time, and throughout the ages. ||3||
His Love brings eternal peace;
meeting the Guru, Nanak sings His Glorious Praises. ||4||39||108||
Gauree, Fifth Mehl:
Whatever my Friend does, I accept.
My Friend's actions are pleasing to me. ||1||
Within my conscious mind, the One Lord is my only Support.
One who does this is my Friend. ||1||Pause||
My Friend is Carefree.
By Guru's Grace, I give my love to Him. ||2||
My Friend is the Inner-knower, the Searcher of hearts.
He is the All-powerful Being, the Supreme Lord and Master. ||3||
I am Your servant; You are my Lord and Master.

Section 07 - Raag Gauree - Part 038

Nanak: my honor and glory are Yours, God. ||4||40||109||
Gauree, Fifth Mehl:
Those who have You on their side, O All-powerful Lord
- no black stain can stick to them. ||1||
O Lord of wealth, those who place their hopes in You
- nothing of the world can touch them at all. ||1||Pause||
Those whose hearts are filled with their Lord and Master
- no anxiety can affect them. ||2||

Those, unto whom You give Your consolation, God
- pain does not even approach them. ||3||
Says Nanak, I have found that Guru,
who has shown me the Perfect, Supreme Lord God. ||4||41||110||
Gauree, Fifth Mehl:
This human body is so difficult to obtain; it is only obtained by great good fortune.
Those who do not meditate on the Naam, the Name of the Lord, are murderers of the soul. ||1||
Those who forget the Lord might just as well die.
Without the Naam, of what use are their lives? ||1||Pause||
Eating, drinking, playing, laughing and showing off
- what use are the ostentatious displays of the dead? ||2||
Those who do not listen to the Praises of the Lord of supreme bliss,
are worse off than beasts, birds or creeping creatures. ||3||
Says Nanak, the GurMantra has been implanted within me;
the Name alone is contained within my heart. ||4||42||111||
Gauree, Fifth Mehl:
Whose mother is this? Whose father is this?
They are relatives in name only- they are all false. ||1||
Why are you screaming and shouting, you fool?
By good destiny and the Lord's Order, you have come into the world. ||1||Pause||
There is the one dust, the one light,
the one praanic wind. Why are you crying? For whom do you cry? ||2||
People weep and cry out, "Mine, mine!"
This soul is not perishable. ||3||
Says Nanak, the Guru has opened my shutters;
I am liberated, and my doubts have been dispelled. ||4||43||112||
Gauree, Fifth Mehl:
Those who seem to be great and powerful,
are afflicted by the disease of anxiety. ||1||
Who is great by the greatness of Maya?
They alone are great, who are lovingly attached to the Lord. ||1||Pause||
The landlord fights over his land each day.
He shall have to leave it in the end, and yet his desire is still not satisfied. ||2||
Says Nanak, this is the essence of Truth:
without the Lord's meditation, there is no salvation. ||3||44||113||
Gauree, Fifth Mehl:
Perfect is the path; perfect is the cleansing bath.

Everything is perfect, if the Naam is in the heart. ||1||
One's honor remains perfect, when the Perfect Lord preserves it.
His servant takes to the Sanctuary of the Supreme Lord God.
||1||Pause||
Perfect is the peace; perfect is the contentment.
Perfect is the penance; perfect is the Raja Yoga, the Yoga of meditation and success. ||2||
On the Lord's Path, sinners are purified.
Perfect is their glory; perfect is their humanity. ||3||
They dwell forever in the Presence of the Creator Lord.
Says Nanak, my True Guru is Perfect. ||4||45||114||
Gauree, Fifth Mehl:
Millions of sins are wiped away by the dust of the feet of the Saints.

Section 07 - Raag Gauree - Part 039

By the Grace of the Saints, one is released from birth and death. ||1||
The Blessed Vision of the Saints is the perfect cleansing bath.
By the Grace of the Saints, one comes to chant the Naam, the Name of the Lord. ||1||Pause||
In the Society of the Saints, egotism is shed,
and the One Lord is seen everywhere. ||2||
By the pleasure of the Saints, the five passions are overpowered,
and the heart is irrigated with the Ambrosial Naam. ||3||
Says Nanak, one whose karma is perfect,
touches the feet of the Holy. ||4||46||115||
Gauree, Fifth Mehl:
Meditating on the Glories of the Lord, the heart-lotus blossoms radiantly.
Remembering the Lord in meditation, all fears are dispelled. ||1||
Perfect is that intellect, by which the Glorious Praises of the Lord are sung.
By great good fortune, one finds the Saadh Sangat, the Company of the Holy. ||1||Pause||
In the Saadh Sangat, the treasure of the Name is obtained.
In the Saadh Sangat, all one's works are brought to fruition. ||2||
Through devotion to the Lord, one's life is approved.
By Guru's Grace, one chants the Naam, the Name of the Lord. ||3||
Says Nanak, that humble being is accepted,
within whose heart the Lord God abides. ||4||47||116||
Gauree, Fifth Mehl:
Those whose minds are imbued with the One Lord,
forget to feel jealous of others. ||1||

They see none other than the Lord of the Universe.
The Creator is the Doer, the Cause of causes. ||1||Pause||
Those who work willingly, and chant the Name of the Lord, Har, Har - they do not waver, here or hereafter. ||2||
Those who possess the wealth of the Lord are the true bankers.
The Perfect Guru has established their line of credit. ||3||
The Giver of life, the Sovereign Lord King meets them.
Says Nanak, they attain the supreme status. ||4||48||117||
Gauree, Fifth Mehl:
The Naam, the Name of the Lord, is the Support of the breath of life of His devotees.
The Naam is their wealth, the Naam is their occupation. ||1||
By the greatness of the Naam, His humble servants are blessed with glory.
The Lord Himself bestows it, in His Mercy. ||1||Pause||
The Naam is the home of peace of His devotees.
Attuned to the Naam, His devotees are approved. ||2||
The Name of the Lord is the support of His humble servants.
With each and every breath, they remember the Naam. ||3||

Shri Guru Granth Sahib: Raag Aasaa

Section 08 - Raag Aasaa - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:
Raag Aasaa, First Mehl, First House, So Dar ~ That Gate:
What is that Gate, and what is that Home, in which You sit and take care of all?
Countless musical instruments of so many various kinds vibrate there for You; so many are the musicians there for You.
There are so many Ragas there for You, along with their accompanying harmonies; so many minstrels sing to You.
The winds sing to You, as do water and fire; the Righteous Judge of Dharma sings at Your Door.
Chitar and Gupat, the recording angels of the conscious and the subconscious, sing to You; they know, and they write, and on the basis of what they write, the Lord of Dharma passes judgement.
Shiva and Brahma and the Goddess Parvaati, so beautiful and ever adorned by You, sing to You.
The Indras, seated upon their celestial thrones, with the deities at Your Gate, sing to You.

The Siddhas in Samaadhi sing to You, and the Holy Saints, in their contemplative meditation, sing to You.
The celibates, the truthful and the patient beings sing to You, and the mighty warriors sing to You.
The scholarly Pandits sing to You, along with the holy Rishis and the readers of the Vedas throughout the ages.
The Mohinis, the heavenly beauties who entice the heart in paradise, in this world and in the nether regions, sing to You.
The fourteen priceless jewels created by You, and the sixty-eight holy places of pilgrimage, sing to You.
The mighty warriors and the divine heroes sing to You, and the four sources of creation sing to You.
The continents, the worlds and the solar systems, created and installed by Your Hand, sing to You.
They alone sing to You, who are pleasing to Your Will, and who are imbued with the nectar of Your devotional worship.
So many others sing to You, they do not come into my mind; how can Nanak think of them?
That Lord and Master - He is True, forever True; He is True, and True is His Name.
He who created the creation is True, and He shall always be True; He shall not depart, even when the creation departs.
He created the world of Maya with its various colors and species.
Having created the creation, He Himself watches over it, as it pleases His Greatness.
Whatever pleases Him, that is what He does. No one can issue any commands to Him.

Section 08 - Raag Aasaa - Part 002

He is the King, the King of Kings, the Emperor of Kings! Nanak lives in surrender to His Will. ||1||1||
Aasaa, Fourth Mehl:
That Lord is Immaculate; the Lord God is Immaculate. The Lord is Unapproachable, Unfathomable and Incomparable.
All meditate, all meditate on You, O Dear Lord, O True Creator.
All beings are Yours; You are the Giver of all beings.
So meditate on the Lord, O Saints; He is the One who takes away all pain.
The Lord Himself is the Master, and He Himself is His own servant. O Nanak, how insignificant are mortal beings! ||1||
You are totally pervading within each and every heart; O Lord, You are the One Primal Being, All-permeating.

Some are givers, and some are beggars; all of this is Your wondrous play!
You Yourself are the Giver, and You Yourself are the Enjoyer. I know of no other than You.
You are the Supreme Lord God, Infinite and Eternal; what Glorious Praises of Yours should I speak and chant?
Unto those who serve, unto those who serve You, slave Nanak is a sacrifice. ||2||
Those who meditate on the Lord, those who meditate on You, O Dear Lord, those humble beings dwell in peace in this world.
They are liberated, they are liberated, who meditate on the Lord; the noose of Death is cut away from them.
Those who meditate on the Fearless One, on the Fearless Lord, all their fears are dispelled.
Those who have served, those who have served my Dear Lord, are absorbed into the Being of the Lord, Har, Har.
Blessed are they, blessed are they, who have meditated on the Dear Lord; slave Nanak is a sacrifice to them. ||3||
Devotion to You, devotion to You, is a treasure, overflowing, infinite and endless.
Your devotees, Your devotees praise You, O Dear Lord, in many and various ways.
For You, so many, for You, so very many, O Dear Lord, perform worship and adoration; they practice penance and endlessly chant in meditation.
For You, many - for You, so very many read the various Simritees and Shaastras; they perform religious rituals and the six ceremonies.
Those devotees, those devotees are good, O servant Nanak, who are pleasing to my Lord God. ||4||
You are the Primal Being, the Unrivalled Creator Lord; there is no other as Great as You.
You are the One, age after age; forever and ever, You are One and the same. You are the Eternal, Unchanging Creator.
Whatever pleases You comes to pass. Whatever You Yourself do, happens.
You Yourself created the entire Universe, and having done so, You Yourself shall destroy it all.
Servant Nanak sings the Glorious Praises of the Creator, the Knower of all. ||5||2||
One Universal Creator God. By The Grace Of The True Guru:
Raag Aasaa, First Mehl, Chaupaday, Second House:
Hearing, everyone calls You Great,
but only one who has seen You, knows just how Great You are.

No one can measure Your Worth, or describe You.
Those who describe You, remain absorbed in You. ||1||
O my Great Lord and Master of Unfathomable Depth, You are the Ocean of Excellence.
No one knows the greatness of Your expanse. ||1||Pause||
All the contemplators met together and practiced contemplation;
all the appraisers met together and tried to appraise You.
The theologians, the meditators and the teachers of teachers
could not express even an iota of Your Greatness. ||2||
All Truth, all austerities, all goodness,
and the greatness of the Siddhas, the beings of perfect spiritual powers
- without You, none has attained such spiritual powers.
They are obtained by Your Grace; their flow cannot be blocked. ||3||
What can the helpless speaker do?
Your bounties are overflowing with Your Praises.
And the one, unto whom You give - why should he think of any other?
O Nanak, the True Lord is the Embellisher. ||4||1||
Aasaa, First Mehl:
Chanting the Name, I live; forgetting it, I die.
It is so difficult to chant the True Name.
If someone feels hunger for the True Name,
then that hunger shall consume his pains. ||1||
So how could I ever forget Him, O my Mother?
True is the Master, and True is His Name. ||1||Pause||
People have grown weary of trying to appraise the greatness of the True Name, but they have not been able to appraise even an iota of it.
Even if they were all to meet together and recount them,
You would not be made any greater or lesser. ||2||
He does not die - there is no reason to mourn.
He continues to give, but His Provisions are never exhausted.
This Glorious Virtue is His alone - no one else is like Him;
there has never been anyone like Him, and there never shall be. ||3||
As Great as You Yourself are, so Great are Your Gifts.
It is You who created day and night as well.
Those who forget their Lord and Master are vile and despicable.
O Nanak, without the Name, people are wretched outcasts. ||4||2||
Aasaa, First Mehl:
If a beggar cries out at the door, the Master hears it in His Mansion.
Whether He receives him or pushes him away, it is the Gift of the Lord's Greatness. ||1||
Recognize the Lord's Light within all, and do not consider social class or

status; there are no classes or castes in the world hereafter.
||1||Pause||
He Himself acts, and He Himself inspires us to act.
He Himself considers our complaints.
Since You, O Creator Lord, are the Doer,
why should I submit to the world? ||2||
You Yourself created and You Yourself give.
You Yourself eliminate evil-mindedness;
by Guru's Grace, You come to abide in our minds,
and then, pain and darkness are dispelled from within. ||3||
He Himself infuses love for the Truth.
Unto others, the Truth is not bestowed.
If He bestows it upon someone, says Nanak, then, in the world
hereafter, that person is not called to account. ||4||3||
Aasaa, First Mehl:
The urges of the heart are like cymbals and ankle-bells;
the drum of the world resounds with the beat.
Naarad dances to the tune of the Dark Age of Kali Yuga;
where can the celibates and the men of truth place their feet? ||1||
Nanak is a sacrifice to the Naam, the Name of the Lord.
The world is blind; our Lord and Master is All-seeing. ||1||Pause||
The disciple feeds on the Guru;
out of love for bread, he comes to dwell in his home.

Section 08 - Raag Aasaa - Part 004

If one were to live and eat for hundreds of years,
that day alone would be auspicious, when he recognizes his Lord and
Master. ||2||
Beholding the sight of the petitioner, compassion is not aroused.
No one lives without give and take.
The king administers justice only if his palm is greased.
No one is moved by the Name of God. ||3||
O Nanak, they are human beings in form and name only;
by their deeds they are dogs - this is the Command of the Lord's Court.
By Guru's Grace, if one sees himself as a guest in this world,
then he gains honor in the Court of the Lord. ||4||4||
Aasaa, First Mehl:
As much as the Shabad is in the mind, so much is Your melody; as
much as the form of the universe is, so much is Your body, Lord.
You Yourself are the tongue, and You Yourself are the nose. Do not
speak of any other, O my mother. ||1||
My Lord and Master is One;

He is the One and Only; O Siblings of Destiny, He is the One alone.
||1||Pause||
He Himself kills, and He Himself emancipates; He Himself gives and takes.
He Himself beholds, and He Himself rejoices; He Himself bestows His Glance of Grace. ||2||
Whatever He is to do, that is what He is doing. No one else can do anything.
As He projects Himself, so do we describe Him; this is all Your Glorious Greatness, Lord. ||3||
The Dark Age of Kali Yuga is the bottle of wine; Maya is the sweet wine, and the intoxicated mind continues to drink it in.
He Himself assumes all sorts of forms; thus poor Nanak speaks.
||4||5||
Aasaa, First Mehl:
Make your intellect your instrument, and love your tambourine;
thus bliss and lasting pleasure shall be produced in your mind.
This is devotional worship, and this is the practice of penance.
So dance in this love, and keep the beat with your feet. ||1||
Know that the perfect beat is the Praise of the Lord;
other dances produce only temporary pleasure in the mind.
||1||Pause||
Play the two cymbals of truth and contentment.
Let your ankle bells be the lasting Vision of the Lord.
Let your harmony and music be the elimination of duality.
So dance in this love, and keep the beat with your feet. ||2||
Let the fear of God within your heart and mind be your spinning dance, and keep up, whether sitting or standing.
To roll around in the dust is to know that the body is only ashes.
So dance in this love, and keep the beat with your feet. ||3||
Keep the company of the disciples, the students who love the teachings.
As Gurmukh, listen to the True Name.
O Nanak, chant it, over and over again.
So dance in this love, and keep the beat with your feet. ||4||6||
Aasaa, First Mehl:
He created the air, and He supports the whole world; he bound water and fire together.
The blind, ten-headed Raavan had his heads cut off, but what greatness was obtained by killing him? ||1||
What Glories of Yours can be chanted?
You are totally pervading everywhere; You love and cherish all.
||1||Pause||
You created all beings, and You hold the world in Your Hands; what

greatness is it to put a ring in the nose of the black cobra, as Krishna did?
Whose Husband are You? Who is Your wife? You are subtly diffused and pervading in all. ||2||
Brahma, the bestower of blessings, entered the stem of the lotus, with his relatives, to find the extent of the universe.
Proceeding on, he could not find its limits; what glory was obtained by killing Kansa, the king? ||3||
The jewels were produced and brought forth by churning the ocean of milk. The other gods proclaimed "We are the ones who did this!"

Section 08 - Raag Aasaa - Part 005

Says Nanak, by hiding, how can the Lord be hidden? He has given each their share, one by one. ||4||7||
Aasaa, First Mehl:
The vine of good actions and character has spread out, and it bears the fruit of the Lord's Name.
The Name has no form or outline; it vibrates with the unstruck Sound Current; through the Word of the Shabad, the Immaculate Lord is revealed. ||1||
One can speak on this only when he knows it.
He alone drinks in the Ambrosial Nectar. ||1||Pause||
Those who drink it in are enraptured; their bonds and shackles are cut away.
When one's light blends into the Divine Light, then the desire for Maya is ended. ||2||
Among all lights, I behold Your Form; all the worlds are Your Maya.
Among the tumults and forms, He sits in serene detachment; He bestows His Glance of Grace upon those who are engrossed in the illusion. ||3||
The Yogi who plays on the instrument of the Shabad gains the Blessed Vision of the Infinitely Beautiful Lord.
He, the Lord, is immersed in the Unstruck Shabad of the Word, says Nanak, the humble and meek. ||4||8||
Aasaa, First Mehl:
My virtue is that I carry the load of my words upon my head.
The real words are the Words of the Creator Lord.
How useless are eating, drinking and laughing,
if the Lord is not cherished in the heart! ||1||
Why should someone care for anything else,
if throughout his life, he gathers in that which is truly worth gathering? ||1||Pause||

The intellect of the mind is like a drunken elephant.
Whatever one utters is totally false, the most false of the false.
So what face should we put on to offer our prayer,
when both virtue and vice are close at hand as witnesses? ||2||
As You make us, so we become.
Without You, there is no other at all.
As is the understanding which You bestow, so do we receive.
As it pleases Your Will, so do You lead us. ||3||
The divine crystalline harmonies, their consorts, and their celestial families
- from them, the essence of Ambrosial Nectar is produced.
O Nanak, this is the wealth and property of the Creator Lord.
If only this essential reality were understood! ||4||9||
Aasaa, First Mehl:
When by His Grace He came to my home, then my companions met together to celebrate my marriage.
Beholding this play, my mind became blissful; my Husband Lord has come to marry me. ||1||
So sing - yes, sing the songs of wisdom and reflection, O brides.
My spouse, the Life of the world, has come into my home.
||1||Pause||
When I was married within the Gurdwara, the Guru's Gate, I met my Husband Lord, and I came to know Him.
The Word of His Shabad is pervading the three worlds; when my ego was quieted, my mind became happy. ||2||
He Himself arranges His own affairs; His affairs cannot be arranged by anyone else.
By the affair of this marriage, truth, contentment, mercy and faith are produced; but how rare is that Gurmukh who understands it! ||3||
Says Nanak, that Lord alone is the Husband of all.
She, upon whom He casts His Glance of Grace, becomes the happy soul-bride. ||4||10||
Aasaa, First Mehl:
Home and forest are the same, for one who dwells in the balance of intuitive peace and poise.
His evil-mindedness departs, and the Praises of God take its place.
To chant the True Name with one's mouth is the true ladder.

Section 08 - Raag Aasaa - Part 006

Serving the True Guru, one finds one's own place within the self. ||1||
To conquer the mind is the knowledge of the six Shaastras.
The Divine Light of the Lord God is perfectly pervading.

||1||Pause||
Excessive thirst for Maya makes people wear all sorts of religious robes.
The pain of corruption destroys the body's peace.
Sexual desire and anger steal the wealth of the self within.
But by abandoning duality, one is emancipated through the Naam, the Name of the Lord. ||2||
In the Lord's Praise and adoration is intuitive peace, poise and bliss.
The Love of the Lord God is one's family and friends.
He Himself is the Doer, and He Himself is the Forgiver.
My body and mind belong to the Lord; my life is at His Command.
||3||
Falsehood and corruption cause terrible suffering.
All the religious robes and social classes look just like dust.
Whoever is born, continues to come and go.
O Nanak, only the Naam and the Lord's Command are eternal and everlasting. ||4||11||
Aasaa, First Mehl:
In the pool is the one incomparably beautiful lotus.
It blossoms continually; its form is pure and fragrant.
The swans pick up the bright jewels.
They take on the essence of the All-powerful Lord of the Universe.
||1||
Whoever is seen, is subject to birth and death.
In the pool without water, the lotus is not seen. ||1||Pause||
How rare are those who know and understand this secret.
The Vedas continually speak of the three branches.
One who merges into the knowledge of the Lord as absolute and related,
serves the True Guru and obtains the supreme status. ||2||
One who is imbued with the Love of the Lord and dwells continually upon Him is liberated.
He is the king of kings, and blossoms forth continually.
That one whom You preserve, by bestowing Your Mercy, O Lord,
even the sinking stone - You float that one across. ||3||
Your Light is pervading the three worlds; I know that You are permeating the three worlds.
When my mind turned away from Maya, I came to dwell in my own home.
Nanak falls at the feet of that person who immerses himself in the Lord's Love, and performs devotional worship night and day.
||4||12||
Aasaa, First Mehl:
Receiving the True Teachings from the Guru, arguments depart.

But through excessive cleverness, one is only plastered with dirt.
The filth of attachment is removed by the True Name of the Lord.
By Guru's Grace, one remains lovingly attached to the Lord. ||1||
He is the Presence Ever-present; offer your prayers to Him.
Pain and pleasure are in the Hands of God, the True Creator.
||1||Pause||
One who practices falsehood comes and goes.
By speaking and talking, His limits cannot be found.
Whatever one sees, is not understood.
Without the Name, satisfaction does not enter into the mind. ||2||
Whoever is born is afflicted by disease,
tortured by the pain of egotism and Maya.
They alone are saved, who are protected by God.
Serving the True Guru, they drink in the Amrit, the Ambrosial Nectar.
||3||
The unstable mind is restrained by tasting this Nectar.
Serving the True Guru, one comes to cherish the Ambrosial Nectar of the Shabad.
Through the True Word of the Shabad, the state of liberation is obtained.
O Nanak, self-conceit is eradicated from within. ||4||13||
Aasaa, First Mehl:
Whatever He has done, has proved to be true.
The True Guru bestows the Ambrosial Naam, the Name of the Lord.
With the Naam in the heart, the mind is not separated from the Lord.
Night and day, one dwells with the Beloved. ||1||
O Lord, please keep me in the Protection of Your Sanctuary.

Section 08 - Raag Aasaa - Part 007

By Guru's Grace, I have obtained the sublime essence of the Lord; I have received the wealth of the Naam and the nine treasures. ||1||Pause||
Those whose karma and Dharma - whose actions and faith - are in the True Name of the True Lord
- I am forever a sacrifice to them.
Those who are imbued with the Lord are accepted and respected.
In their company, the supreme wealth is obtained. ||2||
Blessed is that bride, who has obtained the Lord as her Husband.
She is imbued with the Lord, and she reflects upon the Word of His Shabad.
She saves herself, and saves her family and friends as well.
She serves the True Guru, and contemplates the essence of reality.
||3||

The True Name is my social status and honor.
The love of the Truth is my karma and Dharma - my faith and my actions, and my self-control.
O Nanak, one who is forgiven by the Lord is not called to account.
The One Lord erases duality. ||4||14||
Aasaa, First Mehl:
Some come, and after they come, they go.
Some are imbued with the Lord; they remain absorbed in Him.
Some find no place of rest at all, on the earth or in the sky.
Those who do not meditate on the Name of the Lord are the most unfortunate. ||1||
From the Perfect Guru, the way to salvation is obtained.
This world is a terrifying ocean of poison; through the Word of the Guru's Shabad, the Lord helps us cross over. ||1||Pause||
Those, whom God unites with Himself,
cannot be crushed by death.
The beloved Gurmukhs remain immaculately pure,
like the lotus in the water, which remains untouched. ||2||
Tell me: who should we call good or bad?
Behold the Lord God; the truth is revealed to the Gurmukh.
I speak the Unspoken Speech of the Lord, contemplating the Guru's Teachings.
I join the Sangat, the Guru's Congregation, and I find God's limits. ||3||
The Shaastras, the Vedas, the Simritees and all their many secrets; bathing at the sixty-eight holy places of pilgrimage - all this is found by enshrining the sublime essence of the Lord in the heart.
The Gurmukhs are immaculately pure; no filth sticks to them.
O Nanak, the Naam, the Name of the Lord, abides in the heart, by the greatest pre-ordained destiny. ||4||15||
Aasaa, First Mehl:
Bowing down, again and again, I fall at the Feet of my Guru; through Him, I have seen the Lord, the Divine Self, within.
Through contemplation and meditation, the Lord dwells within the heart; see this, and understand. ||1||
So speak the Lord's Name, which shall emancipate you.
By Guru's Grace, the jewel of the Lord is found; ignorance is dispelled, and the Divine Light shines forth. ||1||Pause||
By merely saying it with the tongue, one's bonds are not broken, and egotism and doubt do not depart from within.
But when one meets the True Guru, egotism departs, and then, one realizes his destiny. ||2||
The Name of the Lord, Har, Har, is sweet and dear to His devotees; it is

the ocean of peace - enshrine it within the heart.
The Lover of His devotees, the Life of the World, the Lord bestows the Guru's Teachings upon the intellect, and one is emancipated. ||3||
One who dies fighting against his own stubborn mind finds God, and the desires of the mind are quieted.
O Nanak, if the Life of the World bestows His Mercy, one is intuitively attuned to the Love of the Lord. ||4||16||
Aasaa, First Mehl:
Unto whom do they speak? Unto whom do they preach? Who understands? Let them understand themselves.
Who do they teach? Through study, they come to realize the Lord's Glorious Virtues. Through the Shabad, the Word of the True Guru, they come to dwell in contentment. ||1||

Section 08 - Raag Aasaa - Part 008

Through the Guru's Teachings, realize that He is pervading in all bodies;
O my soul, vibrate on the Profound, Unfathomable Lord.
||1||Pause||
Loving devotion to the Lord brings endless waves of joy and delight.
One who dwells with the Glorious Praises of the Lord, night and day, is sanctified.
The birth into the world of the faithless cynic is totally useless.
The humble devotee of the Lord remains unattached. ||2||
The body which sings the Glorious Praises of the Lord is sanctified.
The soul remains conscious of the Lord, absorbed in His Love.
The Lord is the Infinite Primal Being, beyond the beyond, the priceless jewel.
My mind is totally content, imbued with my Beloved. ||3||
Those who speak and babble on and on, are truly dead.
God is not far away - O God, You are right here.
I have seen that the whole world is engrossed in Maya.
O Nanak, through the Guru's Teachings, I meditate on the Naam, the Name of the Lord. ||4||17||
Aasaa, First Mehl, Ti-Tukas:
One is a beggar, living on charity;
another is a king, absorbed in himself.
One receives honor, and another dishonor.
The Lord destroys and creates; He is enshrined in His meditation.
There is no other as great as You.
So whom should I present to You? Who is good enough? ||1||
The Naam, the Name of the Lord, is my only Support.

You are the Great Giver, the Doer, the Creator. ||1||Pause||
I have not walked on Your Path; I have followed the crooked path.
In the Court of the Lord, I find no place to sit.
I am mentally blind, in the bondage of Maya.
The wall of my body is breaking down, wearing away, growing weaker.
You have such high hopes of eating and living
- your breaths and morsels of food are already counted! ||2||
Night and day they are blind - please, bless them with Your Light.
They are drowning in the terrifying world-ocean, crying out in pain.
I am a sacrifice to those who chant, hear and believe in the Name.
Nanak utters this one prayer;
soul and body, all belong to You, Lord. ||3||
When You bless me, I chant Your Name.
Thus I find my seat in the Court of the Lord.
When it pleases You, evil-mindedness departs,
and the jewel of spiritual wisdom comes to dwell in the mind.
When the Lord bestows His Glance of Grace, then one comes to meet the True Guru.
Prays Nanak, carry us across the terrifying world-ocean. ||4||18||
Aasaa, First Mehl, Panch-Padas:
A cow without milk; a bird without wings; a garden without water - totally useless!
What is an emperor, without respect? The chamber of the soul is so dark, without the Name of the Lord. ||1||
How could I ever forget You? It would be so painful!
I would suffer such pain - no, I shall not forget You! ||1||Pause||
The eyes grow blind, the tongue does not taste, and the ears do not hear any sound.
He walks on his feet only when supported by someone else; without serving the Lord, such are the fruits of life. ||2||
The Word is the tree; the garden of the heart is the farm; tend it, and irrigate it with the Lord's Love.
All these trees bear the fruit of the Name of the One Lord; but without the karma of good actions, how can anyone obtain it? ||3||
As many living beings are there are, they are all Yours. Without selfless service, no one obtains any reward.
Pain and pleasure come by Your Will; without the Name, the soul does not even exist. ||4||
To die in the Teachings is to live. Otherwise, what is life? That is not the way.

Says Nanak, He grants life to the living beings; O Lord, please keep me according to Your Will. ||5||19||
Aasaa, First Mehl:
Let the body be the Brahmin, and let the mind be the loin-cloth;
let spiritual wisdom be the sacred thread, and meditation the ceremonial ring.
I seek the Name of the Lord and His Praise as my cleansing bath.
By Guru's Grace, I am absorbed into God. ||1||
O Pandit, O religious scholar, contemplate God in such a way
that His Name may sanctify you, that His Name may be your study,
and His Name your wisdom and way of life. ||1||Pause||
The outer sacred thread is worthwhile only as long as the Divine Light is within.
So make the remembrance of the Naam, the Name of the Lord, your loin-cloth and the ceremonial mark on your forehead.
Here and hereafter, the Name alone shall stand by you.
Do not seek any other actions, except the Name. ||2||
Worship the Lord in loving adoration, and burn your desire for Maya.
Behold only the One Lord, and do not seek out any other.
Become aware of reality, in the Sky of the Tenth Gate;
read aloud the Lord's Word, and contemplate it. ||3||
With the diet of His Love, doubt and fear depart.
With the Lord as your night watchman, no thief will dare to break in.
Let the knowledge of the One God be the ceremonial mark on your forehead.
Let the realization that God is within you be your discrimination. ||4||
Through ritual actions, God cannot be won over;
by reciting sacred scriptures, His value cannot be estimated.
The eighteen Puraanas and the four Vedas do not know His mystery.
O Nanak, the True Guru has shown me the Lord God. ||5||20||
Aasaa, First Mehl:
He alone is the selfless servant, slave and humble devotee,
who as Gurmukh, becomes the slave of his Lord and Master.
He, who created the Universe, shall ultimately destroy it.
Without Him, there is no other at all. ||1||
Through the Word of the Guru's Shabad, the Gurmukh reflects upon the True Name; in the True Court, he is found to be true.
||1||Pause||
The true supplication, the true prayer
- within the Mansion of His Sublime Presence, the True Lord Master hears and applauds these.
He summons the truthful to His Heavenly Throne
and bestows glorious greatness upon them; that which He wills, comes

to pass. ||2||
The Power is Yours; You are my only Support.
The Word of the Guru's Shabad is my true password.
One who obeys the Hukam of the Lord's Command, goes to Him openly.
With the password of truth, his way is not blocked. ||3||
The Pandit reads and expounds on the Vedas,
but he does not know the secret of the thing within himself.
Without the Guru, understanding and realization are not obtained;
but still God is True, pervading everywhere. ||4||
What should I say, or speak or describe?
Only You Yourself know, O Lord of total wonder.
Nanak takes the Support of the Door of the One God.
There, at the True Door, the Gurmukhs sustain themselves. ||5||21||
Aasaa, First Mehl:
The clay pitcher of the body is miserable; it suffers in pain through birth and death.
How can this terrifying world-ocean be crossed over? Without the Lord - Guru, it cannot be crossed. ||1||
Without You, there is no other at all, O my Beloved; without you, there is no other at all.
You are in all colors and forms; he alone is forgiven, upon whom You bestow Your Glance of Grace. ||1||Pause||
Maya, my mother-in-law, is evil; she does not let me live in my own home. The vicious one does not let me meet with my Husband Lord.
I serve at the feet of my companions and friends; the Lord has showered me with His Mercy, through Guru's Grace. ||2||

Section 08 - Raag Aasaa - Part 010

Reflecting upon my self, and conquering my mind, I have seen that there is no other friend like You.
As You keep me, so do I live. You are the Giver of peace and pleasure.
Whatever You do, comes to pass. ||3||
Hope and desire have both been dispelled; I have renounced my longing for the three qualities.
The Gurmukh obtains the state of ecstasy, taking to the Shelter of the Saints' Congregation. ||4||
All wisdom and meditation, all chanting and penance, come to one whose heart is filled with the Invisible, Inscrutable Lord.
O Nanak, one whose mind is imbued with the Lord's Name, finds the Guru's Teachings, and intuitively serves. ||5||22||
Aasaa, First Mehl, Panch-Padas:

Your attachment to your family, your attachment to all your affairs - renounce all your attachments, for they are all corrupt. ||1||
Renounce your attachments and doubts, O brother,
and dwell upon the True Name within your heart and body.
||1||Pause||
When one receives the nine treasures of the True Name,
his children do not weep, and his mother does not grieve. ||2||
In this attachment, the world is drowning.
Few are the Gurmukhs who swim across. ||3||
In this attachment, people are reincarnated over and over again.
Attached to emotional attachment, they go to the city of Death. ||4||
You have received the Guru's Teachings - now practice meditation and penance.
If attachment is not broken, no one is approved. ||5||
But if He bestows His Glance of Grace, then this attachment departs.
O Nanak, then one remains merged in the Lord. ||6||23||
Aasaa, First Mehl:
He Himself does everything, the True, Invisible, Infinite Lord.
I am a sinner, You are the Forgiver. ||1||
By Your Will, everything come to pass.
One who acts in stubborn-mindedness is ruined in the end.
||1||Pause||
The intellect of the self-willed manmukh is engrossed in falsehood.
Without the meditative remembrance of the Lord, it suffers in sin.
||2||
Renounce evil-mindedness, and you shall reap the rewards.
Whoever is born, comes through the Unknowable and Mysterious Lord.
||3||
Such is my Friend and Companion;
meeting with the Guru, the Lord, devotion was implanted within me.
||4||
In all other transactions, one suffers loss.
The Name of the Lord is pleasing to Nanak's mind. ||5||24||
Aasaa, First Mehl, Chau-Padas:
Contemplate and reflect upon knowledge, and you will become a benefactor to others.
When you conquer the five passions, then you shall come to dwell at the sacred shrine of pilgrimage. ||1||
You shall hear the vibrations of the tinkling bells, when your mind is held steady.
So what can the Messenger of Death do to me hereafter? ||1||Pause||
When you abandon hope and desire, then you become a true Sannyaasi.
When the Yogi practices abstinence, then he enjoys his body. ||2||

Through compassion, the naked hermit reflects upon his inner self.
He slays his own self, instead of slaying others. ||3||
You, O Lord, are the One, but You have so many Forms.
Nanak does not know Your wondrous plays. ||4||25||
Aasaa, First Mehl:
I am not stained by only one sin, that could be washed clean by virtue.
My Husband Lord is awake, while I sleep through the entire night of my life. ||1||
In this way, how can I become dear to my Husband Lord?
My Husband Lord remains awake, while I sleep through the entire night of my life. ||1||Pause||

Section 08 - Raag Aasaa - Part 011

With hope and desire, I approach His Bed,
but I do not know whether He will be pleased with me or not. ||2||
How do I know what will happen to me, O my mother?
Without the Blessed Vision of the Lord's Darshan, I cannot survive.
||1||Pause||
I have not tasted His Love, and my thirst is not quenched.
My beautiful youth has run away, and now I, the soul-bride, repent and regret. ||3||
Even now, I am held by hope and desire.
I am depressed; I have no hope at all. ||1||Pause||
She overcomes her egotism, and adorns herself;
the Husband Lord now ravishes and enjoys the soul-bride on His Bed.
||4||
Then, O Nanak, the bride becomes pleasing to the Mind of her Husband Lord;
she sheds her self-conceit, and is absorbed in her Lord and Master.
||1||Pause||26||
Aasaa, First Mehl:
In this world of my father's house, I, the soul-bride, have been very childish;
I did not realize the value of my Husband Lord. ||1||
My Husband is the One; there is no other like Him.
If He bestows His Glance of Grace, then I shall meet Him.
||1||Pause||
In the next world of my in-law's house, I, the the soul-bride, shall realize Truth;
I shall come to know the celestial peace of my Husband Lord. ||2||
By Guru's Grace, such wisdom comes to me,
so that the soul-bride becomes pleasing to the Mind of the Husband

Lord. ||3||
Says Nanak, she who adorns herself with the Love and the Fear of God, enjoys her Husband Lord forever on His Bed. ||4||27||
Aasaa, First Mehl:
No one is anyone else's son, and no one is anyone else's mother.
Through false attachments, people wander around in doubt. ||1||
O My Lord and Master, I am created by You.
If You give it to me, I will chant Your Name. ||1||Pause||
That person who is filled with all sorts of sins may pray at the Lord's Door,
but he is forgiven only when the Lord so wills. ||2||
By Guru's Grace, evil-mindedness is destroyed.
Wherever I look, there I find the One Lord. ||3||
Says Nanak, if one comes to such an understanding,
then he is absorbed into the Truest of the True. ||4||28||
Aasaa, First Mehl, Du-Padas:
In that pool of the world, the people have their homes; there, the Lord has created water and fire.
In the mud of earthly attachment, their feet have become mired, and I have seen them drowning there. ||1||
O foolish people, why don't you remember the One Lord?
Forgetting the Lord, your virtues shall wither away. ||1||Pause||
I am not a celibate, nor am I truthful, nor a scholar; I was born foolish and ignorant.
Prays Nanak, I seek the Sanctuary of those who do not forget You, Lord. ||2||29||
Aasaa, First Mehl:
There are six systems of philosophy, six teachers, and six doctrines;
but the Teacher of teachers is the One Lord, who appears in so many forms. ||1||
That system, where the Praises of the Creator are sung
- follow that system; in it rests greatness. ||1||Pause||
As the seconds, minutes, hours, days, weekdays months and seasons all originate from the one sun,
O Nanak, so do all forms originate from the One Creator. ||2||30||

Section 08 - Raag Aasaa - Part 012

One Universal Creator God. By The Grace Of The True Guru:
Aasaa, Third House, First Mehl:
You may have thousands of armies, thousands of marching bands and lances, and thousands of men to rise and salute you.
Your rule may extend over thousands of miles, and thousands of men

may rise to honor you.
But, if your honor is of no account to the Lord, then all of your ostentatious show is useless. ||1||
Without the Name of the Lord, the world is in turmoil.
Even though the fool may be taught again and again, he remains the blindest of the blind. ||1||Pause||
You may earn thousands, collect thousands, and spend thousands of dollars; thousands may come, and thousands may go.
But, if your honor is of no account to the Lord, then where will you go to find a safe haven? ||2||
Thousands of Shaastras may be explained to the mortal, and thousands of Pandits may read the Puraanas to him;
but, if his honor is of no account to the Lord, then all of this is unacceptable. ||3||
Honor comes from the True Name, the Name of the Merciful Creator.
If it abides in the heart, day and night, O Nanak, then the mortal shall swim across, by His Grace. ||4||1||31||
Aasaa, First Mehl:
The One Name is my lamp; I have put the oil of suffering into it.
Its flame has dried up this oil, and I have escaped my meeting with the Messenger of Death. ||1||
O people, do not make fun of me.
Thousands of wooden logs, piled up together, need only a tiny flame to burn. ||1||Pause||
The Lord is my festive dish, of rice balls on leafy plates; the True Name of the Creator Lord is my funeral ceremony.
Here and hereafter, in the past and in the future, this is my support. ||2||
The Lord's Praise is my River Ganges and my city of Benares; my soul takes its sacred cleansing bath there.
That becomes my true cleansing bath, if night and day, I enshrine love for You. ||3||
The rice balls are offered to the gods and the dead ancestors, but it is the Brahmins who eat them!
O Nanak, the rice balls of the Lord are a gift which is never exhausted. ||4||2||32||
Aasaa, Fourth House, First Mehl:
One Universal Creator God. By The Grace Of The True Guru:
The Gods, yearning for the Blessed Vision of the Lord's Darshan, suffered through pain and hunger at the sacred shrines.
The yogis and the celibates live their disciplined lifestyle, while others wear saffron robes and become hermits. ||1||
For Your sake, O Lord Master, they are imbued with love.

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

Section 08 - Raag Aasaa - Part 013

Aasaa, Fifth House, First Mehl:
One Universal Creator God. By The Grace Of The True Guru:
The five evil passions dwell hidden within the mind.
They do not remain still, but move around like wanderers. ||1||
My soul does not stay held by the Merciful Lord.
It is greedy, deceitful, sinful and hypocritical, and totally attached to Maya. ||1||Pause||
I will decorate my neck with garlands of flowers.
When I meet my Beloved, then I will put on my decorations. ||2||
I have five companions and one Spouse.
It is ordained from the very beginning, that the soul must ultimately depart. ||3||
The five companions will lament together.
When the soul is trapped, prays Nanak, it is called to account.
||4||1||34||
One Universal Creator God. By The Grace Of The True Guru:
Aasaa, Sixth House, First Mehl:
If the pearl of the mind is strung like a jewel on the thread of the breath, and the soul-bride adorns her body with compassion, then the Beloved Lord will enjoy His lovely bride. ||1||
O my Love, I am fascinated by Your many glories;
Your Glorious Virtues are not found in any other. ||1||Pause||
If the bride wears the garland of the Lord's Name, Har, Har, around her neck, and if she uses the toothbrush of the Lord;
and if she fashions and wears the bracelet of the Creator Lord around

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

Section 08 - Raag Aasaa - Part 014

O father, the soul which is united in union as a Yogi, remains united in the supreme essence throughout the ages.
One who has obtained the Ambrosial Naam, the Name of the Immaculate Lord - his body enjoys the pleasure of spiritual wisdom. ||1||Pause||
In the Lord's City, he sits in his Yogic posture, and he forsakes his desires and conflicts.
The sound of the horn ever rings out its beautiful melody, and day and night, he is filled with the sound current of the Naad. ||2||

My cup is reflective meditation, and spiritual wisdom is my walking stick; to dwell in the Lord's Presence is the ashes I apply to my body.
The Praise of the Lord is my occupation; and to live as Gurmukh is my pure religion. ||3||
My arm-rest is to see the Lord's Light in all, although their forms and colors are so numerous.
Says Nanak, listen, O Bharthari Yogi: love only the Supreme Lord God. ||4||3||37||
Aasaa, First Mehl:
Make spiritual wisdom your molasses, and meditation your scented flowers; let good deeds be the herbs.
Let devotional faith be the distilling fire, and your love the ceramic cup. Thus the sweet nectar of life is distilled. ||1||
O Baba, the mind is intoxicated with the Naam, drinking in its Nectar. It remains absorbed in the Lord's Love.
Night and day, remaining attached to the Love of the Lord, the celestial music of the Shabad resounds. ||1||Pause||
The Perfect Lord naturally gives the cup of Truth, to the one upon whom He casts His Glance of Grace.
One who trades in this Nectar - how could he ever love the wine of the world? ||2||
The Teachings of the Guru, the Ambrosial Bani - drinking them in, one becomes acceptable and renowned.
Unto the one who loves the Lord's Court, and the Blessed Vision of His Darshan, of what use is liberation or paradise? ||3||
Imbued with the Lord's Praises, one is forever a Bairaagee, a renunciate, and one's life is not lost in the gamble.
Says Nanak, listen, O Bharthari Yogi: drink in the intoxicating nectar of the Lord. ||4||4||38||
Aasaa, First Mehl:
Having attacked Khuraasaan, Baabar terrified Hindustan.
The Creator Himself does not take the blame, but has sent the Mugal as the messenger of death.
There was so much slaughter that the people screamed. Didn't You feel compassion, Lord? ||1||
O Creator Lord, You are the Master of all.
If some powerful man strikes out against another man, then no one feels any grief in their mind. ||1||Pause||
But if a powerful tiger attacks a flock of sheep and kills them, then its master must answer for it.
This priceless country has been laid waste and defiled by dogs, and no one pays any attention to the dead.
You Yourself unite, and You Yourself separate; I gaze upon Your

Glorious Greatness. ||2||
One may give himself a great name, and revel in the pleasures of the mind,
but in the Eyes of the Lord and Master, he is just a worm, for all the corn that he eats.
Only one who dies to his ego while yet alive, obtains the blessings, O Nanak, by chanting the Lord's Name. ||3||5||39||
Raag Aasaa, Second House, Third Mehl:
One Universal Creator God. By The Grace Of The True Guru:
The Blessed Vision of the Lord's Darshan is obtained by great good fortune.
Through the Word of the Guru's Shabad, true detachment is obtained.
The six systems of philosophy are pervasive,

Section 08 - Raag Aasaa - Part 015

but the Guru's system is profound and unequalled. ||1||
The Guru's system is the way to liberation.
The True Lord Himself comes to dwell in the mind. ||1||Pause||
Through the Guru's system, the world is saved,
if it is embraced with love and affection.
How rare is that person who truly loves the Guru's Way.
Through the Guru's system, everlasting peace is obtained. ||2||
Through the Guru's system, the Door of Salvation is obtained.
Serving the True Guru, one's family is saved.
There is no salvation for those who have no Guru.
Beguiled by worthless sins, they are struck down. ||3||
Through the Word of the Guru's Shabad, the body finds peace and tranquility.
The Gurmukh is not afflicted by pain.
The Messenger of Death does not come near him.
O Nanak, the Gurmukh is absorbed in the True Lord. ||4||1||40||
Aasaa, Third Mehl:
One who dies in the Word of the Shabad, eradicates his self-conceit from within.
He serves the True Guru, with no iota of self-interest.
The Fearless Lord, the Great Giver, ever abides in his mind.
The True Bani of the Word is obtained only by good destiny. ||1||
So gather merits, and let your demerits depart from within you.
You shall be absorbed into the Shabad, the Word of the Perfect Guru. ||1||Pause||
One who purchases merits, knows the value of these merits.
He chants the Ambrosial Nectar of the Word, and the Name of the Lord.

Through the True Bani of the Word, he becomes pure.
Through merit, the Name is obtained. ||2||
The invaluable merits cannot be acquired.
The pure mind is absorbed into the True Word of the Shabad.
How very fortunate are those who meditate on the Naam,
and ever enshrine in their minds the Lord, the Giver of merit. ||3||
I am a sacrifice to those who gather merits.
At the Gate of Truth, I sing the Glorious Praises of the True One.
He Himself spontaneously bestows His gifts.
O Nanak, the value of the Lord cannot be described. ||4||2||41||
Aasaa, Third Mehl:
Great is the greatness of the True Guru;
He merges in His Merger, those who have been separated for so long.
He Himself merges the merged in His Merger.
He Himself knows His own worth. ||1||
How can anyone appraise the Lord's worth?
Through the Word of the Guru's Shabad, one may merge with the Infinite, Unapproachable and Incomprehensible Lord. ||1||Pause||
Few are the Gurmukhs who know His worth.
How rare are those who receive the Lord's Grace.
Through the Sublime Bani of His Word, one becomes sublime.
The Gurmukh chants the Word of the Shabad. ||2||
Without the Name, the body suffers in pain;
but when one meets the True Guru, then that pain is removed.
Without meeting the Guru, the mortal earns only pain.
The self-willed manmukh receives only more punishment. ||3||
The essence of the Lord's Name is so very sweet;
he alone drinks it, whom the Lord causes to drink it.
By Guru's Grace, the essence of the Lord is obtained.
O Nanak, imbued with the Naam, the Name of the Lord, salvation is attained. ||4||3||42||
Aasaa, Third Mehl:
My God is True, deep and profound.
Serving Him, the body acquires peace and tranquility.
Through the Word of the Shabad, His humble servants easily swim across.
I fall at their feet forever and ever. ||1||

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Those being whose minds are imbued and drenched with the Lord's Love
- their pains of birth and death are taken away. They are automatically

ushered into the Court of the Lord. ||1||Pause||
One who has tasted the Shabad, obtains the true flavor.
The Name of the Lord abides within his mind.
The Lord God is Eternal and All-pervading.
He Himself is near, and He Himself is far away. ||2||
Everyone talks and speaks through speech;
the Lord Himself forgives, and unites us with Himself.
By merely speaking and talking, He is not obtained.
By Guru's Grace, He comes to abide in the mind. ||3||
The Gurmukh eradicates his self-conceit from within.
He is imbued with the Lord's Love, having discarded worldly attachment.
He contemplates the utterly Immaculate Word of the Guru's Shabad.
O Nanak, the Naam, the Name of the Lord, is our Salvation.
||4||4||43||
Aasaa, Third Mehl:
Attached to the love of duality, one only incurs pain.
Without the Word of the Shabad, one's life is wasted away in vain.
Serving the True Guru, understanding is obtained,
and then, one is not attached to the love of duality. ||1||
Those who hold fast to their roots, become acceptable.
Night and day, they meditate within their hearts on the Lord's Name;
through the Word of the Guru's Shabad, they know the One Lord.
||1||Pause||
One who is attached to the branch, does not receive the fruits.
For blind actions, blind punishment is received.
The blind, self-willed manmukh finds no place of rest.
He is a maggot in manure, and in manure he shall rot away. ||2||
Serving the Guru, everlasting peace is obtained.
Joining the True Congregation, the Sat Sangat, the Glorious Praises of the Lord are sung.
One who contemplates the Naam, the Name of the Lord,
saves himself, and his family as well. ||3||
Through the Word of the Guru's Bani, the Naam resounds;
O Nanak, through the Word of the Shabad, one finds the Mansion of the Lord's Presence within the home of the heart.
Under Guru's Instruction, bathe in the Pool of Truth, in the Water of the Lord;
thus the filth of evil-mindedness and sin shall all be washed away.
||4||5||44||
Aasaa, Third Mehl:
The self-willed manmukhs are dying; they are wasting away in death.
In the love of duality, they murder their own souls.

Crying out, "Mine, mine!", they are ruined.
They do not remember their souls; they are asleep in superstition.
||1||
He alone dies a real death, who dies in the Word of the Shabad.
The Guru has inspired me to realize, that praise and slander are one and the same; in this world, the profit is obtained by chanting the Name of the Lord. ||1||Pause||
Those who lack the Naam, the Name of the Lord, are dissolved within the womb.
Useless is the birth of those who are lured by duality.
Without the Naam, all are burning in pain.
The Perfect True Guru has given me this understanding. ||2||
The fickle mind is struck down so many times.
Having lost this opportunity, no place of rest shall be found.
Cast into the womb of reincarnation, the mortal lives in manure;
in such a home, the self-willed manmukh takes up residence. ||3||
I am forever a sacrifice to my True Guru;
the light of the Gurmukh blends with the Divine Light of the Lord.
Through the Immaculate Bani of the Word, the mortal dwells within the home of his own inner self.
O Nanak, he conquers his ego, and remains forever detached.
||4||6||45||
Aasaa, Third Mehl:
The Lord's slave sets aside his own social status.

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He dedicates his mind and body to the True Guru, and seeks His Sanctuary.
His greatest greatness is that the Naam, the Name of the Lord, is in his heart.
The Beloved Lord God is his constant companion. ||1||
He alone is the Lord's slave, who remains dead while yet alive.
He looks upon pleasure and pain alike; by Guru's Grace, he is saved through the Word of the Shabad. ||1||Pause||
He does his deeds according to the Lord's Primal Command.
Without the Shabad, no one is approved.
Singing the Kirtan of the Lord's Praises, the Naam abides within the mind.
He Himself gives His gifts, without hesitation. ||2||
The self-willed manmukh wanders around the world in doubt.
Without any capital, he makes false transactions.
Without any capital, he does not obtain any merchandise.

The mistaken manmukh wastes away his life. ||3||
One who serves the True Guru is the Lord's slave.
His social status is exalted, and his reputation is exalted.
Climbing the Guru's Ladder, he becomes the most exalted of all.
O Nanak, through the Naam, the Name of the Lord, greatness is obtained. ||4||7||46||
Aasaa, Third Mehl:
The self-willed manmukh practices falsehood, only falsehood.
He never attains the Mansion of the Lord Presence.
Attached to duality, he wanders, deluded by doubt.
Entangled in worldly attachments, he comes and goes. ||1||
Behold, the decorations of the discarded bride!
Her consciousness is attached to children, spouse, wealth, and Maya, falsehood, emotional attachment, hypocrisy and corruption.
||1||Pause||
She who is pleasing to God is forever a happy soul-bride.
She makes the Word of the Guru's Shabad her decoration.
Her bed is so comfortable; she enjoys her Lord, night and day.
Meeting her Beloved, the obtains eternal peace. ||2||
She is a true, virtuous soul-bride, who enshrines love for the True Lord.
She keeps her Husband Lord always clasped to her heart.
She sees Him near at hand, ever-present.
My God is all-pervading everywhere. ||3||
Social status and beauty will not go with you hereafter.
As are the deeds done here, so does one become.
Through the Word of the Shabad, one becomes the highest of the high.
O Nanak, he is absorbed in the True Lord. ||4||8||47||
Aasaa, Third Mehl:
The Lord's humble servant is imbued with devotional love, effortlessly and spontaneously.
Through awe and fear of the Guru, he is truly absorbed in the True One.
Without the Perfect Guru, devotional love is not obtained.
The self-willed manmukhs lose their honor, and cry out in pain. ||1||
O my mind, chant the Lord's Name, and meditate on Him forever.
You shall always be in ecstasy, day and night, and you shall obtain the fruits of your desires. ||1||Pause||
Through the Perfect Guru, the Perfect Lord is obtained,
and the Shabad, the True Name, is enshrined in the mind.
One who bathes in the Pool of Ambrosial Nectar becomes immaculately pure within.
He becomes forever sanctified, and is absorbed in the True Lord. ||2||
He sees the Lord God ever-present.
By Guru's Grace, he sees the Lord permeating and pervading

everywhere.
Wherever I go, there I see Him.
Without the Guru, there is no other Giver. ||3||
The Guru is the ocean, the perfect treasure,
the most precious jewel and priceless ruby.
By Guru's Grace, the Great Giver blesses us;
O Nanak, the Forgiving Lord forgives us. ||4||9||48||
Aasaa, Third Mehl:
The Guru is the Ocean; the True Guru is the Embodiment of Truth.
Through perfect good destiny, one serves the Guru.

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He alone understands, whom the Lord Himself inspires to understand.
By Guru's Grace, one serves Him. ||1||
With the jewel of spiritual wisdom, total understanding is obtained.
By Guru's Grace, ignorance is dispelled; one then remains wakeful,
night and day, and beholds the True Lord. ||1||Pause||
Through the Word of the Guru's Shabad, attachment and pride are
burnt away.
From the Perfect Guru, true understanding is obtained.
Through the Word of the Guru's Shabad, one realizes the Lord's
Presence within.
Then, one's coming and going cease, and one becomes stable, absorbed
in the Naam, the Name of the Lord. ||2||
The world is tied to birth and death.
The unconscious, self-willed manmukh is enveloped in the darkness of
Maya and emotional attachment.
He slanders others, and practices utter falsehood.
He is a maggot in manure, and into manure he is absorbed. ||3||
Joining the True Congregation, the Sat Sangat, total understanding is
obtained.
Through the Word of the Guru's Shabad, devotional love for the Lord is
implanted.
One who surrenders to the Lord's Will is peaceful forever.
O Nanak, he is absorbed into the True Lord. ||4||10||49||
Aasaa, Third Mehl, Panch-Padas:
One who dies in the Word of the Shabad, finds eternal bliss.
He is united with the True Guru, the Guru, the Lord God.
He does not die any more, and he does not come or go.
Through the Perfect Guru, he merges with the True Lord. ||1||
One who has the Naam, the Name of the Lord, written in his pre-
ordained destiny,

night and day, meditates forever on the Naam; he obtains the wondrous blessing of devotional love from the Perfect Guru. ||1||Pause||
Those, whom the Lord God has blended with Himself
- their sublime state cannot be described.
The Perfect True Guru has given the Glorious Greatness,
of the most exalted order, and I am absorbed into the Lord's Name.
||2||
Whatever the Lord does, He does all by Himself.
In an instant, He establishes, and disestablishes.
By merely speaking, talking, shouting and preaching about the Lord,
even hundreds of times, the mortal is not approved. ||3||
The Guru meets with those, who take virtue as their treasure;
they listen to the True Word of the Guru's Bani, the Shabad.
Pain departs, from that place where the Shabad abides.
By the jewel of spiritual wisdom, one is easily absorbed into the True Lord. ||4||
No other wealth is as great as the Naam.
It is bestowed only by the True Lord.
Through the Perfect Word of the Shabad, it abides in the mind.
O Nanak, imbued with the Naam, peace is obtained. ||5||11||50||
Aasaa, Third Mehl:
One may dance and play numerous instruments;
but this mind is blind and deaf, so for whose benefit is this speaking and preaching?
Deep within is the fire of greed, and the dust-storm of doubt.
The lamp of knowledge is not burning, and understanding is not obtained. ||1||
The Gurmukh has the light of devotional worship within his heart.
Understanding his own self, he meets God. ||1||Pause||
The Gurmukh's dance is to embrace love for the Lord;
to the beat of the drum, he sheds his ego from within.
My God is True; He Himself is the Knower of all.
Through the Word of the Guru's Shabad, recognize the Creator Lord within yourself. ||2||
The Gurmukh is filled with devotional love for the Beloved Lord.
He intuitively reflects upon the Word of the Guru's Shabad.
For the Gurmukh, loving devotional worship is the way to the True Lord.
But the dances and the worship of the hypocrites bring only pain.
||3||

True Devotion is to remain dead while yet alive.
By Guru's Grace, one crosses over the terrible world-ocean.
Through the Guru's Teachings, one's devotion is accepted,
and then, the Dear Lord Himself comes to dwell in the mind. ||4||
When the Lord bestows His Mercy, He leads us to meet the True Guru.
Then, one's devotion becomes steady, and the consciousness is centered upon the Lord.
Those who are imbued with Devotion have truthful reputations.
O Nanak, imbued with the Naam, the Name of the Lord, peace is obtained. ||5||12||51||
Aasaa, Eighth House, Kaafee, Third Mehl:
One Universal Creator God. By The Grace Of The True Guru:
By the Pleasure of the Lord's Will, one meets the True Guru, and true understanding is obtained.
By Guru's Grace, the Lord abides in the mind, and one comes to understand the Lord. ||1||
My Husband Lord, the Great Giver, is One. There is no other at all.
By Guru's merciful favor, He abides in the mind, and then, a lasting peace ensues. ||1||Pause||
In this age, the Lord's Name is fearless; it is obtained by meditative reflection upon the Guru.
Without the Name, the blind, foolish, self-willed manmukh is under Death's power. ||2||
By the Pleasure of the Lord's Will, the humble being performs His service, and understands the True Lord.
By the Pleasure of the Lord's Will, He is to be praised; surrendering to His Will, peace ensues. ||3||
By the Pleasure of the Lord's Will, the prize of this human birth is obtained, and the intellect is exalted.
O Nanak, praise the Naam, the Name of the Lord; as Gurmukh, you shall be emancipated. ||4||39||13||52||
Aasaa, Fourth Mehl, Second House:
One Universal Creator God. By The Grace Of The True Guru:
You are the True Creator, my Lord Master.
That which is pleasing to Your Will, comes to pass. Whatever You give, that is what I receive. ||1||Pause||
All are Yours; all meditate on You.
He alone, whom You bless with Your Mercy, obtains the jewel of the Naam.
The Gurmukhs obtain it, and the self-willed manmukhs lose it.
You Yourself separate the mortals, and You Yourself unite them. ||1||
You are the River - all are within You.
Other than You, there is no one at all.

All beings and creatures are your play-things.
The united ones are separated, and the separated ones are re-united.
||2||
That humble being, whom You inspire to understand, understands;
he continually speaks and chants the Glorious Praises of the Lord.
One who serves the Lord, obtains peace.
He is easily absorbed in the Lord's Name. ||3||
You Yourself are the Creator; by Your doing, all things come to be.
Without You, there is no other at all.
You watch over the creation, and understand it.
O servant Nanak, the Lord is revealed to the Gurmukh. ||4||1||53||

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One Universal Creator God. By The Grace Of The True Guru:
Raag Aasaa, Second House, Fourth Mehl:
Some form alliances with friends, children and siblings.
Some form alliances with in-laws and relatives.
Some form alliances with chiefs and leaders for their own selfish motives.
My alliance is with the Lord, who is pervading everywhere. ||1||
I have formed my alliance with the Lord; the Lord is my only support.
Other than the Lord, I have no other faction or alliance; I sing of the countless and endless Glorious Praises of the Lord. ||1||Pause||
Those with whom you form alliances, shall perish.
Making false alliances, the mortals repent and regret in the end.
Those who practice falsehood shall not last.
I have formed my alliance with the Lord; there is no one more powerful than Him. ||2||
All these alliances are mere extensions of the love of Maya.
Only fools argue over Maya.
They are born, and they die, and they lose the game of life in the gamble.
My alliance is with the Lord, who embellishes all, in this world and the next. ||3||
In this Dark Age of Kali Yuga, the five thieves instigate alliances and conflicts.
Sexual desire, anger, greed, emotional attachment and self-conceit have increased.
One who is blessed by the Lord's Grace, joins the Sat Sangat, the True Congregation.
My alliance is with the Lord, who has destroyed all these alliances.
||4||

In the false love of duality, people sit and form alliances.
They complain about other peoples' faults, while their own self-conceit only increases.
As they plant, so shall they harvest.
Servant Nanak has joined the Lord's alliance of Dharma, which shall conquer the whole world. ||5||2||54||
Aasaa, Fourth Mehl:
Constantly listening to the Ambrosial Gurbani in the heart, it becomes pleasing to the mind.
Through Gurbani, the Incomprehensible Lord is comprehended. ||1||
As Gurmukh, listen to the Naam, the Name of the Lord, O my sisters.
The One Lord is pervading and permeating deep within the heart; with your mouth, recite the Ambrosial Hymns of the Guru. ||1||Pause||
My mind and body are filled with divine love, and great sadness.
By great good fortune, I have obtained the True Guru, the Primal Being. ||2||
In the love of duality, the mortals wander through poisonous Maya.
The unfortunate ones do not meet the True Guru. ||3||
The Lord Himself inspires us to drink in the Lord's Ambrosial Elixir.
Through the Perfect Guru, O Nanak, the Lord is obtained.
||4||3||55||
Aasaa, Fourth Mehl:
The Love of the Naam, the Name of the Lord, is the Support of my mind and body.
I chant the Naam; the Naam is the essence of peace. ||1||
So chant the Naam, O my friends and companions.
Without the Naam, there is nothing else for me. By great good fortune, as Gurmukh, I have received the Lord's Name. ||1||Pause||
Without the Naam, I cannot live.
By great good fortune, the Gurmukhs obtain the Naam. ||2||
Those who lack the Naam have their faces rubbed in the dirt of Maya.
Without the Naam, cursed, cursed are their lives. ||3||

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The Great Lord is obtained by great good destiny.
O Nanak, the Gurmukh is blessed with the Naam. ||4||4||56||
Aasaa, Fourth Mehl:
I sing His Glorious Praises, and through the Word of His Bani, I speak His Glorious Praises.
As Gurmukh, I chant and recite the Glorious Praises of the Lord. ||1||
Chanting and meditating on the Naam, my mind becomes blissful.
The True Guru has implanted the True Name of the True Lord within

me; I sing His Glorious Praises, and taste the supreme ecstasy.
||1||Pause||
The humble servants of the Lord sing the Lord's Glorious Praises.
By great good fortune, the detached, absolute Lord is obtained. ||2||
Those without virtue are stained by Maya's filth.
Lacking virtue, the egotistical die, and suffer reincarnation. ||3||
The ocean of the body yields pearls of virtue.
O Nanak, the Gurmukh churns this ocean, and discovers this essence.
||4||5||57||
Aasaa, Fourth Mehl:
I listen to the Naam, the Name of the Lord; the Naam is pleasing to my mind.
By great good fortune, the Gurmukh obtains the Lord. ||1||
Chant the Naam, as Gurmukh, and be exalted.
Without the Naam, I have no other support; the Naam is woven into all my breaths and morsels of food. ||1||Pause||
The Naam illuminates my mind; listening to it, my mind is pleased.
One who speaks the Naam - he alone is my friend and companion.
||2||
Without the Naam, the fools depart naked.
They burn away to death, chasing the poison of Maya, like the moth chasing the flame. ||3||
He Himself establishes, and, having established, disestablishes.
O Nanak, the Lord Himself bestows the Naam. ||4||6||58||
Aasaa, Fourth Mehl:
The vine of the Lord's Name, Har, Har, has taken root in the Gurmukh.
It bears the fruit of the Lord; its taste is so tasty! ||1||
Chant the Name of the Lord, Har, Har, in endless waves of joy.
Chant and repeat the Naam; through the Guru's Teachings praise the Lord, and slay the horrible serpent of the Messenger of Death.
||1||Pause||
The Lord has implanted His devotional worship in the Guru.
When the Guru is pleased, He bestows it upon His Sikh, O my siblings of Destiny. ||2||
One who acts in ego, knows nothing about the Way.
He acts like an elephant, who takes a bath, and then throws dust on his head. ||3||
If one's destiny is great and exalted,
O Nanak, one chants the Naam, the Name of the Immaculate, True Lord. ||4||7||59||
Aasaa, Fourth Mehl:
My mind suffers hunger for the Name of the Lord, Har, Har.
Hearing the Naam, my mind is satisfied, O my Siblings of Destiny.

||1||
Chant the Naam, O my friends, O GurSikhs.
Chant the Naam, and through the Naam, obtain peace; through the Guru's Teachings, enshrine the Naam in your heart and mind.
||1||Pause||
Hearing the Naam, the Name of the Lord, the mind is in bliss.
Reaping the profit of the Naam, through the Guru's Teachings, my soul has blossomed forth. ||2||
Without the Naam, the mortal is a leper, blinded by emotional attachment.
All his actions are fruitless; they lead only to painful entanglements.
||3||
The very fortunate ones chant the Praises of the Lord, Har, Har, Har.
O Nanak, through the Guru's Teachings, one embraces love for the Naam. ||4||8||60||

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One Universal Creator God. By The Grace Of The True Guru:
Fourth Mehl, Raag Aasaa, 3 Of Sixth House :
You may pluck the strings with your hand, O Yogi, but your playing of the harp is in vain.
Under Guru's Instruction, chant the Glorious Praises of the Lord, O Yogi, and this mind of yours shall be imbued with the Lord's Love.
||1||
O Yogi, give your intellect the Teachings of the Lord.
The Lord, the One Lord, is pervading throughout all the ages; I humbly bow down to Him. ||1||Pause||
You sing in so many Ragas and harmonies, and you talk so much, but this mind of yours is only playing a game.
You work the well and irrigate the fields, but the oxen have already left to graze in the jungle. ||2||
In the field of the body, plant the Lord's Name, and the Lord will sprout there, like a lush green field.
O mortal, hook up your unstable mind like an ox, and irrigate your fields with the Lord's Name, through the Guru's Teachings. ||3||
The Yogis, the wandering Jangams, and all the world is Yours, O Lord.
According to the wisdom which You give them, so do they follow their ways.
O Lord God of servant Nanak, O Inner-knower, Searcher of hearts, please link my mind to You. ||4||9||61||
Aasaa, Fourth Mehl:
How long must one search for angle bells and cymbals, and how long

must one play the guitar?
In the brief instant between coming and going, I meditate on the Naam, the Name of the Lord. ||1||
Such is the devotional love which has been produced in my mind.
Without the Lord, I cannot live even for an instant, like the fish which dies without water. ||1||Pause||
How long must one tune the five strings, and assemble the seven singers, and how long will they raise their voices in song?
In the time it takes to select and assemble these musicians, a moment elapses, and my mind sings the Glorious Praises of the Lord. ||2||
How long must one dance and stretch out one's feet, and how long must one reach out with one's hands?
Stretching out one's hands and feet, there is a moment's delay; and then, my mind meditates on the Lord. ||3||
How long must one satisfy the people, in order to obtain honor?
O servant Nanak, meditate forever in your heart on the Lord, and then everyone will congratulate you. ||4||10||62||
Aasaa, Fourth Mehl:
Join the Sat Sangat, the Lord's True Congregation; joining the Company of the Holy, sing the Glorious Praises of the Lord.
With the sparkling jewel of spiritual wisdom, the heart is illumined, and ignorance is dispelled. ||1||
O humble servant of the Lord, let your dancing be meditation on the Lord, Har, Har.
If only I cold meet such Saints, O my Siblings of Destiny; I would wash the feet of such servants. ||1||Pause||
Meditate on the Naam, the Name of the Lord, O my mind; night and day, center your consciousness on the Lord.
You shall have the fruits of your desires, and you shall never feel hunger again. ||2||
The Infinite Lord Himself is the Creator; the Lord Himself speaks, and causes us to speak.
The Saints are good, who are pleasing to Your Will; their honor is approved by You. ||3||
Nanak is not satisfied by chanting the Lord's Glorious Praises; the more he chants them, the more he is at peace.
The Lord Himself has bestowed the treasure of devotional love; His customers purchase virtues, and carry them home. ||4||11||63||

Section 08 - Raag Aasaa - Part 023

One Universal Creator God. By The Grace Of The True Guru:
Raag Aasaa, Eighth House, Kaafee, Fourth Mehl:

Death is ordained from the very beginning, and yet ego makes us cry.
Meditating on the Naam, as Gurmukh, one becomes stable and steady.
||1||
Blessed is the Perfect Guru, through whom the way of Death is known.
The sublime people earn the profit of the Naam, the Name of the Lord;
they are absorbed in the Word of the Shabad. ||1||Pause||
The days of one's life are pre-ordained; they will come to their end, O mother.
One must depart, today or tomorrow, according to the Lord's Primal Order. ||2||
Useless are the lives of those, who have forgotten the Naam.
They play the game of chance in this world, and lose their mind. ||3||
Those who have found the Guru are at peace, in life and in death.
O Nanak, the true ones are truly absorbed into the True Lord.
||4||12||64||
Aasaa, Fourth Mehl:
Having obtained the treasure of this human birth, I meditate on the Naam, the Name of the Lord.
By Guru's Grace, I understand, and I am absorbed into the True Lord.
||1||
Those who have such pre-ordained destiny practice the Naam.
The True Lord summons the truthful to the Mansion of His Presence.
||1||Pause||
Deep within is the treasure of the Naam; it is obtained by the Gurmukh.
Night and day, meditate on the Naam, and sing the Glorious Praises of the Lord. ||2||
Deep within are infinite substances, but the self-willed manmukh does not find them.
In egotism and pride, the mortal's proud self consumes him. ||3||
O Nanak, his identity consumes his identical identity.
Through the Guru's Teachings, the mind is illumined, and meets the True Lord. ||4||13||65||
Raag Aasaavaree, 2 Of Sixteenth House, Fourth Mehl, Sudhang:
One Universal Creator God. By The Grace Of The True Guru:
Night and day, I sing the Kirtan, the Praises of the Name of the Lord.
The True Guru has revealed to me the Name of the Lord; without the Lord, I cannot live, for a moment, even an instant. ||1||Pause||
My ears hear the Lord's Kirtan, and I contemplate Him; without the Lord, I cannot live, even for an instant.
As the swan cannot live without the lake, how can the Lord's slave live without serving Him? ||1||
Some enshrine love for duality in their hearts, and some pledge love for worldly attachments and ego.

The Lord's servant embraces love for the Lord and the state of Nirvaanaa; Nanak contemplates the Lord, the Lord God.
||2||14||66||
Aasaavaree, Fourth Mehl:
O mother, my mother, tell me about my Beloved Lord.
Without the Lord, I cannot live for a moment, even an instant; I love Him, like the camel loves the vine. ||1||Pause||
My mind has become sad and distant, longing for the Blessed Vision of the Lord's Darshan, my Friend.
As the bumblebee cannot live without the lotus, I cannot live without the Lord. ||1||

Section 08 - Raag Aasaa - Part 024

Keep me under Your Protection, O Beloved Master of the Universe; fulfill my faith, O Lord of the World.
Servant Nanak's mind is filled with bliss, when he beholds the Blessed Vision of the Lord's Darshan, even for an instant.
||2||39||13||15||67||
Raag Aasaa, Second House, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru:
One who loves her, is ultimately devoured.
One who seats her in comfort, is totally terrified by her.
Siblings, friends and family, beholding her, argue.
But she has come under my control, by Guru's Grace. ||1||
Beholding her, all are bewitched:
the strivers, the Siddhas, the demi-gods, angels and mortals. All, except the Saadhus, are deceived by her deception. ||1||Pause||
Some wander around as renunciates, but they are engrossed in sexual desire.
Some grow rich as householders, but she does not belong to them.
Some call themselves men of charity, and she torments them terribly.
The Lord has saved me, by attaching me to the Feet of the True Guru.
||2||
She leads astray the penitents who practice penance.
The scholarly Pandits are all seduced by greed.
The world of the three qualities is enticed, and the heavens are enticed.
The True Guru has saved me, by giving me His Hand. ||3||
She is the slave of those who are spiritually wise.
With her palms pressed together, she serves them and offers her prayer: "Whatever you wish, that is what I shall do."
O servant Nanak, she does not draw near to the Gurmukh. ||4||1||
Aasaa, Fifth Mehl:

I have been separated from my Beloved by Maya (my mother-in-law).
Hope and desire (my younger brother-in-law and sister-in-law) are dying of grief.
I am no longer swayed by the fear of Death (my elder brother-in-law).
I am protected by my All-knowing, Wise Husband Lord. ||1||
Listen, O people: I have tasted the elixir of love.
The evil ones are dead, and my enemies are destroyed. The True Guru has given me the Name of the Lord. ||1||Pause||
First, I renounced my egotistical love of myself.
Second, I renounced the ways of the world.
Renouncing the three qualities, I look alike upon friend and enemy.
And then, the fourth state of bliss was revealed to me by the Holy One. ||2||
In the cave of celestial bliss, I have obtained a seat.
The Lord of Light plays the unstruck melody of bliss.
I am in ecstasy, contemplating the Word of the Guru's Shabad.
Imbued with my Beloved Husband Lord, I am the blessed, happy soul-bride. ||3||
Servant Nanak chants the wisdom of God;
one who listens and practices it, is carried across and saved.
He is not born, and he does not die; he does not come or go.
He remains blended with the Lord. ||4||2||
Aasaa, Fifth Mehl:
The bride shows such special devotion, and has such an agreeable disposition.
Her beauty is incomparable, and her character is perfect.
The house in which she dwells is such a praiseworthy house.
But rare are those who, as Gurmukh, attain that state||1||
As the soul-bride of pure actions, I have met with the Guru.

Section 08 - Raag Aasaa - Part 025

In worship, marriage and in the next world, such a soul-bride looks beautiful. ||1||Pause||
As long as she lived with her father,
her Husband wandered around in sadness.
I served and surrendered to the Lord, the True Being;
the Guru brought my bride to my home, and I obtained total happiness. ||2||
She is blessed with all sublime attributes, and her generations are unblemished.
Her Husband, her Lord and Master, fulfills her heart's desires.
Hope and desire (my younger brother-in-law and sister-in-law) are now

totally content. ||3||
She is the most noble of all the family.
She counsels and advises her hope and desire.
How blessed is that household, in which she has appeared.
O servant Nanak, she passes her time in perfect peace and comfort.
||4||3||
Aasaa, Fifth Mehl:
Whatever I resolve, she does not allow it to come to pass.
She stands blocking the way of goodness and self-discipline.
She wears many disguises, and assumes many forms,
and she does not allow me to dwell in my own home. She forces me to wander around in different directions. ||1||
She has become the mistress of my home, and she does not allow me to live in it.
If I try, she fights with me. ||1||Pause||
In the beginning, she was sent as a helper,
but she has overwhelmed the nine continents, all places and interspaces.
She has not spared even the river banks, the sacred shrines of pilgrimage, the Yogis and Sannyaasees,
or those who tirelessly read the Simritees and study the Vedas. ||2||
Wherever I sit, she sits there with me.
She has imposed her power upon the whole world.
Seeking meager protection, I am not protected from her.
Tell me, O my friend: unto whom should I turn for protection? ||3||
I heard of His Teachings, and so I have come to the True Guru.
The Guru has implanted the Mantra of the Lord's Name, Har, Har, within me.
And now, I dwell in the home of my own inner self; I sing the Glorious Praises of the Infinite Lord.
I have met God, O Nanak, and I have become care-free. ||4||
My home is now my own, and she is now my mistress.
She is now my servant, and the Guru has made me intimate with the Lord. ||1||Second Pause||4||4||
Aasaa, Fifth Mehl:
First, they advised me to send a letter.
Second, they advised me to send two men.
Third, they advised me to make the effort and do something.
But I have renounced everything, and I meditate only on You, God.
||1||
Now, I am totally blissful, carefree and at ease.
The enemies and evil-doers have perished, and I have obtained peace.
||1||Pause||
The True Guru has imparted the Teachings to me.

My soul, body and everything belong to the Lord.
Whatever I do, is by Your Almighty Power.
You are my only Support, You are my only Court. ||2||
If I were to renounce You, God, unto whom could I turn?
There is no other, comparable to You.
Who else is Your servant to serve?
The faithless cynics are deluded; they wander around in the wilderness.
||3||
Your Glorious Greatness cannot be described.
Wherever I am, you save me, hugging me close in Your embrace.
Nanak, Your slave, has entered Your Sanctuary.
God has preserved his honor, and congratulations are pouring in.
||4||5||

Section 08 - Raag Aasaa - Part 026

Aasaa, Fifth Mehl:
Having wandered through foreign lands, I have come here to do business.
I heard of the incomparable and profitable merchandise.
I have gathered in my pockets my capital of virtue, and I have brought it here with me.
Beholding the jewel, this mind is fascinated. ||1||
I have come to the door of the Trader.
Please display the merchandise, so that the business may be transacted.
||1||Pause||
The Trader has sent me to the Banker.
The jewel is priceless, and the capital is priceless.
O my gentle brother, mediator and friend
- I have obtained the merchandise, and my consciousness is now steady and stable. ||2||
I have no fear of thieves, of wind or water.
I have easily made my purchase, and I easily take it away.
I have earned Truth, and I shall have no pain.
I have brought this merchandise home, safe and sound. ||3||
I have earned the profit, and I am happy.
Blessed is the Banker, the Perfect Bestower.
How rare is the Gurmukh who obtains this merchandise;
Nanak has brought this profitable merchandise home. ||4||6||
Aasaa, Fifth Mehl:
He does not consider my merits or demerits.
He does not look at my beauty, color or decorations.
I do not know the ways of wisdom and good conduct.

But taking me by the arm, my Husband Lord has led me to His Bed. ||1||
Hear, O my companions, my Husband, my Lord Master, possesses me. Placing His Hand upon my forehead, He protects me as His Own. What do these ignorant people know? ||1||Pause||
My married life now appears so beauteous;
my Husband Lord has met me, and He sees all my pains.
Within the courtyard of my heart, the glory of the moon shines.
Night and day, I have fun with my Beloved. ||2||
My clothes are dyed the deep crimson color of the poppy.
All the ornaments and garlands around my neck adorn me.
Gazing upon my Beloved with my eyes, I have obtained all treasures;
I have shaken off the power of the evil demons. ||3||
I have obtained eternal bliss, and I constantly celebrate.
With the nine treasures of the Naam, the Name of the Lord, I am satisfied in my own home.
Says Nanak, when the happy soul-bride is adorned by her Beloved,
she is forever happy with her Husband Lord. ||4||7||
Aasaa, Fifth Mehl:
They give you donations and worship you.
You take from them, and then deny that they have given anything to you.
That door, through which you must ultimately go, O Brahmin
- at that door, you will come to regret and repent. ||1||
Such Brahmins shall drown, O Siblings of Destiny;
they think of doing evil to the innocent. ||1||Pause||
Within them is greed, and they wander around like mad dogs.
They slander others and carry loads of sin upon their heads.
Intoxicated by Maya, they do not think of the Lord.
Deluded by doubt, they wander off on many paths. ||2||
Outwardly, they wear various religious robes,
but within, they are enveloped by poison.
They instruct others, but do not understand themselves.
Such Brahmins will never be emancipated. ||3||
O foolish Brahmin, reflect upon God.
He watches and hears, and is always with you.
Says Nanak, if this is your destiny,
renounce your pride, and grasp the Guru's Feet. ||4||8||
Aasaa, Fifth Mehl:

Pain and disease have left my body, and my mind has become pure; I sing the Glorious Praises of the Lord, Har, Har.
I am in bliss, meeting with the Saadh Sangat, the Company of the Holy, and now, my mind does not go wandering. ||1||
My burning desires are quenched, through the Word of the Guru's Shabad, O mother.
The fever of doubt has been totally eliminated; meeting the Guru, I am cooled and soothed, with intuitive ease. ||1||Pause||
My wandering has ended, since I have realized the One and Only Lord; now, I have come to dwell in the eternal place.
Your Saints are the Saving Grace of the world; beholding the Blessed Vision of their Darshan, I remain satisfied. ||2||
I have left behind the sins of countless incarnations, now that I have grasped the feet of the eternal Holy Guru.
My mind sings the celestial melody of bliss,
and death shall no longer consume it. ||3||
My Lord, the Cause of all causes, is All-powerful, the Giver of peace; He is my Lord, my Lord King.
Nanak lives by chanting Your Name, O Lord; You are my helper, with me, through and through. ||4||9||
Aasaa, Fifth Mehl:
The slanderer cries out and bewails.
He has forgotten the Supreme Lord, the Transcendent Lord; the slanderer reaps the rewards of his own actions. ||1||Pause||
If someone is his companion, then he shall be taken along with him.
Like the dragon, the slanderer carries his huge, useless loads, and burns in his own fire. ||1||
Nanak proclaims and announces what happens at the Door of the Transcendent Lord.
The humble devotees of the Lord are forever in bliss; singing the Kirtan of the Lord's Praises, they blossom forth. ||2||10||
Aasaa, Fifth Mehl:
Even though I totally decorated myself,
still, my mind was not satisfied.
I applied various scented oils to my body,
and yet, I did not obtain even a tiny bit of pleasure from this.
Within my mind, I hold such a desire,
that I may live only to behold my Beloved, O my mother. ||1||
O mother, what should I do? This mind cannot rest.
It is bewitched by the tender love of my Beloved. ||1||Pause||
Garments, ornaments, and such exquisite pleasures
- I look upon these as of no account.
Likewise, honor, fame, dignity and greatness,

obedience by the whole world,
and a household as beautiful as a jewel.
If I am pleasing to God's Will, then I shall be blessed, and forever in bliss. ||2||
With foods and delicacies of so many different kinds,
and such abundant pleasures and entertainments,
power and property and absolute command
- with these, the mind is not satisfied, and its thirst is not quenched.
Without meeting Him, this day does not pass.
Meeting God, I find peace. ||3||
By searching and seeking, I have heard this news,
that without the Saadh Sangat, the Company of the Holy, no one swims across.
One who has this good destiny written upon his forehead, finds the True Guru.
His hopes are fulfilled, and his mind is satisfied.
When one meets God, then his thirst is quenched.
Nanak has found the Lord, within his mind and body. ||4||11||
Aasaa, Fifth Mehl, Panch-Padas:

Section 08 - Raag Aasaa - Part 028

First, your social status is high.
Second, you are honored in society.
Third, your home is beautiful.
But you are so ugly, with self-conceit in your mind. ||1||
O beautiful, attractive, wise and clever woman:
you have been trapped by your pride and attachment. ||1||Pause||
Your kitchen is so clean.
You take your bath, and worship, and apply the crimson mark upon your forehead;
with your mouth you speak wisdom, but you are destroyed by pride.
The dog of greed has ruined you in every way. ||2||
You wear your robes and enjoy pleasures;
you practice good conduct to impress people;
you apply scented oils of sandalwood and musk,
but your constant companion is the demon of anger. ||3||
Other people may be your water-carriers;
in this world, you may be a ruler.
Gold, silver and wealth may be yours,
but the goodness of your conduct has been destroyed by sexual promiscuity. ||4||
That soul, upon whom the Lord has bestowed His Glance of Grace,

is delivered from bondage.
Joining the Saadh Sangat, the Company of the Holy, the Lord's sublime essence is obtained.
Says Nanak, how fruitful is that body. ||5||
All graces and all comforts shall come to you, as the happy soul-bride; you shall be supremely beautiful and wise. ||1||Second Pause||12||
Aasaa, Fifth Mehl, Ik-Tukas 2 :
One who is seen to be alive, shall surely die.
But he who is dead shall remain ever-lasting. ||1||
Those who die while yet alive, shall through this death, live on.
They place the Name of the Lord, Har, Har, as medicine in their mouths, and through the Word of the Guru's Shabad, they drink in the Ambrosial Nectar. ||1||Pause||
The clay pot of the body shall be broken.
One who has eliminated the three qualities dwells in the home of his inner self. ||2||
One who climbs high, shall fall into the nether regions of the underworld.
One who lies upon the ground, shall not be touched by death. ||3||
Those who continue to wander around, achieve nothing.
Those who practice the Guru's Teachings, become steady and stable. ||4||
This body and soul all belong to the Lord.
O Nanak, meeting the Guru, I am enraptured. ||5||13||
Aasaa, Fifth Mehl:
The puppet of the body has been fashioned with great skill.
Know for sure that it shall turn to dust. ||1||
Remember your origins, O thoughtless fool.
Why are you so proud of yourself? ||1||Pause||
You are a guest, given three meals a day;
other things are entrusted to you. ||2||
you are just excrement, bones and blood, wrapped up in skin
- this is what you are taking such pride in! ||3||
If you could understand even one thing, then you would be pure.
Without understanding, you shall be forever impure. ||4||
Says Nanak, I am a sacrifice to the Guru;
through Him, I obtain the Lord, the All-knowing Primal Being. ||5||14||
Aasaa, Fifth Mehl, Ik-Tukas, Chau-Padas:
One moment, one day, is for me many days.
My mind cannot survive - how can I meet my Beloved? ||1||
I cannot endure one day, even one instant without Him.

My mind's desire for the Blessed Vision of His Darshan is so great. Is there any Saint who can lead me to meet my Beloved? ||1||Pause||
The four watches of the day are like the four ages.
And when night comes, I think that it shall never end. ||2||
The five demons have joined together, to separate me from my Husband Lord.
Wandering and rambling, I cry out and wring my hands. ||3||
The Lord has revealed the Blessed Vision of His Darshan to servant Nanak;
realizing his own self, he has obtained supreme peace. ||4||15||
Aasaa, Fifth Mehl:
In the Lord's service, are the greatest treasures.
Serving the Lord, the Ambrosial Naam comes into one's mouth. ||1||
The Lord is my Companion; He is with me, as my Help and Support.
In pain and pleasure, whenever I remember Him, He is present. How can the poor Messenger of Death frighten me now? ||1||Pause||
The Lord is my Support; the Lord is my Power.
The Lord is my Friend; He is my mind's advisor. ||2||
The Lord is my capital; the Lord is my credit.
As Gurmukh, I earn the wealth, with the Lord as my Banker. ||3||
By Guru's Grace, this wisdom has come.
Servant Nanak has merged into the Being of the Lord. ||4||16||
Aasaa, Fifth Mehl:
When God shows His Mercy, then this mind is focused on Him.
Serving the True Guru, all rewards are obtained. ||1||
O my mind, why are you so sad? My True Guru is Perfect.
He is the Giver of blessings, the treasure of all comforts; His Ambrosial Pool of Nectar is always overflowing. ||1||Pause||
One who enshrines His Lotus Feet within the heart,
meets the Beloved Lord; the Divine Light is revealed to him. ||2||
The five companions have met together to sing the songs of joy.
The unstruck melody, the sound current of the Naad, vibrates and resounds. ||3||
O Nanak, when the Guru is totally pleased, one meets the Lord, the King.
Then, the night of one's life passes in peace and natural ease.
||4||17||
Aasaa, Fifth Mehl:
Showing His Mercy, the Lord has revealed Himself to me.
Meeting the True Guru, I have received the perfect wealth. ||1||
Gather such a wealth of the Lord, O Siblings of Destiny.

It cannot be burned by fire, and water cannot drown it; it does not forsake society, or go anywhere else. ||1||Pause||
It does not run short, and it does not run out.
Eating and consuming it, the mind remains satisfied. ||2||
He is the true banker, who gathers the wealth of the Lord within his own home.
With this wealth, the whole world profits. ||3||
He alone receives the Lord's wealth, who is pre-ordained to receive it.
O servant Nanak, at that very last moment, the Naam shall be your only decoration. ||4||18||
Aasaa, Fifth Mehl:
Just like the farmer, He plants His crop,
and, whether it is ripe or unripe, He cuts it down. ||1||
Just so, you must know this well, that whoever is born, shall die.
Only the devotee of the Lord of the Universe becomes stable and permanent. ||1||Pause||
The day shall certainly be followed by the night.
And when the night passes, the morning shall again dawn. ||2||
In the love of Maya, the unfortunate ones remain in sleep.
By Guru's Grace, a rare few remain awake and aware. ||3||

Section 08 - Raag Aasaa - Part 030

Says Nanak, sing continually the Glorious Praises of the Lord.
Your face shall be radiant, and your consciousness shall be immaculately pure. ||4||19||
Aasaa, Fifth Mehl:
The nine treasures are Yours - all treasures are Yours.
The Fulfiller of desires saves mortals in the end. ||1||
You are my Beloved, so what hunger can I have?
When You dwell within my mind, pain does not touch me.
||1||Pause||
Whatever You do, is acceptable to me.
O True Lord and Master, True is Your Order. ||2||
When it is pleasing to Your Will, I sing the Glorious Praises of the Lord.
Within Your Home, there is justice, forever and ever. ||3||
O True Lord and Master, You are unknowable and mysterious.
Nanak is committed to Your service. ||4||20||
Aasaa, Fifth Mehl:
He is near at hand; He is the eternal Companion of the soul.
His Creative Power is all-pervading, in form and color. ||1||
My mind does not worry; it does not grieve, or cry out.
Imperishable, Unshakable, Unapproachable and forever safe and sound

is my Husband Lord. ||1||Pause||
Unto whom does Your servant pay homage?
His King preserves his honor. ||2||
That slave, whom God has released from the restrictions of social status - who can now hold him in bondage? ||3||
The Lord is absolutely independent, and totally care-free;
O servant Nanak, chant His Glorious Praises. ||4||21||
Aasaa, Fifth Mehl:
Forsaking the Lord's sublime essence, the mortal is intoxicated with false essences.
The substance is within the home of the self, but the mortal goes out to find it. ||1||
He cannot hear the true ambrosial discourse.
Attached to false scriptures, he is engaged in argument. ||1||Pause||
He takes his wages from his Lord and Master, but he serves another.
With such sins, the mortal is engrossed. ||2||
He tries to hide from the One who is always with him.
He begs from Him, again and again. ||3||
Says Nanak, God is merciful to the meek.
As it pleases Him, He cherishes us. ||4||22||
Aasaa, Fifth Mehl:
The Naam, the Name of the Lord, is my soul, my life, my wealth.
Here and hereafter, it is with me, to help me. ||1||
Without the Lord's Name, everything else is useless.
My mind is satisfied and satiated by the Blessed Vision of the Lord's Darshan. ||1||Pause||
Gurbani is the jewel, the treasure of devotion.
Singing, hearing and acting upon it, one is enraptured. ||2||
My mind is attached to the Lord's Lotus Feet.
The True Guru, in His Pleasure, has given this gift. ||3||
Unto Nanak, the Guru has revealed these instructions:
recognize the Imperishable Lord God in each and every heart.
||4||23||
Aasaa, Fifth Mehl:
The All-pervading Lord has established joys and celebrations.
He Himself embellishes His own works. ||1||
Perfect is the Creation of the Perfect Lord Master.
His magnificent greatness is totally all-pervading. ||1||Pause||
His Name is the treasure; His reputation is immaculate.
He Himself is the Creator; there is no other. ||2||
All beings and creatures are in His Hands.
God is pervading in all, and is always with them. ||3||

The Perfect Guru has fashioned His perfect fashion.
O Nanak, the Lord's devotees are blessed with glorious greatness.
||4||24||
Aasaa, Fifth Mehl:
I have shaped this mind in the mold of the Guru's Word.
Beholding the Blessed Vision of the Guru's Darshan, I have gathered the wealth of the Lord. ||1||
O sublime understanding, come, enter into my mind,
that I may meditate and sing the Glorious Praises of the Lord of the Universe, and love so dearly the Lord's Name. ||1||Pause||
I am satisfied and satiated by the True Name.
My cleansing bath at the sixty-eight sacred shrines of pilgrimage is the dust of the Saints. ||2||
I recognize that the One Creator is contained in all.
Joining the Saadh Sangat, the Company of the Holy, my understanding is refined. ||3||
I have become the servant of all; I have renounced my ego and pride.
The Guru has given this gift to Nanak. ||4||25||
Aasaa, Fifth Mehl:
My intellect has been enlightened, and my understanding is perfect.
Thus my evil-mindedness, which kept me far from Him, has been removed. ||1||
Such are the Teachings which I have received from the Guru;
while I was drowning in the pitch black well, I was saved, O my Siblings of Destiny. ||1||Pause||
The Guru is the boat to cross over the totally unfathomable ocean of fire;
He is treasure of jewels. ||2||
This ocean of Maya is dark and treacherous.
The Perfect Guru has revealed the way to cross over it. ||3||
I do not have the ability to chant or practice intense meditation.
Guru Nanak seeks Your Sanctuary. ||4||26||
Aasaa, Fifth Mehl, Ti-Padas:
One who drinks in the Lord's sublime essence is forever imbued with it, while other essences wear off in an instant.
Intoxicated with the Lord's sublime essence, the mind is forever in ecstasy.
Other essences bring only anxiety. ||1||
One who drinks in the Lord's sublime essence, is intoxicated and enraptured;
all other essences have no effect. ||1||Pause||
The value of the Lord's sublime essence cannot be described.

The Lord's sublime essence permeates the homes of the Holy.
One may spend thousands and millions, but it cannot be purchased.
He alone obtains it, who is so pre-ordained. ||2||
Tasting it, Nanak is wonder-struck.
Through the Guru, Nanak has obtained this taste.
Here and hereafter, it does not leave him.
Nanak is imbued and enraptured with the Lord's subtle essence.
||3||27||
Aasaa, Fifth Mehl:
If she renounces and eliminates her sexual desire, anger, greed and attachment, and her evil-mindedness and self-conceit as well;
and if, becoming humble, she serves Him, then she becomes dear to her Beloved's Heart. ||1||
Listen, O beautiful soul-bride: By the Word of the Holy Saint, you shall be saved.
Your pain, hunger and doubt shall vanish, and you shall obtain peace, O happy soul-bride. ||1||Pause||
Washing the Guru's feet, and serving Him, the soul is sanctified, and the thirst for sin is quenched.
If you become the slave of the slave of the Lord's slaves, then you shall obtain honor in the Court of the Lord. ||2||
This is right conduct, and this is the correct lifestyle, to obey the Command of the Lord's Will; this is your devotional worship.
One who practices this Mantra, O Nanak, swims across the terrifying world-ocean. ||3||28||

Section 08 - Raag Aasaa - Part 032

Aasaa, Fifth Mehl, Du-Padas:
You have been blessed with this human body.
This is your chance to meet the Lord of the Universe.
Other efforts are of no use to you.
Joining the Saadh Sangat, the Company of the Holy, vibrate and meditate on the Naam, the Name of the Lord. ||1||
Make the effort, and cross over the terrifying world ocean.
This human life is passing away in vain, in the love of Maya.
||1||Pause||
I have not practiced meditation, penance, self-restraint or righteous living;
I have not served the Holy Saints, and I do not know the Lord, my King.
Says Nanak, my actions are vile and despicable;
O Lord, I seek Your Sanctuary - please, preserve my honor. ||2||29||
Aasaa, Fifth Mehl:

Without You, there is no other for me; You alone are in my mind.
You are my Friend and Companion, God; why should my soul be afraid? ||1||
You are my support, You are my hope.
While sitting down or standing up, while sleeping or waking, with every breath and morsel of food, I never forget You. ||1||Pause||
Protect me, please protect me, O God; I have come to Your Sanctuary; the ocean of fire is so horrible.
The True Guru is the Giver of peace to Nanak; I am Your child, O Lord of the World. ||2||30||
Aasaa, Fifth Mehl:
The Lord God has saved me, His slave.
My mind has surrendered to my Beloved; my fever has taken poison and died. ||1||Pause||
Cold and heat do not touch me at all, when I sing the Glorious Praises of the Lord.
My consciousness is not affected by the witch, Maya; I take to the Sanctuary of the Lord's Lotus Feet. ||1||
By the Grace of the Saints, the Lord has shown His Mercy to me; He Himself is my Help and Support.
Nanak ever sings the Praises of the Lord, the treasure of excellence; his doubts and pains are eliminated. ||2||31||
Aasaa, Fifth Mehl:
I have taken the medicine of the Name of the Lord.
I have found peace, and the seat of pain has been removed. ||1||
The fever has been broken, by the Teachings of the Perfect Guru.
I am in ecstasy, and all of my sorrows have been dispelled.
||1||Pause||
All beings and creatures obtain peace,
O Nanak, meditating on the Supreme Lord God. ||2||32||
Aasaa, Fifth Mehl:
That time, which the mortal does not wish for, eventually comes.
Without the Lord's Command, how can understanding be understood? ||1||
The body is consumed by water, fire and earth.
But the soul is neither young nor old, O Siblings of Destiny.
||1||Pause||
Servant Nanak has entered the Sanctuary of the Holy.
By Guru's Grace, he has shaken off the fear of death. ||2||33||
Aasaa, Fifth Mehl:
Forever and ever, the soul is illumined;
in the Saadh Sangat, the Company of the Holy, it dwells at the Feet of the Lord. ||1||

Chant the Lord's Name each and every day, O my mind.
You shall find lasting peace, contentment and tranquility, and all your sins shall depart. ||1||Pause||
Says Nanak, one who is blessed with perfect good karma,
meets the True Guru, and obtains the Perfect Supreme Lord God.
||2||34||
Thirty-four Shabads in Second House. ||
Aasaa, Fifth Mehl:
She who has the Lord God as her Friend

Section 08 - Raag Aasaa - Part 033

her pain is dispelled, and she shall not become sad again.
||1||Pause||
Showing His Mercy, He joins her with His Feet,
and she attains celestial peace, joy and comfort. ||1||
In the Saadh Sangat, the Company of the Holy, she sings the Glorious Praises of the Immeasurable Lord.
Remembering the Lord in meditation, O Nanak, she becomes invaluable. ||2||35||
Aasaa, Fifth Mehl:
Sexual desire, anger, intoxication with Maya and jealousy - I have lost all of these in the game of chance.
Purity, contentment, compassion, faith and truthfulness - I have ushered these into the home of my self. ||1||
All the loads of birth and death have been removed.
Joining the Saints' Society, my mind has become pure; the Perfect Guru has saved me in an instant. ||1||Pause||
My mind has become the dust of all, and everyone seems a sweet friend to me.
My Lord and Master is contained in all. He gives His Gifts to all beings, and cherishes them. ||2||
He Himself is the One and only; from the One, the One and only, came the expanse of the entire creation.
Chanting and meditating, all the humble beings have become Holy; meditating on the Naam, the Name of the Lord, so many have been saved. ||3||
The Lord of the Universe is deep, profound and infinite; He has no end or limitation.
By Your Grace, Nanak sings Your Glorious Praises; meditating, meditating, he humbly bows to God. ||4||36||
Aasaa, Fifth Mehl:
You are Infinite, Eternal and Incomprehensible; all this is Your Creation.

What clever games can we play, when everything is contained in You? ||1||
O my True Guru, protect me, Your child, through the power of Your play.
Grant me the good sense to ever sing Your Glorious Praises, O my Inaccessible and Infinite Lord and Master. ||1||Pause||
The mortal is preserved in the womb of his mother, by the Support of the Naam, the Name of the Lord;
he makes merry, and with each and every breath he remembers the Lord, and the fire does not touch him. ||2||
Others' wealth, others' wives, and the slander of others - renounce your craving for these.
Serve the Lord's Lotus Feet within your heart, and hold to the Support of the Perfect Guru. ||3||
Houses, mansions and palaces which you see - none of these shall go with you.
As long as you live in this Dark Age of Kali Yuga, O servant Nanak, remember the Naam, the Name of the Lord. ||4||37||
Aasaa, Third House, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru:
Power, property, youth, household, fame and the beauty of youth;
great wealth, elephants, horses and jewels, purchased with tens of thousands of dollars;
hereafter, these shall be of no avail in the Court of the Lord; the proud must depart, leaving them behind. ||1||
Why center your consciousness on any other than the Lord?
Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord. ||1||Pause||
He may have the most wondrous and beautiful arenas, and be victorious on the field of battle.

Section 08 - Raag Aasaa - Part 034

He may proclaim, "I can kill anyone, I can capture anyone, and I can release anyone."
But when the Order comes from the Supreme Lord God, he departs and leaves in a day. ||2||
He may perform all sorts of religious rituals and good actions, but he does not know the Creator Lord, the Doer of all.
He teaches, but does not practice what he preaches; he does not realize the essential reality of the Word of the Shabad.
Naked he came, and naked he shall depart; he is like an elephant, throwing dust on himself. ||3||

O Saints, and friends, listen to me: all this world is false.
Continually claiming, "Mine, mine", the mortals are drowned; the fools waste away and die.
Meeting the Guru, O Nanak, I meditate on the Naam, the Name of the Lord; through the True Name, I am emancipated. ||4||1||38||
Raag Aasaa, Fifth House, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru:
The whole world is asleep in doubt; it is blinded by worldly entanglements.
How rare is that humble servant of the Lord who is awake and aware. ||1||
The mortal is intoxicated with the great enticement of Maya, which is dearer to him than life.
How rare is the one who renounces it. ||2||
The Lord's Lotus Feet are incomparably beautiful; so is the Mantra of the Saint.
How rare is that holy person who is attached to them. ||3||
O Nanak, in the Saadh Sangat, the Company of the Holy, the love of divine knowledge is awakened;
the Lord's Mercy is bestowed upon those who are blessed with such good destiny. ||4||1||39||
One Universal Creator God. By The Grace Of The True Guru:
Raag Aasaa, Sixth House, Fifth Mehl:
Whatever pleases You is acceptable to me; that alone brings peace and ease to my mind.
You are the Doer, the Cause of causes, All-powerful and Infinite; there is none other than You. ||1||
Your humble servants sing Your Glorious Praises with enthusiasm and love.
That alone is good advice, wisdom and cleverness for Your humble servant, which You do or cause to be done. ||1||Pause||
Your Name is Ambrosial Nectar, O Beloved Lord; in the Saadh Sangat, the Company of the Holy, I have obtained its sublime essence.
Those humble beings are satisfied and fulfilled, singing the Praises of the Lord, the treasure of peace. ||2||
One who has Your Support, O Lord Master, is not afflicted by anxiety.
One who is blessed by Your Kind Mercy, is the best, the most fortunate king. ||3||
Doubt, attachment, and deceit have all disappeared, since I obtained the Blessed Vision of Your Darshan.
Dealing in the Naam, O Nanak, we become truthful, and in the Love of the Lord's Name, we are absorbed. ||4||1 | 40||
Aasaa, Fifth Mehl:

He washes off the filth of other peoples' incarnations, but he obtains the rewards of his own actions.
He has no peace in this world, and he has no place in the Court of the Lord. In the City of Death, he is tortured. ||1||
The slanderer loses his life in vain.
He cannot succeed in anything, and in the world hereafter, he finds no place at all. ||1||Pause||
Such is the fate of the wretched slanderer - what can the poor creature do?
He is ruined there, where no one can protect him; with whom should he lodge his complaint? ||2||

Section 08 - Raag Aasaa - Part 035

The slanderer shall never attain emancipation; this is the Will of the Lord and Master.
The more the Saints are slandered, the more they dwell in peace. ||3||
The Saints have Your Support, O Lord and Master; You are the Saints' Help and Support.
Says Nanak, the Saints are saved by the Lord; the slanderers are drowned in the deep. ||4||2||41||
Aasaa, Fifth Mehl:
He washes outwardly, but within, his mind is filthy; thus he loses his place in both worlds.
Here, he is engrossed in sexual desire, anger and emotional attachment; hereafter, he shall sigh and weep. ||1||
The way to vibrate and meditate on the Lord of the Universe is different.
Destroying the snake-hole, the snake is not killed; the deaf person does not hear the Lord's Name. ||1||Pause||
He renounces the affairs of Maya, but he does not appreciate the value of devotional worship.
He finds fault with the Vedas and the Shaastras, and does not know the essence of Yoga. ||2||
He stands exposed, like a counterfeit coin, when inspected by the Lord, the Assayer.
The Inner-knower, the Searcher of hearts, knows everything; how can we hide anything from Him? ||3||
Through falsehood, fraud and deceit, the mortal collapses in an instant - he has no foundation at all.
Truly, truly, truly, Nanak speaks; look within your own heart, and realize this. ||4||3||42||
Aasaa, Fifth Mehl:

Making the effort, the mind becomes pure; in this dance, the self is silenced.
The five passions are kept under control, and the One Lord dwells in the mind. ||1||
Your humble servant dances and sings Your Glorious Praises.
He plays upon the guitar, tambourine and cymbals, and the unstruck sound current of the Shabad resounds. ||1||Pause||
First, he instructs his own mind, and then, he leads others.
He chants the Lord's Name and meditates on it in his heart; with his mouth, he announces it to all. ||2||
He joins the Saadh Sangat, the Company of the Holy, and washes their feet; he applies the dust of the Saints to his body
He surrenders his mind and body, and places them before the Guru; thus, he obtains the true wealth. ||3||
Whoever listens to, and beholds the Guru with faith, shall see his pains of birth and death taken away.
Such a dance eliminates hell; O Nanak, the Gurmukh remains wakeful. ||4||4||43||
Aasaa, Fifth Mehl:
The lowly outcaste becomes a Brahmin, and the untouchable sweeper becomes pure and sublime.
The burning desire of the nether regions and the etheric realms is finally quenched and extinguished. ||1||
The house-cat has been taught otherwise, and is terrified upon seeing the mouse.
The Guru has put the tiger under the control of the sheep, and now, the dog eats grass. ||1||Pause||
Without pillars, the roof is supported, and the homeless have found a home.
Without the jeweller, the jewel has been set, and the wonderful stone shines forth. ||2||
The claimant does not succeed by placing his claim, but by keeping silent, he obtains justice.
The dead sit on costly carpets, and what is seen with the eyes shall vanish. ||3||

Section 08 - Raag Aasaa - Part 036

One who claims to know, is ignorant; he does not know the Knower of all.
Says Nanak, the Guru has given me the Ambrosial Nectar to drink in; savoring it and relishing it, I blossom forth in bliss. ||4||5||44||
Aasaa, Fifth Mehl:

He has cut away my bonds, and overlooked my shortcomings, and so He has confirmed His nature.
Becoming merciful to me, like a mother or a father, he has come to cherish me as His own child. ||1||
The GurSikhs are preserved by the Guru, by the Lord of the Universe. He rescues them from the terrible world ocean, casting His Glance of Grace upon them. ||1||Pause||
Meditating in remembrance on Him, we escape from the Messenger of Death; here and hereafter, we obtain peace.
With every breath and morsel of food, meditate, and chant with your tongue, continually, each and every day; sing the Glorious Praises of the Lord. ||2||
Through loving devotional worship, the supreme status is obtained, and in the Saadh Sangat, the Company of the Holy, sorrows are dispelled.
I am not worn down, I do not die, and nothing strikes fear in me, since I have the wealth of the Lord's Immaculate Name in my purse. ||3||
At the very last moment, God becomes the mortal's Help and Support; here and hereafter, He is the Savior Lord.
He is my breath of life, my friend, support and wealth; O Nanak, I am forever a sacrifice to Him. ||4||6||45||
Aasaa, Fifth Mehl:
Since You are my Lord and Master, what is there for me to fear? Other than You, who else should I praise?
You are the One and only, and so do all things exist; without You, there is nothing at all for me. ||1||
O Father, I have seen that the world is poison.
Save me, O Lord of the Universe! Your Name is my only Support. ||1||Pause||
You know completely the condition of my mind; who else could I go to tell of it?
Without the Naam, the Name of the Lord, the whole world has gone crazy; obtaining the Naam, it finds peace. ||2||
What shall I say? Unto whom shall I speak? What I have to say, I say to God.
Everything which exists was created by You. You are my hope, forever and ever. ||3||
If you bestow greatness, then it is Your greatness; here and hereafter, I meditate on You.
The Lord God of Nanak is forever the Giver of peace; Your Name is my only strength. ||4||7||46||
Aasaa, Fifth Mehl:
Your Name is Ambrosial Nectar, O Lord Master; Your humble servant

drinks in this supreme elixir.
The fearful load of sins from countless incarnations has vanished; doubt and duality are also dispelled. ||1||
I live by beholding the Blessed Vision of Your Darshan.
Listening to Your Words, O True Guru, my mind and body are cooled and soothed. ||1||Pause||
By Your Grace, I have joined the Saadh Sangat, the Company of the Holy; You Yourself have caused this to happen.
Holding fast to Your Feet, O God, the poison is easily neutralized. ||2||
Your Name, O God, is the treasure of peace; I have received this everlasting Mantra.
Showing His Mercy, the True Guru has given it to me, and my fever and pain and hatred are annulled. ||3||
Blessed is the attainment of this human body, by which God blends Himself with me.
Blessed, in this Dark Age of Kali Yuga, is the Saadh Sangat, the Company of the Holy, where the Kirtan of the Lord's Praises are sung.O Nanak, the Naam is my only Support. ||4||8||47||

Section 08 - Raag Aasaa - Part 037

Aasaa, Fifth Mehl:
Everything is pre-ordained; what else can be known through study?
The errant child has been forgiven by the Supreme Lord God. ||1||
My True Guru is always merciful; He has saved me, the meek one.
He has cured me of my disease, and I have obtained the greatest peace; He has placed the Ambrosial Name of the Lord in my mouth. ||1||Pause||
He has washed away my countless sins; He has cut away my bonds, and I am liberated.
He has taken me by the arm, and pulled me out of the terrible, deep dark pit. ||2||
I have become fearless, and all my fears have been erased. The Savior Lord has saved me.
Such is Your generosity, O my God, that You have resolved all my affairs. ||3||
My mind has met with my Lord and Master, the treasure of excellence.
Taking to His Sanctuary, Nanak has become blissful. ||4||9||48||
Aasaa, Fifth Mehl:
If I forget You, then everyone becomes my enemy. When You come to mind, then they serve me.
I do not know any other at all, O True, Invisible, Inscrutable Lord.

||1||
When You come to mind, You are always merciful to me; what can the poor people do to me?
Tell me, who should I call good or bad, since all beings are Yours?
||1||Pause||
You are my Shelter, You are my Support; giving me Your hand, You protect me.
That humble being, upon whom You bestow Your Grace, is not touched by slander or suffering. ||2||
That is peace, and that is greatness, which is pleasing to the mind of the Dear Lord God.
You are all-knowing, You are forever compassionate; obtaining Your Name, I revel in it and make merry. ||3||
I offer my prayer to You; my body and soul are all Yours.
Says Nanak, this is all Your greatness; no one even knows my name.
||4||10||49||
Aasaa, Fifth Mehl:
Show Your Mercy, O God, O Searcher of hearts, that in the Saadh Sangat, the Company of the Holy, I might obtain You, Lord.
When You open Your Door, and reveal the Blessed Vision of Your Darshan, the mortal is not relegated to reincarnation again. ||1||
Meeting with my Beloved Lord aand Master, all my pains are taken away.
I am saved and carried across, in the company of those who remember the Supreme Lord God in their hearts. ||1||Pause||
This world is a great wilderness, an ocean of fire, in which mortals abide, in pleasure and pain.
Meeting with the True Guru, the mortal becomes immaculately pure; with his tongue, he chants the Ambrosial Name of the Lord. ||2||
He preserves his body and wealth, and takes everything as his own; such are the subtle bonds which bind him.
By Guru's Grace, the mortal becomes liberated, meditating on the Name of the Lord, Har, Har. ||3||
God, the Savior, has saved those, who are pleasing to the Will of God.
The soul and body are all Yours, O Great Giver; O Nanak, I am forever a sacrifice. ||4||11||50||
Aasaa, Fifth Mehl:
You have avoided the slumber of attachment and impurity - by whose favor has this happened?
The great enticer does not affect you. Where has your laziness gone?
||1||Pause||

How have you escaped from the treachery of sexual desire, anger and egotism?
The holy beings, angels and demons of the three qualities, and all the worlds have been plundered. ||1||
The forest fire has burnt down so much of the grass; how rare are the plants which have remained green.
He is so All-powerful, that I cannot even describe Him; no one can chant His Praises. ||2||
In the store-room of the lamp-black, I did not turn black; my color remained immaculate and pure.
The Guru has implanted the Maha Mantra, the Great Mantra, within my heart, and I have heard the wondrous Naam, the Name of the Lord. ||3||
Showing His Mercy, God has looked upon me with favor, and He has attached me to His feet.
Through loving devotional worship, O Nanak, I have obtained peace; in the Saadh Sangat, the Company of the Holy, I am absorbed into the Lord. ||4||12||51||
One Universal Creator God. By The Grace Of The True Guru:
Raag Aasaa, Seventh House, Fifth Mehl:
That red dress looks so beautiful on your body.
Your Husband Lord is pleased, and His heart is enticed. ||1||
Whose handiwork is this red beauty of yours?
Whose love has rendered the poppy so red? ||1||Pause||
You are so beautiful; you are the happy soul-bride.
Your Beloved is in your home; good fortune is in your home. ||2||
You are pure and chaste, you are most distinguished.
You are pleasing to Your Beloved, and you have sublime understanding. ||3||
I am pleasing to my Beloved, and so I am imbued with the deep red color.
Says Nanak, I have been totally blessed with the Lord's Glance of Grace. ||4||
Listen, O companions: this is my only work;
God Himself is the One who embellishes and adorns. ||1||Second Pause||1||52||
Aasaa, Fifth Mehl:
I suffered in pain, when I thought He was far away;
but now, He is Ever-present, and I receive His instructions. ||1||
My pride is gone, O friends and companions;
my doubt is dispelled, and the Guru has united me with my Beloved. ||1||Pause||
My Beloved has drawn me near to Him, and seated me on His Bed;

I have escaped the clutches of others. ||2||
In the mansion of my heart, shines the Light of the Shabad.
My Husband Lord is blissful and playful. ||3||
According to the destiny written upon my forehead, my Husband Lord has come home to me.
Servant Nanak has obtained the eternal marriage. ||4||2||53||
Aasaa, Fifth Mehl:
My mind is attached to the True Name.
My dealings with other people are only superficial. ||1||
Outwardly, I am on good terms with all;
but I remain detached, like the lotus upon the water. ||1||Pause||
By word of mouth, I talk with everyone;
but I keep God clasped to my heart. ||2||
I may appear utterly terrible,
but my mind is the dust of all men's feet.
Servant Nanak has found the Perfect Guru.

Section 08 - Raag Aasaa - Part 039

Inwardly and outwardly, He has shown me the One Lord.
||4||3||54||
Aasaa, Fifth Mehl:
The mortal revels in joy, in the vigor of youth;
but without the Name, he mingles with dust. ||1||
He may wear ear-rings and fine clothes,
and have a comfortable bed, and his mind may be so proud.
||1||Pause||
He may have elephants to ride, and golden umbrellas over his head;
but without devotional worship to the Lord, he is buried beneath the dirt. ||2||
He may enjoy many women, of exquisite beauty;
but without the sublime essence of the Lord, all tastes are tasteless.
||3||
Deluded by Maya, the mortal is led into sin and corruption.
Nanak seeks the Sanctuary of God, the All-powerful, Compassionate Lord. ||4||4||55||
Aasaa, Fifth Mehl:
There is a garden, in which so many plants have grown.
They bear the Ambrosial Nectar of the Naam as their fruit. ||1||
Consider this, O wise one,
by which you may attain the state of Nirvaanaa.
All around this garden are pools of poison, but within it is the Ambrosial Nectar, O Siblings of Destiny. ||1||Pause||

There is only one gardener who tends it.
He takes care of every leaf and branch. ||2||
He brings all sorts of plants and plants them there.
They all bear fruit - none is without fruit. ||3||
One who receives the Ambrosial Fruit of the Naam from the Guru
- O Nanak, such a servant crosses over the ocean of Maya.
||4||5||56||
Aasaa, Fifth Mehl:
The pleasures of royalty are derived from Your Name.
I attain Yoga, singing the Kirtan of Your Praises. ||1||
All comforts are obtained in Your Shelter.
The True Guru has removed the veil of doubt. ||1||Pause||
Understanding the Command of the Lord's Will, I revel in pleasure and joy.
Serving the True Guru, I obtain the supreme state of Nirvaanaa. ||2||
One who recognizes You is recognized as a householder, and as a renunciate.
Imbued with the Naam, the Name of the Lord, he dwells in Nirvaanaa. ||3||
One who has obtained the treasure of the Naam
- prays Nanak, his treasure-house is filled to overflowing.
||4||6||57||
Aasaa, Fifth Mehl:
Journeying to sacred shrines of pilgrimage, I see the mortals acting in ego.
If I ask the Pandits, I find them tainted by Maya. ||1||
Show me that place, O friend,
where the Kirtan of the Lord's Praises are forever sung. ||1||Pause||
The Shaastras and the Vedas speak of sin and virtue;
they say that mortals are reincarnated into heaven and hell, over and over again. ||2||
In the householder's life, there is anxiety, and in the life of the renunciate, there is egotism.
Performing religious rituals, the soul is entangled. ||3||
By God's Grace, the mind is brought under control;
O Nanak, the Gurmukh crosses over the ocean of Maya. ||4||
In the Saadh Sangat, the Company of the Holy, sing the Kirtan of the Lord's Praises.
This place is found through the Guru. ||1||Second Pause||7||58||
Aasaa, Fifth Mehl:
Within my home there is peace, and outwardly there is peace as well.
Remembering the Lord in meditation, all pains are erased. ||1||
There is total peace, when You come into my mind.

He alone is pleasing to Your Will, who chants the Naam.
||1||Pause||
My body and mind are cooled and soothed, chanting the Name of the Lord.
Meditating on the Lord, Har, Har, the house of pain is demolished.
||2||
He alone, who understands the Command of the Lord's Will, is approved.
The True Shabad of the Word of God is his trademark and insignia.
||3||
The Perfect Guru has implanted the Lord's Name within me.
Prays Nanak, my mind has found peace. ||4||8||59||
Aasaa, Fifth Mehl:
Wherever You send me, there I go.
Whatever You give me, brings me peace. ||1||
I am forever the chaylaa, the humble disciple, of the Lord of the Universe, the Sustainer of the World.
By Your Grace, I am satisfied and satiated. ||1||Pause||
Whatever You give me, I wear and eat.
By Your Grace, O God, my life passes peacefully. ||2||
Deep within my mind and body, I meditate on You.
I recognize none as equal to You. ||3||
Says Nanak, this is my continual meditation:
that I may be emancipated, clinging to the Feet of the Saints.
||4||9||60||
Aasaa, Fifth Mehl:
While standing up, and sitting down, and even while asleep, meditate on the Lord.
Walking on the Way, sing the Praises of the Lord. ||1||
With your ears, listen to the Ambrosial Sermon.
Listening to it, your mind shall be filled with bliss, and the troubles and diseases of your mind shall all depart. ||1||Pause||
While you work at your job, on the road and at the beach, meditate and chant.
By Guru's Grace, drink in the Ambrosial Essence of the Lord. ||2||
The humble being who sings the Kirtan of the Lord's Praises, day and night,
does not have to go with the Messenger of Death. ||3||
One who does not forget the Lord, twenty-four hours a day, is emancipated;
O Nanak, I fall at his feet. ||4||10||61||

Aasaa, Fifth Mehl:
Remembering Him in meditation, one abides in peace;
one becomes happy, and suffering is ended. ||1||
Celebrate, make merry, and sing God's Glories.
Forever and ever, surrender to the True Guru. ||1||Pause||
Act in accordance with the Shabad, the True Word of the True Guru.
Remain steady and stable within the home of your own self, and find God. ||2||
Do not harbor evil intentions against others in your mind,
and you shall not be troubled, O Siblings of Destiny, O friends. ||3||
The Name of the Lord, Har, Har, is the Tantric exercise, and the Mantra, given by the Guru.
Nanak knows this peace alone, night and day. ||4||11||62||
Aasaa, Fifth Mehl:
That wretched being, whom no one knows
- chanting the Naam, the Name of the Lord, he is honored in the four directions. ||1||
I beg for the Blessed Vision of Your Darshan; please, give it to me, O Beloved!
Serving You, who, who has not been saved? ||1||Pause||
That person, whom no one wants to be near
- the whole world comes to wash the dirt of his feet. ||2||
That mortal, who is of no use to anyone at all
- by the Grace of the Saints, he meditates on the Naam. ||3||
In the Saadh Sangat, the Company of the Holy, the sleeping mind awakens.
Then, O Nanak, God seems sweet. ||4||12||63||
Aasaa, Fifth Mehl:
With my eyes, I behold the One and Only Lord.
Forever and ever, I contemplate the Naam, the Name of the Lord. ||1||

Section 08 - Raag Aasaa - Part 041

I sing the Praises of the Lord, Raam, Raam, Raam.
By the graceful favor of the Saints, I meditate on the Name of the Lord, Har, Har, in the Saadh Sangat, the Company of the Holy. ||1||Pause||
Everything is strung on His string.
He is contained in each and every heart. ||2||
He creates and destroys in an instant.
He Himself remains unattached, and without attributes. ||3||
He is the Creator, the Cause of causes, the Searcher of hearts.

Nanak's Lord and Master celebrates in bliss. ||4||13||64||
Aasaa, Fifth Mehl:
My wandering through millions of births has ended.
I have won, and not lost, this human body, so difficult to obtain. ||1||
My sins have been erased, and my sufferings and pains are gone.
I have been sanctified by the dust of the feet of the Saints.
||1||Pause||
The Saints of God have the ability to save us;
they meet with those of us who have such pre-ordained destiny. ||2||
My mind is filled with bliss, since the Guru gave me the Mantra of the Lord's Name.
My thirst has been quenched, and my mind has become steady and stable. ||3||
The wealth of the Naam, the Name of the Lord, is for me the nine treasures, and the spiritual powers of the Siddhas.
O Nanak, I have obtained understanding from the Guru.
||4||14||65||
Aasaa, Fifth Mehl:
My thirst, and the darkness of ignorance have been removed.
Serving the Holy Saints, countless sins are obliterated. ||1||
I have obtained celestial peace and immense joy.
Serving the Guru, my mind has become immaculately pure, and I have heard the Name of the Lord, Har, Har, Har, Har. ||1||Pause||
The stubborn foolishness of my mind is gone;
God's Will has become sweet to me. ||2||
I have grasped the Feet of the Perfect Guru,
and the sins of countless incarnations have been washed away. ||3||
The jewel of this life has become fruitful.
Says Nanak, God has shown mercy to me. ||4||15||66||
Aasaa, Fifth Mehl:
I contemplate, forever and ever, the True Guru;
with my hair, I dust the feet of the Guru. ||1||
Be wakeful, O my awakening mind!
Without the Lord, nothing else shall be of use to you; false is emotional attachment, and useless are worldly entanglements. ||1||Pause||
Embrace love for the Word of the Guru's Bani.
When the Guru shows His Mercy, pain is destroyed. ||2||
Without the Guru, there is no other place of rest.
The Guru is the Giver, the Guru gives the Name. ||3||
The Guru is the Supreme Lord God; He Himself is the Transcendent Lord.
Twenty-four hours a day, O Nanak, meditate on the Guru.
||4||16||67||

Aasaa, Fifth Mehl:
He Himself is the tree, and the branches extending out.
He Himself preserves His own crop. ||1||
Wherever I look, I see that One Lord alone.
Deep within each and every heart, He Himself is contained.
||1||Pause||
He Himself is the sun, and the rays emanating from it.
He is concealed, and He is revealed. ||2||
He is said to be of the highest attributes, and without attributes.
Both converge onto His single point. ||3||
Says Nanak, the Guru has dispelled my doubt and fear.
With my eyes, I perceive the Lord, the embodiment of bliss, to be everywhere. ||4||17||68||
Aasaa, Fifth Mehl:
I know nothing of arguments or cleverness.

Section 08 - Raag Aasaa - Part 042

Day and night, I chant Your Name. ||1||
I am worthless; I have no virtue at all.
God is the Creator, the Cause of all causes. ||1||Pause||
I am foolish, stupid, ignorant and thoughtless;
Your Name is my mind's only hope. ||2||
I have not practiced chanting, deep meditation, self-discipline or good actions;
but within my mind, I have worshipped God's Name. ||3||
I know nothing, and my intellect is inadequate.
Prays Nanak, O God, You are my only Support. ||4||18||69||
Aasaa, Fifth Mehl:
These two words, Har, Har, make up my maalaa.
Continually chanting and reciting this rosary, God has become merciful to me, His humble servant. ||1||
I offer my prayer to the True Guru.
Shower Your Mercy upon me, and keep me safe in Your Sanctuary;
please, give me the maalaa, the rosary of Har, Har. ||1||Pause||
One who enshrines this rosary of the Lord's Name within his heart,
is freed of the pains of birth and death. ||2||
The humble being who contemplates the Lord within his heart, and chants the Lord's Name, Har, Har, with his mouth,
never wavers, here or hereafter. ||3||
Says Nanak, one who is imbued with the Name,
goes to the next world with the maalaa of the Lord's Name.
||4||19||70||

Aasaa, Fifth Mehl:
All things belong to Him - let yourself belong to Him as well.
No stain clings to such a humble being. ||1||
The Lord's servant is liberated forever.
Whatever He does, is pleasing to His servant; the way of life of His slave is immaculately pure. ||1||Pause||
One who renounces everything, and enters the Lord's Sanctuary - how can Maya cling to him? ||2||
With the treasure of the Naam, the Name of the Lord, in his mind, he suffers no anxiety, even in dreams. ||3||
Says Nanak, I have found the Perfect Guru.
My doubts and attachments have been totally obliterated.
||4||20||71||
Aasaa, Fifth Mehl:
When my God is totally pleased with me,
then, tell me, how can suffering or doubt draw near me? ||1||
Continually listening to Your Glory, I live.
I am worthless - save me, O Lord! ||1||Pause||
My suffering has been ended, and my anxiety is forgotten.
I have obtained my reward, chanting the Mantra of the True Guru.
||2||
He is True, and True is His glory.
Remembering, remembering Him in meditation, keep Him clasped to your heart. ||3||
Says Nanak, what action is there left to do,
by one whose mind is filled with the Lord's Name? ||4||21||72||
Aasaa, Fifth Mehl:
Sexual desire, anger, and egotism lead to ruin.
Meditating on the Lord, the Lord's humble servants are redeemed.
||1||
The mortals are asleep, intoxicated with the wine of Maya.
The devotees remain awake, imbued with the Lord's meditation.
||1||Pause||
In emotional attachment and doubt, the mortals wander through countless incarnations.
The devotees remain ever-stable, meditating on the Lord's Lotus Feet.
||2||
Bound to household and possessions, the mortals are lost in the deep, dark pit.
The Saints are liberated, knowing the Lord to be near at hand. ||3||
Says Nanak, one who has taken to God's Sanctuary,
obtains peace in this world, and salvation in the world hereafter.
||4||22||73||

Aasaa, Fifth Mehl:
You are my waves, and I am Your fish.
You are my Lord and Master; I wait at Your Door. ||1||
You are my Creator, and I am Your servant.
I have taken to Your Sanctuary, O God, most profound and excellent.
||1||Pause||
You are my life, You are my Support.
Beholding You, my heart-lotus blossoms forth. ||2||
You are my salvation and honor; You make me acceptable.
You are All-powerful, You are my strength. ||3||
Night and day, I chant the Naam, the Name of the Lord, the treasure of excellence.
This is Nanak's prayer to God. ||4||23||74||
Aasaa, Fifth Mehl:
The mourner practices falsehood;
he laughs with glee, while mourning for others. ||1||
Someone has died, while there is singing in someone else's house.
One mourns and bewails, while another laughs with glee.
||1||Pause||
From childhood to old age,
the mortal does not attain his goals, and he comes to regret in the end.
||2||
The world is under the influence of the three qualities.
The mortal is reincarnated, again and again, into heaven and hell.
||3||
Says Nanak, one who is attached to the Naam, the Name of the Lord,
becomes acceptable, and his life becomes fruitful. ||4||24||75||
Aasaa, Fifth Mehl:
She remains asleep, and does not know the news of God.
The day dawns, and then, she regrets. ||1||
Loving the Beloved, the mind is filled with celestial bliss.
You yearn to meet with God, so why do you delay? ||1||Pause||
He came and poured His Ambrosial Nectar into your hands,
but it slipped through your fingers, and fell onto the ground. ||2||
You are burdened with desire, emotional attachment and egotism;
it is not the fault of God the Creator. ||3||
In the Saadh Sangat, the Company of the Holy, the darkness of doubt is dispelled.
O Nanak, the Creator Lord blends us with Himself. ||4||25||76||
Aasaa, Fifth Mehl:
I long for the Lotus Feet of my Beloved Lord.

The wretched Messenger of Death has run away from me. ||1||
You enter into my mind, by Your Kind Mercy.
Meditating on the Naam, the Name of the Lord, all diseases are destroyed. ||1||Pause||
Death gives so much pain to others,
but it cannot even come near Your slave. ||2||
My mind thirsts for Your Vision;
in peaceful ease and bliss, I dwell in detachment. ||3||
Hear this prayer of Nanak:
please, infuse Your Name into his heart. ||4||26||77||
Aasaa, Fifth Mehl:
My mind is satisfied, and my entanglements have been dissolved.
God has become merciful to me. ||1||
By the Grace of the Saints, everything has turned out well.
His House is overflowing with all things; I have met Him, the Fearless Master. ||1||Pause||
By the Kind Mercy of the Holy Saints, the Naam has been implanted within me.
The most dreadful desires have been eliminated. ||2||
My Master has given me a gift;
the fire has been extinguished, and my mind is now at peace. ||3||
My search has ended, and my mind is absorbed in celestial bliss.

Section 08 - Raag Aasaa - Part 044

Nanak has obtained the treasure of the Naam, the Name of the Lord. ||4||27||78||
Aasaa, Fifth Mehl:
Those who are attuned to their Lord and Master
are satisfied and fulfilled with the perfect food. ||1||
The Lord's devotees never run short of anything.
They have plenty to eat, spend, enjoy and give. ||1||Pause||
One who has the Unfathomable Lord of the Universe as his Master
- how can any mere mortal stand up to him? ||2||
One who is served by the eighteen supernatural powers of the Siddhas
- grasp his feet, even for an instant. ||3||
That one, upon whom You have showered Your Mercy, O my Lord Master
- says Nanak, he does not lack anything. ||4||28||79||
Aasaa, Fifth Mehl:
When I meditate on my True Guru,
my mind becomes supremely peaceful. ||1||
The record of my account is erased, and my doubts are dispelled.

Imbued with the Naam, the Name of the Lord, His humble servant is blessed with good fortune. ||1||Pause||
When I remember my Lord and Master,
my fears are dispelled, O my friend. ||2||
When I took to Your Protection, O God,
my desires were fulfilled. ||3||
Gazing upon the wonder of Your play, my mind has become encouraged.
Servant Nanak relies on You alone. ||4||29||80||
Aasaa, Fifth Mehl:
Night and day, the mouse of time gnaws away at the rope of life.
Falling into the well, the mortal eats the sweet treats of Maya. ||1||
Thinking and planning, the night of the life is passing away.
Thinking of the many pleasures of Maya, the mortal never remembers the Lord, the Sustainer of the earth. ||1||Pause||
Believing the shade of the tree to be permanent, he builds his house beneath it.
But the noose of death is around his neck, and Shakti, the power of Maya, has aimed her arrows at him. ||2||
The sandy shore is being washed away by the waves,
but the fool still believes that place to be permanent. ||3||
In the Saadh Sangat, the Company of the Holy, chant the Name of the Lord, the King.
Nanak lives by singing the Glorious Praises of the Lord.
||4||30||81||
Aasaa, Fifth Mehl, Du-Tukas 9:
With that, you are engaged in playful sport;
with that, I am joined to you.
With that, everyone longs for you;
without it, no one would even look at your face. ||1||
Where is that detached soul now contained?
Without it, you are miserable. ||1||Pause||
With that, you are the woman of the house;
with that, you are respected.
With that, you are caressed;
without it, you are reduced to dust. ||2||
With that, you have honor and respect;
with that, you have relatives in the world.
With that, you are adorned in every way;
without it, you are reduced to dust. ||3||
That detached soul is neither born, nor dies.
It acts according to the Command of the Lord's Will.
O Nanak, having fashioned the body, the Lord unites the soul with it,

and separates them again;
He alone knows His All-powerful creative nature. ||4||31||82||
Aasaa, Fifth Mehl:

Section 08 - Raag Aasaa - Part 045

He does not die, so I do not fear.
He does not perish, so I do not grieve.
He is not poor, so I do not hunger.
He is not in pain, so I do not suffer. ||1||
There is no other Destroyer than Him.
He is my very life, the Giver of life. ||1||Pause||
He is not bound, so I am not in bondage.
He has no occupation, so I have no entanglements.
He has no impurities, so I have no impurities.
He is in ecstasy, so I am always happy. ||2||
He has no anxiety, so I have no cares.
He has no stain, so I have no pollution.
He has no hunger, so I have no thirst.
Since He is immaculately pure, I correspond to Him. ||3||
I am nothing; He is the One and only.
Before and after, He alone exists.
O Nanak, the Guru has taken away my doubts and mistakes;
He and I, joining together, are of the same color. ||4||32||83||
Aasaa, Fifth Mehl:
Serve Him in many different ways;
Dedicate your soul, your breath of life and your wealth to Him.
Carry water for Him, and wave the fan over Him - renounce your ego.
Make yourself a sacrifice to Him, time and time again. ||1||
She alone is the happy soul-bride, who is pleasing to God.
In her company, I may meet Him, O my mother. ||1||Pause||
I am the water-carrier of the slaves of His slaves.
I treasure in my soul the dust of their feet.
By that good destiny inscribed upon my forehead, I obtain their society.
Through His Love, the Lord Master meets me. ||2||
I dedicate all to Him - chanting and meditation, austerity and religious observances.
I offer all to Him - good actions, righteous conduct and incense burning.
Renouncing pride and attachment, I become the dust of the feet of the Saints.
In their society, I behold God with my eyes. ||3||
Each and every moment, I contemplate and adore Him.
Day and night, I serve Him like this.

The Lord of the Universe, the Cherisher of the World, has become merciful;
in the Saadh Sangat, the Company of the Holy, O Nanak, He forgives us. ||4||33||84||
Aasaa, Fifth Mehl:
In the Love of God, eternal peace is obtained.
In the Love of God, one is not touched by pain.
In the Love of God, the filth of ego is washed away.
In the Love of God, one becomes forever immaculate. ||1||
Listen, O friend: show such love and affection to God,
the Support of the soul, the breath of life, of each and every heart.
||1||Pause||
In the Love of God, all treasures are obtained.
In the Love of God, the Immaculate Naam fills the heart.
In the Love of God, one is eternally embellished.
In the Love of God, all anxiety is ended. ||2||
In the Love of God, one crosses over this terrible world-ocean.
In the Love of God, one does not fear death.
In the Love of God, all are saved.
The Love of God shall go along with you. ||3||
By himself, no one is united, and no one goes astray.
One who is blessed by God's Mercy, joins the Saadh Sangat, the Company of the Holy.
Says Nanak, I am a sacrifice to You.
O God, You are the Support and the Strength of the Saints.
||4||34||85||
Aasaa, Fifth Mehl:
Becoming a king, the mortal wields his royal authority;
oppressing the people, he gathers wealth.

Gathering it and collecting it, he fills his bags.
But God takes it away from him, and gives it to another. ||1||
The mortal is like an unbaked clay pot in water;
indulging in pride and egotism, he crumbles down and dissolves.
||1||Pause||
Being fearless, he becomes unrestrained.
He does not think of the Creator, who is ever with him.
He raises armies, and collects arms.
But when the breath leaves him, he turns to ashes. ||2||
He has lofty palaces, mansions and queens,
elephants and pairs of horses, delighting the mind;

he is blessed with a great family of sons and daughters.
But, engrossed in attachment, the blind fool wastes away to death.
||3||
The One who created him destroys him.
Enjoyments and pleasures are like just a dream.
He alone is liberated, and possesses regal power and wealth,
O Nanak, whom the Lord Master blesses with His Mercy.
||4||35||86||
Aasaa, Fifth Mehl:
The mortal is in love with this,
but the more he has, the more he longs for more.
It hangs around his neck, and does not leave him.
But falling at the feet of the True Guru, he is saved. ||1||
I have renounced and discarded Maya, the Enticer of the world.
I have met the Absolute Lord, and congratulations are pouring in.
||1||Pause||
She is so beautiful, she captivates the mind.
On the road, and the beach, at home, in the forest and in the wilderness,
she touches us.
She seems so sweet to the mind and body.
But by Guru's Grace, I have seen her to be deceptive. ||2||
Her courtiers are also great deceivers.
They do not spare even their fathers or mothers.
They have enslaved their companions.
By Guru's Grace, I have subjugated them all. ||3||
Now, my mind is filled with bliss;
my fear is gone, and the noose is cut away.
Says Nanak, when I met the True Guru,
I came to dwell within my home in absolute peace. ||4||36||87||
Aasaa, Fifth Mehl:
Twenty-four hours a day, he knows the Lord to be near at hand;
he surrenders to the Sweet Will of God.
The One Name is the Support of the Saints;
they remain the dust of the feet of all. ||1||
Listen, to the way of life of the Saints, O my Siblings of Destiny;
their praises cannot be described. ||1||Pause||
Their occupation is the Naam, the Name of the Lord.
The Kirtan, the Praise of the Lord, the embodiment of bliss, is their rest.
Friends and enemies are one and the same to them.
They know of no other than God. ||2||
They erase millions upon millions of sins.
They dispel suffering; they are givers of the life of the soul.
They are so brave; they are men of their word.

The Saints have enticed Maya herself. ||3||
Their company is cherished even by the gods and the angels.
Blessed is their Darshan, and fruitful is their service.
With his palms pressed together, Nanak offers his prayer:
O Lord, Treasure of Excellence, please bless me with the service of the Saints. ||4||37||88||
Aasaa, Fifth Mehl:
All peace and comforts are in the meditation of the One Name.
All righteous actions of Dharma are in the singing of the Lord's Glorious Praises.
The Saadh Sangat, the Company of the Holy, is so very pure and sacred.

Section 08 - Raag Aasaa - Part 047

Meeting with them, love for God is embraced. ||1||
By Guru's Grace, bliss is obtained.
Meditating upon Him in remembrance, the mind is illumined; his state and condition cannot be described. ||1||Pause||
Fasts, religious vows, cleansing baths, and worship to Him;
listening to the Vedas, Puraanas, and Shaastras.
Extremely pure is he, and immaculate is his place,
who meditates upon the Name of the Lord, Har, Har, in the Saadh Sangat. ||2||
That humble being becomes renowned all over the world.
Even sinners are purified, by the dust of his feet.
One who has met the Lord, the Lord our King,
his condition and state cannot be described. ||3||
Twenty-four hours a day, with palms pressed together, I meditate;
I yearn to obtain the Blessed Vision of the Darshan of those Holy Saints.
Merge me, the poor one, with You, O Lord;
Nanak has come to Your Sanctuary. ||4||38||89||
Aasaa, Fifth Mehl:
Twenty-four hours a day, he takes his cleansing bath in water;
he makes continual offerings to the Lord; he is a true man of wisdom.
He never leaves anything uselessly.
Again and again, he falls at the Lord's Feet. ||1||
Such is the Saalagraam, the stone idol, which I serve;
such is my worship, flower-offerings and divine adoration as well.
||1||Pause||
His bell resounds to the four corners of the world.
His seat is forever in heaven.
His chauri, his fly-brush, waves over all.
His incense is ever-fragrant. ||2||

He is treasured in each and every heart.
The Saadh Sangat, the Company of the Holy, is His Eternal Court.
His Aartee, his lamp-lit worship service, is the Kirtan of His Praises, which brings lasting bliss.
His Greatness is so beautiful, and ever limitless. ||3||
He alone obtains it, who is so pre-ordained;
he takes to the Sanctuary of the Saints' Feet.
I hold in my hands the Saalagraam of the Lord.
Says Nanak, the Guru has given me this Gift. ||4||39||90||
Aasaa, Fifth Mehl, Panch-Pada:
That highway, upon which the water-carrier is plundered
- that way is far removed from the Saints. ||1||
The True Guru has spoken the Truth.
Your Name, O Lord, is the Way to Salvation; the road of the Messenger of Death is far away. ||1||Pause||
That place, where the greedy toll-collector dwells
- that path remains far removed from the Lord's humble servant. ||2||
There, where so very many caravans of men are caught,
the Holy Saints remain with the Supreme Lord. ||3||
Chitra and Gupat, the recording angels of the conscious and the unconscious, write the accounts of all mortal beings,
but they cannot even see the Lord's humble devotees. ||4||
Says Nanak, one whose True Guru is Perfect
- the unblown bugles of ecstasy vibrate for him. ||5||40||91||
Aasaa, Fifth Mehl, Du-Pada 1:
In the Saadh Sangat, the Company of the Holy, the Naam is learned;
all desires and tasks are fulfilled.
My thirst has been quenched, and I am satiated with the Lord's Praise.
I live by chanting and meditating upon the Lord, the Sustainer of the earth. ||1||
I have entered the Sanctuary of the Creator, the Cause of all causes.
By Guru's Grace, I have entered the home of celestial bliss. Darkness is dispelled, and the moon of wisdom has risen. ||1||Pause||

Section 08 - Raag Aasaa - Part 048

My treasure-house is overflowing with rubies and jewels;
I meditate on the Formless Lord, and so they never run short.
How rare is that humble being, who drinks in the Ambrosial Nectar of the Word of the Shabad.
O Nanak, he attains the state of highest dignity. ||2||41||92||
Aasaa, Seventh House, Fifth Mehl:
Meditate continually on the Name of the Lord within your heart.

Thus you shall save all your companions and associates. ||1||
My Guru is always with me, near at hand.
Meditating, meditating in remembrance on Him, I cherish Him forever.
||1||Pause||
Your actions seem so sweet to me.
Nanak begs for the treasure of the Naam, the Name of the Lord.
||2||42||93||
Aasaa, Fifth Mehl:
The world is saved by the Saadh Sangat, the Company of the Holy.
The Name of the Lord is the Support of the mind. ||1||
The Saints worship and adore the Lotus Feet of the Divine Guru;
they love the Beloved Lord. ||1||Pause||
She who has such good destiny written upon her forehead,
says Nanak, is blessed with the eternal happy marriage with the Lord.
||2||43||94||
Aasaa, Fifth Mehl:
The Order of my Husband Lord seems so sweet to me.
My Husband Lord has driven out the one who was my rival.
My Beloved Husband has decorated me, His happy soul-bride.
He has quieted the burning thirst of my mind. ||1||
It is good that I submitted to the Will of my Beloved Lord.
I have realized celestial peace and poise within this home of mine.
||Pause||
I am the hand-maiden, the attendant of my Beloved Lord.
He is eternal and imperishable, inaccessible and infinite.
Holding the fan, sitting at His Feet, I wave it over my Beloved.
The five demons who tortured me have run away. ||2||
I am not from a noble family, and I am not beautiful.
What do I know? Why am I pleasing to my Beloved?
I am a poor orphan, destitute and dishonored.
My Husband took me in, and made me His queen. ||3||
When I saw my Beloved's face before me,
I became so happy and peaceful; my married life was blessed.
Says Nanak, my desires are fulfilled.
The True Guru has united me with God, the treasure of excellence.
||4||1||95||
Aasaa, Fifth Mehl:
A frown creases her forehead, and her look is evil.
Her speech is bitter, and her tongue is rude.
She is always hungry, and she believes her Husband to be far away.
||1||
Such is Maya, the woman, which the One Lord has created.
She is devouring the whole world, but the Guru has saved me, O my

Siblings of Destiny. ||Pause||
Administering her poisons, she has overcome the whole world.
She has bewitched Brahma, Vishnu and Shiva.
Only those Gurmukhs who are attuned to the Naam are blessed. ||2||
Performing fasts, religious observances and atonements, the mortals have grown weary.
They wander over the entire planet, on pilgrimages to the banks of sacred rivers.
But they alone are saved, who seek the Sanctuary of the True Guru. ||3||
Attached to Maya, the whole world is in bondage.
The foolish self-willed manmukhs are consumed by their egotism.
Taking me by the arm, Guru Nanak has saved me. ||4||2||96||
Aasaa, Fifth Mehl:
Everything is painful, when one forgets the Lord Master.
Here and hereafter, such a mortal is useless. ||1||
The Saints are satisfied, meditating on the Lord, Har, Har.

Section 08 - Raag Aasaa - Part 049

Bestowing Your Mercy, God, You attach us to Your Name; all peace comes by Your Will. ||Pause||
The Lord is Ever-present; one who deems Him to be far away, dies again and again, repenting. ||2||
The mortals do not remember the One, who has given them everything.
Engrossed in such terrible corruption, their days and nights waste away. ||3||
Says Nanak, meditate in remembrance of the One Lord God.
Salvation is obtained, in the Shelter of the Perfect Guru. ||4||3||97||
Aasaa, Fifth Mehl:
Meditating on the Naam, the Name of the Lord, the mind and body are totally rejuvenated.
All sins and sorrows are washed away. ||1||
How blessed is that day, O my Siblings of Destiny,
when the Glorious Praises of the Lord are sung, and the supreme status is obtained. ||Pause||
Worshipping the feet of the Holy Saints,
troubles and hatred are eliminated from the mind. ||2||
Meeting with the Perfect Guru, conflict is ended,
and the five demons are totally subdued. ||3||
One whose mind is filled with the Name of the Lord,
O Nanak - I am a sacrifice to him. ||4||4||98||
Aasaa, Fifth Mehl:

O singer, sing of the One,
who is the Support of the soul, the body and the breath of life.
Serving Him, all peace is obtained.
You shall no longer go to any other. ||1||
My Blissful Lord Master is forever in bliss; meditate continually and forever, on the Lord, the treasure of excellence.
I am a sacrifice to the Beloved Saints; by their kind favor, God comes to dwell in the mind. ||Pause||
His gifts are never exhausted.
In His subtle way, He easily absorbs all.
His benevolence cannot be erased.
So enshrine that True Lord within your mind. ||2||
His house is filled with all sorts of articles;
God's servants never suffer pain.
Holding to His Support, the state of fearless dignity is obtained.
With each and every breath, sing of the Lord, the treasure of excellence. ||3||
He is not far from us, wherever we go.
When He shows His Mercy, we obtain the Lord, Har, Har.
I offer this prayer to the Perfect Guru.
Nanak begs for the treasure of the Lord's Name. ||4||5||99||
Aasaa, Fifth Mehl:
First, the pains of the body vanish;
then, the mind becomes totally peaceful.
In His Mercy, the Guru bestows the Lord's Name.
I am a sacrifice, a sacrifice to that True Guru. ||1||
I have obtained the Perfect Guru, O my Siblings of Destiny.
All illness, sorrows and sufferings are dispelled, in the Sanctuary of the True Guru. ||Pause||
The feet of the Guru abide within my heart;
I have received all the fruits of my heart's desires.
The fire is extinguished, and I am totally peaceful.
Showering His Mercy, the Guru has given this gift. ||2||
The Guru has given shelter to the shelterless.
The Guru has given honor to the dishonored.
Shattering his bonds, the Guru has saved His servant.
I taste with my tongue the Ambrosial Bani of His Word. ||3||
By great good fortune, I worship the Guru's feet.
Forsaking everything, I have obtained God's Sanctuary.

That humble being, O Nanak, unto whom the Guru grants His Mercy, is forever enraptured. ||4||6||100||
Aasaa, Fifth Mehl:
The True Guru has truly given a child.
The long-lived one has been born to this destiny.
He came to acquire a home in the womb,
and his mother's heart is so very glad. ||1||
A son is born - a devotee of the Lord of the Universe.
This pre-ordained destiny has been revealed to all. ||Pause||
In the tenth month, by the Lord's Order, the baby has been born.
Sorrow is dispelled, and great joy has ensued.
The companions blissfully sing the songs of the Guru's Bani.
This is pleasing to the Lord Master. ||2||
The vine has grown, and shall last for many generations.
The Power of the Dharma has been firmly established by the Lord.
That which my mind wishes for, the True Guru has granted.
I have become carefree, and I fix my attention on the One Lord. ||3||
As the child places so much faith in his father,
I speak as it pleases the Guru to have me speak.
This is not a hidden secret;
Guru Nanak, greatly pleased, has bestowed this gift. ||4||7||101||
Aasaa, Fifth Mehl:
Giving His Hand, the Perfect Guru has protected the child.
The glory of His servant has become manifest. ||1||
I contemplate the Guru, the Guru; I meditate on the Guru, the Guru.
I offer my heart-felt prayer to the Guru, and it is answered. ||Pause||
I have taken to the Sanctuary of the True Divine Guru.
The service of His servant has been fulfilled. ||2||
He has preserved my soul, body, youth and breath of life.
Says Nanak, I am a sacrifice to the Guru. ||3||8||102||
Aasaa, Eighth House, Kaafee, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru:
I am Your purchased slave, O True Lord Master.
My soul and body, and all of this, everything is Yours. ||1||
You are the honor of the dishonored. O Master, in You I place my trust.
Without the True One, any other support is false - know this well.
||1||Pause||
Your Command is infinite; no one can find its limit.
One who meets with the Perfect Guru, walks in the Way of the Lord's Will. ||2||
Cunning and cleverness are of no use.
That which the Lord Master gives, by the Pleasure of His Will - that is pleasing to me. ||3||

One may perform tens of thousands of actions, but attachment to things is not satisfied.
Servant Nanak has made the Naam his Support. He has renounced other entanglements. ||4||1||103||
Aasaa, Fifth Mehl:
I have pursued all pleasures, but none is as great as the Lord.
By the Pleasure of the Guru's Will, the True Lord Master is obtained. ||1||
I am a sacrifice to my Guru; I am forever and ever a sacrifice to Him.
Please, grant me this one blessing, that I may never, even for an instant, forget Your Name. ||1||Pause||
How very fortunate are those who have the wealth of the Lord deep within the heart.

Section 08 - Raag Aasaa - Part 051

They escape from the great noose of death; they are permeated with the Word of the Guru's Shabad. ||2||
How can I chant the Glorious Praises of the Guru? The Guru is the ocean of Truth and clear understanding.
He is the Perfect Transcendent Lord, from the very beginning, and throughout the ages. ||3||
Meditating on the Naam, the Name of the Lord, forever and ever, my mind is filled with the Love of the Lord, Har, Har.
The Guru is my soul, my breath of life, and wealth; O Nanak, He is with me forever. ||4||2||104||
Aasaa, Fifth Mehl:
If the Invisible and Infinite Lord dwells within my mind, even for a moment,
then all my pains, troubles, and diseases vanish. ||1||
I am a sacrifice to my Lord Master.
Meditating on Him, a great joy wells up within my mind and body. ||1||Pause||
I have heard only a little bit of news about the True Lord Master.
I have obtained the peace of all peace, O my mother; I cannot estimate its worth. ||2||
He is so beautiful to my eyes; beholding Him, I have been bewitched.
I am worthless, O my mother; He Himself has attached me to the hem of His robe. ||3||
He is beyond the world of the Vedas, the Koran and the Bible.
The Supreme King of Nanak is immanent and manifest.
||4||3||105||
Aasaa, Fifth Mehl:

Tens of thousands of devotees worship and adore You, chanting, "Beloved, Beloved."
How shall You unite me, the worthless and corrupt soul, with Yourself. ||1||
You are my Support, O Merciful God, Lord of the Universe, Sustainer of the World.
You are the Master of all; the entire creation is Yours. ||1||Pause||
You are the constant help and support of the Saints, who behold You Ever-present.
Those who lack the Naam, the Name of the Lord, shall die, engulfed in sorrow and pain. ||2||
Those servants, who lovingly perform the Lord's service, are freed from the cycle of reincarnation.
What shall be the fate of those who forget the Naam? ||3||
As are the cattle which have strayed, so is the entire world.
O God, please cut away Nanak's bonds, and unite him with Yourself. ||4||4||106||
Aasaa, Fifth Mehl:
Forget all other things, and dwell upon the Lord alone.
Lay aside your false pride, and dedicate your mind and body to Him. ||1||
Twenty-four hours a day, praise the Creator Lord.
I live by Your bountiful gifts - please, shower me with Your Mercy! ||1||Pause||
So, do that work, by which your face shall be made radiant.
He alone becomes attached to the Truth, O Lord, unto whom You give it. ||2||
So build and adorn that house, which shall never be destroyed.
Enshrine the One Lord within your consciousness; He shall never die. ||3||
The Lord is dear to those, who are pleasing to the Will of God.
By Guru's Grace, Nanak describes the indescribable. ||4||5||107||
Aasaa, Fifth Mehl:
What are they like - those who do not forget the Naam, the Name of the Lord?
Know that there is absolutely no difference; they are exactly like the Lord. ||1||
The mind and body are enraptured, meeting with You, O Lord.
Peace is obtained, by the favor of the Lord's humble servant; all pains are taken away. ||1||Pause||
As many as are the continents of the world, so many have been saved.
Those, in whose minds You Yourself dwell, O Lord, are the perfect devotees. ||2||

Those whom You approve, are approved.
Such a celebrated and honored person is known everywhere. ||3||
Day and night, with every breath to worship and adore the Lord
- please, O True Supreme King, fulfill this, Nanak's desire.
||4||6||108||
Aasaa, Fifth Mehl:
He, my Lord Master, is fully pervading all places.
He is the One Lord Master, the roof over our heads; there is no other than Him. ||1||
As it pleases Your Will, please save me, O Savior Lord.
Without You, my eyes see no other at all. ||1||Pause||
God Himself is the Cherisher; He takes care of each and every heart.
That person, within whose mind You Yourself dwell, never forgets You. ||2||
He does that which is pleasing to Himself.
He is known as the help and support of His devotees, throughout the ages. ||3||
Chanting and meditating up the Lord's Name, the mortal never comes to regret anything.
O Nanak, I thirst for the Blessed Vision of Your Darshan; please, fulfill my desire, O Lord. ||4||7||109||
Aasaa, Fifth Mehl:
Why are you sleeping, and forgetting the Name, O careless and foolish mortal?
So many have been washed away and carried off by this river of life. ||1||
O mortal, get aboard the boat of the Lord's Lotus Feet, and cross over.
Twenty-four hours a day, sing the Glorious Praises of the Lord, in the Saadh Sangat, the Company of the Holy. ||1||Pause||
You may enjoy various pleasures, but they are useless without the Name.
Without devotion to the Lord, you shall die in sorrow, again and again. ||2||
You may dress and eat and apply scented oils to your body,
but without the meditative remembrance of the Lord, your body shall surely turn to dust, and you shall have to depart. ||3||
How very treacherous is this world-ocean; how very few realize this!
Salvation rests in the Lord's Sanctuary; O Nanak, this is your pre-ordained destiny. ||4||8||110||
Aasaa, Fifth Mehl:
No one is anyone's companion; why take any pride in others?

With the Support of the One Name, this terrible world-ocean is crossed over. ||1||
You are the True Support of me, the poor mortal, O my Perfect True Guru.
Gazing upon the Blessed Vision of Your Darshan, my mind is encouraged. ||1||Pause||
Royal powers, wealth, and worldly involvements are of no use at all.
The Kirtan of the Lord's Praise is my Support; this wealth is everlasting. ||2||
As many as are the pleasures of Maya, so many are the shadows they leave.
The Gurmukhs sing of the Naam, the treasure of peace. ||3||
You are the True Lord, the treasure of excellence; O God, You are deep and unfathomable.
The Lord Master is the hope and support of Nanak's mind.
||4||9||111||
Aasaa, Fifth Mehl:
Remembering Him, suffering is removed, and celestial peace is obtained.
Night and day, with your palms pressed together, meditate on the Lord, Har, Har. ||1||
He alone is Nanak's God, unto whom all beings belong.
He is totally pervading everywhere, the Truest of the True.
||1||Pause||
Inwardly and outwardly, He is my companion and my helper; He is the One to be realized.
Adoring Him, my mind is cured of all its ailments. ||2||
The Savior Lord is infinite; He saves us from the fire of the womb.

Section 08 - Raag Aasaa - Part 053

The Name of the Lord, Har, Har, is soothing and cool; remembering it in meditation, the inner fire is quenched. ||3||
Peace, poise, and immense bliss, O Nanak, are obtained, when one becomes the dust of the feet of the humble servants of the Lord.
All of one's affairs are perfectly resolved, meeting with the Perfect Guru. ||4||10||112||
Aasaa, Fifth Mehl:
The Lord of the Universe is the treasure of excellence; He is known only to the Gurmukh.
When He shows His Mercy and Kindness, we revel in the Lord's Love. ||1||
Come, O Saints - let us join together and speak the Sermon of the Lord.

Night and day, meditate on the Naam, the Name of the Lord, and ignore the criticism of others. ||1||Pause||
I live by chanting and meditating on the Naam, and so I obtain immense bliss.
Attachment to the world is useless and vain; it is false, and perishes in the end. ||2||
How rare are those who embrace love for the Lord's Lotus Feet.
Blessed and beautiful is that mouth, which meditates on the Lord. ||3||
The pains of birth, death and reincarnation are erased by meditating on the Lord.
That alone is Nanak's joy, which is pleasing to God. ||4||11||113||
Aasaa, Fifth Mehl:
Come, O friends: let us meet together and enjoy all the tastes and flavors.
Let us join together and chant the Ambrosial Name of the Lord, Har, Har, and so wipe away our sins. ||1||
Reflect upon the essence of reality, O Saintly beings, and no troubles shall afflict you.
All of the thieves shall be destroyed, as the Gurmukhs remain wakeful. ||1||Pause||
Take wisdom and humility as your supplies, and burn away the poison of pride.
True is that shop, and perfect the transaction; deal only in the merchandise of the Naam, the Name of the Lord. ||2||
They alone are accepted and approved, who dedicate their souls, bodies and wealth.
Those who are pleasing to their God, celebrate in happiness. ||3||
Those fools, who drink in the wine of evil-mindedness, become the husbands of prostitutes.
But those who are imbued with the sublime essence of the Lord, O Nanak, are intoxicated with the Truth. ||4||12||114||
Aasaa, Fifth Mehl:
I made the effort; I did it, and made a beginning.
I live by chanting and meditating on the Naam. The Guru has implanted this Mantra within me. ||1||
I fall at the Feet of the True Guru, who has dispelled my doubts.
Bestowing His Mercy, God has dressed me, and decorated me with the Truth. ||1||Pause||
Taking me by the hand, He made me His own, through the True Order of His Command.
That gift which God gave to me, is perfect greatness. ||2||
Forever and ever, sing the Glorious Praises of the Lord, and chant the

Name of the Destroyer of ego.
My vows have been honored, by the Grace of God and the True Guru, who has showered His Mercy. ||3||
The Perfect Guru has given the wealth of the Naam, and the profit of singing the Lord's Glorious Praises.
The Saints are the traders, O Nanak, and the Infinite Lord God is their Banker. ||4||13||115||
Aasaa, Fifth Mehl:
One who has You as His Master, O God, is blessed with great destiny.
He is happy, and forever at peace; his doubts and fears are all dispelled. ||1||
I am the slave of the Lord of the Universe; my Master is the greatest of all.
He is the Creator, the Cause of causes; He is my True Guru. ||1||Pause||
There is no other whom I should fear.

Section 08 - Raag Aasaa - Part 054

Serving the Guru, the Mansion of the Lord's Presence is obtained, and the impassable world-ocean is crossed over. ||2||
By Your Glance of Grace, peace is obtained, and the treasure fills the mind.
That servant, unto whom You bestow Your Mercy, is approved and accepted. ||3||
How rare is that person who drinks in the Ambrosial Essence of the Lord's Kirtan.
Nanak has obtained the commodity of the One Name; he lives by chanting and meditating on it within his heart. ||4||14||116||
Aasaa, Fifth Mehl:
I am God's maid-servant; He is the highest of all.
All things, big and small, are said to belong to Him. ||1||
I surrender my soul, my breath of life, and my wealth, to my Lord Master.
Through His Name, I become radiant; I am known as His slave. ||1||Pause||
You are Carefree, the Embodiment of Bliss. Your Name is a gem, a jewel.
One who has You as her Master, is satisfied, satiated and happy forever. ||2||
O my companions and fellow maidens, please implant that balanced understanding within me.
Serve the Holy Saints lovingly, and find the treasure of the Lord. ||3||

All are servants of the Lord Master, and all call Him their own.
She alone dwells in peace, O Nanak, whom the Lord adorns.
||4||15||117||
Aasaa, Fifth Mehl:
Become the servant of the Saints, and learn this way of life.
Of all virtues, the most sublime virtue is to see your Husband Lord near at hand. ||1||
So, dye this mind of yours with the color of the Lord's Love.
Renounce cleverness and cunning, and know that the Sustainer of the world is with you. ||1||Pause||
Whatever your Husband Lord says, accept that, and make it your decoration.
Forget the love of duality, and chew upon this betel leaf. ||2||
Make the Word of the Guru's Shabad your lamp, and let your bed be Truth.
Twenty-four hours a day, stand with your palms pressed together, and the Lord, your King, shall meet you. ||3||
She alone is cultured and embellished, and she alone is of incomparable beauty.
She alone is the happy soul-bride, O Nanak, who is pleasing to the Creator Lord. ||4||16||118||
Aasaa, Fifth Mehl:
As long as there are doubts in the mind, the mortal staggers and falls.
The Guru removed my doubts, and I have obtained my place of rest. ||1||
Those quarrelsome enemies have been overcome, through the Guru.
I have now escaped from them, and they have run away from me. ||1||Pause||
He is concerned with 'mine and yours', and so he is held in bondage.
When the Guru dispelled my ignorance, then the noose of death was cut away from my neck. ||2||
As long as he does not understand the Command of God's Will, he remains miserable.
Meeting with the Guru, he comes to recognize God's Will, and then, he becomes happy. ||3||
I have no enemies and no adversaries; no one is wicked to me.
That servant, who performs the Lord's service, O Nanak, is the slave of the Lord Master. ||4||17||119||
Aasaa, Fifth Mehl:
Peace, celestial poise and absolute bliss are obtained, singing the Kirtan of the Lord's Praises.
Bestowing His Name, the True Guru removes the evil omens. ||1||
I am a sacrifice to my Guru; forever and ever, I am a sacrifice to Him.

I am a sacrifice to the Guru; meeting Him, I am absorbed into the True Lord. ||1||Pause||
Good omens and bad omens affect those who do not keep the Lord in the mind.
The Messenger of Death does not approach those who are pleasing to the Lord God. ||2||
Donations to charity, meditation and penance - above all of them is the Naam.
One who chants with his tongue the Name of the Lord, Har, Har - his works are brought to perfect completion. ||3||
His fears are removed, and his doubts and attachments are gone; he sees none other than God.
O Nanak, the Supreme Lord God preserves him, and no pain or sorrow afflicts him any longer. ||4||18||120||
Aasaa, Ninth House, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru:
Contemplating Him within my consciousness, I obtain total peace; but hereafter, will I be pleasing to Him or not?
There is only One Giver; all others are beggars. Who else can we turn to? ||1||
When I beg from others, I am ashamed.
The One Lord Master is the Supreme King of all; who else is equal to Him? ||1||Pause||
Standing up and sitting down, I cannot live without Him. I search and search for the Blessed Vision of His Darshan.
Even Brahma and the sages Sanak, Sanandan, Sanaatan and Sanat Kumar, find it difficult to obtain the Mansion of the Lord's Presence. ||2||
He is unapproachable and unfathomable; His wisdom is deep and profound; His value cannot be appraised.
I have taken to the Sanctuary of the True Lord, the Primal Being, and I meditate on the True Guru. ||3||
God, the Lord Master, has become kind and compassionate; He has cut the noose of death away from my neck.
Says Nanak, now that I have obtained the Saadh Sangat, the Company of the Holy, I shall not have to be reincarnated again. ||4||1||121||
Aasaa, Fifth Mehl:
Inwardly, I sing His Praises, and outwardly, I sing His Praises; I sing His Praises while awake and asleep.
I am a trader in the Name of the Lord of the Universe; He has given it to me as my supplies, to carry with me. ||1||

I have forgotten and forsaken other things.
The Perfect Guru has given me the Gift of the Naam; this alone is my Support. ||1||Pause||
I sing His Praises while suffering, and I sing His Praises while I am at peace as well. I contemplate Him while I walk along the Path.
The Guru has implanted the Naam within my mind, and my thirst has been quenched. ||2||
I sing His Praises during the day, and I sing His Praises during the night; I sing them with each and every breath.
In the Sat Sangat, the True Congregation, this faith is established, that the Lord is with us, in life and in death. ||3||
Bless servant Nanak with this gift, O God, that he may obtain, and enshrine in his heart, the dust of the feet of the Saints.
Hear the Lord's Sermon with your ears, and behold the Blessed Vision of His Darshan with your eyes; place your forehead upon the Guru's Feet. ||4||2||122||
One Universal Creator God. By The Grace Of The True Guru: Aasaa, Tenth House, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru: Aasaa, Tenth House, Fifth Mehl:
That which you believe to be permanent, is a guest here for only a few days.

Section 08 - Raag Aasaa - Part 056

Children, wives, homes, and all possessions - attachment to all of these is false. ||1||
O mind, why do you burst out laughing?
See with your eyes, that these things are only mirages. So earn the profit of meditation on the One Lord. ||1||Pause||
It is like the clothes which you wear on your body - they wear off in a few days.
How long can you run upon a wall? Ultimately, you come to its end. ||2||
It is like salt, preserved in its container; when it is put into water, it dissolves.
When the Order of the Supreme Lord God comes, the soul arises, and departs in an instant. ||3||
O mind, your steps are numbered, your moments spent sitting are numbered, and the breaths you are to take are numbered.
Sing forever the Praises of the Lord, O Nanak, and you shall be saved, under the Shelter of the Feet of the True Guru. ||4||1||123||
Aasaa, Fifth Mehl:

That which was upside-down has been set upright; the deadly enemies and adversaries have become friends.
In the darkness, the jewel shines forth, and the impure understanding has become pure. ||1||
When the Lord of the Universe became merciful,
I found peace, wealth and the fruit of the Lord's Name; I have met the True Guru. ||1||Pause||
No one knew me, the miserable miser, but now, I have become famous all over the world.
Before, no one would even sit with me, but now, all worship my feet. ||2||
I used to wander in search of pennies, but now, all the desires of my mind are satisfied.
I could not bear even one criticism, but now, in the Saadh Sangat, the Company of the Holy, I am cooled and soothed. ||3||
What Glorious Virtues of the Inaccessible, Unfathomable, Profound Lord can one mere tongue describe?
Please, make me the slave of the slave of Your slaves; servant Nanak seeks the Lord's Sanctuary. ||4||2||124||
Aasaa, Fifth Mehl:
O fool, you are so slow to earn your profits, and so quick to run up losses.
You do not purchase the inexpensive merchandise; O sinner, you are tied to your debts. ||1||
O True Guru, You are my only hope.
Your Name is the Purifier of sinners, O Supreme Lord God; You are my only Shelter. ||1||Pause||
Listening to the evil talk, you are caught up in it, but you are hesitant to chant the Naam, the Name of the Lord.
You are delighted by slanderous talk; your understanding is corrupt. ||2||
Others' wealth, others' wives and the slander of others - eating the uneatable, you have gone crazy.
You have not enshrined love for the True Faith of Dharma; hearing the Truth, you are enraged. ||3||
O God, Merciful to the meek, Compassionate Lord Master, Your Name is the Support of Your devotees.
Nanak has come to Your Sanctuary; O God, make him Your Own, and preserve his honor. ||4||3||125||
Aasaa, Fifth Mehl
: They are attached to falsehood; clinging to the transitory, they are trapped in emotional attachment to Maya.
Wherever they go, they do not think of the Lord; they are blinded by

intellectual egotism. ||1||
O mind, O renunciate, why don't you adore Him?
You dwell in that flimsy chamber, with all the sins of corruption.
||1||Pause||
Crying out, "Mine, mine", your days and nights pass away; moment by moment, your life is running out.

Section 08 - Raag Aasaa - Part 057

The sweet flavors tempt you, and you are occupied by your false and filthy business. ||2||
Your senses are beguiled by sensual pleasures of sex, by anger, greed and emotional attachment.
The All-powerful Architect of Destiny has ordained that you shall be reincarnated over and over again. ||3||
When the Destroyer of the pains of the poor becomes merciful, then, as Gurmukh, you shall find absolute peace.
Says Nanak, meditate on the Lord, day and night, and all your sickness shall be banished. ||4||
Meditate in this way, O Siblings of Destiny, on the Lord, the Architect of Destiny.
The Destroyer of the pains of the poor has become merciful; He has removed the pains of birth and death. ||1||Second Pause||4||4||126||
Aasaa, Fifth Mehl:
For a moment of sexual pleasure, you shall suffer in pain for millions of days.
For an instant, you may savor pleasure, but afterwards, you shall regret it, again and again. ||1||
O blind man, meditate on the Lord, the Lord, your King.
Your day is drawing near. ||1||Pause||
You are deceived, beholding with your eyes, the bitter melon and swallow-wort.
But, like the companionship of a poisonous snake, so is the desire for another's spouse. ||2||
For the sake of your enemy, you commit sins, while you neglect the reality of your faith.
Your friendship is with those who abandon you, and you are angry with your friends. ||3||
The entire world is entangled in this way; he alone is saved, who has the Perfect Guru.
Says Nanak, I have crossed over the terrifying world-ocean; my body has become sanctified. ||4||5||127||

Aasaa, Fifth Mehl Dupadas:
O Lord, You behold whatever we do in secrecy; the fool may stubbornly deny it.
By his own actions, he is tied down, and in the end, he regrets and repents. ||1||
My God knows, ahead of time, all things.
Deceived by doubt, you may hide your actions, but in the end, you shall have to confess the secrets of your mind. ||1||Pause||
Whatever they are attached to, they remain joined to that. What can any mere mortal do?
Please, forgive me, O Supreme Lord Master. Nanak is forever a sacrifice to You. ||2||6||128||
Aasaa, Fifth Mehl:
He Himself preserves His servants; He causes them to chant His Name.
Wherever the business and affairs of His servants are, there the Lord hurries to be. ||1||
The Lord appears near at hand to His servant.
Whatever the servant asks of his Lord and Master, immediately comes to pass. ||1||Pause||
I am a sacrifice to that servant, who is pleasing to his God.
Hearing of his glory, the mind is rejuvenated; Nanak comes to touch his feet. ||2||7||129||
Aasaa, Eleventh House, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru:
The actor displays himself in many disguises, but he remains just as he is.
The soul wanders through countless incarnations in doubt, but it does not come to dwell in peace. ||1||

Section 08 - Raag Aasaa - Part 058

O Saints, my friends and companions, without the Lord, Har, Har, you shall perish.
Joining the Saadh Sangat, the Company of the Holy, sing the Glorious Praises of the Lord, and win this precious treasure of human life. ||1||Pause||
God has created Maya of the three qualities; tell me, how can it be crossed over?
The whirlpool is awesome and unfathomable; only through the Word of the Guru's Shabad is one carried across. ||2||
Searching and searching endlessly, seeking and deliberating, Nanak has realized the true essence of reality.
Meditating on the invaluable treasure of the Naam, the Name of the

Lord, the jewel of the mind is satisfied. ||3||1||130||
Aasaa, Fifth Mehl, Dupadas:
By Guru's Grace, He dwells within my mind; whatever I ask for, I receive.
This mind is satisfied with the Love of the Naam, the Name of the Lord; it does not go out, anywhere, anymore. ||1||
My Lord and Master is the highest of all; night and day, I sing the Glories of His Praises.
In an instant, He establishes and disestablishes; through Him, I frighten you. ||1||Pause||
When I behold my God, my Lord and Master, I do not pay any attention to any other.
God Himself has adorned servant Nanak; his doubts and fears have been dispelled, and he writes the account of the Lord. ||2||2||131||
Aasaa, Fifth Mehl:
The four castes and social classes, and the preachers with the six Shaastras on their finger-tips,
the beautiful, the refined, the shapely and the wise - the five passions have enticed and beguiled them all. ||1||
Who has seized and conquered the five powerful fighters? Is there anyone strong enough?
He alone, who conquers and defeats the five demons, is perfect in this Dark Age of Kali Yuga. ||1||Pause||
They are so awesome and great; they cannot be controlled, and they do not run away. Their army is mighty and unyielding.
Says Nanak, that humble being who is under the protection of the Saadh Sangat, crushes those terrible demons. ||2||3||132||
Aasaa, Fifth Mehl:
The Sublime Sermon of the Lord is the best thing for the soul. All other tastes are insipid. ||1||Pause||
The worthy beings, heavenly singers, silent sages and the knowers of the six Shaastras proclaim that nothing else is worthy of consideration. ||1||
It is the cure for evil passions, unique, unequalled and peace-giving; in the Saadh Sangat, the Company of the Holy, O Nanak, drink it in. ||2||4||133||
Aasaa, Fifth Mehl:
My Beloved has brought forth a river of nectar. The Guru has not held it back from my mind, even for an instant. ||1||Pause||
Beholding it, and touching it, I am sweetened and delighted. It is imbued with the Creator's Love. ||1||
Chanting it even for a moment, I rise to the Guru; meditating on it, one is not trapped by the Messenger of Death. The Lord has placed it as a

garland around Nanak's neck, and within his heart. ||2||5||134||
Aasaa, Fifth Mehl:
The Saadh Sangat, the Company of the Holy, is exalted and sublime. ||Pause||
Every day, hour and moment, I continually sing and speak of Govind, Govind, the Lord of the Universe. ||1||
Walking, sitting and sleeping, I chant the Lord's Praises; I treasure His Feet in my mind and body. ||2||
I am so small, and You are so great, O Lord and Master; Nanak seeks Your Sanctuary. ||3||6||135||

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Raag Aasaa, Fifth Mehl, Twelfth House:
One Universal Creator God. By The Grace Of The True Guru:
Renounce all your cleverness and remember the Supreme, Formless Lord God.
Without the One True Name, everything appears as dust. ||1||
Know that God is always with you.
By Guru's Grace, one understands, and is imbued with the Love of the One Lord. ||1||Pause||
Seek the Shelter of the One All-powerful Lord; there is no other place of rest.
The vast and terrifying world-ocean is crossed over, singing continually the Glorious Praises of the Lord. ||2||
Birth and death are overcome, and one does not have to suffer in the City of Death.
He alone obtains the treasure of the Naam, the Name of the Lord, unto whom God shows His Mercy. ||3||
The One Lord is my Anchor and Support; the One Lord alone is the power of my mind.
O Nanak, joining the Saadh Sangat, the Company of the Holy, meditate on Him; without the Lord, there is no other at all. ||4||1||136||
Aasaa, Fifth Mehl:
The soul, the mind, the body and the breath of life belong to God. He has given all tastes and pleasures.
He is the Friend of the poor, the Giver of life, the Protector of those who seek His Sanctuary. ||1||
O my mind, meditate on the Name of the Lord, Har, Har.
Here and hereafter, He is our Helper and Companion; embrace love and affection for the One Lord. ||1||Pause||
They meditate on the Vedas and the Shaastras, to swim across the world-ocean.

The many religious rituals, good deeds of karma and Dharmic worship - above all of these is the Naam, the Name of the Lord. ||2||
Sexual desire, anger, and egotism depart, meeting with the Divine True Guru.
Implant the Naam within, perform devotional worship to the Lord and serve God - this is good. ||3||
I seek the Sanctuary of Your Feet, O Merciful Lord; You are the Honor of the dishonored.
You are the Support of my soul, my breath of life; O God, You are Nanak's strength. ||4||2||137||
Aasaa, Fifth Mehl:
He wavers and falters, and suffers such great pain, without the Saadh Sangat, the Company of the Holy.
The profit of the sublime essence of the Lord of the Universe is obtained, by the Love of the One Supreme Lord God. ||1||
Chant continually the Name of the Lord.
With each and every breath, meditate on God, and renounce other love. ||1||Pause||
God is the Doer, the All-powerful Cause of causes; He Himself is the Giver of life.
So renounce all your cleverness, and meditate on God, twenty-four hours a day. ||2||
He is our best friend and companion, our help and support; He is lofty, inaccessible and infinite.
Enshrine His Lotus Feet within your heart; He is the Support of the soul. ||3||
Show Your Mercy, O Supreme Lord God, that I may sing Your Glorious Praises.
Total peace, and the greatest greatness, O Nanak, are obtained by living to chant the Name of the Lord. ||4||3||138||
Aasaa, Fifth Mehl:
I make the effort, as You cause me to do, my Lord and Master, to behold You in the Saadh Sangat, the Company of the Holy.
I am imbued with the color of the Love of the Lord, Har, Har; God Himself has colored me in His Love. ||1||
I chant the Lord's Name within my mind.
Bestow Your Mercy, and dwell within my heart; please, become my Helper. ||1||Pause||
Listening continually to Your Name, O Beloved God, I yearn to behold You.

Please, be kind to me - I am just a worm. This is my object and purpose. ||2||
My body and wealth are Yours; You are my God - nothing is in my power.
As You keep me, so do I live; I eat what You give me. ||3||
The sins of countless incarnations are washed away, by bathing in the dust of the Lord's humble servants.
By loving devotional worship, doubt and fear depart; O Nanak, the Lord is Ever-present. ||4||4||139||
Aasaa, Fifth Mehl:
The Blessed Vision of Your Darshan is unapproachable and incomprehensible; he alone obtains it, who has such good destiny recorded upon his forehead.
The Merciful Lord God has bestowed His Mercy, and the True Guru has granted the Lord's Name. ||1||
The Divine Guru is the Saving Grace in this Dark Age of Kali Yuga.
Even those fools and idiots, stained with feces and urine, have all taken to Your service. ||1||Pause||
You Yourself are the Creator, who established the entire world. You are contained in all.
The Righteous Judge of Dharma is wonder-struck, at the sight of everyone falling at the Lord's Feet. ||2||
The Golden Age of Sat Yuga, the Silver Age of Trayta Yuga, and the Brass Age of Dwaapar Yuga are good; but the best is the Dark Age, the Iron Age, of Kali Yuga.
As we act, so are the rewards we receive; no one can take the place of another. ||3||
O Dear Lord, whatever Your devotees ask for, You do. This is Your Way, Your very nature.
With my palms pressed together, O Nanak, I beg for this gift; Lord, please bless Your Saints with Your Vision. ||4||5||140||
Raag Aasaa, Fifth Mehl, Thirteenth House:
One Universal Creator God. By The Grace Of The True Guru:
O True Guru, by Your Words,
even the worthless have been saved. ||1||Pause||
Even the most argumentative, vicious and indecent people, have been purified in Your company. ||1||
Those who have wandered in reincarnation, and those who have been consigned to hell - even their families have been redeemed. ||2||
Those whom no one knew, and those whom no one respected - even they have become famous and respected at the Court of the Lord. ||3||
What praise, and what greatness should I attribute to You? Nanak is a

sacrifice to You, each and every moment. ||4||1||141||
Aasaa, Fifth Mehl:
The crazy people are asleep. ||1||Pause||
They are intoxicated with attachment to their families and sensory pleasures; they are held in the grip of falsehood. ||1||
The false desires, and the dream-like delights and pleasures - these, the self-willed manmukhs call true. ||2||
The wealth of the Ambrosial Naam, the Name of the Lord, is with them, but they do not find even a tiny bit of its mystery. ||3||
By Your Grace, O Lord, You save those, who take to the Sanctuary of the Sat Sangat, the True Congregation. ||4||2||142||
Aasaa, Fifth Mehl, Tipadas:
I seek the Love of my Beloved. ||1||Pause||
Gold, jewels, giant pearls and rubies - I have no need for them. ||1||
Imperial power, fortunes, royal command and mansions

- I have no desire for these. ||2||
The Sanctuary of the Lord's Feet, and dedication to the Saints
- these bring me peace and pleasure.
O Nanak, my burning fire has been put out,
obtaining the Love of the Beloved. ||3||3||143||
Aasaa, Fifth Mehl:
The Guru has revealed Him to my eyes. ||1||Pause||
Here and there, in each and every heart, and each and every being, You, O Fascinating Lord, You exist. ||1||
You are the Creator, the Cause of causes, the Support of the earth; You are the One and only, Beauteous Lord. ||2||
Meeting the Saints, and beholding the Blessed Vision of their Darshan, Nanak is a sacrifice to them; he sleeps in absolute peace.
||3||4||144||
Aasaa, Fifth Mehl:
The Name of the Lord, Har, Har, is priceless.
It brings peace and poise. ||1||Pause||
The Lord is my Companion and Helper; He shall not forsake me or leave me. He is unfathomable and unequalled. ||1||
He is my Beloved, my brother, father and mother; He is the Support of His devotees. ||2||
The Invisible Lord is seen through the Guru; O Nanak, this is the wondrous play of the Lord. ||3||5||145||
Aasaa, Fifth Mehl:
Please help me sustain my devotion.

O Lord Master, I have come to You. ||1||Pause||
With the wealth of the Naam, the Name of the Lord, life becomes fruitful. Lord, please place Your Feet within my heart. ||1||
This is liberation, and this is the best way of life; please, keep me in the Society of the Saints. ||2||
Meditating on the Naam, I am absorbed in celestial peace; O Nanak, I sing the Glorious Praises of the Lord. ||3||6||146||
Aasaa, Fifth Mehl:
The Feet of my Lord and Master are so Beautiful!
The Lord's Saints obtain them. ||1||Pause||
They eradicate their self-conceit and serve the Lord; drenched in His Love, they sing His Glorious Praises. ||1||
They place their hopes in Him, and they thirst for the Blessed Vision of His Darshan. Nothing else is pleasing to them. ||2||
This is Your Mercy, Lord; what can Your poor creatures do? Nanak is devoted, a sacrifice to You. ||3||7||147||
Aasaa, Fifth Mehl:
Remember the One Lord in meditation within your mind.
||1||Pause||
Meditate on the Naam, the Name of the Lord, and enshrine Him within your heart. Without Him there is no other. ||1||
Entering God's Sanctuary, all rewards are obtained, and all pains are taken away. ||2||
He is the Giver of all beings, the Architect of Destiny; O Nanak, He is contained in each and every heart. ||3||8||148||
Aasaa, Fifth Mehl:
One who forgets the Lord is dead. ||1||Pause||
One who meditates on the Naam, the Name of the Lord, obtains all rewards. That person becomes happy. ||1||
One who calls himself a king, and acts in ego and pride, is caught by his doubts, like a parrot in a trap. ||2||
Says Nanak, one who meets the True Guru, becomes permanent and immortal. ||3||9||149||
Aasaa, Fifth Mehl, Fourteenth House:
One Universal Creator God. By The Grace Of The True Guru:
That love is forever fresh and new,
which is for the Beloved Lord. ||1||Pause||
One who is pleasing to God shall not be reincarnated again.
He remains absorbed in the loving devotional worship of the Lord, in the Love of the Lord. ||1||

He is blended with God, by dedicating his mind to Him.
Bless Nanak with Your Name, O Lord - please, shower Your Mercy upon him! ||2||1||150||
Aasaa, Fifth Mehl:
Please, come to me, O Beloved Lord; without You, no one can comfort me. ||1||Pause||
One may read the Simritees and the Shaastras, and perform all sorts of religious rituals; and yet, without the Blessed Vision of Your Darshan, God, there is no peace at all. ||1||
People have grown weary of observing fasts, vows and rigorous self-discipline; Nanak abides with God, in the Sanctuary of the Saints.
||2||2||151||
Aasaa, Fifth Mehl, Fifteenth House, Partaal:
One Universal Creator God. By The Grace Of The True Guru:
He sleeps, intoxicated by corruption and Maya; he does not come to realize or understand.
Seizing him by the hair, the Messenger of Death pulls him up; then, he comes to his senses. ||1||
Those who are attached to the poison of greed and sin grab at the wealth of others; they only bring pain on themselves.
They are intoxicated by their pride in those things which shall be destroyed in an instant; those demons do not understand.
||1||Pause||
The Vedas, the Shaastras and the holy men proclaim it, but the deaf do not hear it.
When the game of life is over, and he has lost, and he breathes his last, then the fool regrets and repents in his mind. ||2||
He paid the fine, but it is in vain - in the Court of the Lord, his account is not credited.
Those deeds which would have covered him - those deeds, he has not done. ||3||
The Guru has shown me the world to be thus; I sing the Kirtan of the Praises of the One Lord.
Renouncing his pride in strength and cleverness, Nanak has come to the Lord's Sanctuary. ||4||1||152||
Aasaa, Fifth Mehl:
Dealing in the Name of the Lord of the Universe,
and pleasing the Saints and holy men, obtain the Beloved Lord and sing His Glorious Praises; play the sound current of the Naad with the five instruments. ||1||Pause||
Obtaining His Mercy, I easily gained the Blessed Vision of His Darshan; now, I am imbued with the Love of the Lord of the Universe.
Serving the Saints, I feel love and affection for my Beloved Lord Master.

||1||
The Guru has implanted spiritual wisdom within my mind, and I rejoice that I shall not have to come back again. I have obtained celestial poise, and the treasure within my mind.
I have renounced all of the affairs of my mind's desires.
It has been so long, so long, so long, so very long, since my mind has felt such a great thirst.
Please, reveal to me the Blessed Vision of Your Darshan, and show Yourself to me.
Nanak the meek has entered Your Sanctuary; please, take me in Your embrace. ||2||2||153||
Aasaa, Fifth Mehl:
Who can destroy the fortress of sin,
and release me from hope, thirst, deception, attachment and doubt?
||1||Pause||
How can I escape the afflictions of sexual desire, anger, greed and pride? ||1||
In the Society of the Saints, love the Naam, and sing the Glorious Praises of the Lord of the Universe.
Night and day, meditate on God.
I have captured and demolished the walls of doubt.
O Nanak, the Naam is my only treasure. ||2||3||154||
Aasaa, Fifth Mehl:
Renounce sexual desire, anger and greed;
remember the Name of the Lord of the Universe in your mind.
Meditation on the Lord is the only fruitful action. ||1||Pause||

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Renounce pride, attachment, corruption and falsehood, and chant the Name of the Lord, Raam, Raam, Raam.
O mortal, attach yourself to the Feet of the Saints. ||1||
God is the Sustainer of the world, Merciful to the meek, the Purifier of sinners, the Transcendent Lord God. Awaken, and meditate on His Feet.
Perform His devotional worship, O Nanak, and your destiny shall be fulfilled. ||2||4||155||
Aasaa, Fifth Mehl:
Pleasure and pain, detachment and ecstasy - the Lord has revealed His Play. ||1||Pause||
One moment, the mortal is in fear, and the next moment he is fearless; in a moment, he gets up and departs.
One moment, he enjoys pleasures, and the next moment, he leaves and goes away. ||1||

One moment, he practices Yoga and intense meditation, and all sorts of worship; the next moment, he wanders in doubt.
One moment, O Nanak, the Lord bestows His Mercy and blesses him with His Love, in the Saadh Sangat, the Company of the Holy.
||2||5||156||
Raag Aasaa, Fifth Mehl, Seventeenth House, Aasaavaree:
One Universal Creator God. By The Grace Of The True Guru:
Meditate on the Lord, the Lord of the Universe.
Cherish the Beloved Lord, Har, Har, in your mind.
The Guru says to install it in your consciousness.
Turn away from others, and turn to Him.
Thus you shall obtain your Beloved, O my companion. ||1||Pause||
In the pool of the world is the mud of attachment.
Stuck in it, his feet cannot walk towards the Lord.
The fool is stuck;
he cannot do anything else.
Only by entering the Lord's Sanctuary, O my companion, will you be released. ||1||
Thus your consciousness shall be stable and steady and firm.
Wilderness and household are the same.
Deep within dwells the One Husband Lord;
outwardly, there are many distractions.
Practice Raja Yoga, the Yoga of meditation and success.
Says Nanak, this is the way to dwell with the people, and yet remain apart from them. ||2||1||157||
Aasaavaree, Fifth Mehl:
Cherish one desire only:
meditate continually on the Guru.
Install the wisdom of the Saints' Mantra.
Serve the Feet of the Guru,
and you shall meet Him, by Guru's Grace, O my mind. ||1||Pause||
All doubts are dispelled,
and the Lord is seen to be pervading all places.
The fear of death is dispelled,
and the primal place is obtained.
Then, all subservience is removed. ||1||
One who has such destiny recorded upon his forehead, obtains it;
he crosses over the terrifying ocean of fire.
He obtains a place in the home of his own self,
and enjoys the most sublime essence of the Lord's essence.
His hunger is appeased;
Nanak, he is absorbed in celestial peace, O my mind. ||2||2||158||
Aasaavaree, Fifth Mehl:

Sing the Praises of the Lord, Har, Har, Har.
Meditate on the celestial music.
The tongues of the holy Saints repeat it.
I have heard that this is the way to emancipation.
This is found by the greatest merit, O my mind. ||1||Pause||
The silent sages search for Him.
God is the Master of all.
It is so difficult to find Him in this world, in this Dark Age of Kali Yuga.
He is the Dispeller of distress.
God is the Fulfiller of desires, O my mind. ||1||
O my mind, serve Him.

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He is unknowable and inscrutable.
Enshrine love for Him.
He does not perish, or go away, or die.
He is known only through the Guru.
Nanak, my mind is satisfied with the Lord, O my mind.
||2||3||159||
Aasaavaree, Fifth Mehl:
Grab hold of the Support of the One Lord.
Chant the Word of the Guru's Shabad.
Submit to the Order of the True Lord.
Receive the treasure in your mind.
Thus you shall be absorbed in peace, O my mind. ||1||Pause||
One who is dead while yet alive,
crosses over the terrifying world-ocean.
One who becomes the dust of all
- he alone is called fearless.
His anxieties are removed
by the Teachings of the Saints, O my mind. ||1||
That humble being, who takes happiness in the Naam, the Name of the Lord
- pain never draws near him.
One who listens to the Praise of the Lord, Har, Har,
is obeyed by all men.
How fortunate it is that he came into the world;
Nanak, he is pleasing to God, O my mind. ||2||4||160||
Aasaavaree, Fifth Mehl:
Meeting together, let us sing the Praises of the Lord,
and attain the supreme state.
Those who obtain that sublime essence,

obtain all of the spiritual powers of the Siddhas.
They remain awake and aware night and day;
Nanak, they are blessed by great good fortune, O my mind.
||1||Pause||
Let us wash the feet of the Saints;
our evil-mindedness shall be cleansed.
Becoming the dust of the feet of the Lord's slaves,
one shall not be afflicted with pain.
Taking to the Sanctuary of His devotees,
he is no longer subject to birth and death.
They alone become eternal,
who chant the Name of the Lord, Har, Har, O my mind. ||1||
You are my Friend, my Best Friend.
Please, implant the Naam, the Name of the Lord, within me.
Without Him, there is not any other.
Within my mind, I worship Him in adoration.
I do not forget Him, even for an instant.
How can I live without Him?
I am a sacrifice to the Guru.
Nanak, chant the Name, O my mind. ||2||5||161||
Aasaavaree, Fifth Mehl:
You are the Creator, the Cause of causes.
I cannot think of any other.
Whatever You do, comes to pass.
I sleep in peace and poise.
My mind has become patient,
since I fell at God's Door, O my mind. ||1||Pause||
Joining the Saadh Sangat, the Company of the Holy,
I gained perfect control over my senses.
Ever since I rid myself of my self-conceit,
my sufferings have ended.
He has showered His Mercy upon me.
The Creator Lord has preserved my honor, O my mind. ||1||
Know that this is the only peace;
accept whatever the Lord does.
No one is bad.
Become the dust of the Feet of the Saints.
He Himself preserves those
who taste the Ambrosial Nectar of the Lord, O my mind. ||2||
One who has no one to call his own
- God belongs to him.
God knows the state of our innermost being.
He knows everything.

Please, Lord, save the sinners.
This is Nanak's prayer, O my mind. ||3||6||162||
Aasaavaree, Fifth Mehl, Ik-Tukas:
O my stranger soul,
listen to the call. ||1||Pause||
Whatever you are attached to,

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you shall have to leave it all behind.
These things seem like only a dream,
to one who takes the Lord's Name. ||1||
Forsaking the Lord, and clinging to another,
they run toward death and reincarnation.
But those humble beings, who attach themselves to the Lord, Har, Har, continue to live.
One who is blessed with the Lord's Mercy,
O Nanak, becomes His devotee. ||2||7||163||232||
One Universal Creator God. By The Grace Of The True Guru:
Raag Aasaa, Ninth Mehl:
Who should I tell the condition of the mind?
Engrossed in greed, running around in the ten directions, you hold to your hopes of wealth. ||1||Pause||
For the sake of pleasure, you suffer such great pain, and you have to serve each and every person.
You wander from door to door like a dog, unconscious of the Lord's meditation. ||1||
You lose this human life in vain, and You are not even ashamed when others laugh at you.
O Nanak, why not sing the Lord's Praises, so that you may be rid of the body's evil disposition? ||2||1||233||
Raag Aasaa, First Mehl, Ashtapadees, Second House:
One Universal Creator God. By The Grace Of The True Guru:
He descends the treacherous precipice, to bathe in the cleansing pool; without speaking or saying anything, he sings the Glorious Praises of the Lord.
Like water vapor in the sky, he remains absorbed in the Lord.
He churns the true pleasures to obtain the supreme nectar. ||1||
Listen to such spiritual wisdom, O my mind.
The Lord is totally pervading and permeating all places. ||1||Pause||
One who makes Truthfulness his fast and religious vows, does not suffer the pain of death.
Through the Word of the Guru's Shabad, he burns away his anger.

He dwells in the Tenth Gate, immersed in the Samaadhi of deep meditation.
Touching the philosopher's stone, he obtains the supreme status. ||2||
For the benefit of the mind, churn the true essence of reality;
bathing in the over-flowing tank of nectar, filth is washed away.
We become like the One with whom we are imbued.
Whatever the Creator does, comes to pass. ||3||
The Guru is cool and soothing like ice; He puts out the fire of the mind.
Smear your body with the ashes of dedicated service,
and live in the home of peace - make this your religious order.
Let the Immaculate Bani of the Word be your playing of the flute.
||4||
Spiritual wisdom within is the supreme, sublime nectar.
Contemplation of the Guru is one's bathing at holy places of pilgrimage.
Worship and adoration within is the Lord's dwelling.
He is the One who blends one's light with the Divine Light. ||5||
He delights in the delightful wisdom of loving the One Lord.
He is one of the self-elect - he merges with the Lord, who occupies the throne.
He performs his works in obedience to the Will of his Lord and Master.
The Unknowable Lord cannot be understood. ||6||
The lotus originates in the water, and yet it remains distinct from the water.
Just so, the Divine Light pervades and permeates the water of the world.
Who is near, and who is far away?
I sing the Glories of the Lord, the treasure of virtue; I behold Him ever-present. ||7||
Inwardly and outwardly, there is none other than Him.

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Whatever pleases Him, comes to pass.
Listen, O Bharthari Yogi - Nanak speaks after deliberation;
the Immaculate Name is my only Support. ||8||1||
Aasaa, First Mehl:
All meditation, all austerities, and all clever tricks,
lead one to wander in the wilderness, but he does not find the Path.
Without understanding, he is not approved;
without the Naam, the Name of the Lord, ashes are thrown upon one's head. ||1||
True is the Master; the world comes and goes.
The mortal is emancipated, as Gurmukh, as the Lord's slave.

||1||Pause||
The world is bound by its attachments to the many desires.
Through the Guru's Teachings, some become free of desire.
Within them is the Naam, and their heart lotus blossoms forth.
They have no fear of death. ||2||
The men of the world are conquered by woman; they love the ladies.
Attached to children and wife, they forget the Naam.
They waste this human life in vain, and lose the game in the gamble.
Serving the True Guru is the best occupation. ||3||
One who speaks egotistically in public,
never attains liberation within.
One who burns away his attachment to Maya, by the Word of the Guru's Shabad,
meditates forever within his heart on the Immaculate Naam. ||4||
He restrains his wandering mind, and keeps it under control.
The company of such a Sikh is obtained only by Grace.
Without the Guru, he goes astray and continues coming and going.
Bestowing His Mercy, the Lord unites him in Union. ||5||
I cannot describe the Beauteous Lord.
I speak the unspoken; I cannot estimate His value.
All pain and pleasure come by Your Will.
All pain is eradicated by the True Name. ||6||
He plays the instrument without hands, and dances without feet.
But if he understands the Word of the Shabad, then he shall behold the True Lord.
With the True Lord within the self, all happiness comes.
Showering His Mercy, the Preserving Lord preserves him. ||7||
He understands the three worlds; he eliminates his self-conceit.
He understands the Bani of the Word, and he is absorbed into the True Lord.
Contemplating the Shabad, he enshrines love for the One Lord.
O Nanak, blessed is the Lord, the Embellisher. ||8||2||
Aasaa, First Mehl:
There are innumerable writings; those who write them take pride in them.
When one's mind accepts the Truth, he understands, and speaks of it.
Words, spoken and read again and again, are useless loads.
There are innumerable writings, but the Infinite Lord remains unwritten. ||1||
Know that such a True Lord is the One and only.
Understand that birth and death come according to the Lord's Will.
||1||Pause||
Because of attachment to Maya, the world is bound by the Messenger of

Death.
These bonds are released when one remembers the Naam, the Name of the Lord.
The Guru is the Giver of peace; do not look for any other.
In this world, and the next, He shall stand by you. ||2||
One who dies in the Word of the Shabad, embraces love for the One Lord.
One who eats the uneatable, has his doubts dispelled.
He is Jivan Mukta - liberated while yet alive; the Naam abides in his mind.
Becoming Gurmukh, he merges into the True Lord. ||3||
The One who created the earth and the Akaashic ethers of the sky, established all; He establishes and disestablishes.
He Himself is permeating all.
He does not consult anyone; He Himself forgives. ||4||
You are the Ocean, over-flowing with jewels and rubies.
You are immaculate and pure, the true treasure of virtue.

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Peace is enjoyed, meeting the Guru, the Spiritual Teacher.
The Lord is the only Master; He is the only Minister. ||5||
The world is held in bondage; he alone is emancipated, who conquers his ego.
How rare in the world is that wise person, who practices this.
How rare in this world is that scholar who reflects upon this.
Without meeting the True Guru, all wander in ego. ||6||
The world is unhappy; only a few are happy.
The world is diseased, from its indulgences; it weeps over its lost virtue.
The world wells up, and then subsides, losing its honor.
He alone, who becomes Gurmukh, understands. ||7||
His price is so costly; His weight is unbearable.
He is immovable and undeceivable; enshrine Him in your mind, through the Guru's Teachings.
Meet Him through love, become pleasing to Him, and act in fear of Him.
Nanak the lowly says this, after deep contemplation. ||8||3||
Aasaa, First Mehl:
When someone dies, the five passions meet and mourn his death.
Overcoming self-conceit, he washes off his filth with the Word of the Shabad.
One who knows and understands, enters the home of peace and poise.
Without understanding, he loses all his honor. ||1||

Who dies, and who weeps for him?
O Lord, Creator, Cause of causes, You are over the heads of all.
||1||Pause||
Who weeps over the pain of the dead?
Those who weep, do so over their own troubles.
God knows the condition of those who are so affected.
Whatever the Creator does, comes to pass. ||2||
One who remains dead while yet alive, is saved, and saves others as well.
Celebrate the Victory of the Lord; taking to His Sanctuary, the supreme status is obtained.
I am a sacrifice to the feet of the True Guru.
The Guru is the boat; through the Shabad of His Word, the terrifying world-ocean is crossed over. ||3||
He Himself is Fearless; His Divine Light is contained in all.
Without the Name, the world is defiled and untouchable.
Through evil-mindedness, they are ruined; why should they cry out and weep?
They are born only to die, without hearing the music of devotional worship. ||4||
Only one's true friends mourn one's death.
Those under the sway of the three dispositions continue to mourn on and on.
Disregarding pain and pleasure, center your consciousness on the Lord.
Dedicate your body and mind to the Love of the Lord. ||5||
The One Lord dwells within the various and countless beings.
There are so many rituals and religious faiths, their number is innumerable.
Without the Fear of God, and devotional worship, one's life is in vain.
Singing the Glorious Praises of the Lord, the supreme wealth is obtained. ||6||
He Himself dies, and He Himself kills.
He Himself establishes, and having established, disestablishes.
He created the Universe, and by His Divine Nature, instilled His Divine Light into it.
One who reflects upon the Word of the Shabad, meets the Lord, without doubt. ||7||
Pollution is the burning fire, which is consuming the world.
Pollution is in the water, upon the land, and everywhere.
O Nanak, people are born and die in pollution.
By Guru's Grace, they drink in the Lord's sublime elixir. ||8||4||
Aasaa, First Mehl:
One who contemplates his own self, tests the worth of the jewel.

With a single glance, the Perfect Guru saves him.
When the Guru is pleased, one's mind comforts itself. ||1||
He is such a banker, who tests us.
By His True Glance of Grace, we are blessed with the Love of the One Lord, and are saved. ||1||Pause||
The capital of the Naam is immaculate and sublime.
That peddler is rendered pure, who is imbued with the Truth.
Praising the Lord, in the house of poise, he attains the Guru, the Creator. ||2||
One who burns away hope and desire through the Word of the Shabad, chants the Lord's Name, and inspires others to chant it as well.
Through the Guru, he finds the Path home, to the Mansion of the Lord's Presence. ||3||

Section 08 - Raag Aasaa - Part 068

His body becomes golden, by the Lord's Incomparable Light.
He beholds the divine beauty in all the three worlds.
That inexhaustible wealth of Truth is now in my lap. ||4||
In the five elements, the three worlds, the nine regions and the four directions, the Lord is pervading.
He supports the earth and the sky, exercising His almighty power.
He turns the outgoing mind around. ||5||
The fool does not realize what he sees with his eyes.
He does not taste with his tongue, and does not understand what is said.
Intoxicated with poison, he argues with the world. ||6||
In the uplifting society, one is uplifted.
He chases after virtue and washes off his sins.
Without serving the Guru, celestial poise is not obtained. ||7||
The Naam, the Name of the Lord, is a diamond, a jewel, a ruby.
The pearl of the mind is the inner wealth.
O Nanak, the Lord tests us, and blesses us with His Glance of Grace. ||8||5||
Aasaa, First Mehl:
The Gurmukh obtains spiritual wisdom, meditation and satisfaction of the mind.
The Gurmukh realizes the Mansion of the Lord's Presence.
The Gurmukh is attuned to the Word of the Shabad, as his Insignia. ||1||
Such is the loving devotional worship of the Lord's contemplation.
The Gurmukh realizes the True Name, the Destroyer of ego. ||1||Pause||

Day and night, he remains immaculately pure, and abides in the sublime place.
He gains the wisdom of the three worlds.
Through the True Guru, the Command of the Lord's Will is realized. ||2||
He enjoys true pleasure, and suffers no pain.
He enjoys the ambrosial wisdom, and the highest sublime essence.
He overcomes the five evil passions, and becomes the happiest of all men. ||3||
Your Divine Light is contained in all; everyone belongs to You.
You Yourself join and separate again.
Whatever the Creator does, comes to pass. ||4||
He demolishes, and He builds; by His Order, he merges us into Himself.
Whatever is pleasing to His Will, happens.
Without the Guru, no one obtains the Perfect Lord. ||5||
In childhood and old age, he does not understand.
In the prime of youth, he is drowned in his pride.
Without the Name, what can the fool obtain? ||6||
He does not know the One who blesses him with nourishment and wealth.
Deluded by doubt, he later regrets and repents.
The noose of death is around the neck of that crazy madman. ||7||
I saw the world drowning, and I ran away in fear.
How very fortunate are those who have been saved by the True Guru.
O Nanak, they are attached to the feet of the Guru. ||8||6||
Aasaa, First Mehl:
They sing religious songs, but their consciousness is wicked.
They sing the songs, and call themselves divine,
but without the Name, their minds are false and wicked. ||1||
Where are you going? O mind, remain in your own home.
The Gurmukhs are satisfied with the Lord's Name; searching, they easily find the Lord. ||1||Pause||
Sexual desire, anger and emotional attachment fill the mind and body; greed and egotism lead only to pain.
How can the mind be comforted without the Lord's Name? ||2||
One who cleanses himself within, knows the True Lord.
The Gurmukh knows the condition of his innermost being.
Without the True Word of the Shabad, the Mansion of the Lord's Presence is not realized. ||3||
One who merges his form into the Formless Lord,
abides in the True Lord, the Powerful, beyond power.
Such a person does not enter into the womb of reincarnation again.

||4||
Go there, where you may obtain the Naam, the Name of the Lord.

Section 08 - Raag Aasaa - Part 069

By Guru's Grace, perform good deeds.
Imbued with the Naam, sing the Glorious Praises of the Lord. ||5||
Serving the Guru, I have come to understand myself.
The Ambrosial Naam, the Giver of Peace, abides within my mind.
Night and day, I am imbued with the Word of the Guru's Bani, and the Naam. ||6||
When my God attaches someone to Him, only then is that person attached.
Conquering ego, he remains awake to the Word of the Shabad.
Here and hereafter, he enjoys lasting peace. ||7||
The fickle mind does not know the way.
The filthy self-willed manmukh does not understand the Shabad.
The Gurmukh chants the Immaculate Naam. ||8||
I offer my prayer to the Lord,
that I might dwell in the Saadh Sangat, the Company of the Holy.
There, sins and sufferings are erased, and one is illumined with the Lord's Name. ||9||
In reflective meditation, I have come to love good conduct.
Through the Word of the True Guru, I recognize the One Lord.
O Nanak, my mind is imbued with the Lord's Name. ||10||7||
Aasaa, First Mehl:
The mind of the faithless cynic is like a crazy elephant.
It wanders around the forest, distracted by attachment to Maya.
It goes here and there, hounded by death.
The Gurmukh seeks, and finds his own home. ||1||
Without the Word of the Guru's Shabad, the mind finds no place of rest.
Remember in meditation the Lord's Name, the most pure and sublime; renounce your bitter egotism. ||1||Pause||
Tell me, how can this stupid mind be rescued?
Without understanding, it shall suffer the pains of death.
The Lord Himself forgives us, and unites us with the True Guru.
The True Lord conquers and overcomes the tortures of death. ||2||
This mind commits its deeds of karma, and this mind follows the Dharma.
This mind is born of the five elements.
This foolish mind is perverted and greedy.
Chanting the Naam, the mind of the Gurmukh becomes beautiful.
||3||

The mind of the Gurmukh finds the Lord's home.
The Gurmukh comes to know the three worlds.
This mind is a Yogi, an enjoyer, a practicer of austerities.
The Gurmukh understands the Lord God Himself. ||4||
This mind is a detached renunciate, forsaking egotism.
Desire and duality afflict each and every heart.
The Gurmukh drinks in the Lord's sublime essence;
at His Door, in the Mansion of the Lord's Presence, He preserves his honor. ||5||
This mind is the king, the hero of cosmic battles.
The mind of the Gurmukh becomes fearless through the Naam.
Overpowering and subduing the five passions,
holding ego in its grip, it confines them to one place. ||6||
The Gurmukh renounces other songs and tastes.
The mind of the Gurmukh is awakened to devotion.
Hearing the unstruck music of the sound current, this mind contemplates the Shabad, and accepts it.
Understanding itself, this soul becomes attuned to the Formless Lord. ||7||
This mind becomes immaculately pure, in the Court and the Home of the Lord.
The Gurmukh shows his love through loving devotional worship.
Night and day, by Guru's Grace, sing the Lord's Praises.
God dwells in each and every heart, since the very beginning of time, and throughout the ages. ||8||
This mind is intoxicated with the sublime essence of the Lord;
The Gurmukh realizes the essence of totality.
For the sake of devotional worship, he dwells at the Guru's Feet.
Nanak is the humble servant of the slave of the Lord's slaves. ||9||8||

Section 08 - Raag Aasaa - Part 070

Aasaa, First Mehl:
When the body perishes, whose wealth is it?
Without the Guru, how can the Lord's Name be obtained?
The wealth of the Lord's Name is my Companion and Helper.
Night and day, center your loving attention on the Immaculate Lord. ||1||
Without the Lord's Name, who is ours?
I look upon pleasure and pain alike; I shall not forsake the Naam, the Name of the Lord. The Lord Himself forgives me, and blends me with Himself. ||1||Pause||
The fool loves gold and women.

Attached to duality, he has forgotten the Naam.
O Lord, he alone chants the Naam, whom You have forgiven.
Death cannot touch one who sings the Glorious Praises of the Lord.
||2||
The Lord, the Guru, is the Giver; the Lord, the Sustainer of the World.
If it is pleasing to Your Will, please preserve me, O Merciful Lord.
As Gurmukh, my mind is pleased with the Lord.
My diseases are cured, and my pains are taken away. ||3||
There is no other medicine, Tantric charm or mantra.
Meditative remembrance upon the Lord, Har, Har, destroys sins.
You Yourself cause us to stray from the path, and forget the Naam.
Showering Your Mercy, You Yourself save us. ||4||
The mind is diseased with doubt, superstition and duality.
Without the Guru, it dwells in doubt, and contemplates duality.
The Guru reveals the Darshan, the Blessed Vision of the Primal Lord.
Without the Word of the Guru's Shabad, what use is human life? ||5||
Beholding the Marvellous Lord, I am wonder-struck and astonished.
In each and every heart, of the angels and holy men, He dwells in celestial Samaadhi.
I have enshrined the All-pervading Lord within my mind.
There is no one else equal to You. ||6||
For the sake of devotional worship, we chant Your Name.
The Lord's devotees dwell in the Society of the Saints.
Breaking his bonds, one comes to meditate on the Lord.
The Gurmukhs are emancipated, by the Guru-given knowledge of the Lord. ||7||
The Messenger of Death cannot touch him with pain;
the Lord's humble servant remains awake to the Love of the Naam.
The Lord is the Lover of His devotees; He dwells with His devotees.
O Nanak, they are liberated, through the Love of the Lord. ||8||9||
Aasaa, First Mehl, Ik-Tukee:
One who serves the Guru, knows his Lord and Master.
His pains are erased, and he realizes the True Word of the Shabad.
||1||
Meditate on the Lord, O my friends and companions.
Serving the True Guru, you shall behold God with your eyes.
||1||Pause||
People are entangled with mother, father and the world.
They are entangled with sons, daughters and spouses. ||2||
They are entangled with religious rituals, and religious faith, acting in ego.
They are entangled with sons, wives and others in their minds. ||3||
The farmers are entangled by farming.

People suffer punishment in ego, and the Lord King exacts the penalty from them. ||4||
They are entangled in trade without contemplation.
They are not satisfied by attachment to the expanse of Maya. ||5||
They are entangled with that wealth, amassed by bankers.
Without devotion to the Lord, they do not become acceptable. ||6||
They are entangled with the Vedas, religious discussions and egotism.
They are entangled, and perish in attachment and corruption. ||7||
Nanak seeks the Sanctuary of the Lord's Name.
One who is saved by the True Guru, does not suffer entanglement.
||8||10||

Section 08 - Raag Aasaa - Part 071

Raag Aasaa, First Mehl, Ashtapadees, Third House:
One Universal Creator God. By The Grace Of The True Guru:
Those heads adorned with braided hair, with their parts painted with vermillion
- those heads were shaved with scissors, and their throats were choked with dust.
They lived in palatial mansions, but now, they cannot even sit near the palaces. ||1||
Hail to You, O Father Lord, Hail to You!
O Primal Lord. Your limits are not known; You create, and create, and behold the scenes. ||1||Pause||
When they were married, their husbands looked so handsome beside them.
They came in palanquins, decorated with ivory;
water was sprinkled over their heads, and glittering fans were waved above them. ||2||
They were given hundreds of thousands of coins when they sat, and hundreds of thousands of coins when they stood.
They ate coconuts and dates, and rested comfortably upon their beds.
But ropes were put around their necks, and their strings of pearls were broken. ||3||
Their wealth and youthful beauty, which gave them so much pleasure, have now become their enemies.
The order was given to the soldiers, who dishonored them, and carried them away.
If it is pleasing to God's Will, He bestows greatness; if is pleases His Will, He bestows punishment. ||4||
If someone focuses on the Lord beforehand, then why should he be punished?

The kings had lost their higher consciousness, reveling in pleasure and sensuality.
Since Baabar's rule has been proclaimed, even the princes have no food to eat. ||5||
The Muslims have lost their five times of daily prayer, and the Hindus have lost their worship as well.
Without their sacred squares, how shall the Hindu women bathe and apply the frontal marks to their foreheads?
They never remembered their Lord as Raam, and now they cannot even chant Khudaa-i||6||
Some have returned to their homes, and meeting their relatives, they ask about their safety.
For some, it is pre-ordained that they shall sit and cry out in pain.
Whatever pleases Him, comes to pass. O Nanak, what is the fate of mankind? ||7||11||
Aasaa, First Mehl:
Where are the games, the stables, the horses? Where are the drums and the bugles?
Where are the sword-belts and chariots? Where are those scarlet uniforms?
Where are the rings and the beautiful faces? They are no longer to be seen here. ||1||
This world is Yours; You are the Lord of the Universe.
In an instant, You establish and disestablish. You distribute wealth as it pleases You. ||1||Pause||
Where are the houses, the gates, the hotels and palaces? Where are those beautiful way-stations?
Where are those beautiful women, reclining on their beds, whose beauty would not allow one to sleep?
Where are those betel leaves, their sellers, and the haremees? They have vanished like shadows. ||2||
For the sake of this wealth, so many were ruined; because of this wealth, so many have been disgraced.
It was not gathered without sin, and it does not go along with the dead.
Those, whom the Creator Lord would destroy - first He strips them of virtue. ||3||
Millions of religious leaders failed to halt the invader, when they heard of the Emperor's invasion.

Section 08 - Raag Aasaa - Part 072

He burned the rest-houses and the ancient temples; he cut the princes limb from limb, and cast them into the dust.

None of the Mugals went blind, and no one performed any miracle. ||4||
The battle raged between the Mugals and the Pat'haans, and the swords clashed on the battlefield.
They took aim and fired their guns, and they attacked with their elephants.
Those men whose letters were torn in the Lord's Court, were destined to die, O Siblings of Destiny. ||5||
The Hindu women, the Muslim women, the Bhattis and the Rajputs - some had their robes torn away, from head to foot, while others came to dwell in the cremation ground.
Their husbands did not return home - how did they pass their night? ||6||
The Creator Himself acts, and causes others to act. Unto whom should we complain?
Pleasure and pain come by Your Will; unto whom should we go and cry?
The Commander issues His Command, and is pleased. O Nanak, we receive what is written in our destiny. ||7||12||
One Universal Creator God. By The Grace Of The True Guru:
Aasaa, Kaafee, First Mehl, Eighth House, Ashtapadees:
As the shepherd is in the field for only a short time, so is one in the world.
Practicing falsehood, they build their homes. ||1||
Wake up! Wake up! O sleepers, see that the travelling merchant is leaving. ||1||Pause||
Go ahead and build your houses, if you think you will stay here forever and ever.
The body shall fall, and the soul shall depart; if only they knew this. ||2||
Why do you cry out and mourn for the dead? The Lord is, and shall always be.
You mourn for that person, but who will mourn for you? ||3||
You are engrossed in worldly entanglements, O Siblings of Destiny, and you are practicing falsehood.
The dead person does not hear anything at all; your cries are heard only by other people. ||4||
Only the Lord, who causes the mortal to sleep, O Nanak, can awaken him again.
One who understands his true home, does not sleep. ||5||
If the departing mortal can take his wealth with him,
then go ahead and gather wealth yourself. See this, reflect upon it, and understand. ||6||

Make your deals, and obtain the true merchandise, or else you shall regret it later.
Abandon your vices, and practice virtue, and you shall obtain the essence of reality. ||7||
Plant the seed of Truth in the soil of Dharmic faith, and practice such farming.
Only then will you be known as a merchant, if you take your profits with you. ||8||
If the Lord shows His Mercy, one meets the True Guru; contemplating Him, one comes to understand.
Then, one chants the Naam, hears the Naam, and deals only in the Naam. ||9||
As is the profit, so is the loss; this is the way of the world.
Whatever pleases His Will, O Nanak, is glory for me. ||10||13||
Aasaa, First Mehl:
I have searched in the four directions, but no one is mine.
If it pleases You, O Lord Master, then You are mine, and I am Yours. ||1||
There is no other door for me; where shall I go to worship?
You are my only Lord; Your True Name is in my mouth. ||1||Pause||
Some serve the Siddhas, the beings of spiritual perfection, and some serve spiritual teachers; they beg for wealth and miraculous powers.
May I never forget the Naam, the Name of the One Lord. This is the wisdom of the True Guru. ||2||

Section 08 - Raag Aasaa - Part 073

Why do the Yogis, the revellers, and the beggars wander in foreign lands?
They do not understand the Word of the Guru's Shabad, and the essence of excellence within them. ||3||
The Pandits, the religious scholars, the teachers and astrologers, and those who endlessly read the Puraanas,
do not know what is within; God is hidden deep within them. ||4||
Some penitents perform penance in the forests, and some dwell forever at sacred shrines.
The unenlightened people do not understand themselves - why have they become renunciates? ||5||
Some control their sexual energy, and are known as celibates.
But without the Guru's Word, they are not saved, and they wander in reincarnation. ||6||
Some are householders, servants, and seekers, attached to the Guru's Teachings.

They hold fast to the Naam, to charity, to cleansing and purification; they remain awake in devotion to the Lord. ||7||
Through the Guru, the Gate of the Lord's Home is found, and that place is recognized.
Nanak does not forget the Naam; his mind has surrendered to the True Lord. ||8||14||
Aasaa, First Mehl:
Stilling the desires of the mind, the mortal truly crosses over the terrifying world-ocean.
In the very beginning, and throughout the ages, You have been the Merciful Lord and Master; I seek Your Sanctuary. ||1||
You are the Giver, and I am a mere beggar. Lord, please grant me the Blessed Vision of Your Darshan.
The Gurmukh meditates on the Naam; the temple of his mind resounds with joy. ||1||Pause||
Renouncing false greed, one comes to realize the Truth.
So let yourself be absorbed in the Word of the Guru's Shabad, and know this supreme realization. ||2||
This mind is a greedy king, engrossed in greed.
The Gurmukh eliminates his greed, and comes to an understanding with the Lord. ||3||
Planting the seeds in the rocky soil, how can one reap a profit?
The self-willed manmukh is not pleased with Truth; the false are buried in falsehood. ||4||
So renounce greed - you are blind! Greed only brings pain.
When the True Lord dwells within the mind, the poisonous ego is conquered. ||5||
Renounce the evil way of duality, or you shall be plundered, O Siblings of Destiny.
Day and night, praise the Naam, in the Sanctuary of the True Guru's protection. ||6||
The self-willed manmukh is a rock, a stone. His life is cursed and useless.
No matter now long a stone is kept under water, it still remains dry at its core. ||7||
The Name of the Lord is the treasure; the Perfect Guru has given it to me.
O Nanak, one who does not forget the Naam, churns and drinks in the Ambrosial Nectar. ||8||15||
Aasaa, First Mehl:
The travellers travel from one road to another.
The world is engrossed in its entanglements, and does not appreciate the Truth. ||1||

Why wander around, and why go searching, when the Guru's Shabad reveals Him to us?
Leaving behind egotism and attachment, I have arrived at my own home. ||1||Pause||
Through Truth, one meets the True One; He is not obtained through falsehood.
Centering your consciousness on the True Lord, you shall not have to come into the world again. ||2||
Why do you weep for the dead? You do not know how to weep.
Weep by praising the True Lord, and recognize His Command. ||3||
Blessed is the birth of one who is destined to abide by the Lord's Command.
He obtains the true profit, realizing the Lord's Command. ||4||

Section 08 - Raag Aasaa - Part 074

If it pleases the Commander, one goes to His Court, robed in honor.
By His Command, God's slaves are hit over the head. ||5||
The profit is earned by enshrining Truth and justice in the mind.
They obtain what is written in their destiny, and overcome pride. ||6||
The self-willed manmukhs are hit over the head, and consumed by conflict.
The cheaters are plundered by falsehood; they are chained and led away. ||7||
Enshrine the Lord Master in your mind, and you shall not have to repent.
He forgives our sins, when we practice the Teachings of the Guru's Word. ||8||
Nanak begs for the True Name, which is obtained by the Gurmukh.
Without You, I have no other at all; please, bless me with Your Glance of Grace. ||9||16||
Aasaa, First Mehl:
Why should I go searching in the forests, when the woods of my home are so green?
The True Word of the Shabad has instantaneously come and settled in my heart. ||1||
Wherever I look, there He is; I know no other.
Working for the Guru, one realizes the Mansion of the Lord's Presence. ||1||Pause||
The True Lord blends us with Himself, when it is pleasing to His Mind.
One who ever walks in accordance with His Will, merges into His Being. ||2||

When the True Lord dwells in the mind, that mind flourishes.
He Himself grants greatness; His Gifts are never exhausted. ||3||
Serving this and that person, how can one obtain the Lord's Court?
If someone embarks on a boat of stone, he shall drown with its cargo. ||4||
So offer your mind, and surrender your head with it.
The Gurmukh realizes the true essence, and finds the home of his own self. ||5||
People discuss birth and death; the Creator created this.
Those who conquer their selfhood and remain dead, shall never have to die again. ||6||
Do those deeds which the Primal Lord has ordered for you.
If one surrenders his mind upon meeting the True Guru, who can estimate its value? ||7||
That Lord Master is the Assayer of the jewel of the mind; He places the value on it.
O Nanak, True is the Glory of that one, in whose mind the Lord Master dwells. ||8||17||
Aasaa, First Mehl:
Those who have forgotten the Naam, the Name of the Lord, are deluded by doubt and duality.
Those who abandon the roots and cling to the branches, shall obtain only ashes. ||1||
Without the Name, how can one be emancipated? Who knows this?
One who becomes Gurmukh is emancipated; the self-willed manmukhs lose their honor. ||1||Pause||
Those who serve the One Lord become perfect in their understanding, O Siblings of Destiny.
The Lord's humble servant finds Sanctuary in Him, the Immaculate One, from the very beginning, and throughout the ages. ||2||
My Lord and Master is the One; there is no other, O Siblings of Destiny.
By the Grace of the True Lord, celestial peace is obtained. ||3||
Without the Guru, no one has obtained Him, although many may claim to have done so.
He Himself reveals the Way, and implants true devotion within. ||4||
Even if the self-willed manmukh is instructed, he stills goes into the wilderness.
Without the Lord's Name, he shall not be emancipated; he shall die, and sink into hell. ||5||
He wanders through birth and death, and never chants the Lord's Name.
He never realizes his own value, without serving the Guru. ||6||

Whatever service the Lord causes us to do, that is just what we do.
He Himself acts; who else should be mentioned? He beholds His own greatness. ||7||
He alone serves the Guru, whom the Lord Himself inspires to do so.
O Nanak, offering his head, one is emancipated, and honored in the Court of the Lord. ||8||18||
Aasaa, First Mehl:
Beautiful is the Supreme Lord and Master, and beautiful is the Word of the Guru's Bani.
By great good fortune, one meets the True Guru, and the supreme status of Nirvaanaa is obtained. ||1||
I am the lowest slave of Your slaves; I am Your most humble servant.
As You keep me, I live. Your Name is in my mouth. ||1||Pause||
I have such a great thirst for the Blessed Vision of Your Darshan; my mind accepts Your Will, and so You are pleased with me.
Greatness is in the Hands of my Lord and Master; by His Will, honor is obtained. ||2||
Do not think that the True Lord is far away; He is deep within.
Wherever I look, there I find Him pervading; how can I estimate His value? ||3||
He Himself does, and He Himself undoes. He Himself beholds His glorious greatness.
Becoming Gurmukh, one beholds Him, and so, His value is appraised. ||4||
So earn your profits while you are alive, by serving the Guru.
If it is so pre-ordained, then one finds the True Guru. ||5||
The self-willed manmukhs continually lose, and wander around, deluded by doubt.
The blind manmukhs do not remember the Lord; how can they obtain the Blessed Vision of His Darshan? ||6||
One's coming into the world is judged worthwhile only if one lovingly attunes oneself to the True Lord.
Meeting the Guru, one becomes invaluable; his light merges into the Light. ||7||
Day and night, he remains detached, and serves the Primal Lord.
O Nanak, those who are imbued with the Lord's Lotus Feet, are content with the Naam, the Name of the Lord. ||8||19||
Aasaa, First Mehl:
No matter how much one may describe the Lord, His limits still cannot be known.
I am without any support; You, O Lord, are my only Support; You are

my almighty power. ||1||
This is Nanak's prayer, that he may be adorned with the True Name.
When self-conceit is eradicated, and understanding is obtained, one meets the Lord, through the Word of the Guru's Shabad. ||1||Pause||
Abandoning egotism and pride, one obtains contemplative understanding.
When the mind surrenders to the Lord Master, He bestows the support of the Truth. ||2||
Day and night, remain content with the Naam, the Name of the Lord; that is the true service.
No misfortune troubles one who follows the Command of the Lord's Will. ||3||
One who follows the Command of the Lord's Will is taken into the Lord's Treasury.
The counterfeit find no place there; they are mixed with the false ones. ||4||
Forever and ever, the genuine coins are treasured; with them, the true merchandise is purchased.
The false ones are not seen in the Lord's Treasury; they are seized and cast into the fire again. ||5||
Those who understand their own souls, are themselves the Supreme Soul.
The One Lord is the tree of ambrosial nectar, which bears the ambrosial fruit. ||6||
Those who taste the ambrosial fruit remain satisfied with Truth.
They have no doubt or sense of separation - their tongues taste the divine taste. ||7||
By His Command, and through your past actions, you came into the world; walk forever according to His Will.
Please, grant virtue to Nanak, the virtueless one; bless him with the glorious greatness of the Truth. ||8||20||
Aasaa, First Mehl:
One whose mind is attuned to the Lord's Name speaks the truth.
What would the people lose, if I became pleasing to You, O Lord? ||1||

Section 08 - Raag Aasaa - Part 076

As long as there is the breath of life, meditate on the True Lord.
You shall receive the profit of singing the Glorious Praises of the Lord, and find peace. ||1||Pause||
True is Your Service; bless me with it, O Merciful Lord.
I live by praising You; You are my Anchor and Support. ||2||

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

As You keep me, Lord, I live; the Lord's Name is my only Support.
It is my only comfort in the end; the gate of salvation is found by His humble servants. ||7||
The pain of birth and death is removed, by chanting and meditating on the Naam, the Name of the Lord.
O Nanak, one who does not forget the Naam, is saved by the Perfect Guru. ||8||22||
Aasaa, Third Mehl, Ashtapadees, Second House:
One Universal Creator God. By The Grace Of The True Guru:
The Shaastras, the Vedas and the Simritees are contained in the ocean of Your Name; the River Ganges is held in Your Feet.
The intellect can understand the world of the three modes, but You, O Primal Lord, are totally astounding. ||1||
Servant Nanak meditates on His Feet, and chants the Ambrosial Word of His Bani. ||1||Pause||
Three hundred thirty million gods are Your servants. You bestow wealth, and the supernatural powers of the Siddhas; You are the Support of the breath of life.

Section 08 - Raag Aasaa - Part 077

His beauteous forms cannot be comprehended; what can anyone accomplish by discussing and debating? ||2||
Throughout the ages, You are the three qualities, and the four sources of creation.
If You show Your Mercy, then one obtains the supreme status, and speaks the Unspoken Speech. ||3||
You are the Creator; all are created by You. What can any mortal being do?
He alone, upon whom You shower Your Grace, is absorbed into the Truth. ||4||
Everyone who comes and goes chants Your Name.
When it is pleasing to Your Will, then the Gurmukh understands.
Otherwise, the self-willed manmukhs wander in ignorance. ||5||
You gave the four Vedas to Brahma, for him to read and read continually, and reflect upon.
The wretched one does not understand His Command, and is reincarnated into heaven and hell. ||6||
In each and every age, He creates the kings, who are sung of as His Incarnations.
Even they have not found His limits; what can I speak of and contemplate? ||7||
You are True, and all that You do is True. If You bless me with the

Truth, I will speak on it.
One whom You inspire to understand the Truth, is easily absorbed into the Naam. ||8||1||23||
Aasaa, Third Mehl:
The True Guru has dispelled my doubts.
He has enshrined the Immaculate Name of the Lord within my mind.
Focusing on the Word of the Shabad, I have obtained lasting peace.
||1||
Listen, O my mind, to the essence of spiritual wisdom.
The Great Giver knows our condition completely; the Gurmukh obtains the treasure of the Naam, the Name of the Lord. ||1||Pause||
The great glory of meeting the True Guru is
that it has quenched the fire of possessiveness and desire;
imbued with peace and poise, I sing the Glorious Praises of the Lord.
||2||
Without the Perfect Guru, no one knows the Lord.
Attached to Maya, they are engrossed in duality.
The Gurmukh receives the Naam, and the Bani of the Lord's Word.
||3||
Service to the Guru is the most excellent and sublime penance of penances.
The Dear Lord dwells in the mind, and all suffering departs.
Then, at the Gate of the True Lord, one appears truthful. ||4||
Serving the Guru, one comes to know the three worlds.
Understanding his own self, he obtains the Lord.
Through the True Word of His Bani, we enter the Mansion of His Presence. ||5||
Serving the Guru, all of one's generations are saved.
Keep the Immaculate Naam enshrined within your heart.
In the Court of the True Lord, you shall be adorned with True Glory.
||6||
How very fortunate are they, who are committed to the Guru's service.
Night and day, they are engaged in devotional worship; the True Name is implanted within them.
Through the Naam, all of one's generations are saved. ||7||
Nanak chants the true thought.
Keep the Name of the Lord enshrined within your heart.
Imbued with devotion to the Lord, the gate of salvation is found.
||8||2||24||
Aasaa, Third Mehl:
Everyone lives, hoping in hope.
Understanding His Command, one becomes free of desire.
So many are asleep in hope.

He alone wakes up, whom the Lord awakens. ||1||
The True Guru has led me to understand the Naam, the Name of the Lord; without the Naam, hunger does not go away.

Section 08 - Raag Aasaa - Part 078

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

greatest greatness. ||1||
Keep the One Name in your consciousness, O my Siblings of Destiny.
Seeing the world on fire, I have hurried to the Lord's Sanctuary.
||1||Pause||
Spiritual wisdom emanates from the Guru; reflect upon the supreme essence of reality.
Through the Guru, the Lord's Mansion and His Court are attained; His devotional worship is overflowing with treasures. ||2||
The Gurmukh meditates on the Naam; he achieves reflective meditation and understanding.
The Gurmukh is the Lord's devotee, immersed in His Praises; the Infinite Word of the Shabad dwells within him. ||3||
Happiness emanates from the Gurmukh; he never suffers pain.
The Gurmukh conquers his ego, and his mind is immaculately pure.
||4||
Meeting the True Guru, self-conceit is removed, and understanding of the three worlds is obtained.
The Immaculate Divine Light is pervading and permeating everywhere; one's light merges into the Light. ||5||
The Perfect Guru instructs, and one's intellect becomes sublime.
A cooling and soothing peace comes within, and through the Naam, peace is obtained. ||6||
One meets the Perfect True Guru only when the Lord bestows His Glance of Grace.
All sins and vices are eradicated, and one shall never again suffer pain or distress. ||7||

Section 08 - Raag Aasaa - Part 079

Glory is in His Hands; He bestows His Name, and attaches us to it.
O Nanak, the treasure of the Naam abides within the mind, and glory is obtained. ||8||4||26||
Aasaa, Third Mehl:
Listen, O mortal: enshrine His Name within your mind; He shall come to meet with you, O my Sibling of Destiny.
Night and day, center your consciousness on true devotional worship of the True Lord. ||1||
Meditate on the One Naam, and you shall find peace, O my Siblings of Destiny.
Eradicate egotism and duality, and your glory shall be glorious.
||1||Pause||
The angels, humans and silent sages long for this devotional worship, but without the True Guru, it cannot be attained.

The Pandits, the religious scholars, and the astrologers read their books, but they do not understand. ||2||
He Himself keeps all in His Hand; nothing else can be said.
Whatever He gives, is received. The Guru has imparted this understanding to me. ||3||
All beings and creatures are His; He belongs to all.
So who can we call bad, since there is no other? ||4||
The Command of the One Lord is pervading throughout; duty to the One Lord is upon the heads of all.
He Himself has led them astray, and placed greed and corruption within their hearts. ||5||
He has sanctified those few Gurmukhs who understand Him, and reflect upon Him.
He grants devotional worship to them, and within them is the treasure. ||6||
The spiritual teachers know nothing but the Truth; they obtain true understanding.
They are led astray by Him, but they do not go astray, because they know the True Lord. ||7||
Within the homes of their bodies, the five passions are pervading, but here, the five are well-behaved.
O Nanak, without the True Guru, they are not overcome; through the Naam, the ego is conquered. ||8||5||27||
Aasaa, Third Mehl:
Everything is within the home of your own self; there is nothing beyond it.
By Guru's Grace, it is obtained, and the doors of the inner heart are opened wide. ||1||
From the True Guru, the Lord's Name is obtained, O Siblings of Destiny.
The treasure of the Naam is within; the Perfect True Guru has shown this to me. ||1||Pause||
One who is a buyer of the Lord's Name, finds it, and obtains the jewel of contemplation.
He opens the doors deep within, and through the Eyes of Divine Vision, beholds the treasure of liberation. ||2||
There are so many mansions within the body; the soul dwells within them.
He obtains the fruits of his mind's desires, and he shall not have to go through reincarnation again. ||3||
The appraisers cherish the commodity of the Name; they obtain understanding from the Guru.
The wealth of the Naam is priceless; how few are the Gurmukhs who

obtain it. ||4||
Searching outwardly, what can anyone find? The commodity is deep within the home of the self, O Siblings of Destiny.
The entire world is wandering around, deluded by doubt; the self-willed manmukhs lose their honor. ||5||
The false one leaves his own hearth and home, and goes out to another's home.
Like a thief, he is caught, and without the Naam, he is beaten and struck down. ||6||
Those who know their own home, are happy, O Siblings of Destiny.
They realize God within their own hearts, through the glorious greatness of the Guru. ||7||
He Himself gives gifts, and He Himself bestows understanding; unto whom can we complain?
O Nanak, meditate on the Naam, the Name of the Lord, and you shall obtain glory in the True Court. ||8||6||28||

Section 08 - Raag Aasaa - Part 080

Aasaa, Third Mehl:
Those who recognize their own selves, enjoy the sweet flavor, O Siblings of Destiny.
Those who drink in the sublime essence of the Lord are emancipated; they love the Truth. ||1||
The Beloved Lord is the purest of the pure; He comes to dwell in the pure mind.
Praising the Lord, through the Guru's Teachings, one remains unaffected by corruption. ||1||Pause||
Without the Word of the Shabad, they do not understand themselves - they are totally blind, O Siblings of Destiny.
Through the Guru's Teachings, the heart is illuminated, and in the end, only the Naam shall be your companion. ||2||
They are occupied with the Naam, and only the Naam; they deal only in the Naam.
Deep within their hearts is the Naam; upon their lips is the Naam; they contemplate the Word of God, and the Naam. ||3||
They listen to the Naam, believe in the Naam, and through the Naam, they obtain glory.
They praise the Naam, forever and ever, and through the Naam, they obtain the Mansion of the Lord's Presence. ||4||
Through the Naam, their hearts are illumined, and through the Naam, they obtain honor.
Through the Naam, peace wells up; I seek the Sanctuary of the Naam.

||5||
Without the Naam, no one is accepted; the self-willed manmukhs lose their honor.
In the City of Death, they are tied down and beaten, and they lose their lives in vain. ||6||
Those Gurmukhs who realize the Naam, all serve the Naam.
So believe in the Naam, and only the Naam; through the Naam, glorious greatness is obtained. ||7||
He alone receives it, unto whom it is given. Through the Guru's Teachings, the Naam is realized.
O Nanak, everything is under the influence of the Naam; by perfect good destiny, a few obtain it. ||8||7||29||
Aasaa, Third Mehl:
The deserted brides do not obtain the Mansion of their Husband's Presence, nor do they know His taste.
They speak harsh words, and do not bow to Him; they are in love with another. ||1||
How can this mind come under control?
By Guru's Grace, it is held in check; instructed in spiritual wisdom, it returns to its home. ||1||Pause||
He Himself adorns the happy soul-brides; they bear Him love and affection.
They live in harmony with the Sweet Will of the True Guru, naturally adorned with the Naam. ||2||
They enjoy their Beloved forever, and their bed is decorated with Truth.
They are fascinated with the Love of their Husband Lord; meeting their Beloved, they obtain peace. ||3||
Spiritual wisdom is the incomparable decoration of the happy soul-bride.
She is so beautiful - she is the queen of all; she enjoys the love and affection of her Husband Lord. ||4||
The True Lord, the Unseen, the Infinite, has infused His Love among the happy soul-brides.
They serve their True Guru, with true love and affection. ||5||
The happy soul-bride has adorned herself with the necklace of virtue.
She applies the perfume of love to her body, and within her mind is the jewel of reflective meditation. ||6||
Those who are imbued with devotional worship are the most exalted.
Their social standing and honor come from the Word of the Shabad.
Without the Naam, all are low class, like maggots in manure. ||7||
Everyone proclaims, "Me, me!"; but without the Shabad, the ego does not depart.
O Nanak, those who are imbued with the Naam lose their ego; they

remain absorbed in the True Lord. ||8||8||30||
Aasaa, Third Mehl:
Those who are imbued with the True Lord are spotless and pure; their reputation is forever true.
Here, they are known in each and every home, and hereafter, they are famous throughout the ages. ||1||

Section 08 - Raag Aasaa - Part 081

O beauteous and joyful mind, imbue yourself with your true color.
If you imbue yourself with the Beauteous Word of the Guru's Bani, then this color shall never fade away. ||1||Pause||
I am lowly, filthy, and totally egotistical; I am attached to the corruption of duality.
But meeting with the Guru, the Philosopher's Stone, I am transformed into gold; I am blended with the Pure Light of the Infinite Lord. ||2||
Without the Guru, no one is imbued with the color of the Lord's Love; meeting with the Guru, this color is applied.
Those who are imbued with the Fear, and the Love of the Guru, are absorbed in the Praise of the True Lord. ||3||
Without fear, the cloth is not dyed, and the mind is not rendered pure.
Without fear, the performance of rituals is false, and one finds no place of rest. ||4||
Only those whom the Lord imbues, are so imbued; they join the Sat Sangat, the True Congregation.
From the Perfect Guru, the Sat Sangat emanates, and one easily merges into the Love of the True One. ||5||
Without the Sangat, the Company of the Holy, all remain like beasts and animals.
They do not know the One who created them; without the Name, all are thieves. ||6||
Some purchase merits and sell off their demerits; through the Guru, they obtain peace and poise.
Serving the Guru, they obtain the Name, which comes to dwell deep within. ||7||
The One Lord is the Giver of all; He assigns tasks to each and every person.
O Nanak, the Lord embellishes us with the Name; attached to the Word of the Shabad, we are merged into Him. ||8||9||31||
Aasaa, Third Mehl:
Everyone longs for the Name, but he alone receives it, unto whom the Lord shows His Mercy.
Without the Name, there is only pain; he alone obtains peace, whose

mind is filled with the Name. ||1||
You are infinite and merciful; I seek Your Sanctuary.
From the Perfect Guru, the glorious greatness of the Naam is obtained. ||1||Pause||
Inwardly and outwardly, there is only the One Lord. He has created the world, with its many varieties.
According to the Order of His Will, He makes us act. What else can we talk about, O Siblings of Destiny? ||2||
Knowledge and ignorance are all your making; You have control over these.
Some, You forgive, and unite with Yourself; while others, the wicked, you strike down and drive out of Your Court. ||3||
Some, from the very beginning, are pure and pious; You attach them to Your Name.
Serving the Guru, peace wells up; through the True Word of the Shabad, one comes to understand. ||4||
Some are crooked, filthy and vicious; the Lord Himself has led them astray from the Name.
They have no intuition, no understanding and no self-discipline; they wander around delirious. ||5||
He grants faith to those whom He has blessed with His Glance of Grace.
This mind finds truth, contentment and self-discipline, hearing the Immaculate Word of the Shabad. ||6||
By reading books, one cannot reach Him; by speaking and talking, His limits cannot be found.
Through the Guru, His value is found; through the True Word of the Shabad, understanding is obtained. ||7||
So reform this mind and body, by contemplating the Word of the Guru's Shabad.
O Nanak, within this body is the treasure of the Naam, the Name of the Lord; it is found through the Love of the Infinite Guru. ||8||10||32||
Aasaa, Third Mehl:
The happy soul-brides are imbued with Truth; they are adorned with the Word of the Guru's Shabad.

Section 08 - Raag Aasaa - Part 082

They find their Husband Lord within their own home, contemplating the True Word of the Shabad. ||1||
Through merits, their demerits are forgiven, and they embrace love for the Lord.
The soul-bride then obtains the Lord as her Husband; meeting the Guru, this union comes about. ||1||Pause||

Some do not know the Presence of their Husband Lord; they are deluded by duality and doubt.
How can the forsaken brides meet Him? Their life night passes in pain. ||2||
Those whose minds are filled with the True Lord, perform truthful actions.
Night and day, they serve the Lord with poise, and are absorbed in the True Lord. ||3||
The forsaken brides wander around, deluded by doubt; telling lies, they eat poison.
They do not know their Husband Lord, and upon their deserted bed, they suffer in misery. ||4||
The True Lord is the One and only; do not be deluded by doubt, O my mind.
Consult with the Guru, serve the True Lord, and enshrine the Immaculate Truth within your mind. ||5||
The happy soul-bride always finds her Husband Lord; she banishes egotism and self-conceit.
She remains attached to her Husband Lord, night and day, and she finds peace upon His Bed of Truth. ||6||
Those who shouted, "Mine, mine!" have departed, without obtaining anything.
The separated one does not obtain the Mansion of the Lord's Presence, and departs, repenting in the end. ||7||
That Husband Lord of mine is the One and only; I am in love with the One alone.
O Nanak, if the soul-bride longs for peace, she should enshrine the Lord's Name within her mind. ||8||11||33||
Aasaa, Third Mehl:
Those whom the Lord has caused to drink in the Ambrosial Nectar, naturally, intuitively, enjoy the sublime essence.
The True Lord is care-free; he does not have even an iota of greed. ||1||
The True Ambrosial Nectar rains down, and trickles into the mouths of the Gurmukhs.
Their minds are forever rejuvenated, and they naturally, intuitively, sing the Glorious Praises of the Lord. ||1||Pause||
The self-willed manmukhs are forever forsaken brides; they cry out and bewail at the Lord's Gate.
Those who do not enjoy the sublime taste of their Husband Lord, act according to their pre-ordained destiny. ||2||
The Gurmukh plants the seed of the True Name, and it sprouts. He deals in the True Name alone.

Those whom the Lord has attached to this profitable venture, are granted the treasure of devotional worship. ||3||
The Gurmukh is forever the true, happy soul-bride; she adorns herself with the fear of God and devotion to Him.
Night and day, she enjoys her Husband Lord; she keeps Truth enshrined within her heart. ||4||
I am a sacrifice to those who have enjoyed their Husband Lord.
They dwell forever with their Husband Lord; they eradicate self-conceit from within. ||5||
Their bodies and minds are cooled and soothed, and their faces are radiant, from the love and affection of their Husband Lord.
They enjoy their Husband Lord upon His cozy bed, having conquered their ego and desire. ||6||
Granting His Grace, He comes into our homes, through our infinite Love for the Guru.
The happy soul-bride obtains the One Lord as her Husband. ||7||
All of her sins are forgiven; the Uniter unites her with Himself.
O Nanak, chant such chants, that hearing them, He may enshrine love for you. ||8||12||34||
Aasaa, Third Mehl:
Merit is obtained from the True Guru, when God causes us to meet Him.

Section 08 - Raag Aasaa - Part 083

Meditating on the Naam, the Name of the Lord, with intuitive ease and poise, spiritual wisdom is revealed. ||1||
O my mind, do not think of the Lord as being far away; behold Him ever close at hand.
He is always listening, and always watching over us; the Word of His Shabad is all-pervading everywhere. ||1||Pause||
The Gurmukhs understand their own selves; they meditate single-mindedly on the Lord.
They enjoy their Husband Lord continually; through the True Name, they find peace. ||2||
O my mind, no one belongs to you; contemplate the Shabad, and see this.
So run to the Lord's Sanctuary, and find the gate of salvation. ||3||
Listen to the Shabad, and understand the Shabad, and lovingly focus your consciousness on the True One.
Through the Shabad, conquer your ego, and in the True Mansion of the Lord's Presence, you shall find peace. ||4||
In this age, the Naam, the Name of the Lord, is glory; without the

Name, there is no glory.
The glory of this Maya lasts for only a few days; it disappears in an instant. ||5||
Those who forget the Naam are already dead, and they continue dying.
They do not enjoy the sublime essence of the Lord's taste; they sink into the manure. ||6||
Some are forgiven by the Lord; He unites them with Himself, and keeps them attached to the Naam, night and day.
They practice Truth, and abide in Truth; being truthful, they merge into Truth. ||7||
Without the Shabad, the world does not hear, and does not see; deaf and blind, it wanders around.
Without the Naam, it obtains only misery; the Naam is received only by His Will. ||8||
Those persons who link their consciousness with the Word of His Bani, are immaculately pure, and approved by the Lord.
O Nanak, they never forget the Naam, and in the Court of the Lord, they are known as true. ||9||13||35||
Aasaa, Third Mehl:
Through the Word of the Shabad, the devotees are known; their words are true.
They eradicate ego from within themselves; they surrender to the Naam, the Name of the Lord, and meet with the True One. ||1||
Through the Name of the Lord, Har, Har, His humble servants obtain honor.
How blessed is their coming into the world! Everyone adores them. ||1||Pause||
Ego, self-centeredness, excessive anger and pride are the lot of mankind.
If one dies in the Word of the Shabad, then he is rid of this, and his light is merged into the Light of the Lord God. ||2||
Meeting with the Perfect True Guru, my life has been blessed.
I have obtained the nine treasures of the Naam, and my storehouse is inexhaustible, filled to overflowing. ||3||
Those who love the Naam come as dealers in the merchandise of the Naam.
Those who become Gurmukh obtain this wealth; deep within, they contemplate the Shabad. ||4||
The egotistical, self-willed manmukhs do not appreciate the value of devotional worship.
The Primal Lord Himself has beguiled them; they lose their lives in the gamble. ||5||
Without loving affection, devotional worship is not possible, and the

body cannot be at peace.
The wealth of love is obtained from the Guru; through devotion, the mind becomes steady. ||6||
He alone performs devotional worship, whom the Lord so blesses; he contemplates the Word of the Guru's Shabad.
The One Name abides in his heart, and he conquers his ego and duality. ||7||
The One Name is the social status and honor of the devotees; the Lord Himself adorns them.
They remain forever in the Protection of His Sanctuary. As it pleases His Will, He arranges their affairs. ||8||

Section 08 - Raag Aasaa - Part 084

The worship of the Lord is unique - it is known only by reflecting upon the Guru.
O Nanak, one whose mind is filled with the Naam, through the Lord's Fear and devotion, is embellished with the Naam. ||9||14||36||
Aasaa, Third Mehl:
He wanders around, engrossed in other pleasures, but without the Naam, he suffers in pain.
He does not meet the True Guru, the Primal Being, who imparts true understanding. ||1||
O my insane mind, drink in the sublime essence of the Lord, and savor its taste.
Attached to other pleasures, you wander around, and your life wastes away uselessly. ||1||Pause||
In this age, the Gurmukhs are pure; they remain absorbed in the love of the True Name.
Without the destiny of good karma, nothing can be obtained; what can we say or do? ||2||
He understands his own self, and dies in the Word of the Shabad; he banishes corruption from his mind.
He hurries to the Guru's Sanctuary, and is forgiven by the Forgiving Lord. ||3||
Without the Name, peace is not obtained, and pain does not depart from within.
This world is engrossed in attachment to Maya; it has gone astray in duality and doubt. ||4||
The forsaken soul-brides do not know the value of their Husband Lord; how can they decorate themselves?
Night and day, they continually burn, and they do not enjoy the Bed of their Husband Lord. ||5||

The happy soul-brides obtain the Mansion of His Presence, eradicating their self-conceit from within.
They decorate themselves with the Word of the Guru's Shabad, and their Husband Lord unites them with Himself. ||6||
He has forgotten death, in the darkness of attachment to Maya.
The self-willed manmukhs die again and again, and are reborn; they die again, and are miserable at the Gate of Death. ||7||
They alone are united, whom the Lord unites with Himself; they contemplate the Word of the Guru's Shabad.
O Nanak, they are absorbed in the Naam; their faces are radiant, in that True Court. ||8||22||15||37||
Aasaa, Fifth Mehl, Ashtapadees, Second House:
One Universal Creator God. By The Grace Of The True Guru:
When the five virtues were reconciled, and the five passions were estranged, I enshrined the five within myself, and cast out the other five. ||1||
In this way, the village of my body became inhabited, O my Siblings of Destiny.
Vice departed, and the Guru's spiritual wisdom was implanted within me. ||1||Pause||
The fence of true Dharmic religion has been built around it.
The spiritual wisdom and reflective meditation of the Guru has become its strong gate. ||2||
So plant the seed of the Naam, the Name of the Lord, O friends, O Siblings of Destiny.
Deal only in the constant service of the Guru. ||3||
With intuitive peace and happiness, all the shops are filled.
The Banker and the dealers dwell in the same place. ||4||
There is no tax on non-believers, nor any fines or taxes at death.
The True Guru has set the Seal of the Primal Lord upon these goods. ||5||
So load the merchandise of the Naam, and set sail with your cargo.
Earn your profit, as Gurmukh, and you shall return to your own home. ||6||
The True Guru is the Banker, and His Sikhs are the traders.
Their merchandise is the Naam, and meditation on the True Lord is their account. ||7||
One who serves the True Guru dwells in this house.
O Nanak, the Divine City is eternal. ||8||1||

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

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

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

The One is Himself prevailing everywhere, O Beloved; He is pervading in each and every heart. ||7||
Lift me up out of the deep pit of the world, O Beloved; Nanak has taken to Your Sanctuary. ||8||3||22||15||2||42||
Raag Aasaa, First Mehl, Patee Likhee ~ The Poem Of The Alphabet:
One Universal Creator God. By The Grace Of The True Guru:
Sassa: He who created the world, is the One Lord and Master of all.
Those whose consciousness remains committed to His Service - blessed is their birth and their coming into the world. ||1||
O mind, why forget Him? You foolish mind!
When your account is adjusted, O brother, only then shall you be judged wise. ||1||Pause||
Eevree: The Primal Lord is the Giver; He alone is True.
No accounting is due from the Gurmukh who understands the Lord through these letters. ||2||
Ooraa: Sing the Praises of the One whose limit cannot be found.
Those who perform service and practice truth, obtain the fruits of their rewards. ||3||
Nganga: One who understands spiritual wisdom becomes a Pandit, a religious scholar.
One who recognizes the One Lord among all beings does not talk of ego. ||4||
Kakka: When the hair grows grey, then it shines without shampoo.
The hunters of the King of Death come, and bind him in the chains of Maya. ||5||
Khakha: The Creator is the King of the world; He enslaves by giving nourishment.
By His Binding, all the world is bound; no other Command prevails. ||6||
Gagga: One who renounces the singing of the songs of the Lord of the Universe, becomes arrogant in his speech.
One who has shaped the pots, and made the world the kiln, decides when to put them in it. ||7||
Ghagha: The servant who performs service, remains attached to the Word of the Guru's Shabad.
One who recognizes bad and good as one and the same - in this way he is absorbed into the Lord and Master. ||8||
Chacha: He created the four Vedas, the four sources of creation, and the four ages
- through each and every age, He Himself has been the Yogi, the enjoyer, the Pandit and the scholar. ||9||

Chhachha: Ignorance exists within everyone; doubt is Your doing, O Lord.
Having created doubt, You Yourself cause them to wander in delusion; those whom You bless with Your Mercy meet with the Guru. ||10||
Jajja: That humble being who begs for wisdom has wandered begging through 8.4 million incarnations.
The One Lord takes away, and the One Lord gives; I have not heard of any other. ||11||
Jhajha: O mortal being, why are you dying of anxiety? Whatever the Lord is to give, He shall keep on giving.
He gives, and gives, and watches over us; according to the Orders which He issues, His beings receive nourishment. ||12||
Nyanya: When the Lord bestows His Glance of Grace, then I do not behold any other.
The One Lord is totally pervading everywhere; the One Lord abides within the mind. ||13||
Tatta: Why do you practice hypocrisy, O mortal? In a moment, in an instant, you shall have to get up and depart.
Don't lose your life in the gamble - hurry to the Lord's Sanctuary. ||14||
T'hat'ha: Peace pervades within those who link their consciousness to the Lord's Lotus Feet.
Those humble beings, whose consciousness is so linked, are saved; by Your Grace, they obtain peace. ||15||
Dadda: Why do you make such ostentatious shows, O mortal? Whatever exists, shall all pass away.
So serve Him, who is contained and pervading among everyone, and you shall obtain peace. ||16||
Dhadha: He Himself establishes and disestablishes; as it pleases His Will, so does He act.
Having created the creation, He watches over it; He issues His Commands, and emancipates those, upon whom He casts His Glance of Grace. ||17||
Nanna: One whose heart is filled with the Lord, sings His Glorious Praises.
One whom the Creator Lord unites with Himself, is not consigned to reincarnation. ||18||
Tatta: The terrible world-ocean is so very deep; its limits cannot be found.
I do not have a boat, or even a raft; I am drowning - save me, O Savior King! ||19||
T'hat'ha: In all places and interspaces, He is; everything which exists, is by His doing.

What is doubt? What is called Maya? Whatever pleases Him is good. ||20||
Dadda: Do not blame anyone else; blame instead your own actions.
Whatever I did, for that I have suffered; I do not blame anyone else. ||21||
Dhadha: His power established and upholds the earth; the Lord has imparted His color to everything.
His gifts are received by everyone; all act according to His Command. ||22||
Nanna: The Husband Lord enjoys eternal pleasures, but He is not seen or understood.
I am called the happy soul-bride, O sister, but my Husband Lord has never met me. ||23||
Pappa: The Supreme King, the Transcendent Lord, created the world, and watches over it.
He sees and understands, and knows everything; inwardly and outwardly, he is fully pervading. ||24||
Faffa: The whole world is caught in the noose of Death, and all are bound by its chains.
By Guru's Grace, they alone are saved, who hurry to enter the Lord's Sanctuary. ||25||
Babba: He set out to play the game, on the chess-board of the four ages.

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He made all beings and creatures his chessmen, and He Himself threw the dice. ||26||
Bhabha: Those who search, find the fruits of their rewards; by Guru's Grace, they live in the Fear of God.
The self-willed manmukhs wander around, and they do not remember the Lord; the fools are consigned to the cycle of 8.4 million incarnations. ||27||
Mamma: In emotional attachment, he dies; he only thinks of the Lord, the Love of Nectar, when he dies.
As long as the body is alive, he reads other things, and forgets the letter 'm', which stands for marnaa - death. ||28||
Yaya: He is never reincarnated again, if he recognizes the True Lord.
The Gurmukh speaks, the Gurmukh understands, and the Gurmukh knows only the One Lord. ||29||
Rarra: The Lord is contained among all; He created all beings.
Having created His beings, He has put them all to work; they alone remember the Naam, upon whom He bestows His Grace. ||30||
Lalla: He has assigned people to their tasks, and made the love of Maya

seem sweet to them.
We eat and drink; we should endure equally whatever occurs, by His Will, by His Command. ||31||
Wawa: The all-pervading Transcendent Lord beholds the world; He created the form it wears.
He beholds, tastes, and knows everything; He is pervading and permeating inwardly and outwardly. ||32||
Rarra: Why do you quarrel, O mortal? Meditate on the Imperishable Lord, and be absorbed into the True One. Become a sacrifice to Him. ||33||
Haha: There is no other Giver than Him; having created the creatures, He gives them nourishment.
Meditate on the Lord's Name, be absorbed into the Lord's Name, and night and day, reap the Profit of the Lord's Name. ||34||
Airaa: He Himself created the world; whatever He has to do, He continues to do.
He acts, and causes others to act, and He knows everything; so says Nanak, the poet. ||35||1||
Raag Aasaa, Third Mehl, Patee - The Alphabet:
One Universal Creator God. By The Grace Of The True Guru:
Ayo, Angai: The whole world which was created - Kaahkai, Ghangai: It shall pass away.
Reeree, Laalee: People commit sins, and falling into vice, forget virtue. ||1||
O mortal, why have you studied such an account,
which shall call you to answer for payment? ||1||Pause||
Sidhan, Ngaayiyai: You do not remember the Lord. Nanna: You do not take the Lord's Name.
Chhachha: You are wearing away, every night and day; you fool, how will you find release? You are held in the grip of death. ||2||
Babba: You do not understand, you fool; deluded by doubt, you are wasting your life.
Without justification, you call yourself a teacher; thus you take on the loads of others. ||3||
Jajja: You have been robbed of your Light, you fool; in the end, you shall have to depart, and you shall regret and repent.
You have not remembered the One Word of the Shabad, and so you shall have to enter the womb over and over again. ||4||
Read that which is written on your forehead, O Pandit, and do not teach wickedness to others.

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

Haha: Understand the Lord's Sermon, you fool; only then shall you attain eternal peace.
The more the self-willed manmukhs read, the more pain they suffer. Without the True Guru, liberation is not obtained. ||16||
Rarra: Center your consciousness on the Lord, you fool; abide with those whose hearts are filled with the Lord.
By Guru's Grace, those who recognize the Lord, understand the absolute Lord. ||17||
Your limits cannot be known; the indescribable Lord cannot be described.
O Nanak, whose who have met the True Guru, have their accounts settled. ||18||1||2||
Raag Aasaa, First Mehl, Chhant, First House:
One Universal Creator God. By The Grace Of The True Guru:
O beautiful young bride, my Beloved Lord is very playful.
When the bride enshrines great love for her Husband Lord, He becomes merciful, and loves her in return.

Section 08 - Raag Aasaa - Part 090

The soul-bride meets her Husband Lord, when the Lord Master Himself showers His favor upon her.
Her bed is decorated in the company of her Beloved, and her seven pools are filled with ambrosial nectar.
Be kind and compassionate to me, O Merciful True Lord, that I may obtain the Word of the Shabad, and sing Your Glorious Praises.
O Nanak, gazing upon her Husband Lord, the soul-bride is delighted, and her mind is filled with joy. ||1||
O bride of natural beauty, offer your loving prayers to the Lord.
The Lord is pleasing to my mind and body; I am intoxicated in my Lord God's Company.
Imbued with the Love of God, I pray to the Lord, and through the Lord's Name, I abide in peace.
If you recognize His Glorious Virtues, then you shall come to know God; thus virtue shall dwell in you, and sin shall run away.
Without You, I cannot survive, even for an instant; by merely talking and listening about You, I am not satisfied.
Nanak proclaims, "O Beloved, O Beloved!" His tongue and mind are drenched with the Lord's sublime essence. ||2||
O my companions and friends, my Husband Lord is the merchant.
I have purchased the Lord's Name; its sweetness and value are unlimited.
His value is invaluable; the Beloved dwells in His true home. If it is

pleasing to God, then He blesses His bride.
Some enjoy sweet pleasures with the Lord, while I stand crying at His door.
The Creator, the Cause of causes, the All-powerful Lord Himself arranges our affairs.
O Nanak, blessed is the soul-bride, upon whom He casts His Glance of Grace; she enshrines the Word of the Shabad in her heart. ||3||
In my home, the true songs of rejoicing resound; the Lord God, my Friend, has come to me.
He enjoys me, and imbued with His Love, I have captivated His heart, and given mine to Him.
I gave my mind, and obtained the Lord as my Husband; as it pleases His Will, He enjoys me.
I have placed my body and mind before my Husband Lord, and through the Shabad, I have been blessed. Within the home of my own self, I have obtained the ambrosial fruit.
He is not obtained by intellectual recitation or great cleverness; only by love does the mind obtain Him.
O Nanak, the Lord Master is my Best Friend; I am not an ordinary person. ||4||1||
Aasaa, First Mehl:
The unstruck melody of the sound current resounds with the vibrations of the celestial instruments.
My mind, my mind is imbued with the Love of my Darling Beloved.
Night and day, my detached mind remains absorbed in the Lord, and I obtain my home in the profound trance of the celestial void.
The True Guru has revealed to me the Primal Lord, the Infinite, my Beloved, the Unseen.
The Lord's posture and His seat are permanent; my mind is absorbed in reflective contemplation upon Him.
O Nanak, the detached ones are imbued with His Name, the unstruck melody, and the celestial vibrations. ||1||
Tell me, how can I reach that unreachable, that unreachable city?
By practicing truthfulness and self-restraint, by contemplating His Glorious Virtues, and living the Word of the Guru's Shabad.
Practicing the True Word of the Shabad, one comes to the home of his own inner being, and obtains the treasure of virtue.
He has no stems, roots, leaves or branches, but He is the Supreme Lord over the heads of all.
Practicing intensive meditation, chanting and self-discipline, people have grown weary; stubbornly practicing these rituals, they still have not found Him.
O Nanak, through spiritual wisdom, the Lord, the Life of the world, is

met; the True Guru imparts this understanding. ||2||
The Guru is the ocean, the mountain of jewels, overflowing with jewels.

Section 08 - Raag Aasaa - Part 091

Take your bath in the seven seas, O my mind, and become pure.
One bathes in the water of purity when it is pleasing to God, and obtains the five virtues by reflective meditation.
Renouncing sexual desire, anger, deceit and corruption, he enshrines the True Name in his heart.
When the waves of ego, greed and avarice subside, he finds the Lord Master, Merciful to the meek.
O Nanak, there is no place of pilgrimage comparable to the Guru; the True Guru is the Lord of the world. ||3||
I have searched the jungles and forests, and looked upon all the fields.
You created the three worlds, the entire universe, everything.
You created everything; You alone are permanent. Nothing is equal to You.
You are the Giver - all are Your beggars; without You, who should we praise?
You bestow Your gifts, even when we do not ask for them, O Great Giver; devotion to You is a treasure over-flowing.
Without the Lord's Name, there is no liberation; so says Nanak, the meek. ||4||2||
Aasaa, First Mehl:
My mind, my mind is attuned to the Love of my Beloved Lord.
The True Lord Master, the Primal Being, the Infinite One, is the Support of the earth.
He is unfathomable, unapproachable, infinite and incomparable. He is the Supreme Lord God, the Lord above all.
He is the Lord, from the beginning, throughout the ages, now and forevermore; know that all else is false.
If one does not appreciate the value of good deeds and Dharmic faith, how can one obtain clarity of consciousness and liberation?
O Nanak, the Gurmukh realizes the Word of the Shabad; night and day, he meditates on the Naam, the Name of the Lord. ||1||
My mind, my mind has come to accept, that the Naam is our only Friend.
Egotism, worldly attachment, and the lures of Maya shall not go with you.
Mother, father, famliy, children, cleverness, property and spouses - none of these shall go with you.
I have renounced Maya, the daughter of the ocean; reflecting upon

reality, I have trampled it under my feet.
The Primal Lord has revealed this wondrous show; wherever I look, there I see Him.
O Nanak, I shall not forsake the Lord's devotional worship; in the natural course, what shall be, shall be. ||2||
My mind, my mind has become immaculately pure, contemplating the True Lord.
I have dispelled my vices, and now I walk in the company of the virtuous.
Discarding my vices, I do good deeds, and in the True Court, I am judged as true.
My coming and going has come to an end; as Gurmukh, I reflect upon the nature of reality.
O my Dear Friend, You are my all-knowing companion; grant me the glory of Your True Name.
O Nanak, the jewel of the Naam has been revealed to me; such are the Teachings I have received from the Guru. ||3||
I have carefully applied the healing ointment to my eyes, and I am attuned to the Immaculate Lord.
He is permeating my mind and body, the Life of the world, the Lord, the Great Giver.
My mind is imbued with the Lord, the Great Giver, the Life of the world; I have merged and blended with Him, with intuitive ease.
In the Company of the Holy, and the Saints' Society, by God's Grace, peace is obtained.
The renunciates remain absorbed in devotional worship to the Lord; they are rid of emotional attachment and desire.
O Nanak, how rare is that unattached servant, who conquers his ego, and remains pleased with the Lord. ||4||3||

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Raag Aasaa, First Mehl, Chhant, Second House:
One Universal Creator God. By The Grace Of The True Guru:
You are everywhere, wherever I go, O True Creator Lord.
You are the Giver of all, the Architect of Destiny, the Dispeller of distress.
The Lord Master is the Dispeller of distress; all that happens is by His doing.
Millions upon millions of sins, He destroys in an instant.
He calls a swan a swan, and a crane a crane; He contemplates each and every heart.
You are everywhere, wherever I go, O True Creator Lord. ||1||

Those who meditate on Him single-mindedly obtain peace; how rare are they in this world.
The Messenger of Death does not draw near those who live the Guru's Teachings; they never return defeated.
Those who appreciate the Glorious Praises of the Lord, Har, Har, never suffer defeat; the Messenger of Death does not even approach them.
Birth and death are ended for those who are attached to the feet of the Lord.
Through the Guru's Teachings, they obtain the sublime essence of the Lord, and the fruit of the Lord; they enshrine the Name of the Lord, Har, Har, in their hearts.
Those who meditate on Him single-mindedly obtain peace; how rare are they in this world. ||2||
He who created the world and assigned all to their tasks - unto Him I am a sacrifice.
So serve Him, and gather profit, and you shall obtain honor in the Court of the Lord.
That humble being, who recognizes the One Lord alone, obtains honor in the Court of the Lord.
One who meditates on the Lord, through the Guru's Teachings, obtains the nine treasures; he chants and repeats continually the Glorious Praises of the Lord.
Day and night, take the Naam, the Name of the Lord, the most sublime Primal Being.
The One who created the world and assigned all to their tasks - I am a sacrifice to Him. ||3||
Those who chant the Naam look beautiful; they obtain the fruit of peace. Those who believe in the Name win the game of life.
Their blessings are not exhausted, if it pleases the Lord, even though numerous ages may pass.
Even though numerous ages may pass, O Lord Master, their blessings are not exhausted.
They do not age, they do not die and fall into hell, if they meditate on the Naam, the Name of the Lord.
Those who chant the Lord's Name, Har, Har, do not wither, O Nanak; they are not afflicted by pain.
Those who chant the Naam look beautiful; they obtain the fruit of peace. Those who believe in the Name win the game of life.
||4||1||4||
One Universal Creator God. By The Grace Of The True Guru:
Aasaa, First Mehl, Chhant, Third House:
Listen, O black deer: why are you so attached to the orchard of passion?
The fruit of sin is sweet for only a few days, and then it grows hot and

bitter.
That fruit which intoxicated you has now become bitter and painful, without the Naam.

Section 08 - Raag Aasaa - Part 093

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

One Universal Creator God. By The Grace Of The True Guru:
Aasaa, Third Mehl, Chhant, First House:
Within my home, the true wedding songs of rejoicing are sung; my home is adorned with the True Word of the Shabad.
The soul-bride has met her Husband Lord; God Himself has consummated this union.
God Himself has consummated this union; the soul-bride enshrines Truth within her mind, intoxicated with peaceful poise.
Embellished with the Word of the Guru's Shabad, and beautified with Truth, she enjoys her Beloved forever, imbued with His Love.
Eradicating her ego, she obtains her Husband Lord, and then, the sublime essence of the Lord dwells within her mind.
Says Nanak, fruitful and prosperous is her entire life; she is embellished with the Word of the Guru's Shabad. ||1||
The soul-bride who has been led astray by duality and doubt, does not attain her Husband Lord.
That soul-bride has no virtue, and she wastes her life in vain.
The self-willed, ignorant and disgraceful manmukh wastes her life in vain, and in the end, she comes to grief.
But when she serves her True Guru, she obtains peace, and then she meets her Husband Lord, face to face.
Beholding her Husband Lord, she blossoms forth; her heart is delighted, and she is beautified by the True Word of the Shabad.
O Nanak, without the Name, the soul-bride wanders around, deluded by doubt. Meeting her Beloved, she obtains peace. ||2||

Section 08 - Raag Aasaa - Part 094

The soul-bride knows that her Husband Lord is with her; the Guru unites her in this union.
Within her heart, she is merged with the Shabad, and the fire of her desire is easily extinguished.
The Shabad has quenched the fire of desire, and within her heart, peace and tranquility have come; she tastes the Lord's essence with intuitive ease.
Meeting her Beloved, she enjoys His Love continually, and her speech rings with the True Shabad.
Reading and studying continually, the Pandits, the religious scholars, and the silent sages have grown weary; wearing religious robes, liberation is not obtained.
O Nanak, without devotional worship, the world has gone insane; through the True Word of the Shabad, one meets the Lord. ||3||
Bliss permeates the mind of the soul-bride, who meets her Beloved

Lord.
The soul-bride is enraptured with the sublime essence of the Lord, through the incomparable Word of the Guru's Shabad.
Through the incomparable Word of the Guru's Shabad, she meets her Beloved; she continually contemplates and enshrines His Glorious Virtues in her mind.
Her bed was adorned when she enjoyed her Husband Lord; meeting with her Beloved, her demerits were erased.
That house, within which the Lord's Name is continually meditated upon, resounds with the wedding songs of rejoicing, throughout the four ages.
O Nanak, imbued with the Naam, we are in bliss forever; meeting the Lord, our affairs are resolved. ||4||1||6||
One Universal Creator God. By The Grace Of The True Guru:
Aasaa, Third Mehl, Chhant, Third House:
O my beloved friend, dedicate yourself to the devotional worship of your Husband Lord.
Serve your Guru constantly, and obtain the wealth of the Naam.
Dedicate yourself to the worship of your Husband Lord; this is pleasing to your Beloved Husband.
If you walk in accordance with your own will, then your Husband Lord will not be pleased with you.
This path of loving devotional worship is very difficult; how rare are those who find it, through the Gurdwara, the Guru's Gate.
Says Nanak, that one, upon whom the Lord casts His Glance of Grace, links his consciousness to the worship of the Lord. ||1||
O my detached mind, unto whom do you show your detachment?
Those who sing the Glorious Praises of the Lord live in the joy of the Lord, forever and ever.
So become detached, and renounce hypocrisy; Your Husband Lord knows everything.
The One Lord is pervading the water, the land and the sky; the Gurmukh realizes the Command of His Will.
One who realizes the Lord's Command, obtains all peace and comforts.
Thus says Nanak: such a detached soul remains absorbed in the Lord's Love, day and night. ||2||
Wherever you wander, O my mind, the Lord is there with you.
Renounce your cleverness, O my mind, and reflect upon the Word of the Guru's Shabad.
Your Husband Lord is always with you, if you remember the Lord's Name, even for an instant.
The sins of countless incarnations shall be washed away, and in the end, you shall obtain the supreme status.

You shall be linked to the True Lord, and as Gurmukh, remember Him forever.
Thus says Nanak: wherever you go, O my mind, the Lord is there with you. ||3||
Meeting the True Guru, the wandering mind is held steady; it comes to abide in its own home.
It purchases the Naam, chants the Naam, and remains absorbed in the Naam.

Section 08 - Raag Aasaa - Part 095

The outgoing, wandering soul, upon meeting the True Guru, opens the Tenth Gate.
There, Ambrosial Nectar is food and the celestial music resounds; the world is held spell-bound by the music of the Word.
The many strains of the unstruck melody resound there, as one merges in Truth.
Thus says Nanak: by meeting the True Guru, the wandering soul becomes steady, and comes to dwell in the home of its own self. ||4||
O my mind, you are the embodiment of the Divine Light - recognize your own origin.
O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love.
Acknowledge your origin, and then you shall know your Husband Lord, and so understand death and birth.
By Guru's Grace, know the One; then, you shall not love any other.
Peace comes to the mind, and gladness resounds; then, you shall be acclaimed.
Thus says Nanak: O my mind, you are the very image of the Luminous Lord; recognize the true origin of your self. ||5||
O mind, you are so full of pride; loaded with pride, you shall depart.
The fascinating Maya has fascinated you, over and over again, and lured you into reincarnation.
Clinging to pride, you shall depart, O foolish mind, and in the end, you shall regret and repent.
You are afflicted with the diseases of ego and desire, and you are wasting your life away in vain.
The foolish self-willed manmukh does not remember the Lord, and shall regret and repent hereafter.
Thus says Nanak: O mind, you are full of pride; loaded with pride, you shall depart. ||6||
O mind, don't be so proud of yourself, as if you know it all; the Gurmukh is humble and modest.

Within the intellect are ignorance and ego; through the True Word of the Shabad, this filth is washed off.
So be humble, and surrender to the True Guru; do not attach your identity to your ego.
The world is consumed by ego and self-identity; see this, lest you lose your own self as well.
Make yourself follow the Sweet Will of the True Guru; remain attached to His Sweet Will.
Thus says Nanak: renounce your ego and self-conceit, and obtain peace; let your mind abide in humility. ||7||
Blessed is that time, when I met the True Guru, and my Husband Lord came into my consciousness.
I became so very blissful, and my mind and body found such a natural peace.
My Husband Lord came into my consciousness; I enshrined Him within my mind, and I renounced all vice.
When it pleased Him, virtues appeared in me, and the True Guru Himself adorned me.
Those humble beings become acceptable, who cling to the One Name and renounce the love of duality.
Thus says Nanak: blessed is the time when I met the True Guru, and my Husband Lord came into my consciousness. ||8||
Some people wander around, deluded by doubt; their Husband Lord Himself has misled them.
They wander around in the love of duality, and they do their deeds in ego.
Their Husband Lord Himself has misled them, and put them on the path of evil. Nothing lies in their power.
You alone know their ups and downs, You, who created the creation.
The Command of Your Will is very strict; how rare is the Gurmukh who understands.
Thus says Nanak: what can the poor creatures do, when You mislead them into doubt? ||9||

Section 08 - Raag Aasaa - Part 096

O My True Lord Master, True is Your glorious greatness.
You are the Supreme Lord God, the Infinite Lord and Master. Your creative power cannot be described.
True is Your glorious greatness; when You enshrine it within the mind, one sings Your Glorious Praises forever.
He sings Your Glorious Praises, when it is pleasing to You, O True Lord; he centers his consciousness on You.

One whom You unite with Yourself, as Gurmukh, remains absorbed in You.
Thus says Nanak: O my True Lord Master, True is Your Glorious Greatness. ||10||2||7||5||2||7||
Raag Aasaa, Chhant, Fourth Mehl, First House:
One Universal Creator God. By The Grace Of The True Guru:
Life - I have found real life, as Gurmukh, through His Love.
The Lord's Name - He has given me the Lord's Name, and enshrined it within my breath of life.
He has enshrined the Name of the Lord, Har, Har within my breath of lfe, and all my doubts and sorrows have departed.
I have meditated on the invisible and unapproachable Lord, through the Guru's Word, and I have obtained the pure, supreme status.
The unstruck melody resounds, and the instruments ever vibrate, singing the Bani of the True Guru.
O Nanak, God the Great Giver has given me a gift; He has blended my light into the Light. ||1||
The self-willed manmukhs die in their self-willed stubbornness, declaring that the wealth of Maya is theirs.
They attach their consciousness to the foul-smelling pile of filth, which comes for a moment, and departs in an instant.
They attach their consciousness to the foul-smelling pile of filth, which is transitory, like the fading color of the safflower.
One moment, they are facing east, and the next instant, they are facing west; they continue spinning around, like the potter's wheel.
In sorrow, they eat, and in sorrow, they gather things and try to enjoy them, but they only increase their stores of sorrow.
O Nanak, one easily crosses over the terrifying world-ocean, when he comes to the Sanctuary of the Guru. ||2||
My Lord, my Lord Master is sublime, unapproachable and unfathomable.
The wealth of the Lord - I seek the wealth of the Lord, from my True Guru, the Divine Banker.
I seek the wealth of the Lord, to purchase the Naam; I sing and love the Glorious Praises of the Lord.
I have totally renounced sleep and hunger, and through deep meditation, I am absorbed into the Absolute Lord.
The traders of one kind come and take away the Name of the Lord as their profit.
O Nanak, dedicate your mind and body to the Guru; one who is so destined, attains it. ||3||
The great ocean is full of the treasures of jewels upon jewels.
Those who are committed to the Word of the Guru's Bani, see them

come into their hands.
This priceless, incomparable jewel comes into the hands of those who are committed to the Word of the Guru's Bani.
They obtain the immeasurable Name of the Lord, Har, Har; their treasure is overflowing with devotional worship.
I have churned the ocean of the body, and I have seen the incomparable thing come into view.
The Guru is God, and God is the Guru, O Nanak; there is no difference between the two, O Siblings of Destiny. ||4||1||8||
Aasaa, Fourth Mehl:
Slowly, slowly, slowly, very slowly, the drops of Ambrosial Nectar trickle down.

Section 08 - Raag Aasaa - Part 097

As Gurmukh, the Gurmukh beholds the Lord, the Beloved Lord.
The Name of the Lord, the Emancipator of the world, is dear to him; the Name of the Lord is his glory.
In this Dark Age of Kali Yuga, the Lord's Name is the boat, which carries the Gurmukh across.
This world, and the world hereafter, are adorned with the Lord's Name; the Gurmukh's lifestyle is the most excellent.
O Nanak, bestowing His kindness, the Lord gives the gift of His emancipating Name. ||1||
I chant the Name of the Lord, Raam, Raam, which destroys my sorrows and erases my sins.
Associating with the Guru, associating with the Guru, I practice meditation; I have enshrined the Lord within my heart.
I enshrined the Lord within my heart, and obtained the supreme status, when I came to the Sanctuary of the Guru.
My boat was sinking under the weight of greed and corruption, but it was uplifted when the True Guru implanted the Naam, the Name of the Lord, within me.
The Perfect Guru has given me the gift of spiritual life, and I center my consciousness on the Lord's Name.
The Merciful Lord Himself has mercifully given this gift to me; O Nanak, I take to the Sanctuary of the Guru. ||2||
Hearing the Bani of the Lord's Name, all my affairs were brought to perfection and embellished.
With each and every hair, with each and every hair, as Gurmukh, I meditate on the Lord.
I meditate on the Lord's Name, and become pure; He has no form or shape.

The Name of the Lord, Raam, Raam, is permeating my heart deep within, and all of my desire and hunger has disappeared.
My mind and body are totally adorned with peace and tranquility; through the Guru's Teachings, the Lord has been revealed to me.
The Lord Himself has shown His kind mercy to Nanak; He has made me the slave of the slaves of His slaves. ||3||
Those who forget the Name of the Lord, Raam, Raam, are foolish, unfortunate, self-willed manmukhs.
Within, they are engrossed in emotional attachment; each and every moment, Maya clings to them.
The filth of Maya clings to them, and they become unfortunate fools - they do not love the Lord's Name.
The egotistical and proud perform all sorts of rituals, but they shy away from the Lord's Name.
The path of Death is very arduous and painful; it is stained with the darkness of emotional attachment.
O Nanak, the Gurmukh meditates on the Naam, and finds the gate of salvation. ||4||
The Name of the Lord, Raam, Raam, and the Lord Guru, are known by the Gurmukh.
One moment, this mind is in the heavens, and the next, it is in the nether regions; the Guru brings the wandering mind back to one-pointedness.
When the mind returns to one-pointedness, one totally understands the value of salvation, and enjoys the subtle essence of the Lord's Name.
The Lord's Name preserves the honor of His servant, as He preserved and emancipated Prahlaad.
So repeat continually the Name of the Lord, Raam, Raam; chanting His Glorious Virtues, His limit cannot be found.
Nanak is drenched in happiness, hearing the Name of the Lord; he is merged in the Name of the Lord. ||5||
Those beings, whose minds are filled the Lord's Name, forsake all anxiety.
They obtain all wealth, and all Dharmic faith, and the fruits of their minds' desires.
They obtain the fruits of their hearts' desires, meditating on the Lord's Name, and singing the Glorious Praises of the Lord's Name.
Evil-mindedness and duality depart, and their understanding is enlightened. They attach their minds to the Name of the Lord.

Their lives and bodies become totally blessed and fruitful; the Lord's Name illumines them.
O Nanak, by continually vibrating upon the Lord, day and night, the Gurmukhs abide in the home of the inner self. ||6||
Those who place their faith in the Lord's Name, do not attach their consciousness to another.
Even if the entire earth were to be transformed into gold, and given to them, without the Naam, they love nothing else.
The Lord's Name is pleasing to their minds, and they obtain supreme peace; when they depart in the end, it shall go with them as their support.
I have gathered the capital, the wealth of the Lord's Name; it does not sink, and does not depart.
The Lord's Name is the only true support in this age; the Messenger of Death does not draw near it.
O Nanak, the Gurmukhs recognize the Lord; in His Mercy, He unites them with Himself. ||7||
True, True is the Name of the Lord, Raam, Raam; the Gurmukh knows the Lord.
The Lord's servant is the one who commits himself to the Guru's service, and dedicates his mind and body as an offering to Him.
He dedicates his mind and body to Him, placing great faith in Him; the Guru lovingly unites His servant with Himself.
The Master of the meek, the Giver of souls, is obtained through the Perfect Guru.
The Guru's Sikh, and the Sikh's Guru, are one and the same; both spread the Guru's Teachings.
The Mantra of the Lord's Name is enshrined within the heart, O Nanak, and we merge with the Lord so easily. ||8||2||9||
One Universal Creator God. By The Grace Of The True Guru:
Aasaa, Chhant, Fourth Mehl, Second House:
The Creator Lord, Har, Har, is the Destroyer of distress; the Name of the Lord is the Purifier of sinners.
One who lovingly serves the Lord, obtains the supreme status. Service to the Lord, Har, Har, is more exalted than anything.
Chanting the Name of the Lord is the most exalted occupation; chanting the Name of the Lord, one becomes immortal.
The pains of both birth and death are eradicated, and one comes to sleep in peaceful ease.
O Lord, O Lord and Master, shower Your Mercy upon me; within my mind, I chant the Name of the Lord.
The Creator Lord, Har, Har, is the Destroyer of distress; the Name of the Lord is the Purifier of sinners. ||1||

The wealth of the Lord's Name is the most exalted in this Dark Age of Kali Yuga; chant the Lord's Name according to the Way of the True Guru.
As Gurmukh, read of the Lord; as Gurmukh, hear of the Lord. Chanting and listening to the Lord's Name, pain departs.
Chanting the Name of the Lord, Har, Har, pains are removed. Through the Name of the Lord, supreme peace is obtained.
The spiritual wisdom of the True Guru illumines the heart; this Light dispels the darkness of spiritual ignorance.
They alone meditate on the Lord's Name, Har, Har, upon whose foreheads such destiny is written.
The wealth of the Lord's Name is the most exalted in this Dark Age of Kali Yuga; chant the Lord's Name according to the Way of the True Guru. ||2||
One whose mind loves the Lord, Har, Har, obtains supreme peace. He reaps the profit of the Lord's Name, the state of Nirvaanaa.
He embraces love for the Lord, and the Lord's Name becomes his companion. His doubts, and his comings and goings are ended.

Section 08 - Raag Aasaa - Part 099

His comings and goings, doubts and fears come to an end, and he sings the Glorious Praises of the Lord, Har, Har, Har.
The sins and pains of countless incarnations are washed away, and he merges into the Name of the Lord, Har, Har.
Those who are blessed by such pre-ordained destiny, meditate on the Lord, and their lives become fruitful and approved.
One whose mind loves the Lord, Har, Har, obtains supreme peace. He reaps the profit of the Lord's Name, the state of Nirvaanaa. ||3||
Celebrated are those people, unto whom the Lord seems sweet; how exalted are those people of the Lord, Har, Har.
The Lord's Name is their glorious greatness; the Lord's Name is their companion and helper. Through the Word of the Guru's Shabad, they enjoy the sublime essence of the Lord.
They enjoy the sublime essence of the Lord, and remain totally detached. By great good fortune, they obtain the sublime essence of the Lord.
So very blessed and truly perfect are those, who through Guru's Instruction meditate on the Naam, the Name of the Lord.
Servant Nanak begs for the dust of the feet of the Holy; his mind is rid of sorrow and separation.
Celebrated are those people, unto whom the Lord seems sweet; how exalted are those people of the Lord, Har, Har. ||4||3||10||

Aasaa, Fourth Mehl:
In the Golden Age of Sat Yuga, everyone embodied contentment and meditation; religion stood upon four feet.
With mind and body, they sang of the Lord, and attained supreme peace. In their hearts was the spiritual wisdom of the Lord's Glorious Virtues.
Their wealth was the spiritual wisdom of the Lord's Glorious Virtues; the Lord was their success, and to live as Gurmukh was their glory.
Inwardly and outwardly, they saw only the One Lord God; for them there was no other second.
They centered their consciousness lovingly on the Lord, Har, Har. The Lord's Name was their companion, and in the Court of the Lord, they obtained honor.
In the Golden Age of Sat Yuga, everyone embodied contentment and meditation; religion stood upon four feet. ||1||
Then came the Silver Age of Trayta Yuga; men's minds were ruled by power, and they practiced celibacy and self-discipline.
The fourth foot of religion dropped off, and three remained. Their hearts and minds were inflamed with anger.
Their hearts and minds were filled with the horribly poisonous essence of anger. The kings fought their wars and obtained only pain.
Their minds were afflicted with the illness of egotism, and their self-conceit and arrogance increased.
If my Lord, Har, Har, shows His Mercy, my Lord and Master eradicates the poison by the Guru's Teachings and the Lord's Name.
Then came the Silver Age of Trayta Yuga; men's minds were ruled by power, and they practiced celibacy and self-discipline. ||2||
The Brass Age of Dwaapar Yuga came, and people wandered in doubt. The Lord created the Gopis and Krishna.
The penitents practiced penance, they offered sacred feasts and charity, and performed many rituals and religious rites.
They performed many rituals and religious rites; two legs of religion dropped away, and only two legs remained.
So many heroes waged great wars; in their egos they were ruined, and they ruined others as well.
The Lord, Compassionate to the poor, led them to meet the Holy Guru. Meeting the True Guru, their filth is washed away.
The Brass Age of Dwaapar Yuga came, and the people wandered in doubt. The Lord created the Gopis and Krishna. ||3||

The Lord ushered in the Dark Age, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact.
Acting in accordance with the Word of the Guru's Shabad, the medicine of the Lord's Name is obtained. Singing the Kirtan of the Lord's Praises, divine peace is obtained.
The season of singing the Lord's Praise has arrived; the Lord's Name is glorified, and the Name of the Lord, Har, Har, grows in the field of the body.
In the Dark Age of Kali Yuga, if one plants any other seed than the Name, all profit and capital is lost.
Servant Nanak has found the Perfect Guru, who has revealed to him the Naam within his heart and mind.
The Lord ushered in the Dark Age, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact.
||4||4||11||
Aasaa, Fourth Mehl:
One whose mind is pleased with the Kirtan of the Lord's Praises, attains the supreme status; the Lord seems so sweet to her mind and body.
She obtains the sublime essence of the Lord, Har, Har; through the Guru's Teachings, she meditates on the Lord, and the destiny written on her forehead is fulfilled.
By that high destiny written on her forehead, she chants the Name of the Lord, her Husband, and through the Name of the Lord, she sings the Lord's Glorious Praises.
The jewel of immense love sparkles on her forehead, and she is adorned with the Name of the Lord, Har, Har.
Her light blends with the Supreme Light, and she obtains God; meeting the True Guru, her mind is satisfied.
One whose mind is pleased with the Kirtan of the Lord's Praises, attains the supreme status; the Lord seems sweet to her mind and body. ||1||
Those who sing the Praises of the Lord, Har, Har, obtain the supreme status; they are the most exalted and acclaimed people.
I bow at their feet; each and every moment, I wash the feet of those, unto whom the Lord seems sweet.
The Lord seems sweet to them, and they obtain the supreme status; their faces are radiant and beautiful with good fortune.
Under Guru's Instruction, they sing the Lord's Name, and wear the garland of the Lord's Name around their necks; they keep the Lord's Name in their throats.
They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all.
Those who sing the Praises of the Lord, Har, Har, obtain the supreme status; they are the most exalted and acclaimed people. ||2||

One whose mind is pleased with the Sat Sangat, the True Congregation, savors the sublime essence of the Lord; in the Sangat, is this essence of the Lord.
He meditates in adoration upon the Lord, Har, Har, and through the Word of the Guru's Shabad, he blossoms forth. He plants no other seed.
There is no Nectar, other than the Lord's Ambrosial Nectar. One who drinks it in, knows the way.
Hail, hail to the Perfect Guru; through Him, God is found. Joining the Sangat, the Naam is understood.
I serve the Naam, and I meditate on the Naam. Without the Naam, there is no other at all.
One whose mind is pleased with the Sat Sangat, savors the sublime essence of the Lord; in the Sangat, is this essence of the Lord. ||3||
O Lord God, shower Your Mercy upon me; I am just a stone. Please, carry me across, and lift me up with ease, through the Word of the Shabad.
I am stuck in the swamp of emotional attachment, and I am sinking. O Lord God, please, take me by the arm.
God took me by the arm, and I obtained the highest understanding; as His slave, I grasped the Guru's feet.

Section 08 - Raag Aasaa - Part 101

I chant and meditate in adoration upon the Name of the Lord, Har, Har, according to the good destiny written upon my forehead.
The Lord has showered His Mercy upon servant Nanak, and the Name of the Lord, Har, Har, seems so sweet to his mind.
O Lord God, shower Your Mercy upon me; I am just a stone. Please, carry me across, and lift me up with ease, through the Word of the Shabad. ||4||5||12||
Aasaa, Fourth Mehl:
One who chants the Naam, the Name of the Lord, Har, Har in his mind - the Lord is pleasing to his mind. In the mind of the devotees there is a great yearning for the Lord.
Those humble beings who remain dead while yet alive, drink in the Ambrosial Nectar; through the Guru's Teachings, their minds embrace love for the Lord.
Their minds love the Lord, Har, Har, and the Guru is Merciful to them. They are Jivan Mukta - liberated while yet alive, and they are at peace.
Their birth and death, through the Name of the Lord, are illustrious, and in their hearts and minds, the Lord, Har, Har, abides.
The Name of the Lord, Har, Har, abides in their minds, and through the Guru's Teachings, they savor the Lord, Har, Har; they drink in the

sublime essence of the Lord with abandon.
One who chants the Naam, the Name of the Lord, Har, Har, in his mind - the Lord is pleasing to his mind. In the mind of the devotees there is such a great yearning for the Lord. ||1||
The people of the world do not like death; they try to hide from it. They are afraid that the Messenger of Death may catch them and take them away.
Inwardly and outwardly, the Lord God is the One and Only; this soul cannot be concealed from Him.
How can one keep one's soul, when the Lord wishes to have it? All things belong to Him, and He shall take them away.
The self-willed manmukhs wander around in pathetic lamentation, trying all medicines and remedies.
God, the Master, unto whom all things belong, shall take them away; the Lord's servant is redeemed by living the Word of the Shabad.
The people of the world do not like death; they try to hide from it. They are afraid that the Messenger of Death may catch them and take them away. ||2||
Death is pre-ordained; the Gurmukhs look beauteous, and the humble beings are saved, meditating on the Lord, Har, Har.
Through the Lord they obtain honor, and through the Lord's Name, glorious greatness. In the Court of the Lord, they are robed in honor.
Robed in honor in the Court of the Lord, in the perfection of the Lord's Name, they obtain peace through the Lord's Name.
The pains of both birth and death are eliminated, and they merge into the Name of the Lord.
The Lord's servants meet with God and merge into Oneness. The Lord's servant and God are one and the same.
Death is pre-ordained; the Gurmukhs look beauteous, and the humble beings are saved, meditating on the Lord, Har, Har. ||3||
The people of the world are born, only to perish, and perish, and perish again. Only by attaching oneself to the Lord as Gurmukh, does one become permanent.
The Guru implants His Mantra within the heart, and one savors the sublime essence of the Lord; the Ambrosial Nectar of the Lord trickles into his mouth.
Obtaining the Ambrosial Essence of the Lord, the dead are restored to life, and do not die again.
Through the Name of the Lord, Har, Har, one obtains the immortal status, and merges into the Lord's Name.
The Naam, the Name of the Lord, is the only Support and Anchor of servant Nanak; without the Naam, there is nothing else at all.
The people of the world are born, only to perish, and perish, and perish

again. Only by attaching oneself to the Lord as Gurmukh, does one become permanent. ||4||6||13||

Section 08 - Raag Aasaa - Part 102

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

Will, so do we act.
As it pleases Your Will, so do we act. All are merged into Your Shabad.
When it pleases Your Will, we obtain greatness through Your Shabad.
The Gurmukh obtains wisdom, and eliminates his self-conceit, and remains absorbed in the Shabad.
The Gurmukh obtains Your incomprehensible Shabad; O Nanak, he remains merged in the Naam.
You are the Creator of all, and all greatness is Yours. As it pleases Your Will, so do we act. ||4||7||14||
One Universal Creator God. By The Grace Of The True Guru:
Aasaa, Fourth Mehl, Chhant, Fourth House:
My eyes are wet with the Nectar of the Lord, and my mind is imbued with His Love, O Lord King.
The Lord applied His touch-stone to my mind, and found it one hundred per cent gold.
As Gurmukh, I am dyed in the deep red of the poppy, and my mind and body are drenched with His Love.

Section 08 - Raag Aasaa - Part 103

Servant Nanak is drenched with His Fragrance; blessed, blessed is his entire life. ||1||
The Bani of the Lord's Love is the pointed arrow, which has pierced my mind, O Lord King.
Only those who feel the pain of this love, know how to endure it.
Those who die, and remain dead while yet alive, are said to be Jivan Mukta, liberated while yet alive.
O Lord, unite servant Nanak with the True Guru, that he may cross over the terrifying world-ocean. ||2||
I am foolish and ignorant, but I have taken to His Sanctuary; may I merge in the Love of the Lord of the Universe, O Lord King.
Through the Perfect Guru, I have obtained the Lord, and I beg for the one blessing of devotion to the Lord.
My mind and body blossom forth through the Word of the Shabad; I meditate on the Lord of infinite waves.
Meeting with the humble Saints, Nanak finds the Lord, in the Sat Sangat, the True Congregation. ||3||
O Merciful to the meek, hear my prayer, O Lord God; You are my Master, O Lord King.
I beg for the Sanctuary of the Lord's Name, Har, Har; please, place it in my mouth.
It is the Lord's natural way to love His devotees; O Lord, please preserve my honor!

Servant Nanak has entered His Sanctuary, and has been saved by the Name of the Lord. ||4||8||15||
Aasaa, Fourth Mehl:
As Gurmukh, I searched and searched, and found the Lord, my Friend, my Sovereign Lord King.
Within the walled fortress of my golden body, the Lord, Har, Har, is revealed.
The Lord, Har, Har, is a jewel, a diamond; my mind and body are pierced through.
By the great good fortune of pre-ordained destiny, I have found the Lord. Nanak is permeated with His sublime essence. ||1||
I stand by the roadside, and ask the way; I am just a youthful bride of the Lord King.
The Guru has caused me to remember the Name of the Lord, Har, Har; I follow the Path to Him.
The Naam, the Name of the Lord, is the Support of my mind and body; I have burnt away the poison of ego.
O True Guru, unite me with the Lord, unite me with the Lord, adorned with garlands of flowers. ||2||
O my Love, come and meet me as Gurmukh; I have been separated from You for so long, Lord King.
My mind and body are sad; my eyes are wet with the Lord's sublime essence.
Show me my Lord God, my Love, O Guru; meeting the Lord, my mind is pleased.
I am just a fool, O Nanak, but the Lord has appointed me to perform His service. ||3||
The Guru's body is drenched with Ambrosial Nectar; He sprinkles it upon me, O Lord King.
Those whose minds are pleased with the Word of the Guru's Bani, drink in the Ambrosial Nectar again and again.
As the Guru is pleased, the Lord is obtained, and you shall not be pushed around any more.
The Lord's humble servant becomes the Lord, Har, Har; O Nanak, the Lord and His servant are one and the same. ||4||9||16||
Aasaa, Fourth Mehl:
The treasure of Ambrosial Nectar, the Lord's devotional service, is found through the Guru, the True Guru, O Lord King.
The Guru, the True Guru, is the True Banker, who gives to His Sikh the capital of the Lord.
Blessed, blessed is the trader and the trade; how wonderful is the Banker, the Guru!
O servant Nanak, they alone obtain the Guru, who have such pre-

ordained destiny written upon their foreheads. ||1||
You are my True Banker, O Lord; the whole world is Your trader, O Lord King.
You fashioned all vessels, O Lord, and that which dwells within is also Yours.
Whatever You place in that vessel, that alone comes out again. What can the poor creatures do?

Section 08 - Raag Aasaa - Part 104

The Lord has given the treasure of His devotional worship to servant Nanak. ||2||
What Glorious Virtues of Yours can I describe, O Lord and Master? You are the most infinite of the infinite, O Lord King.
I praise the Lord's Name, day and night; this alone is my hope and support.
I am a fool, and I know nothing. How can I find Your limits?
Servant Nanak is the slave of the Lord, the water-carrier of the slaves of the Lord. ||3||
As it pleases You, You save me; I have come seeking Your Sanctuary, O God, O Lord King.
I am wandering around, ruining myself day and night; O Lord, please save my honor!
I am just a child; You, O Guru, are my father. Please give me understanding and instruction.
Servant Nanak is known as the Lord's slave; O Lord, please preserve his honor! ||4||10||17||
Aasaa, Fourth Mehl:
Those who have the blessed pre-ordained destiny of the Lord written on their foreheads, meet the True Guru, the Lord King.
The Guru removes the darkness of ignorance, and spiritual wisdom illuminates their hearts.
They find the wealth of the jewel of the Lord, and then, they do not wander any longer.
Servant Nanak meditates on the Naam, the Name of the Lord, and in meditation, he meets the Lord. ||1||
Those who have not kept the Lord's Name in their consciousness - why did they bother to come into the world, O Lord King?
It is so difficult to obtain this human incarnation, and without the Naam, it is all futile and useless.
Now, in this most fortunate season, he does not plant the seed of the Lord's Name; what will the hungry soul eat, in the world hereafter?
The self-willed manmukhs are born again and again. O Nanak, such is

the Lord's Will. ||2||
You, O Lord, belong to all, and all belong to You. You created all, O Lord King.
Nothing is in anyone's hands; all walk as You cause them to walk.
They alone are united with You, O Beloved, whom You cause to be so united; they alone are pleasing to Your Mind.
Servant Nanak has met the True Guru, and through the Lord's Name, he has been carried across. ||3||
Some sing of the Lord, through musical Ragas and the sound current of the Naad, through the Vedas, and in so many ways. But the Lord, Har, Har, is not pleased by these, O Lord King.
Those who are filled with fraud and corruption within - what good does it do for them to cry out?
The Creator Lord knows everything, although they may try to hide their sins and the causes of their diseases.
O Nanak, those Gurmukhs whose hearts are pure, obtain the Lord, Har, Har, by devotional worship. ||4||11||18||
Aasaa, Fourth Mehl:
Those whose hearts are filled with the love of the Lord, Har, Har, are the wisest and most clever people, O Lord King.
Even if they misspeak outwardly, they are still very pleasing to the Lord.
The Lord's Saints have no other place. The Lord is the honor of the dishonored.
The Naam, the Name of the Lord, is the Royal Court for servant Nanak; the Lord's power is his only power. ||1||
Wherever my True Guru goes and sits, that place is beautiful, O Lord King.
The Guru's Sikhs seek out that place; they take the dust and apply it to their faces.
The works of the Guru's Sikhs, who meditate on the Lord's Name, are approved.
Those who worship the True Guru, O Nanak - the Lord causes them to be worshipped in turn. ||2||
The Guru's Sikh keeps the Love of the Lord, and the Name of the Lord, in his mind. He loves You, O Lord, O Lord King.

Section 08 - Raag Aasaa - Part 105

He serves the Perfect True Guru, and his hunger and self-conceit are eliminated.
The hunger of the Gursikh is totally eliminated; indeed, many others are satisfied through them.

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

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

Section 08 - Raag Aasaa - Part 106

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

with You.
Nanak has found the Guru, O my dear beloved; such was the destiny inscribed upon his forehead. ||6||14||21||
One Universal Creator God. By The Grace Of The True Guru:
Raag Aasaa, Fifth Mehl, Chhant, First House:
Joy - great joy! I have seen the Lord God!
Tasted - I have tasted the sweet essence of the Lord.
The sweet essence of the Lord has rained down in my mind; by the pleasure of the True Guru, I have attained peaceful ease.
I have come to dwell in the home of my own self, and I sing the songs of joy; the five villains have fled.
I am soothed and satisfied with the Ambrosial Bani of His Word; the friendly Saint is my advocate.
Says Nanak, my mind is in harmony with the Lord; I have seen God with my eyes. ||1||
Adorned - adorned are my beauteous gates, O Lord.
Guests - my guests are the Beloved Saints, O Lord.
The Beloved Saints have resolved my affairs; I humbly bowed to them, and committed myself to their service.
He Himself is the groom's party, and He Himself the bride's party; He Himself is the Lord and Master; He Himself is the Divine Lord.
He Himself resolves His own affairs; He Himself sustains the Universe.
Says Nanak, my Bridegroom is sitting in my home; the gates of my body are beautifully adorned. ||2||
The nine treasures - the nine treasures come into my home, Lord.
Everything - I obtain everything, meditating on the Naam, the Name of the Lord.
Meditating on the Naam, the Lord of the Universe becomes the one's eternal companion, and he dwells in peaceful ease.
His calculations are ended, his wanderings cease, and his mind is no longer afflicted with anxiety.
When the Lord of the Universe reveals Himself, and the unstruck melody of the sound current vibrates, the drama of wondrous splendor is enacted.
Says Nanak, when my Husband Lord is with me, I obtain the nine treasures. ||3||
Over-joyed - over-joyed are all my brothers and friends.

Section 08 - Raag Aasaa - Part 107

Meeting the Guru, I have won the most arduous battle in the arena of life.
Meeting the Guru, I am victorious; praising the Lord, Har, Har, the

walls of the fortress of doubt have been destroyed.
I have obtained the wealth of so many treasures; the Lord Himself has stood by my side.
He is the man of spiritual wisdom, and he is the leader, whom God has made His own.
Says Nanak, when the Lord and Master is on my side, then my brothers and friends rejoice. ||4||1||
Aasaa, Fifth Mehl:
Inexpressible is the sermon of the inexpressible Lord; it cannot be known at all.
The demi-gods, mortal beings, angels and silent sages express it in their peaceful poise.
In their poise, they recite the Ambrosial Bani of the Lord's Word; they embrace love for the Lord's Lotus Feet.
Meditating on the One incomprehensible and immaculate Lord, they obtain the fruits of their heart's desires.
Renouncing self-conceit, emotional attachment, corruption and duality, their light merges into the Light.
Prays Nanak, by Guru's Grace, one enjoys the Lord's Love forever. ||1||
The Lord's Saints - the Lord's Saints are my friends, my best friends and helpers.
By great good fortune, by great good fortune, I have obtained the Sat Sangat, the True Congregation.
By great good fortune, I obtained it, and I meditate on the Naam, the Name of the Lord; my pains and sufferings have been taken away.
I have grasped the Guru's Feet, and my doubts and fears are gone. He Himself has erased my self-conceit.
Granting His Grace, God has united me with Himself; no longer do I suffer the pains of separation, and I shall not have to go anywhere.
Prays Nanak, I am forever Your slave, Lord; I seek Your Sanctuary. ||2||
The Lord's Gate - at the Lord's Gate, Your beloved devotees look beautiful.
I am a sacrifice, a sacrifice, again and again a sacrifice to them.
I am forever a sacrifice, and I humbly bow to them; meeting them, I know God.
The Perfect and All-powerful Lord, the Architect of Destiny, is contained in each and every heart, everywhere.
Meeting the Perfect Guru, we meditate on the Naam, and do not lose this life in the gamble.
Prays Nanak, I seek Your Sanctuary; please, shower Your Mercy upon me, and protect me. ||3||

Innumerable - innumerable are Your Glorious Virtues; how many of them can I sing?
The dust of Your feet, of Your feet, I have obtained, by great good fortune.
Bathing in the Lord's dust, my filth has been washed away, and the pains of birth and death have departed.
Inwardly and outwardly, the Transcendent Lord God is ever-present, always with us.
Suffering departs, and there is peace; singing the Kirtan of the Lord's Praises, one is not consigned to reincarnation again.
Prays Nanak, in the Guru's Sanctuary, one swims across, and is pleasing to God. ||4||2||
Aasaa, Chhant, Fifth Mehl, Fourth House:
One Universal Creator God. By The Grace Of The True Guru:
My mind is pierced by the Lord's Lotus Feet; He alone is sweet to my mind, the Lord King.
Joining the Society of the Saints, I meditate on the Lord in adoration; I behold the Lord King in each and every heart.
I behold the Lord in each and every heart, and the Ambrosial Nectar rains down upon me; the pains of birth and death are gone.
Singing the Praises of the Lord, the treasure of virtue, all my pains are erased, and the knot of ego has been untied.

Section 08 - Raag Aasaa - Part 108

My Beloved shall not leave me to go anywhere - this is His natural way; my mind is imbued with the lasting color of the Lord's Love.
The Lotus Feet of the Lord have pierced Nanak's mind, and now, nothing else seems sweet to him. ||1||
Just like the fish which revels in water, I am intoxicated with the sublime essence of the Lord, my Lord King.
The Perfect Guru has instructed me, and blessed me with salvation in my life; I love the Lord, my King.
The Lord Master, the Searcher of hearts, blesses me with salvation in my life; He Himself attaches me to His Love.
The Lord is the treasure of jewels, the perfect manifestation; He shall not forsake us to go anywhere else.
God, the Lord Master, is so accomplished, beauteous, and all-knowing; His gifts are never exhausted.
As the fish is enraptured by the water, so is Nanak intoxicated by the Lord. ||2||
As the song-bird yearns for the rain-drop, the Lord, the Lord my King, is the Support of my breath of life.

My Lord King is more beloved than all wealth, treasure, children, siblings and friends.
The absolute Lord, the Primal Being, is more beloved than all; His condition cannot be known.
I shall never forget the Lord, for an instant, for a single breath; through the Word of the Guru's Shabad, I enjoy His Love.
The Primal Lord God is the Life of the Universe; His Saints drink in the Lord's sublime essence. Meditating on Him, doubts, attachments and pains are shaken off.
As the song-bird yearns for the rain-drop, so does Nanak love the Lord. ||3||
Meeting the Lord, my Lord King, my desires are fulfilled.
The walls of doubt have been torn down, meeting the Brave Guru, O Lord King.
The Perfect Guru is obtained by perfect pre-ordained destiny; God is the Giver of all treasures - He is merciful to the meek.
In the beginning, in the middle, and in the end, is God, the most beautiful Guru, the Sustainer of the World.
The dust of the feet of the Holy purifies sinners, and brings great joy, bliss and ecstasy.
The Lord, the Infinite Lord, has met with Nanak, and his desires are fulfilled. ||4||1||3||
Aasaa, Fifth Mehl, Chhant, Sixth House:
One Universal Creator God. By The Grace Of The True Guru:
Shalok:
Those beings, unto whom the Lord God shows His Mercy, meditate on the Lord, Har, Har.
O Nanak, they embrace love for the Lord, meeting the Saadh Sangat, the Company of the Holy. ||1||
Chhant:
Just like water, which loves milk so much that it will not let it burn - O my mind, so love the Lord.
The bumble bee becomes enticed by the lotus, intoxicated by its fragrance, and does not leave it, even for a moment.
Do not let up your love for the Lord, even for an instant; dedicate all your decorations and pleasures to Him.
Where painful cries are heard, and the Way of Death is shown, there, in the Saadh Sangat, the Company of the Holy, you shall not be afraid.
Sing the Kirtan, the Praises of the Lord of the Universe, and all sins and sorrows shall depart.
Says Nanak, chant the Hymns of the Lord, the Lord of the Universe, O mind, and enshrine love for the Lord; love the Lord this way in your mind. ||1||

As the fish loves the water, and is not content even for an instant outside it, O my mind, love the Lord in this way.

Section 08 - Raag Aasaa - Part 109

Like the song-bird, thirsting for the rain-drops, chirping each and every moment to the beautiful rain clouds.
So love the Lord, and give to Him this mind of yours; totally focus your consciousness on the Lord.
Do not take pride in yourself, but seek the Sanctuary of the Lord, and make yourself a sacrifice to the Blessed Vision of His Darshan.
When the Guru is totally pleased, the separated soul-bride is re-united with her Husband Lord; she sends the message of her true love.
Says Nanak, chant the Hymns of the Infinite Lord Master; O my mind, love Him and enshrine such love for Him. ||2||
The chakvi bird is in love with the sun, and thinks of it constantly; her greatest longing is to behold the dawn.
The cuckoo is in love with the mango tree, and sings so sweetly. O my mind, love the Lord in this way.
Love the Lord, and do not take pride in yourself; everyone is a guest for a single night.
Now, why are you entangled in pleasures, and engrossed in emotional attachment? Naked we come, and naked we go.
Seek the eternal Sanctuary of the Holy and fall at their feet, and the attachments which you feel shall depart.
Says Nanak, chant the Hymns of the Merciful Lord God, and enshrine love for the Lord, O my mind; otherwise, how will you come to behold the dawn? ||3||
Like the deer in the night, who hears the sound of the bell and gives his heart - O my mind, love the Lord in this way.
Like the wife, who is bound by love to her husband, and serves her beloved - like this, give your heart to the Beloved Lord.
Give your heart to your Beloved Lord, and enjoy His bed, and enjoy all pleasure and bliss.
I have obtained my Husband Lord, and I am dyed in the deep crimson color of His Love; after such a long time, I have met my Friend.
When the Guru became my advocate, then I saw the Lord with my eyes. No one else looks like my Beloved Husband Lord.
Says Nanak, chant the Hymns of the merciful and fascinating Lord, O mind. Grasp the lotus feet of the Lord, and enshrine such love for Him in your mind. ||4||1||4||
Aasaa, Fifth Mehl||
Shalok:

From forest to forest, I wandered searching; I am so tired of taking baths at sacred shrines of pilgrimage.
O Nanak, when I met the Holy Saint, I found the Lord within my mind. ||1||
Chhant:
Countless silent sages and innumerable ascetics seek Him;
millions of Brahmas meditate and adore Him; the spiritual teachers meditate and chant His Name.
Through chanting, deep meditation, strict and austere self-discipline, religious rituals, sincere worship, endless purifications and humble salutations,
wandering all over the earth and bathing at sacred shrines of pilgrimage, people seek to meet the Pure Lord.
Mortals, forests, blades of grass, animals and birds all meditate on You.
The Merciful Beloved Lord, the Lord of the Universe is found; O Nanak, joining the Saadh Sangat, the Company of the Holy, salvation is attained. ||1||
Millions of incarnations of Vishnu and Shiva, with matted hair
yearn for You, O Merciful Lord; their minds and bodies are filled with infinite longing.
The Lord Master, the Lord of the Universe, is infinite and unapproachable; God is the all-pervading Lord of all.
The angels, the Siddhas, the beings of spiritual perfection, the heavenly heralds and celestial singers meditate on You. The Yakhsha demons, the guards of the divine treasures, and the Kinnars, the dancers of the god of wealth chant Your Gl
Millions of Indras and countless gods and super-human beings meditate on the Lord Master and celebrate His Praises.
The Merciful Lord is the Master of the masterless, O Nanak; joining the Saadh Sangat, the Company of the Holy, one is saved. ||2||
Millions of gods and goddesses of wealth serve Him in so many ways.

Section 08 - Raag Aasaa - Part 110

The invisible and visible beings worship Him in adoration, along with wind and water, day and night.
The stars, the moon and the sun meditate on Him; the earth and the sky sing to Him.
All the sources of creation, and all languages meditate on Him, forever and ever.
The Simritees, the Puraanas, the four Vedas and the six Shaastras meditate on Him.
He is the Purifier of sinners, the Lover of His Saints; O Nanak, He is met

in the Society of the Saints. ||3||
As much as God has revealed to us, that much we can speak with our tongues.
Those unknown ones who serve You cannot be counted.
Imperishable, incalculable, and unfathomable is the Lord and Master;
He is everywhere, inside and out.
We are all beggars, He is the One and only Giver; He is not far away, but is with us, ever-present.
He is in the power of His devotees; those whose souls are united with Him - how can their praises be sung?
May Nanak receive this gift and honor, of placing his head on the feet of the Holy Saints. ||4||2||5||
Aasaa, Fifth Mehl,
Shalok:
Make the effort, O very fortunate ones, and meditate on the Lord, the Lord King.
O Nanak, remembering Him in meditation, you shall obtain total peace, and your pains and troubles and doubts shall depart. ||1||
Chhant:
Chant the Naam, the Name of the Lord of the Universe; don't be lazy.
Meeting with the Saadh Sangat, the Company of the Holy, you shall not have to go to the City of Death.
Pain, trouble and fear will not afflict you; meditating on the Naam, a lasting peace is found.
With each and every breath, worship the Lord in adoration; meditate on the Lord God in your mind and with your mouth.
O kind and compassionate Lord, O treasure of sublime essence, treasure of excellence, please link me to Your service.
Prays Nanak: may I meditate on the Lord's lotus feet, and not be lazy in chanting the Naam, the Name of the Lord of the Universe. ||1||
The Purifier of sinners is the Naam, the Pure Name of the Immaculate Lord.
The darkness of doubt is removed by the healing ointment of the Guru's spiritual wisdom.
By the healing ointment of the Guru's spiritual wisdom, one meets the Immaculate Lord God, who is totally pervading the water, the land and the sky.
If He dwells within the heart, for even an instant, sorrows are forgotten.
The wisdom of the all-powerful Lord and Master is incomprehensible;
He is the Destroyer of the fears of all.
Prays Nanak, I meditate on the Lord's lotus feet. The Purifier of sinners is the Naam, the Pure Name of the Immaculate Lord. ||2||
I have grasped the protection of the merciful Lord, the Sustainer of the

Universe, the treasure of grace.
I take the support of Your lotus feet, and in the protection of Your Sanctuary, I attain perfection.
The Lord's lotus feet are the cause of causes; the Lord Master saves even the sinners.
So many are saved; they cross over the terrifying world-ocean, contemplating the Naam, the Name of the Lord.
In the beginning and in the end, countless are those who seek the Lord.
I have heard that the Society of the Saints is the way to salvation.
Prays Nanak, I meditate on the Lord's lotus feet, and grasp the protection of the Lord of the Universe, the merciful, the ocean of kindness. ||3||
The Lord is the Lover of His devotees; this is His natural way.
Wherever the Saints worship the Lord in adoration, there He is revealed.
God blends Himself with His devotees in His natural way, and resolves their affairs.
In the ecstasy of the Lord's Praises, they obtain supreme joy, and forget all their sorrows.

Section 08 - Raag Aasaa - Part 111

The brilliant flash of the One Lord is revealed to them - they behold Him in the ten directions.
Prays Nanak, I meditate on the Lord's lotus feet; the Lord is the Lover of His devotees; this is His natural way. ||4||3||6||
Aasaa, Fifth Mehl:
The Husband Lord of the Saints is eternal; He does not die or go away.
She, whose home is blessed by her Husband Lord, enjoys Him forever.
God is eternal and immortal, forever young and immaculately pure.
He is not far away, He is ever-present; the Lord and Master fills the ten directions, forever and ever.
He is the Lord of souls, the source of salvation and wisdom. The Love of my Dear Beloved is pleasing to me.
Nanak speaks what the Guru's Teachings have led him to know. The Husband Lord of the Saints is eternal; He does not die or go away. ||1||
One who has the Lord as her Husband enjoys great bliss.
That soul-bride is happy, and her glory is perfect.
She obtains honor, greatness and happiness, singing the Praise of the Lord. God, the Great Being, is always with her.
She attains total perfection and the nine treasures; her home lacks nothing. - everything is there.

Her speech is so sweet; she obeys her Beloved Lord; her marriage is permanent and everlasting.
Nanak chants what he knows through the Guru's Teachings: One who has the Lord as her Husband enjoys great bliss. ||2||
Come, O my companions, let us dedicate ourselves to serving the Saints.
Let us grind their corn, wash their feet and so renounce our self-conceit.
Let us shed our egos, and our troubles shall be removed; let us not display ourselves.
Let us take to His Sanctuary and obey Him, and be happy with whatever He does.
Let us become the slaves of His slaves, and shed our sadness, and with our palms pressed together, remain wakeful day and night.
Nanak chants what he knows through the Guru's Teachings; come, O my companions, let us dedicate ourselves to serving the Saints. ||3||
One who has such good destiny written upon his forehead, dedicates himself to His service.
One who attains the Saadh Sangat, the Company of the Holy, has his desires fulfilled.
In the Saadh Sangat, immerse yourself in the Love of the Lord; remember the Lord of the Universe in meditation.
Doubt, emotional attachment, sin and duality - he renounces them all.
Peace, poise and tranquility fill his mind, and he sings the Lord's Glorious Praises with joy and delight.
Nanak chants what he knows through the Guru's Teachings: one who has such good destiny written upon his forehead, dedicates himself to His service. ||4||4||7||
Aasaa, Fifth Mehl,
Shalok:
If you chant the Naam, the Name of the Lord, Har, Har, the Messenger of Death will have nothing to say to you.
O Nanak, the mind and body will be at peace, and in the end, you shall merge with the Lord of the world. ||1||
Chhant:
Let me join the Society of the Saints - save me, Lord!
With my palms pressed together, I offer my prayer: give me Your Name, O Lord, Har, Har.
I beg for the Lord's Name, and fall at His feet; I renounce my self-conceit, by Your kindness.
I shall not wander anywhere else, but take to Your Sanctuary. O God, embodiment of mercy, have mercy on me.
O all-powerful, indescribable, infinite and immaculate Lord Master, listen to this, my prayer.

With palms pressed together, Nanak begs for this blessing: O Lord, let my cycle of birth and death come to an end. ||1||

Section 08 - Raag Aasaa - Part 112

I am a sinner, devoid of wisdom, worthless, destitute and vile.
I am deceitful, hard-hearted, lowly and entangled in the mud of emotional attachment.
I am stuck in the filth of doubt and egotistical actions, and I try not to think of death.
In ignorance, I cling to the pleasures of woman and the joys of Maya.
My youth is wasting away, old age is approaching, and Death, my companion, is counting my days.
Prays Nanak, my hope is in You, Lord; please preserve me, the lowly one, in the Sanctuary of the Holy. ||2||
I have wandered through countless incarnations, suffering terrible pain in these lives.
I am entangled in sweet pleasures and gold.
After wandering around with such great loads of sin, I have come, after wandering through so many foreign lands.
Now, I have taken the protection of God, and I have found total peace in the Name of the Lord.
God, my Beloved, is my protector; nothing was done, or will ever be done, by myself alone.
I have found peace, poise and bliss, O Nanak; by Your mercy, I swim across the world-ocean. ||3||
You saved those who only pretended to believe, so what doubts should Your true devotees have?
By every means possible, listen to the Praises of the Lord with your ears.
Listen with your ears to the Word of the Lord's Bani, the hymns of spiritual wisdom; thus you shall obtain the treasure in your mind.
Attuned to the Love of the Lord God, the Architect of Destiny, sing the Glorious Praises of the Lord.
The earth is the paper, the forest is the pen and the wind is the writer, but still, the end of the endless Lord cannot be found. O Nanak, I have taken to the Sanctuary of His lotus feet. ||4||5||8||
Aasaa, Fifth Mehl:
The Primal Lord is the Lord God of all beings. I have taken to His Sanctuary.
My life has become fearless, and all my anxieties have been removed.
I know the Lord as my mother, father, son, friend, well-wisher and close relative.
The Guru has led me to embrace Him; the Saints chant His Pure Praises.

His Glorious Virtues are infinite, and His greatness is unlimited. His value cannot be described at all.
God is the One and only, the Unseen Lord and Master; O Nanak, I have grasped His protection. ||1||
The world is a pool of nectar, when the Lord becomes our helper.
One who wears the necklace of the Lord's Name - his days of suffering are ended.
His state of doubt, attachment and sin is erased, and the cycle of reincarnation into the womb is totally ended.
The ocean of fire becomes cool, when one grasps the hem of the robe of the Holy Saint.
The Lord of the Universe, the Sustainer of the World, the merciful all-powerful Lord - the Holy Saints proclaim the victory of the Lord.
O Nanak, meditating on the Naam, in the perfect Saadh Sangat, the Company of the Holy, I have obtained the supreme status. ||2||
Wherever I look, there I find the One Lord permeating and pervading all.
In each and every heart, He Himself dwells, but how rare is that person who realizes this.
The Lord is permeating and pervading the water, the land and the sky; He is contained in the ant and the elephant.
In the beginning, in the middle and in the end, He exists. By Guru's Grace, He is known.
God created the expanse of the universe, God created the play of the world. His humble servants call Him the Lord of the Universe, the treasure of virtue.
Meditate in remembrance on the Lord Master, the Searcher of hearts; O Nanak, He is the One, pervading and permeating all. ||3||
Day and night, become beauteous by remembering the Naam, the Name of the Lord.

Section 08 - Raag Aasaa - Part 113

In love with the Lord's Lotus Feet, corruption and sin depart.
Pain, hunger and poverty run away, and the path is clearly revealed.
Joining the Saadh Sangat, the Company of the Holy, one is attuned to the Naam, and obtains the desires of the mind.
Beholding the Blessed Vision of the Lord's Darshan, desires are fulfilled; all one's family and relatives are saved.
Day and night, he is in bliss, night and day, remembering the Lord in meditation, O Nanak. ||4||6||9||
Aasaa, Fifth Mehl, Chhant, Seventh House:
One Universal Creator God. By The Grace Of The True Guru:

Shalok:
It is the most sublime contemplation, to speak of the Lord of the Universe in the pure Saadh Sangat, the Company of the Holy.
O Nanak, never the Naam, even for a moment; bless me with Your Grace, Lord God! ||1||
Chhant:
The night is wet with dew, and the stars twinkle in the heavens.
The Saints remain wakeful; they are the Beloveds of my Lord.
The Beloveds of the Lord remain ever wakeful, remembering the Naam, the Name of the Lord, day and night.
In their hearts, they meditate on the lotus feet of God; they do not forget Him, even for an instant.
They renounce their pride, emotional attachment and mental corruption, and burn away the pain of wickedness.
Prays Nanak, the Saints, the beloved servants of the Lord, remain ever wakeful. ||1||
My bed is adorned in splendor.
My mind is filled with bliss, since I heard that God is coming.
Meeting God, the Lord and Master, I have entered the realm of peace; I am filled with joy and delight.
He is joined to me, in my very fiber; my sorrows have departed, and my body, mind and soul are all rejuvenated.
I have obtained the fruits of my mind's desires, meditating on God; the day of my wedding is auspicious.
Prays Nanak, when I meet the Lord of excellence, I came to experience all pleasure and bliss. ||2||
I meet with my companions and say, "Show me the insignia of my Husband Lord."
I am filled with the sublime essence of His Love, and I do not know how to say anything.
The Glorious Virtues of the Creator are profound, mysterious and infinite; even the Vedas cannot find His limits.
With loving devotion, I meditate on the Lord Master, and sing the Glorious Praises of the Lord forever.
Filled with all virtues and spiritual wisdom, I have become pleasing to my God.
Prays Nanak, imbued with the color of the Lord's Love, I am imperceptibly absorbed into Him. ||3||
When I began to sing the songs of rejoicing to the Lord, my friends became glad, and my troubles and enemies departed.
My peace and happiness increased; I rejoiced in the Naam, the Name of the Lord, and God Himself blessed me with His mercy.
I have grasped the Lord's feet, and remaining ever wakeful, I have met

the Lord, the Creator.
The appointed day came, and I attained peace and poise; all treasures are in the feet of God.
Prays Nanak, the Lord's humble servants always seek the Sanctuary of the Lord and Master. ||4||1||10||
Aasaa, Fifth Mehl:
Rise up and go forth, O traveller; why do you delay?
Your allotted time is now complete - why are you engrossed in falsehood?
You desire that which is false; deceived by Maya, you commit innumerable sins.
Your body shall become a pile of dust; the Messenger of Death has spotted you, and will conquer you.

Section 08 - Raag Aasaa - Part 114

Abandoning your wealth and youth, you will have to leave, without any food or clothing.
O Nanak, only your actions shall go with you; the consequences of your actions cannot be erased. ||1||
Like the deer, captured on a moon-lit night,
so does the constant commission of sins turn pleasure into pain.
The sins you have committed shall not leave you; placing the noose around your neck, they shall lead you away.
Beholding an illusion, you are deceived, and on your bed, you enjoy a false lover.
You are intoxicated with greed, avarice and egotism; you are engrossed in self-conceit.
O Nanak, like the deer, you are being destroyed by your ignorance; your comings and goings shall never end. ||2||
The fly is caught in the sweet candy - how can it fly away?
The elephant has fallen into the pit - how can it escape?
It shall be so difficult to swim across, for one who does not remember the Lord and Master, even for an instant.
His sufferings and punishments are beyond reckoning; he receives the consequences of his own actions.
His secret deeds are exposed, and he is ruined here and hereafter.
O Nanak, without the True Guru, the self-willed egotistical manmukh is defrauded. ||3||
The Lord's slaves live by holding on to God's feet.
The Lord and Master embraces those who seek His Sanctuary.
He blesses them with power, wisdom, knowledge and meditation; He Himself inspires them to chant His Name.

He Himself is the Saadh Sangat, the Company of the Holy, and He Himself saves the world.
The Preserver preserves those whose actions are always pure.
O Nanak, they never have to go to hell; the Lord's Saints are under the Lord's Protection. ||4||2||11||
Aasaa, Fifth Mehl:
Be gone, O my laziness, that I may pray to the Lord.
I enjoy my Husband Lord, and look beautiful with my God.
I look beautiful in the Company of my Husband Lord; I enjoy my Lord Master day and night.
I live by remembering God with each and every breath, beholding the Lord, and singing His Glorious Praises.
The pain of separation has grown shy, for I have obtained the Blessed Vision of His Darshan; His Ambrosial Glance of Grace has filled me with bliss.
Prays Nanak, my desires are fulfilled; I have met the One I was seeking. ||1||
Run away, O sins; the Creator has entered my home.
The demons within me have been burnt; the Lord of the Universe has revealed Himself to me.
The Beloved Lord of the Universe, the Lord of the World has revealed Himself; in the Saadh Sangat, the Company of the Holy, I chant His Name.
I have seen the Wondrous Lord; He showers His Ambrosial Nectar upon me, and by Guru's Grace, I know Him.
My mind is at peace, resounding with the music of bliss; the Lord's limits cannot be found.
Prays Nanak, God brings us to union with Himself, in the poise of celestial peace. ||2||
They do not have to see hell, if they remember the Lord in meditation.
The Righteous Judge of Dharma applauds them, and the Messenger of Death runs away from them.
Dharmic faith, patience, peace and poise are obtained by vibrating upon the Lord in the Saadh Sangat, the Company of the Holy.
Showering His Blessings, He saves those who renounce all attachments and egotism.
The Lord embraces us; the Guru unites us with Him. Meditating on the Lord of the Universe, we are satisfied.
Prays Nanak, remembering the Lord and Master in meditation, all hopes are fulfilled. ||3||

Grasping the Lord's Feet, the treasure of the Siddhas, what suffering can I feel?
Everything is in His Power - He is my God.
Holding me the the arm, He blesses me with His Name; placing His Hand upon my forehead, He saves me.
The world-ocean does not trouble me, for I have drunk the sublime elixir of the Lord.
In the Saadh Sangat, imbued with the Naam, the Name of the Lord, I am victorious on the great battlefield of life.
Prays Nanak, I have entered the Sanctuary of the Lord and Master; the Messenger of Death shall not destroy me again. ||4||3||12||
Aasaa, Fifth Mehl:
Those actions you perform, day and night, are recorded upon your forehead.
And the One, from whom you hide these actions - He sees them, and is always with you.
The Creator Lord is with you; He sees you, so why commit sins?
So perform good deeds, and chant the Naam, the Name of the Lord; you shall never have to go to hell.
Twenty-four hours a day, dwell upon the Lord's Name in meditation; it alone shall go along with you.
So vibrate continually in the Saadh Sangat, the Company of the Holy, O Nanak, and the sins you committed shall be erased. ||1||
Practicing deceit, you fill your belly, you ignorant fool!
The Lord, the Great Giver, continues to give you everything.
The Great Giver is always merciful. Why should we forget the Lord Master from our minds?
Join the Saadh Sangat, and vibrate fearlessly; all your relations shall be saved.
The Siddhas, the seekers, the demi-gods, the silent sages and the devotees, all take the Naam as their support.
Prays Nanak, vibrate continually upon God, the One Creator Lord. ||2||
Do not practice deception - God is the Assayer of all.
Those who practice falsehood and deceit are reincarnated in the world.
Those who meditate on the One Lord, cross over the world-ocean.
Renouncing sexual desire, anger, flattery and slander, they enter the Sanctuary of God.
The lofty, inaccessible and infinite Lord and Master is pervading the water, the land and the sky.
Prays Nanak, He is the support of His servants; His Lotus Feet are their only sustenance. ||3||
Behold - the world is a mirage; nothing here is permanent.

The pleasures of Maya which are here, shall not go with you.
The Lord, your companion, is always with you; remember Him day and night.
Without the One Lord, there is no other; burn away the love of duality.
Know in your mind, that the One God is your friend, youth, wealth and everything.
Prays Nanak, by great good fortune, we find the Lord, and merge in peace and celestial poise. ||4||4||13||
Aasaa, Fifth Mehl, Chhant, Eighth House:
One Universal Creator God. By The Grace Of The True Guru:
Maya is the wall of doubt - Maya is the wall of doubt. It is such a powerful and destructive intoxicant; it corrupts and wastes away one's life.
In the terrible, impenetrable world-forest - in the terrible, impenetrable world-forest, the thieves are plundering man's house in broad daylight; night and day, this life is being consumed.
The days of your life are being consumed; they are passing away without God. So meet God, the Merciful Lord.

Section 08 - Raag Aasaa - Part 116

I passed through so many births and deaths; without Union with the Beloved, I did not obtain salvation.
I am without the status of high birth, beauty, glory or spiritual wisdom; without You, who is mine, O Mother?
With my palms pressed together, O Nanak, I enter the Lord's Sanctuary; O beloved almighty Lord and Master, please, save me! ||1||
Like a fish out of water - like a fish out of water, separated from the Lord, the mind and body perish; how can I live, without my Beloved?
Facing the arrow head-on - facing the arrow head-on, the deer surrenders his mind, body and breath of life; he is struck by the hunter's soothing music.
I have enshrined love for my Beloved. In order to meet Him, I have become a renunciate. Cursed is that body which remains without Him, even for an instant.
My eyelids do not close, for I am absorbed in the love of my Beloved. Day and night, my mind thinks only of God.
Attuned to the Lord, intoxicated with the Naam, fear, doubt and duality have all left me.
Bestow Your mercy and compassion, O merciful and perfect Lord, that Nanak may be intoxicated with Your Love. ||2||
The bumble-bee is buzzing - the bumble-bee is buzzing, intoxicated with the honey, the flavor and the fragrance; because of its love for the

lotus, it entangles itself.
The mind of the rainbird thirsts - the mind of the rainbird thirsts; its mind longs for the beautiful rain-drops from the clouds. Drinking them in, its fever departs.
O Destroyer of fever, Remover of pain, please unite me with You. My mind and body have such great love for You.
O my beautiful, wise and all-knowing Lord and Master, with what tongue should I chant Your Praises?
Take me by the arm, and grant me Your Name. One who is blessed with Your Glance of Grace, has his sins erased.
Nanak meditates on the Lord, the Purifier of sinners; beholding His Vision, he suffers no more. ||3||
I focus my consciousness on the Lord - I focus my consciousness upon the Lord; I am helpless - please, keep me under Your Protection. I yearn to meet You, my soul hungers for You.
I meditate on Your beautiful body - I meditate on Your beautiful body; my mind is fascinated by Your spiritual wisdom, O Lord of the world. Please, preserve the honor of Your humble servants and beggars.
God bestows perfect honor and destroys pain; He has fulfilled all my desires.
How very blessed was that day when the Lord embraced me; meeting my Husband Lord, my bed was beautified.
When God granted His Grace and met me, all my sins were erased.
Prays Nanak, my hopes are fulfilled; I have met the Lord, the Lord of Lakshmi, the treasure of excellence. ||4||1||14||
One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:
Aasaa, First Mehl:
Vaar With Shaloks, And Shaloks Written By The First Mehl. To Be Sung To The Tune Of 'Tunda-Asraajaa':
Shalok, First Mehl:
A hundred times a day, I am a sacrifice to my Guru;
He made angels out of men, without delay. ||1||

Section 08 - Raag Aasaa - Part 117

Second Mehl:
If a hundred moons were to rise, and a thousand suns appeared,
even with such light, there would still be pitch darkness without the Guru. ||2||
First Mehl:
O Nanak, those who do not think of the Guru, and who think of

themselves as clever,
shall be left abandoned in the field, like the scattered sesame.
They are abandoned in the field, says Nanak, and they have a hundred masters to please.
The wretches bear fruit and flower, but within their bodies, they are filled with ashes. ||3||
Pauree:
He Himself created Himself; He Himself assumed His Name.
Secondly, He fashioned the creation; seated within the creation, He beholds it with delight.
You Yourself are the Giver and the Creator; by Your Pleasure, You bestow Your Mercy.
You are the Knower of all; You give life, and take it away again with a word.
Seated within the creation, You behold it with delight. ||1||
Shalok, First Mehl:
True are Your worlds, True are Your solar Systems.
True are Your realms, True is Your creation.
True are Your actions, and all Your deliberations.
True is Your Command, and True is Your Court.
True is the Command of Your Will, True is Your Order.
True is Your Mercy, True is Your Insignia.
Hundreds of thousands and millions call You True.
In the True Lord is all power, in the True Lord is all might.
True is Your Praise, True is Your Adoration.
True is Your almighty creative power, True King.
O Nanak, true are those who meditate on the True One.
Those who are subject to birth and death are totally false. ||1||
First Mehl:
Great is His greatness, as great as His Name.
Great is His greatness, as True is His justice.
Great is His greatness, as permanent as His Throne.
Great is His greatness, as He knows our utterances.
Great is His greatness, as He understands all our affections.
Great is His greatness, as He gives without being asked.
Great is His greatness, as He Himself is all-in-all.
O Nanak, His actions cannot be described.
Whatever He has done, or will do, is all by His Own Will. ||2||
Second Mehl:
This world is the room of the True Lord; within it is the dwelling of the True Lord.
By His Command, some are merged into Him, and some, by His Command, are destroyed.

Some, by the Pleasure of His Will, are lifted up out of Maya, while others are made to dwell within it.
No one can say who will be rescued.
O Nanak, he alone is known as Gurmukh, unto whom the Lord reveals Himself. ||3||
Pauree:
O Nanak, having created the souls, the Lord installed the Righteous Judge of Dharma to read and record their accounts.
There, only the Truth is judged true; the sinners are picked out and separated.
The false find no place there, and they go to hell with their faces blackened.
Those who are imbued with Your Name win, while the cheaters lose.
The Lord installed the Righteous Judge of Dharma to read and record the accounts. ||2||
Shalok, First Mehl:
Wonderful is the sound current of the Naad, wonderful is the knowledge of the Vedas.
Wonderful are the beings, wonderful are the species.
Wonderful are the forms, wonderful are the colors.
Wonderful are the beings who wander around naked.

Section 08 - Raag Aasaa - Part 118

Wonderful is the wind, wonderful is the water.
Wonderful is fire, which works wonders.
Wonderful is the earth, wonderful the sources of creation.
Wonderful are the tastes to which mortals are attached.
Wonderful is union, and wonderful is separation.
Wonderful is hunger, wonderful is satisfaction.
Wonderful is His Praise, wonderful is His adoration.
Wonderful is the wilderness, wonderful is the path.
Wonderful is closeness, wonderful is distance.
How wonderful to behold the Lord, ever-present here.
Beholding His wonders, I am wonder-struck.
O Nanak, those who understand this are blessed with perfect destiny. ||1||
First Mehl:
By His Power we see, by His Power we hear; by His Power we have fear, and the essence of happiness.
By His Power the nether worlds exist, and the Akaashic ethers; by His Power the entire creation exists.
By His Power the Vedas and the Puraanas exist, and the Holy Scriptures

of the Jewish, Christian and Islamic religions. By His Power all deliberations exist.
By His Power we eat, drink and dress; by His Power all love exists.
- By His Power come the species of all kinds and colors; by His Power the living beings of the world exist.
By His Power virtues exist, and by His Power vices exist. By His Power come honor and dishonor.
By His Power wind, water and fire exist; by His Power earth and dust exist.
Everything is in Your Power, Lord; You are the all-powerful Creator.
Your Name is the Holiest of the Holy.
O Nanak, through the Command of His Will, He beholds and pervades the creation; He is absolutely unrivalled. ||2||
Pauree:
Enjoying his pleasures, one is reduced to a pile of ashes, and the soul passes away.
He may be great, but when he dies, the chain is thrown around his neck, and he is led away.
There, his good and bad deeds are added up; sitting there, his account is read.
He is whipped, but finds no place of rest, and no one hears his cries of pain.
The blind man has wasted his life away. ||3||
Shalok, First Mehl:
In the Fear of God, the wind and breezes ever blow.
In the Fear of God, thousands of rivers flow.
In the Fear of God, fire is forced to labor.
In the Fear of God, the earth is crushed under its burden.
In the Fear of God, the clouds move across the sky.
In the Fear of God, the Righteous Judge of Dharma stands at His Door.
In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.
They travel millions of miles, endlessly.
In the Fear of God, the Siddhas exist, as do the Buddhas, the demi-gods and Yogis.
In the Fear of God, the Akaashic ethers are stretched across the sky.
In the Fear of God, the warriors and the most powerful heroes exist.
In the Fear of God, multitudes come and go.
God has inscribed the Inscription of His Fear upon the heads of all.
O Nanak, the Fearless Lord, the Formless Lord, the True Lord, is One.
||1||
First Mehl:
O Nanak, the Lord is fearless and formless; myriads of others, like

Rama, are mere dust before Him.
There are so many stories of Krishna, so many who reflect over the Vedas.
So many beggars dance, spinning around to the beat.
The magicians perform their magic in the market place, creating a false illusion.
They sing as kings and queens, and speak of this and that.
They wear earrings, and necklaces worth thousands of dollars.
Those bodies on which they are worn, O Nanak, those bodies turn to ashes.

Section 08 - Raag Aasaa - Part 119

Wisdom cannot be found through mere words. To explain it is as hard as iron.
When the Lord bestows His Grace, then alone it is received; other tricks and orders are useless. ||2||
Pauree:
If the Merciful Lord shows His Mercy, then the True Guru is found.
This soul wandered through countless incarnations, until the True Guru instructed it in the Word of the Shabad.
There is no giver as great as the True Guru; hear this, all you people.
Meeting the True Guru, the True Lord is found; He removes self-conceit from within,
and instructs us in the Truth of Truths. ||4||
Shalok, First Mehl:
All the hours are the milk-maids, and the quarters of the day are the Krishnas.
The wind, water and fire are the ornaments; the sun and moon are the incarnations.
All of the earth, property, wealth and articles are all entanglements.
O Nanak, without divine knowledge, one is plundered, and devoured by the Messenger of Death. ||1||
First Mehl:
The disciples play the music, and the gurus dance.
They move their feet and roll their heads.
The dust flies and falls upon their hair.
Beholding them, the people laugh, and then go home.
They beat the drums for the sake of bread.
They throw themselves upon the ground.
They sing of the milk-maids, they sing of the Krishnas.
They sing of Sitas, and Ramas and kings.
The Lord is fearless and formless; His Name is True.

The entire universe is His Creation.
Those servants, whose destiny is awakened, serve the Lord.
The night of their lives is cool with dew; their minds are filled with love for the Lord.
Contemplating the Guru, I have been taught these teachings;
granting His Grace, He carries His servants across.
The oil-press, the spinning wheel, the grinding stones, the potter's wheel,
the numerous, countless whirlwinds in the desert,
the spinning tops, the churning sticks, the threshers,
the breathless tumblings of the birds,
and the men moving round and round on spindles
- O Nanak, the tumblers are countless and endless.
The Lord binds us in bondage - so do we spin around.
According to their actions, so do all people dance.
Those who dance and dance and laugh, shall weep on their ultimate departure.
They do not fly to the heavens, nor do they become Siddhas.
They dance and jump around on the urgings of their minds.
O Nanak, those whose minds are filled with the Fear of God, have the love of God in their minds as well. ||2||
Pauree:
Your Name is the Fearless Lord; chanting Your Name, one does not have to go to hell.
Soul and body all belong to Him; asking Him to give us sustenance is a waste.
If you yearn for goodness, then perform good deeds and feel humble.
Even if you remove the signs of old age, old age shall still come in the guise of death.
No one remains here when the count of the breaths is full. ||5||
Shalok, First Mehl:
The Muslims praise the Islamic law; they read and reflect upon it.
The Lord's bound servants are those who bind themselves to see the Lord's Vision.
The Hindus praise the Praiseworthy Lord; the Blessed Vision of His Darshan, His form is incomparable.
They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols.
The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord.

But to the subtle image of the Immaculate Name, they apply the form of a body.
In the minds of the virtuous, contentment is produced, thinking about their giving.
They give and give, but ask a thousand-fold more, and hope that the world will honor them.
The thieves, adulterers, perjurers, evil-doers and sinners
- after using up what good karma they had, they depart; have they done any good deeds here at all?
There are beings and creatures in the water and on the land, in the worlds and universes, form upon form.
Whatever they say, You know; You care for them all.
O Nanak, the hunger of the devotees is to praise You; the True Name is their only support.
They live in eternal bliss, day and night; they are the dust of the feet of the virtuous. ||1||
First Mehl:
The clay of the Muslim's grave becomes clay for the potter's wheel.
Pots and bricks are fashioned from it, and it cries out as it burns.
The poor clay burns, burns and weeps, as the fiery coals fall upon it.
O Nanak, the Creator created the creation; the Creator Lord alone knows. ||2||
Pauree:
Without the True Guru, no one has obtained the Lord; without the True Guru, no one has obtained the Lord.
He has placed Himself within the True Guru; revealing Himself, He declares this openly.
Meeting the True Guru, eternal liberation is obtained; He has banished attachment from within.
This is the highest thought, that one's consciousness is attached to the True Lord.
Thus the Lord of the World, the Great Giver is obtained. ||6||
Shalok, First Mehl:
In ego they come, and in ego they go.
In ego they are born, and in ego they die.
In ego they give, and in ego they take.
In ego they earn, and in ego they lose.
In ego they become truthful or false.
In ego they reflect on virtue and sin.
In ego they go to heaven or hell.
In ego they laugh, and in ego they weep.
In ego they become dirty, and in ego they are washed clean.
In ego they lose social status and class.

In ego they are ignorant, and in ego they are wise.
They do not know the value of salvation and liberation.
In ego they love Maya, and in ego they are kept in darkness by it.
Living in ego, mortal beings are created.
When one understands ego, then the Lord's gate is known.
Without spiritual wisdom, they babble and argue.
O Nanak, by the Lord's Command, destiny is recorded.
As the Lord sees us, so are we seen. ||1||
Second Mehl:
This is the nature of ego, that people perform their actions in ego.
This is the bondage of ego, that time and time again, they are reborn.
Where does ego come from? How can it be removed?
This ego exists by the Lord's Order; people wander according to their past actions.
Ego is a chronic disease, but it contains its own cure as well.
If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.
Nanak says, listen, people: in this way, troubles depart. ||2||
Pauree:
Those who serve are content. They meditate on the Truest of the True.

Section 08 - Raag Aasaa - Part 121

They do not place their feet in sin, but do good deeds and live righteously in Dharma.
They burn away the bonds of the world, and eat a simple diet of grain and water.
You are the Great Forgiver; You give continually, more and more each day.
By His greatness, the Great Lord is obtained. ||7||
Shalok, First Mehl:
Men, trees, sacred shrines of pilgrimage, banks of sacred rivers, clouds, fields,
islands, continents, worlds, solar systems, and universes;
the four sources of creation - born of eggs, born of the womb, born of the earth and born of sweat;
oceans, mountains, and all beings - O Nanak, He alone knows their condition.
O Nanak, having created the living beings, He cherishes them all.
The Creator who created the creation, takes care of it as well.
He, the Creator who formed the world, cares for it.
Unto Him I bow and offer my reverence; His Royal Court is eternal.
O Nanak, without the True Name, of what use is the frontal mark of the

Hindus, or their sacred thread? ||1||
First Mehl:
Hundreds of thousands of virtues and good actions, and hundreds of thousands of blessed charities,
hundreds of thousands of penances at sacred shrines, and the practice of Sehj Yoga in the wilderness,
hundreds of thousands of courageous actions and giving up the breath of life on the field of battle,
hundreds of thousands of divine understandings, hundreds of thousands of divine wisdoms and meditations and readings of the Vedas and the Puraanas
- before the Creator who created the creation, and who ordained coming and going,
O Nanak, all these things are false. True is the Insignia of His Grace.
||2||
Pauree:
You alone are the True Lord. The Truth of Truths is pervading everywhere.
He alone receives the Truth, unto whom You give it; then, he practices Truth.
Meeting the True Guru, Truth is found. In His Heart, Truth is abiding.
The fools do not know the Truth. The self-willed manmukhs waste their lives away in vain.
Why have they even come into the world? ||8||
Shalok, First Mehl:
You may read and read loads of books; you may read and study vast multitudes of books.
You may read and read boat-loads of books; you may read and read and fill pits with them.
You may read them year after year; you may read them as many months are there are.
You may read them all your life; you may read them with every breath.
O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego. ||1||
First Mehl:
The more one write and reads,
the more one burns.
The more one wanders at sacred shrines of pilgrimage,
the more one talks uselessly.
The more one wears religious robes, the more pain he causes his body.
O my soul, you must endure the consequences of your own actions.
One who does not eat the corn, misses out on the taste.
One obtains great pain, in the love of duality.

One who does not wear any clothes,
suffers night and day.
Through silence, he is ruined.
How can the sleeping one be awakened without the Guru?
One who goes barefoot
suffers by his own actions.
One who eats filth and throws ashes on his head
- the blind fool loses his honor.
Without the Name, nothing is of any use.
One who lives in the wilderness, in cemetaries and cremation grounds
- that blind man does not know the Lord; he regrets and repents in the end.

Section 08 - Raag Aasaa - Part 122

One who meets the True Guru finds peace.
He enshrines the Name of the Lord in his mind.
O Nanak, when the Lord grants His Grace, He is obtained.
He becomes free of hope and fear, and burns away his ego with the Word of the Shabad. ||2||
Pauree:
Your devotees are pleasing to Your Mind, Lord. They look beautiful at Your door, singing Your Praises.
O Nanak, those who are denied Your Grace, find no shelter at Your Door; they continue wandering.
Some do not understand their origins, and without cause, they display their self-conceit.
I am the Lord's minstrel, of low social status; others call themselves high caste.
I seek those who meditate on You. ||9||
Shalok, First Mehl:
False is the king, false are the subjects; false is the whole world.
False is the mansion, false are the skyscrapers; false are those who live in them.
False is gold, and false is silver; false are those who wear them.
False is the body, false are the clothes; false is incomparable beauty.
False is the husband, false is the wife; they mourn and waste away.
The false ones love falsehood, and forget their Creator.
With whom should I become friends, if all the world shall pass away?
False is sweetness, false is honey; through falsehood, boat-loads of men have drowned.
Nanak speaks this prayer: without You, Lord, everything is totally false. ||1||

First Mehl:
One knows the Truth only when the Truth is in his heart.
The filth of falsehood departs, and the body is washed clean.
One knows the Truth only when he bears love to the True Lord.
Hearing the Name, the mind is enraptured; then, he attains the gate of salvation.
One knows the Truth only when he knows the true way of life.
Preparing the field of the body, he plants the Seed of the Creator.
One knows the Truth only when he receives true instruction.
Showing mercy to other beings, he makes donations to charities.
One knows the Truth only when he dwells in the sacred shrine of pilgrimage of his own soul.
He sits and receives instruction from the True Guru, and lives in accordance with His Will.
Truth is the medicine for all; it removes and washes away our sins.
Nanak speaks this prayer to those who have Truth in their laps. ||2||
Pauree:
The gift I seek is the dust of the feet of the Saints; if I were to obtain it, I would apply it to my forehead.
Renounce false greed, and meditate single-mindedly on the unseen Lord.
As are the actions we commit, so are the rewards we receive.
If it is so pre-ordained, then one obtains the dust of the feet of the Saints.
But through small-mindedness, we forfeit the merits of selfless service.
||10||
Shalok, First Mehl:
There is a famine of Truth; falsehood prevails, and the blackness of the Dark Age of Kali Yuga has turned men into demons.
Those who planted their seed have departed with honor; now, how can the shattered seed sprout?
If the seed is whole, and it is the proper season, then the seed will sprout.
O Nanak, without treatment, the raw fabric cannot be dyed.
In the Fear of God it is bleached white, if the treatment of modesty is applied to the cloth of the body.
O Nanak, if one is imbued with devotional worship, his reputation is not false. ||1||
First Mehl:
Greed and sin are the king and prime minister; falsehood is the treasurer.
Sexual desire, the chief advisor, is summoned and consulted; they all sit together and contemplate their plans.

Section 08 - Raag Aasaa - Part 123

Their subjects are blind, and without wisdom, they try to please the will of the dead.
The spiritually wise dance and play their musical instruments, adorning themselves with beautiful decorations.
They shout out loud, and sing epic poems and heroic stories.
The fools call themselves spiritual scholars, and by their clever tricks, they love to gather wealth.
The righteous waste their righteousness, by asking for the door of salvation.
They call themselves celibate, and abandon their homes, but they do not know the true way of life.
Everyone calls himself perfect; none call themselves imperfect.
If the weight of honor is placed on the scale, then, O Nanak, one sees his true weight. ||2||
First Mehl:
Evil actions become publicly known; O Nanak, the True Lord sees everything.
Everyone makes the attempt, but that alone happens which the Creator Lord does.
In the world hereafter, social status and power mean nothing; hereafter, the soul is new.
Those few, whose honor is confirmed, are good. ||3||
Pauree:
Only those whose karma You have pre-ordained from the very beginning, O Lord, meditate on You.
Nothing is in the power of these beings; You created the various worlds.
Some, You unite with Yourself, and some, You lead astray.
By Guru's Grace You are known; through Him, You reveal Yourself.
We are easily absorbed in You. ||11||
Shalok, First Mehl:
Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God.
You are the Creator Lord; I can do nothing. Even if I try, nothing happens. ||1||
I am a sacrifice to Your almighty creative power which is pervading everywhere.
Your limits cannot be known. ||1||Pause||
Your Light is in Your creatures, and Your creatures are in Your Light; Your almighty power is pervading everywhere.
You are the True Lord and Master; Your Praise is so beautiful. One who

sings it, is carried across.
Nanak speaks the stories of the Creator Lord; whatever He is to do, He does. ||2||
Second Mehl:
The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins.
The Way of the Khshatriya is the Way of bravery; the Way of the Shudras is service to others.
The Way of all is the Way of the One; Nanak is a slave to one who knows this secret; he himself is the Immaculate Divine Lord. ||3||
Second Mehl:
The One Lord Krishna is the Divine Lord of all; He is the Divinity of the individual soul.
Nanak is a slave to anyone who understands this mystery of the all-pervading Lord; he himself is the Immaculate Divine Lord. ||4||
First Mehl:
Water remains confined within the pitcher, but without water, the pitcher could not have been formed;
just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom. ||5||
Pauree:
If an educated person is a sinner, then the illiterate holy man is not to be punished.
As are the deeds done, so is the reputation one acquires.
So do not play such a game, which will bring you to ruin at the Court of the Lord.
The accounts of the educated and the illiterate shall be judged in the world hereafter.
One who stubbornly follows his own mind shall suffer in the world hereafter. ||12||

Section 08 - Raag Aasaa - Part 124

Shalok, First Mehl:
O Nanak, the soul of the body has one chariot and one charioteer.
In age after age they change; the spiritually wise understand this.
In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer.
In the Silver Age of Traytaa Yuga, celibacy was the chariot and power the charioteer.
In the Brass Age of Dwaapar Yuga, penance was the chariot and truth the charioteer.
In the Iron Age of Kali Yuga, fire is the chariot and falsehood the

charioteer. ||1||
First Mehl:
The Sama Veda says that the Lord Master is robed in white; in the Age of Truth, everyone desired Truth, abided in Truth, and was merged in the Truth.
The Rig Veda says that God is permeating and pervading everywhere; among the deities, the Lord's Name is the most exalted.
Chanting the Name, sins depart;
O Nanak, then, one obtains salvation.
In the Jujar Veda, Kaan Krishna of the Yaadva tribe seduced Chandraavali by force.
He brought the Elysian Tree for his milk-maid, and revelled in Brindaaban.
In the Dark Age of Kali Yuga, the Atharva Veda became prominent; Allah became the Name of God.
Men began to wear blue robes and garments; Turks and Pat'haans assumed power.
The four Vedas each claim to be true.
Reading and studying them, four doctrines are found.
With loving devotional worship, abiding in humility, O Nanak, salvation is attained. ||2||
Pauree:
I am a sacrifice to the True Guru; meeting Him, I have come to cherish the Lord Master.
He has taught me and given me the healing ointment of spiritual wisdom, and with these eyes, I behold the world.
Those dealers who abandon their Lord and Master and attach themselves to another, are drowned.
The True Guru is the boat, but few are those who realize this.
Granting His Grace, He carries them across. ||13||
Shalok, First Mehl:
The simmal tree is straight as an arrow; it is very tall, and very thick.
But those birds which visit it hopefully, depart disappointed.
Its fruits are tasteless, its flowers are nauseating, and its leaves are useless.
Sweetness and humility, O Nanak, are the essence of virtue and goodness.
Everyone bows down to himself; no one bows down to another.
When something is placed on the balancing scale and weighed, the side which descends is heavier.
The sinner, like the deer hunter, bows down twice as much.
But what can be achieved by bowing the head, when the heart is impure? ||1||

First Mehl:
You read your books and say your prayers, and then engage in debate;
you worship stones and sit like a stork, pretending to be in Samaadhi.
With your mouth you utter falsehood, and you adorn yourself with precious decorations;
you recite the three lines of the Gayatri three times a day.
Around your neck is a rosary, and on your forehead is a sacred mark;
upon your head is a turban, and you wear two loin cloths.
If you knew the nature of God,
you would know that all of these beliefs and rituals are in vain.
Says Nanak, meditate with deep faith;
without the True Guru, no one finds the Way. ||2||
Pauree:
Abandoning the world of beauty, and beautiful clothes, one must depart.
He obtains the rewards of his good and bad deeds.
He may issue whatever commands he wishes, but he shall have to take to the narrow path hereafter.

Section 08 - Raag Aasaa - Part 125

He goes to hell naked, and he looks hideous then.
He regrets the sins he committed. ||14||
Shalok, First Mehl:
Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.
This is the sacred thread of the soul; if you have it, then go ahead and put it on me.
It does not break, it cannot be soiled by filth, it cannot be burnt, or lost.
Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.
You buy the thread for a few shells, and seated in your enclosure, you put it on.
Whispering instructions into others' ears, the Brahmin becomes a guru.
But he dies, and the sacred thread falls away, and the soul departs without it. ||1||
First Mehl:
He commits thousands of robberies, thousands of acts of adultery, thousands of falsehoods and thousands of abuses.
He practices thousands of deceptions and secret deeds, night and day, against his fellow beings.
The thread is spun from cotton, and the Brahmin comes and twists it.
The goat is killed, cooked and eaten, and everyone then says, "Put on

the sacred thread."
When it wears out, it is thrown away, and another one is put on.
O Nanak, the thread would not break, if it had any real strength. ||2||
First Mehl:
Believing in the Name, honor is obtained. The Lord's Praise is the true sacred thread.
Such a sacred thread is worn in the Court of the Lord; it shall never break. ||3||
First Mehl:
There is no sacred thread for the sexual organ, and no thread for woman.
The man's beard is spat upon daily.
There is no sacred thread for the feet, and no thread for the hands; no thread for the tongue, and no thread for the eyes.
The Brahmin himself goes to the world hereafter without a sacred thread.
Twisting the threads, he puts them on others.
He takes payment for performing marriages;
reading their horoscopes, he shows them the way.
Hear, and see, O people, this wondrous thing.
He is mentally blind, and yet his name is wisdom. ||4||
Pauree:
One, upon whom the Merciful Lord bestows His Grace, performs His service.
That servant, whom the Lord causes to obey the Order of His Will, serves Him.
Obeying the Order of His Will, he becomes acceptable, and then, he obtains the Mansion of the Lord's Presence.
One who acts to please His Lord and Master, obtains the fruits of his mind's desires.
Then, he goes to the Court of the Lord, wearing robes of honor. ||15||
Shalok, First Mehl:
They tax the cows and the Brahmins, but the cow-dung they apply to their kitchen will not save them.
They wear their loin cloths, apply ritual frontal marks to their foreheads, and carry their rosaries, but they eat food with the Muslims.
O Siblings of Destiny, you perform devotional worship indoors, but read the Islamic sacred texts, and adopt the Muslim way of life.
Renounce your hypocrisy!
Taking the Naam, the Name of the Lord, you shall swim across. ||1||
First Mehl:
The man-eaters say their prayers.
Those who wield the knife wear the sacred thread around their necks.

In their homes, the Brahmins sound the conch.
They too have the same taste.
False is their capital, and false is their trade.
Speaking falsehood, they take their food.
The home of modesty and Dharma is far from them.
O Nanak, they are totally permeated with falsehood.
The sacred marks are on their foreheads, and the saffron loin-cloths are around their waists;
in their hands they hold the knives - they are the butchers of the world!

Section 08 - Raag Aasaa - Part 126

Wearing blue robes, they seek the approval of the Muslim rulers.
Accepting bread from the Muslim rulers, they still worship the Puraanas.
They eat the meat of the goats, killed after the Muslim prayers are read over them,
but they do not allow anyone else to enter their kitchen areas.
They draw lines around them, plastering the ground with cow-dung.
The false come and sit within them.
They cry out, "Do not touch our food, or it will be polluted!"
But with their polluted bodies, they commit evil deeds.
With filthy minds, they try to cleanse their mouths.
Says Nanak, meditate on the True Lord.
If you are pure, you will obtain the True Lord. ||2||
Pauree:
All are within Your mind; You see and move them under Your Glance of Grace, O Lord.
You Yourself grant them glory, and You Yourself cause them to act.
The Lord is the greatest of the great; great is His world. He enjoins all to their tasks.
If he should cast an angry glance, He can transform kings into blades of grass.
Even though they may beg from door to door, no one will give them charity. ||16||
Shalok, First Mehl:
The thief robs a house, and offers the stolen goods to his ancestors.
In the world hereafter, this is recognized, and his ancestors are considered thieves as well.
The hands of the go-between are cut off; this is the Lord's justice.
O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own earnings and labor. ||1||
First Mehl:

As a woman has her periods, month after month,
so does falsehood dwell in the mouth of the false; they suffer forever, again and again.
They are not called pure, who sit down after merely washing their bodies.
Only they are pure, O Nanak, within whose minds the Lord abides. ||2||
Pauree:
With saddled horses, as fast as the wind, and harems decorated in every way;
in houses and pavilions and lofty mansions, they dwell, making ostentatious shows.
They act out their minds' desires, but they do not understand the Lord, and so they are ruined.
Asserting their authority, they eat, and beholding their mansions, they forget about death.
But old age comes, and youth is lost. ||17||
Shalok, First Mehl:
If one accepts the concept of impurity, then there is impurity everywhere.
In cow-dung and wood there are worms.
As many as are the grains of corn, none is without life.
First, there is life in the water, by which everything else is made green.
How can it be protected from impurity? It touches our own kitchen.
O Nanak, impurity cannot be removed in this way; it is washed away only by spiritual wisdom. ||1||
First Mehl:
The impurity of the mind is greed, and the impurity of the tongue is falsehood.
The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth.
The impurity of the ears is to listen to the slander of others.
O Nanak, the mortal's soul goes, bound and gagged to the city of Death. ||2||
First Mehl:
All impurity comes from doubt and attachment to duality.
Birth and death are subject to the Command of the Lord's Will; through His Will we come and go.
Eating and drinking are pure, since the Lord gives nourishment to all.
O Nanak, the Gurmukhs, who understand the Lord, are not stained by impurity. ||3||

Pauree:
Praise the Great True Guru; within Him is the greatest greatness.
When the Lord causes us to meet the Guru, then we come to see them.
When it pleases Him, they come to dwell in our minds.
By His Command, when He places His hand on our foreheads, wickedness departs from within.
When the Lord is thoroughly pleased, the nine treasures are obtained.
||18||
Shalok, First Mehl:
First, purifying himself, the Brahmin comes and sits in his purified enclosure.
The pure foods, which no one else has touched, are placed before him.
Being purified, he takes his food, and begins to read his sacred verses.
But it is then thrown into a filthy place - whose fault is this?
The corn is sacred, the water is sacred; the fire and salt are sacred as well; when the fifth thing, the ghee, is added,
then the food becomes pure and sanctified.
Coming into contact with the sinful human body, the food becomes so impure that is is spat upon.
That mouth which does not chant the Naam, and without the Name eats tasty foods
- O Nanak, know this: such a mouth is to be spat upon. ||1||
First Mehl:
From woman, man is born; within woman, man is conceived; to woman he is engaged and married.
Woman becomes his friend; through woman, the future generations come.
When his woman dies, he seeks another woman; to woman he is bound.
So why call her bad? From her, kings are born.
From woman, woman is born; without woman, there would be no one at all.
O Nanak, only the True Lord is without a woman.
That mouth which praises the Lord continually is blessed and beautiful.
O Nanak, those faces shall be radiant in the Court of the True Lord.
||2||
Pauree:
All call You their own, Lord; one who does not own You, is picked up and thrown away.
Everyone receives the rewards of his own actions; his account is adjusted accordingly.
Since one is not destined to remain in this world anyway, why should he ruin himself in pride?
Do not call anyone bad; read these words, and understand.

Don't argue with fools. ||19||
Shalok, First Mehl:
O Nanak, speaking insipid words, the body and mind become insipid.
He is called the most insipid of the insipid; the most insipid of the insipid is his reputation.
The insipid person is discarded in the Court of the Lord, and the insipid one's face is spat upon.
The insipid one is called a fool; he is beaten with shoes in punishment. ||1||
First Mehl:
Those who are false within, and honorable on the outside, are very common in this world.
Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still, their filth does not depart.
Those who have silk on the inside and rags on the outside, are the good ones in this world.
They embrace love for the Lord, and contemplate beholding Him.
In the Lord's Love, they laugh, and in the Lord's Love, they weep, and also keep silent.
They do not care for anything else, except their True Husband Lord.
Sitting, waiting at the Lord's Door, they beg for food, and when He gives to them, they eat.
There is only One Court of the Lord, and He has only one pen; there, you and I shall meet.
In the Court of the Lord, the accounts are examined; O Nanak, the sinners are crushed, like oil seeds in the press. ||2||

Section 08 - Raag Aasaa - Part 128

Pauree:
You Yourself created the creation; You Yourself infused Your power into it.
You behold Your creation, like the losing and winning dice of the earth.
Whoever has come, shall depart; all shall have their turn.
He who owns our soul, and our very breath of life - why should we forget that Lord and Master from our minds?
With our own hands, let us resolve our own affairs. ||20||
Shalok, Second Mehl:
What sort of love is this, which clings to duality?
O Nanak, he alone is called a lover, who remains forever immersed in absorption.
But one who feels good only when good is done for him, and feels bad when things go badly

- do not call him a lover. He trades only for his own account. ||1||
Second Mehl:
One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning.
O Nanak, both of his actions are false; he obtains no place in the Court of the Lord. ||2||
Pauree:
Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever.
Why do you do such evil deeds, that you shall have to suffer so?
Do not do any evil at all; look ahead to the future with foresight.
So throw the dice in such a way, that you shall not lose with your Lord and Master.
Do those deeds which shall bring you profit. ||21||
Shalok, Second Mehl:
If a servant performs service, while being vain and argumentative, he may talk as much as he wants, but he shall not be pleasing to his Master.
But if he eliminates his self-conceit and then performs service, he shall be honored.
O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable. ||1||
Second Mehl:
Whatever is in the mind, comes forth; spoken words by themselves are just wind.
He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this? ||2||
Second Mehl:
Friendship with a fool never works out right.
As he knows, he acts; behold, and see that it is so.
One thing can be absorbed into another thing, but duality keeps them apart.
No one can issue commands to the Lord Master; offer instead humble prayers.
Practicing falsehood, only falsehood is obtained. O Nanak, through the Lord's Praise, one blossoms forth. ||3||
Second Mehl:
Friendship with a fool, and love with a pompous person, are like lines drawn in water, leaving no trace or mark. ||4||
Second Mehl:
If a fool does a job, he cannot do it right.
Even if he does something right, he does the next thing wrong. ||5||
Pauree:

If a servant, performing service, obeys the Will of his Master,
his honor increases, and he receives double his wages.
But if he claims to be equal to his Master, he earns his Master's displeasure.
He loses his entire salary, and is also beaten on his face with shoes.
Let us all celebrate Him, from whom we receive our nourishment.
O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead. ||22||
Shalok, Second Mehl:
What sort of gift is this, which we receive only by our own asking?

Section 08 - Raag Aasaa - Part 129

O Nanak, that is the most wonderful gift, which is received from the Lord, when He is totally pleased. ||1||
Second Mehl:
What sort of service is this, by which the fear of the Lord Master does not depart?
O Nanak, he alone is called a servant, who merges with the Lord Master. ||2||
Pauree:
O Nanak, the Lord's limits cannot be known; He has no end or limitation.
He Himself creates, and then He Himself destroys.
Some have chains around their necks, while some ride on many horses.
He Himself acts, and He Himself causes us to act. Unto whom should I complain?
O Nanak, the One who created the creation - He Himself takes care of it. ||23||
Shalok, First Mehl:
He Himself fashioned the vessel of the body, and He Himself fills it.
Into some, milk is poured, while others remain on the fire.
Some lie down and sleep on soft beds, while others remain watchful.
He adorns those, O Nanak, upon whom He casts His Glance of Grace. ||1||
Second Mehl:
He Himself creates and fashions the world, and He Himself keeps it in order.
Having created the beings within it, He oversees their birth and death.
Unto whom should we speak, O Nanak, when He Himself is all-in-all? ||2||
Pauree:
The description of the greatness of the Great Lord cannot be described.

He is the Creator, all-lowerful and benevolent; He gives sustenance to all beings.
The mortal does that work, which has been pre-destined from the very beginning.
O Nanak, except for the One Lord, there is no other place at all.
He does whatever He wills. ||24||1||
Sudh||One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:
Raag Aasaa, The Word Of The Devotees:
Kabeer, Naam Dayv And Ravi Daas.
Aasaa, Kabeer Jee:
Falling at the Feet of the Guru, I pray, and ask Him, "Why was man created?
What deeds cause the world to come into being, and be destroyed? Tell me, that I may understand."||1||
O Divine Guru, please, show Mercy to me, and place me on the right path, by which the bonds of fear may be cut away.
The pains of birth and death come from past actions and karma; peace comes when the soul finds release from reincarnation. ||1||Pause||
The mortal does not break free from the bonds of the noose of Maya, and he does not seek the shelter of the profound, absolute Lord.
He does not realize the dignity of the self, and Nirvaanaa; because of this, his doubt does not depart. ||2||
The soul is not born, even though he thinks it is born; it is free from birth and death.
When the mortal gives up his ideas of birth and death, he remains constantly absorbed in the Lord's Love. ||3||
As the reflection of an object blends in the water when the pitcher is broken,
says Kabeer, just so virtue dispels doubt, and then the soul is absorbed in the profound, absolute Lord. ||4||1||

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Aasaa:
They wear loin cloths, three and a half yards long, and triple-wound sacred threads.
They have rosaries around their necks, and they carry glittering jugs in their hands.
They are not called Saints of the Lord - they are thugs of Benares. ||1||
Such 'saints' are not pleasing to me;
they eat the trees along with the branches. ||1||Pause||

They wash their pots and pans before putting them on the stove, and they wash the wood before lighting it.
They dig up the earth and make two fireplaces, but they eat the whole person! ||2||
Those sinners continually wander in evil deeds, while they call themselves touch-nothing saints.
They wander around forever and ever in their self-conceit, and all their families are drowned. ||3||
He is attached to that, to which the Lord has attached him, and he acts accordingly.
Says Kabeer, one who meets the True Guru, is not reincarnated again. ||4||2||
Aasaa:
My Father has comforted me. He has given me a cozy bed, and placed His Ambrosial Nectar in my mouth.
How could I forget that Father from my mind?
When I go to the world hereafter, I shall not lose the game. ||1||
Maya is dead, O mother, and I am very happy.
I do not wear the patched coat, nor do I feel the chill. ||1||Pause||
I am a sacrifice to my Father, who gave me life.
He put an end to my association with the five deadly sins.
I have conquered those five demons, and trampled them underfoot.
Remembering the Lord in meditation, my mind and body are drenched with His Love. ||2||
My Father is the Great Lord of the Universe.
How shall I go to that Father?
When I met the True Guru, He showed me the Way.
The Father of the Universe is pleasing to my mind. ||3||
I am Your son, and You are my Father.
We both dwell in the same place.
Says Kabeer, the Lord's humble servant knows only the One.
By Guru's Grace, I have come to know everything. ||4||3||
Aasaa:
In one pot, they put a boiled chicken, and in the other pot, they put wine.
The five Yogis of the Tantric ritual sit there, and in their midst sits the noseless one, the shameless queen. ||1||
The bell of the shameless queen, Maya, rings in both worlds.
Some rare person of discriminating wisdom has cut off your nose. ||1||Pause||
Within all dwells the noseless Maya, who kills all, and destroys them.
She says, "I am the sister, and the daughter of the sister of everyone; I am the hand-maiden of one who marries me."||2||

My Husband is the Great One of discriminating wisdom; He alone is called a Saint.
He stands by me, and no one else comes near me. ||3||
I have cut off her nose, and cut off her ears, and cutting her into bits, I have expelled her.
Says Kabeer, she is the darling of the three worlds, but the enemy of the Saints. ||4||4||
Aasaa:
The Yogis, celibates, penitents and Sannyaasees make pilgrimages to all the sacred places.
The Jains with shaven heads, the silent ones, the beggars with matted hair - in the end, they all shall die. ||1||
Meditate, therefore, on the Lord.
What can the Messenger of Death do to one whose tongue loves the Name of the Lord? ||1||Pause||
Those who know the Shaastras and the Vedas, astrology and the rules of grammar of many languages;

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those who know Tantras and mantras and all medicines - even they shall die in the end. ||2||
Those who enjoy regal power and rule, royal canopies and thrones, many beautiful women,
betel nuts, camphor and fragrant sandalwood oil - in the end, they too shall die. ||3||
I have searched all the Vedas, Puraanas and Simritees, but none of these can save anyone.
Says Kabeer, meditate on the Lord, and eliminate birth and death.
||4||5||
Aasaa:
The elephant is the guitar player, the ox is the drummer, and the crow plays the cymbals.
Putting on the skirt, the donkey dances around, and the water buffalo performs devotional worship. ||1||
The Lord, the King, has cooked the cakes of ice,
but only the rare man of understanding eats them. ||1||Pause||
Sitting in his den, the lion prepares the betel leaves, and the muskrat brings the betel nuts.
Going from house to house, the mouse sings the songs of joy, and the turtle blows on the conch-shell. ||2||
The son of the sterile woman goes to get married, and the golden canopy is spread out for him.

He marries a beautiful and enticing young woman; the rabbit and the lion sing their praises. ||3||
Says Kabeer, listen, O Saints - the ant has eaten the mountain.
The turtle says, "I need a burning coal, also." Listen to this mystery of the Shabad. ||4||6||
Aasaa:
The body is a bag with seventy-two chambers, and one opening, the Tenth Gate.
He alone is a real Yogi on this earth, who asks for the primal world of the nine regions. ||1||
Such a Yogi obtains the nine treasures.
He lifts his soul up from below, to the skies of the Tenth Gate.
||1||Pause||
He makes spiritual wisdom his patched coat, and meditation his needle.
He twists the thread of the Word of the Shabad.
Making the five elements his deer skin to sit on, he walks on the Guru's Path. ||2||
He makes compassion his shovel, his body the firewood, and he kindles the fire of divine vision.
He places love within his heart, and he remains in deep meditation throughout the four ages. ||3||
All Yoga is in the Name of the Lord; the body and the breath of life belong to Him.
Says Kabeer, if God grants His Grace, He bestows the insignia of Truth. ||4||7||
Aasaa:
Where have the Hindus and Muslims come from? Who put them on their different paths?
Think of this, and contemplate it within your mind, O men of evil intentions. Who will go to heaven and hell? ||1||
O Qazi, which book have you read?
Such scholars and students have all died, and none of them have discovered the inner meaning. ||1||Pause||
Because of the love of woman, circumcision is done; I don't believe in it, O Siblings of Destiny.
If God wished me to be a Muslim, it would be cut off by itself. ||2||
If circumcision makes one a Muslim, then what about a woman?
She is the other half of a man's body, and she does not leave him, so he remains a Hindu. ||3||
Give up your holy books, and remember the Lord, you fool, and stop oppressing others so badly.
Kabeer has grasped hold of the Lord's Support, and the Muslims have utterly failed. ||4||8||

Aasaa:
As long as the oil and the wick are in the lamp, everything is illuminated.

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But when the oil is burnt, the wick goes out, and the mansion becomes desolate. ||1||
O mad-man, no one will keep you, for even a moment.
Meditate on the Name of that Lord. ||1||Pause||
Tell me, whose mother is that, whose father is that, and which man has a wife?
When the pitcher of the body breaks, no one cares for you at all.
Everyone says, "Take him away, take him away!"||2||
Sitting on the threshold, his mother cries, and his brothers take away the coffin.
Taking down her hair, his wife cries out in sorrow, and the swan-soul departs all alone. ||3||
Says Kabeer, listen, O Saints, about the terrifying world-ocean.
This human suffers torture and the Messenger of Death will not leave him alone, O Lord of the World. ||4||9||
Du-Tukas
One Universal Creator God. By The Grace Of The True Guru:
Aasaa Of Kabeer Jee, Chau-Padas, Ik-Tukas:
Sanak and Sanand, the sons of Brahma, could not find the Lord's limits.
Brahma wasted his life away, continually reading the Vedas. ||1||
Churn the churn of the Lord, O my Siblings of Destiny.
Churn it steadily, so that the essence, the butter, may not be lost.
||1||Pause||
Make your body the churning jar, and use the stick of your mind to churn it.
Gather the curds of the Word of the Shabad. ||2||
The churning of the Lord is to reflect upon Him within your mind.
By Guru's Grace, the Ambrosial Nectar flows into us. ||3||
Says Kabeer, if the Lord, our King casts His Glance of Grace,
one is carried across to the other side, holding fast to the Lord's Name.
||4||1||10||
Aasaa:
The wick has dried up, and the oil is exhausted.
The drum does not sound, and the actor has gone to sleep. ||1||
The fire has gone out, and no smoke is produced.
The One Lord is pervading and permeating everywhere; there is no other second. ||1||Pause||

The string has broken, and the guitar makes no sound.
He mistakenly ruins his own affairs. ||2||
When one comes to understand, he forgets his preaching, ranting and raving, and arguing. ||3||
Says Kabeer, the state of supreme dignity is never far from those who conquer the five demons of the body passions. ||4||2||11||
Aasaa:
As many mistakes as the son commits,
his mother does not hold them against him in her mind. ||1||
O Lord, I am Your child.
Why not destroy my sins? ||1||Pause||
If the son, in anger, runs away,
even then, his mother does not hold it against him in her mind. ||2||
My mind has fallen into the whirlpool of anxiety.
Without the Naam, how can I cross over to the other side? ||3||
Please, bless my body with pure and lasting understanding, Lord;
in peace and poise, Kabeer chants the Praises of the Lord.
||4||3||12||
Aasaa:
My pilgrimage to Mecca is on the banks of the Gomati River;
the spiritual teacher in his yellow robes dwells there. ||1||
Waaho! Waaho! Hail! Hail! How wondrously he sings.
The Name of the Lord is pleasing to my mind. ||1||Pause||

Section 08 - Raag Aasaa - Part 133

Naarada the sage, and Shaarada the goddess of knowledge, serve the Lord.
The goddess Lakhshmi sits by Him as His slave. ||2||
The mala is around my neck, and the Lord's Name is upon my tongue.
I repeat the Naam, the Name of the Lord, a thousand times, and bow in reverence to Him. ||3||
Says Kabeer, I sing the Glorious Praises of the Lord;
I teach both Hindus and Muslims. ||4||4||13||
Aasaa, Kabeer Jee, 9 Panch-Padas, 5 Du-Tukas:
One Universal Creator God. By The Grace Of The True Guru:
You tear off the leaves, O gardener, but in each and every leaf, there is life.
That stone idol, for which you tear off those leaves - that stone idol is lifeless. ||1||
In this, you are mistaken, O gardener.
The True Guru is the Living Lord. ||1||Pause||
Brahma is in the leaves, Vishnu is in the branches, and Shiva is in the

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

By continually doing good deeds, these are obtained, O my mind.
||1||Pause||
The potter works the same clay, and colors the pots in different ways.
Into some, he sets pearls, while to others, he attaches filth. ||2||
God gave wealth to the miser for him to preserve, but the fool calls it his own.

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When the Messenger of Death strikes him with his club, in an instant, everything is settled. ||3||
The Lord's humble servant is called the most exalted Saint; he obeys the Command of the Lord's Order, and obtains peace.
Whatever is pleasing to the Lord, he accepts as True; he enshrines the Lord's Will within his mind. ||4||
Says Kabeer, listen, O Saints - it is false to call out, "Mine, mine."
Breaking the bird cage, death takes the bird away, and only the torn threads remain. ||5||3||16||
Aasaa:
I am Your humble servant, Lord; Your Praises are pleasing to my mind.
The Lord, the Primal Being, the Master of the poor, does not ordain that they should be oppressed. ||1||
O Qazi, it is not right to speak before Him. ||1||Pause||
Keeping your fasts, reciting your prayers, and reading the Kalma, the Islamic creed, shall not take you to paradise.
The Temple of Mecca is hidden within your mind, if you only knew it. ||2||
That should be your prayer, to administer justice. Let your Kalma be the knowledge of the unknowable Lord.
Spread your prayer mat by conquering your five desires, and you shall recognize the true religion. ||3||
Recognize Your Lord and Master, and fear Him within your heart; conquer your egotism, and make it worthless.
As you see yourself, see others as well; only then will you become a partner in heaven. ||4||
The clay is one, but it has taken many forms; I recognize the One Lord within them all.
Says Kabeer, I have abandoned paradise, and reconciled my mind to hell. ||5||4||17||
Aasaa:
From the city of the Tenth Gate, the sky of the mind, not even a drop rains down. Where is the music of the sound current of the Naad, which was contained in it?

The Supreme Lord God, the Transcendent Lord, the Master of wealth has taken away the Supreme Soul. ||1||
O Father, tell me: where has it gone? It used to dwell within the body, and dance in the mind, teaching and speaking. ||1||Pause||
Where has the player gone - he who made this temple his own?
No story, word or understanding is produced; the Lord has drained off all the power. ||2||
The ears, your companions, have gone deaf, and the power of your organs is exhausted.
Your feet have failed, your hands have gone limp, and no words issue forth from your mouth. ||3||
Having grown weary, the five enemies and all the thieves have wandered away according to their own will.
The elephant of the mind has grown weary, and the heart has grown weary as well; through its power, it used to pull the strings. ||4||
He is dead, and the bonds of the ten gates are opened; he has left all his friends and brothers.
Says Kabeer, one who meditates on the Lord, breaks his bonds, even while yet alive. ||5||5||18||
Aasaa, 4 Ik-Tukas:
No one is more powerful than the she-serpent Maya,
who deceived even Brahma, Vishnu and Shiva. ||1||
Having bitten and struck them down, she now sits in the immaculate waters.
By Guru's Grace, I have seen her, who has bitten the three worlds. ||1||Pause||
O Siblings of Destiny, why is she called a she-serpent?
One who realizes the True Lord, devours the she-serpent. ||2||
No one else is more frivolous than this she-serpent.
When the she-serpent is overcome, what can the Messengers of the King of Death do? ||3||

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This she-serpent is created by Him.
What power or weakness does she have by herself? ||4||
If she abides with the mortal, then his soul abides in his body.
By Guru's Grace, Kabeer has easily crossed over. ||5||6||19||
Aasaa:
Why bother to read the Simritees to a dog?
Why bother to sing the Lord's Praises to the faithless cynic? ||1||
Remain absorbed in the Lord's Name, Raam, Raam, Raam.
Do not bother to speak of it to the faithless cynic, even by mistake.

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

The Lord created the body from sperm, and protected it in the fire pit.
For ten months He preserved you in your mother's womb, and then, after you were born, you became attached to Maya. ||1||
O mortal, why have you attached yourself to greed, and lost the jewel of life?
You did not plant the seeds of good actions in the earth of your past lives. ||1||Pause||
From an infant, you have grown old. That which was to happen, has happened.
When the Messenger of Death comes and grabs you by your hair, why do you cry out then? ||2||

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You hope for long life, while Death counts your breaths.
The world is a game, O Kabeer, so throw the dice consciously.
||3||1||23||
Aasaa:
I make my body the dying vat, and within it, I dye my mind. I make the five elements my marriage guests.
I take my marriage vows with the Lord, my King; my soul is imbued with His Love. ||1||
Sing, sing, O brides of the Lord, the marriage songs of the Lord.
The Lord, my King, has come to my house as my Husband.
||1||Pause||
Within the lotus of my heart, I have made my bridal pavilion, and I have spoken the wisdom of God.
I have obtained the Lord King as my Husband - such is my great good fortune. ||2||
The angles, holy men, silent sages, and the 330,000,000 deities have come in their heavenly chariots to see this spectacle.
Says Kabeer, I have been taken in marriage by the One Supreme Being, the Lord God. ||3||2||24||
Aasaa:
I am bothered by my mother-in-law, Maya, and loved by my father-in-law, the Lord. I fear even the name of my husband's elder brother, Death.
O my mates and companions, my husband's sister, misunderstanding has seized me, and I am burning with the pain of separation from my husband's younger brother, divine knowledge. ||1||
My mind has gone insane, since I forgot the Lord. How can I lead a virtuous lifestyle?
He rests in the bed of my mind, but I cannot see Him with my eyes.

Unto whom should I tell my sufferings? ||1||Pause||
My step-father, egotism, fights with me, and my mother, desire, is always intoxicated.
When I stayed with my elder brother, meditation, then I was loved by my Husband Lord. ||2||
Says Kabeer, the five passions argue with me, and in these arguments, my life is wasting away.
The false Maya has bound the whole world, but I have obtained peace, chanting the Name of the Lord. ||3||3||25||
Aasaa:
In my house, I constantly weave the thread, while you wear the thread around your neck, O Brahmin.
You read the Vedas and sacred hymns, while I have enshrined the Lord of the Universe in my heart. ||1||
Upon my tongue, within my eyes, and within my heart, abides the Lord, the Lord of the Universe.
When you are interrogated at Death's door, O mad-man, what will you say then? ||1||Pause||
I am a cow, and You are the herdsman, the Sustainer of the World. You are my Saving Grace, lifetime after lifetime.
You have never taken me across to graze there - what sort of a herdsman are You? ||2||
You are a Brahmin, and I am a weaver of Benares; can You understand my wisdom?
You beg from emperors and kings, while I meditate on the Lord.
||3||4||26||
Aasaa:
The life of the world is only a dream; life is just a dream.
Believing it to be true, I grasped at it, and abandoned the supreme treasure. ||1||
O Father, I have enshrined love and affection for Maya,
which has taken the jewel of spiritual wisdom away from me.
||1||Pause||
The moth sees with its eyes, but it still becomes entangled; the insect does not see the fire.
Attached to gold and woman, the fool does not think of the noose of Death. ||2||
Reflect upon this, and abandon sin; the Lord is a boat to carry you across.
Says Kabeer, such is the Lord, the Life of the World; there is no one equal to Him. ||3||5||27||
Aasaa:

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

When the Diamond of the Lord pierces the diamond of my mind, the fickle mind waving in the wind is easily absorbed into Him.
This Diamond fills all with Divine Light; through the True Guru's Teachings, I have found Him. ||1||
The sermon of the Lord is the unstruck, endless song.
Becoming a swan, one recognizes the Diamond of the Lord.
||1||Pause||
Says Kabeer, I have seen such a Diamond, permeating and pervading the world.
The hidden diamond became visible, when the Guru revealed it to me.
||2||1||31||
Aasaa:
My first wife, ignorance, was ugly, of low social status and bad character; she was evil in my home, and in her parents' home.
My present bride, divine understanding, is beautiful, wise and well-behaved; I have taken her to my heart. ||1||
It has turned out so well, that my first wife has died.
May she, whom I have now married, live throughout the ages.
||1||Pause||
Says Kabeer, when the younger bride came, the elder one lost her husband.
The younger bride is with me now, and the elder one has taken another husband. ||2||2||32||

Section 08 - Raag Aasaa - Part 138

Aasaa:
My daughter-in-law was first called Dhannia, the woman of wealth, but now she is called Raam-jannia, the servant of the Lord. ||1||
These shaven-headed saints have ruined my house.
They have caused my son to start chanting the Lord's Name.
||1||Pause||
Says Kabeer, listen, O mother:
these shaven-headed saints have done away with my low social status.
||2||3||33||
Aasaa:
Stay, stay, O daughter-in-law - do not cover your face with a veil.
In the end, this shall not bring you even half a shell. ||1||Pause||
The one before you used to veil her face;
do not follow in her footsteps. ||1||
The only merit in veiling your face is
that for a few days, people will say, "What a noble bride has come".
||2||

Your veil shall be true only if
you skip, dance and sing the Glorious Praises of the Lord. ||3||
Says Kabeer, the soul-bride shall win,
only if she passes her life singing the Lord's Praises. ||4||1||34||
Aasaa:
I would rather be cut apart by a saw, than have You turn Your back on me.
Hug me close, and listen to my prayer. ||1||
I am a sacrifice to You - please, turn Your face to me, O Beloved Lord.
Why have You turned Your back to me? Why have You killed me?
||1||Pause||
Even if You cut my body apart, I shall not pull my limbs away from You.
Even if my body falls, I shall not break my bonds of love with You.
||2||
Between You and I, there is no other.
You are the Husband Lord, and I am the soul-bride. ||3||
Says Kabeer, listen, O people:
now, I place no reliance in you. ||4||2||35||
Aasaa:
No one knows the secret of God, the Cosmic Weaver.
He has stretched out the fabric of the whole world. ||1||Pause||
When you listen to the Vedas and the Puraanas,
you shall know that the whole world is only a small piece of His woven fabric. ||1||
He has made the earth and sky His loom.
Upon it, He moves the two bobbins of the sun and the moon. ||2||
Placing my feet together, I have accomplished one thing - my mind is pleased with that Weaver.
I have come to understand my own home, and recognize the Lord within my heart. ||3||
Says Kabeer, when my body workshop breaks,
the Weaver shall blend my thread with His thread. ||4||3||36||
Aasaa:
With filth within the heart, even if one bathes at sacred places of pilgrimage, still, he shall not go to heaven.
Nothing is gained by trying to please others - the Lord cannot be fooled. ||1||
Worship the One Divine Lord.
The true cleansing bath is service to the Guru. ||1||Pause||
If salvation can be obtained by bathing in water, then what about the frog, which is always bathing in water?
As is the frog, so is that mortal; he is reincarnated, over and over again.

||2||
If the hard-hearted sinner dies in Benaares, he cannot escape hell.
And even if the Lord's Saint dies in the cursed land of Haramba, still, he saves all his family. ||3||
Where there is neither day nor night, and neither Vedas nor Shaastras, there, the Formless Lord abides.
Says Kabeer, meditate on Him, O mad-men of the world.
||4||4||37||

Section 08 - Raag Aasaa - Part 139

One Universal Creator God. By The Grace Of The True Guru:
Aasaa, The Word Of The Reverend Naam Dayv Jee:
In the one and in the many, He is pervading and permeating; wherever I look, there He is.
The marvellous image of Maya is so fascinating; how few understand this. ||1||
God is everything, God is everything. Without God, there is nothing at all.
As one thread holds hundreds and thousands of beads, He is woven into His creation. ||1||Pause||
The waves of the water, the foam and bubbles, are not distinct from the water.
This manifested world is the playful game of the Supreme Lord God; reflecting upon it, we find that it is not different from Him. ||2||
False doubts and dream objects - man believes them to be true.
The Guru has instructed me to try to do good deeds, and my awakened mind has accepted this. ||3||
Says Naam Dayv, see the Creation of the Lord, and reflect upon it in your heart.
In each and every heart, and deep within the very nucleus of all, is the One Lord. ||4||1||
Aasaa:
Bringing the pitcher, I fill it with water, to bathe the Lord.
But 4.2 million species of beings are in the water - how can I use it for the Lord, O Siblings of Destiny? ||1||
Wherever I go, the Lord is there.
He continually plays in supreme bliss. ||1||Pause||
I bring flowers to weave a garland, in worshipful adoration of the Lord.
But the bumble bee has already sucked out the fragrance - how can I use it for the Lord, O Siblings of Destiny? ||2||
I carry milk and cook it to make pudding, with which to feed the Lord.
But the calf has already tasted the milk - how can I use it for the Lord, O

Siblings of Destiny? ||3||
The Lord is here, the Lord is there; without the Lord, there is no world at all.
Prays Naam Dayv, O Lord, You are totally permeating and pervading all places and interspaces. ||4||2||
Aasaa:
My mind is the yardstick, and my tongue is the scissors.
I measure it out and cut off the noose of death. ||1||
What do I have to do with social status? What do I have to with ancestry?
I meditate on the Name of the Lord, day and night. ||1||Pause||
I dye myself in the color of the Lord, and sew what has to be sewn.
Without the Lord's Name, I cannot live, even for a moment. ||2||
I perform devotional worship, and sing the Glorious Praises of the Lord.
Twenty-four hours a day, I meditate on my Lord and Master. ||3||
My needle is gold, and my thread is silver.
Naam Dayv's mind is attached to the Lord. ||4||3||
Aasaa:
The snake sheds its skin, but does not lose its venom.
The heron appears to be meditating, but it is concentrating on the water. ||1||
Why do you practice meditation and chanting,
when your mind is not pure? ||1||Pause||
That man who feeds like a lion,
is called the god of thieves. ||2||
Naam Dayv's Lord and Master has settled my inner conflicts.

Section 08 - Raag Aasaa - Part 140

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

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

honey. ||2||
My social status is low, my ancestry is low, and my birth is low as well.
I have not performed the service of the Lord, the Lord, says Ravi Daas the cobbler. ||3||3||
Aasaa:
What would it matter, if my body were cut into pieces?
If I were to lose Your Love, Lord, then Your humble servant would be afraid. ||1||
Your lotus feet are the home of my mind.
Drinking in Your Nectar, I have obtained the wealth of the Lord.
||1||Pause||
Prosperity, adversity, property and wealth are just Maya.

Section 08 - Raag Aasaa - Part 141

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

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

Section 08 - Raag Aasaa - Part 142

Hearing this, Dhanna the Jaat applied himself to devotional worship.
The Lord of the Universe met him personally; Dhanna was so very blessed. ||4||2||
O my consciousness, why don't you remain conscious of the Merciful Lord? How can you recognize any other?
You may run around the whole universe, but that alone happens which

the Creator Lord does. ||1||Pause||
In the water of the mother's womb, He fashioned the body with ten gates.
He gives it sustenance, and preserves it in fire - such is my Lord and Master. ||1||
The mother turtle is in the water, and her babies are out of the water.
She has no wings to protect them, and no milk to feed them.
The Perfect Lord, the embodiment of supreme bliss, the Fascinating Lord takes care of them. See this, and understand it in your mind||2||
The worm lies hidden under the stone - there is no way for him to escape.
Says Dhanna, the Perfect Lord takes care of him. Fear not, O my soul. ||3||3||
Aasaa, The Word Of Shaykh Fareed Jee:
One Universal Creator God. By The Grace Of The True Guru:
They alone are true, whose love for God is deep and heart-felt.
Those who have one thing in their heart, and something else in their mouth, are judged to be false. ||1||
Those who are imbued with love for the Lord, are delighted by His Vision.
Those who forget the Naam, the Name of the Lord, are a burden on the earth. ||1||Pause||
Those whom the Lord attaches to the hem of His robe, are the true dervishes at His Door.
Blessed are the mothers who gave birth to them, and fruitful is their coming into the world. ||2||
O Lord, Sustainer and Cherisher, You are infinite, unfathomable and endless.
Those who recognize the True Lord - I kiss their feet. ||3||
I seek Your Protection - You are the Forgiving Lord.
Please, bless Shaykh Fareed with the bounty of Your meditative worship. ||4||1||
Aasaa:
Says Shaykh Fareed, O my dear friend, attach yourself to the Lord.
This body shall turn to dust, and its home shall be a neglected graveyard. ||1||
You can meet the Lord today, O Shaykh Fareed, if you restrain your bird-like desires which keep your mind in turmoil. ||1||Pause||
If I had known that I was to die, and not return again,
I would not have ruined myself by clinging to the world of falsehood. ||2||
So speak the Truth, in righteousness, and do not speak falsehood.
The disciple ought to travel the route, pointed out by the Guru. ||3||

Seeing the youths being carried across, the hearts of the beautiful young soul-brides are encouraged.
Those who side with the glitter of gold, are cut down with a saw. ||4||
O Shaykh, no one's life is permanent in this world.
That seat, upon which we now sit - many others sat on it and have since departed. ||5||
As the swallows appear in the month of Katik, forest fires in the month of Chayt, and lightning in Saawan,
and as the bride's arms adorn her husband's neck in winter;||6||
Just so, the transitory human bodies pass away. Reflect upon this in your mind.
It takes six months to form the body, but it breaks in an instant. ||7||
O Fareed, the earth asks the sky, "Where have the boatmen gone?"
Some have been cremated, and some lie in their graves; their souls are suffering rebukes. ||8||2||

Shri Guru Granth Sahib: Raag Goojaree

Section 09 - Raag Goojaree - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:
Raag Goojaree, First Mehl, Chau-Padas, First House:
I would make Your Name the sandalwood, and my mind the stone to rub it on;
for saffron, I would offer good deeds; thus, I perform worship and adoration within my heart. ||1||
Perform worship and adoration by meditating on the Naam, the Name of the Lord; without the Name, there is no worship and adoration. ||1||Pause||
If one were to wash his heart inwardly, like the stone idol which is washed on the outside,
his filth would be removed, his soul would be cleansed, and he would be liberated when he departs. ||2||
Even beasts have value, as they eat grass and give milk.
Without the Naam, the mortal's life is cursed, as are the actions he performs. ||3||
The Lord is hear at hand - do not think that He is far away. He always cherishes us, and remembers us.
Whatever He gives us, we eat; says Nanak, He is the True Lord. ||4||1||

Goojaree, First Mehl:
From the lotus of Vishnu's navel, Brahma was born; He chanted the Vedas with a melodious voice.
He could not find the Lord's limits, and he remained in the darkness of coming and going. ||1||
Why should I forget my Beloved? He is the support of my very breath of life.
The perfect beings perform devotional worship to Him. The silent sages serve Him through the Guru's Teachings. ||1||Pause||
His lamps are the sun and the moon; the One Light of the Destroyer of ego fills the three worlds.
One who becomes Gurmukh remains immaculately pure, day and night, while the self-willed manmukh is enveloped by the darkness of night. ||2||
The Siddhas in Samaadhi are continually in conflict; what can they see with their two eyes?
One who has the Divine Light within his heart, and is awakened to the melody of the Word of the Shabad - the True Guru settles his conflicts. ||3||
O Lord of angels and men, infinite and unborn, Your True Mansion is incomparable.
Nanak merges imperceptibly into the Life of the world; shower Your mercy upon him, and save him. ||4||2||

Section 09 - Raag Goojaree - Part 002

Raag Goojaree, Third Mehl, First House:
One Universal Creator God. By The Grace Of The True Guru:
Cursed is that life, in which the Lord's Love is not obtained.
Cursed is that occupation, in which the Lord is forgotten, and one becomes attached to duality. ||1||
Serve such a True Guru, O my mind, that by serving Him, God's Love may be produced, and all others may be forgotten.
Your consciousness shall remain attached to the Lord; there shall be no fear of old age, and the supreme status shall be obtained. ||1||Pause||
A divine peace wells up from God's Love; behold, it comes from devotional worship.
When my identity consumed my identical identity, then my mind became immaculately pure, and my light was blended with the Divine Light. ||2||
Without good fortune, such a True Guru cannot be found, no matter how much all may yearn for Him.

If the veil of falsehood is removed from within, then lasting peace is obtained. ||3||
O Nanak, what service can the servant perform for such a True Guru? He should offer his life, his very soul, to the Guru.
If he focuses his consciousness on the Will of the True Guru, then the True Guru Himself will bless him. ||4||1||3||
Goojaree, Third Mehl:
Serve the Lord; do not serve anyone else.
Serving the Lord, you shall obtain the fruits of your heart's desires; serving another, your life shall pass away in vain. ||1||
The Lord is my Love, the Lord is my way of life, the Lord is my speech and conversation.
By Guru's Grace, my mind is saturated with the Lord's Love; this is what makes up my service. ||1||Pause||
The Lord is my Simritees, the Lord is my Shaastras; the Lord is my relative and the Lord is my brother.
I am hungry for the Lord; my mind is satisfied with the Name of the Lord. The Lord is my relation, my helper in the end. ||2||
Without the Lord, other assets are false. They do not go with the mortal when he departs.
The Lord is my wealth, which shall go with me; wherever I go, it will go. ||3||
One who is attached to falsehood is false; false are the deeds he does.
Says Nanak, everything happens according to the Will of the Lord; no one has any say in this at all. ||4||2||4||
Goojaree, Third Mehl:
It is so difficult to obtain the Naam, the Name of the Lord, in this age; only the Gurmukh obtains it.
Without the Name, no one is liberated; let anyone make other efforts, and see. ||1||
I am a sacrifice to my Guru; I am forever a sacrifice to Him.
Meeting the True Guru, the Lord comes to dwell in the mind, and one remains absorbed in Him. ||1||Pause||
When God instills His fear, a balanced detachment springs up in the mind.
Through this detachment, the Lord is obtained, and one remains absorbed in the Lord. ||2||
He alone is liberated, who conquers his mind; Maya does not stick to him again.
He dwells in the Tenth Gate, and obtains the understanding of the three worlds. ||3||
O Nanak, through the Guru, one becomes the Guru; behold, His Wondrous Will.

This deed was done by the Creator Lord; one's light merges into the Light. ||4||3||5||
Goojaree, Third Mehl:
Everyone chants the Lord's Name, Raam, Raam; but by such chanting, the Lord is not obtained.
By Guru's Grace, the Lord comes to dwell in the mind, and then, the fruits are obtained. ||1||
One who enshrines love for God within his mind,
never forgets the Lord; he continually chants the Lord's Name, Har, Har, in his conscious mind. ||1||Pause||
Those whose hearts are filled with hypocrisy, who are called saints only for their outward show
- their desires are never satisfied, and they depart grieving in the end. ||2||
Although one may bathe at many places of pilgrimage, still, his ego never departs.
That man, whose sense of duality does not depart - the Righteous Judge of Dharma shall punish him. ||3||
That humble being, unto whom God showers His Mercy, obtains Him; how few are the Gurmukhs who understand Him.
O Nanak, if one conquers his ego within, then he comes to meet the Lord. ||4||4||6||
Goojaree, Third Mehl:
That humble being who eliminates his ego is at peace; he is blessed with an ever-stable intellect.
That humble being is immaculately pure, who, as Gurmukh, understands the Lord, and focuses his consciousness on the Lord's Feet. ||1||
O my unconscious mind, remain conscious of the Lord, and you shall obtain the fruits of your desires.
By Guru's Grace, you shall obtain the sublime elixir of the Lord; by continually drinking it in, you shall have eternal peace. ||1||Pause||
When one meets the True Guru, he becomes the philosopher's stone, with the ability to transform others, inspiring them to worship the Lord.
One who worships the Lord in adoration, obtains his rewards; instructing others, he reveals the Truth. ||2||
Without becoming the philosopher's stone, he does not inspire others to worship the Lord; without instructing his own mind, how can he instruct others?
The ignorant, blind man calls himself the guru, but to whom can he show the way? ||3||

O Nanak, without His Mercy, nothing can be obtained. One upon whom He casts His Glance of Grace, obtains Him.
By Guru's Grace, God bestows greatness, and projects the Word of His Shabad. ||4||5||7||
Goojaree, Third Mehl, Panch-Padas:
Wisdom is not produced in Benares, nor is wisdom lost in Benares.
Meeting the True Guru, wisdom is produced, and then, one obtains this understanding. ||1||
Listen to the sermon of the Lord, O mind, and enshrine the Shabad of His Word within your mind.
If your intellect remains stable and steady, then doubt shall depart from within you. ||1||Pause||
Enshrine the Lord's lotus feet within your heart, and your sins shall be erased.
If your soul overcomes the five elements, then you shall come to have a home at the true place of pilgrimage. ||2||
This mind of the self-centered manmukh is so stupid; it does not obtain any understanding at all.
It does not understand the Name of the Lord; it departs repenting in the end. ||3||
In this mind are found Benares, all sacred shrines of pilgrimage and the Shaastras; the True Guru has explained this.
The sixty-eight places of pilgrimage remain with one, whose heart is filled with the Lord. ||4||
O Nanak, upon meeting the True Guru, the Order of the Lord's Will is understood, and the One Lord comes to dwell in the mind.
Those who are pleasing to You, O True Lord, are true. They remain absorbed in You. ||5||6||8||

Section 09 - Raag Goojaree - Part 004

Goojaree, Third Mehl:
The One Name is the treasure, O Pandit. Listen to these True Teachings.
No matter what you read in duality, reading and contemplating it, you shall only continue to suffer. ||1||
So grasp the Lord's lotus feet; through the Word of the Guru's Shabad, you shall come to understand.
With your tongue, taste the sublime elixir of the Lord, and your mind shall be rendered immaculately pure. ||1||Pause||
Meeting the True Guru, the mind becomes content, and then, hunger and desire will not trouble you any longer.
Obtaining the treasure of the Naam, the Name of the Lord, one does not go knocking at other doors. ||2||

The self-willed manmukh babbles on and on, but he does not understand.
One whose heart is illumined, by Guru's Teachings, obtains the Name of the Lord. ||3||
You may listen to the Shaastras, but you do not understand, and so you wander from door to door.
He is a fool, who does not understand his own self, and who does not enshrine love for the True Lord. ||4||
The True Lord has fooled the world - no one has any say in this at all.
O Nanak, He does whatever He pleases, according to His Will.
||5||7||9||
One Universal Creator God. By The Grace Of The True Guru:
Raag Goojaree, Fourth Mehl, Chau-Padas, First House:
O Servant of the Lord, O True Guru, O True Primal Being, I offer my prayers to You, O Guru.
I am an insect and a worm; O True Guru, I seek Your Sanctuary; please, be merciful and bestow upon me the Light of the Naam, the Name of the Lord. ||1||
O my Best Friend, O Divine Guru, please illuminate me with the Light of the Lord.
By Guru's Instructions, the Naam is my breath of life, and the Praise of the Lord is my occupation. ||1||Pause||
The Lord's servants have the greatest good fortune; they have faith in the Lord, Har, Har, and a thirst for the Lord.
Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Company of the Holy, their virtues shine forth. ||2||
Those who have not obtained the essence of the Name of the Lord, Har, Har, are most unfortunate; they are taken away by the Messenger of Death.
Those who have not sought the Sanctuary of the True Guru and the Company of the Holy - cursed are their lives, and cursed are their hopes of life. ||3||
Those humble servants of the Lord, who have obtained the Company of the True Guru, have such pre-ordained destiny written on their foreheads.
Blessed, blessed is the Sat Sangat, the True Congregation, where the sublime essence of the Lord is obtained. Meeting with His humble servant, O Nanak, the Naam shines forth. ||4||1||
Goojaree, Fourth Mehl:
The Lord, the Lord of the Universe is the Beloved of the minds of those who join the Sat Sangat, the True Congregation. The Shabad of His Word fascinates their minds.
Chant, and meditate on the Lord, the Lord of the Universe; God is the

One who gives gifts to all. ||1||
O my Siblings of Destiny, the Lord of the Universe, Govind, Govind, Govind, has enticed and fascinated my mind.
I sing the Glorious Praises of the Lord of the Universe, Govind, Govind, Govind; joining the Holy Society of the Guru, Your humble servant is beautified. ||1||Pause||
Devotional worship to the Lord is an ocean of peace; through the Guru's Teachings, wealth, prosperity and the spiritual powers of the Siddhas fall at our feet.
The Lord's Name is the Support of His humble servant; he chants the Lord's Name, and with the Lord's Name he is adorned. ||2||

Section 09 - Raag Goojaree - Part 005

Evil-minded, unfortunate and shallow-minded are those who feel anger in their minds, when they hear the Naam, the Name of the Lord.
You may place ambrosial nectar before crows and ravens, but they will be satisfied only by eating manure and dung with their mouths. ||3||
The True Guru, the Speaker of Truth, is the pool of Ambrosial Nectar; bathing within it, the crow becomes a swan.
O Nanak, blessed, blessed and very fortunate are those who, through the Guru's Teachings, with the Naam, wash away the filth of their hearts. ||4||2||
Goojaree, Fourth Mehl:
The humble servants of the Lord are exalted, and exalted is their speech. With their mouths, they speak for the benefit of others.
Those who listen to them with faith and devotion, are blessed by the Lord; showering His Mercy, He saves them. ||1||
Lord, please, let me meet the beloved servants of the Lord.
The True Guru, the Perfect Guru, is my Beloved, my very breath of life; the Guru has saved me, the sinner. ||1||Pause||
The Gurmukhs are fortunate, so very fortunate; their Support is the Name of the Lord, Har, Har.
They obtain the Ambrosial Nectar of the Name of the Lord, Har, Har; through the Guru's Teachings, they obtain this treasure-house of devotional worship. ||2||
Those who do not obtain the Blessed Vision of the Darshan of the True Guru, the True Primal Being, are most unfortunate; they are destroyed by the Messenger of Death.
They are like dogs, pigs and jackasses; they are cast into the womb of reincarnation, and the Lord strikes them down as the worst of murderers. ||3||
O Lord, Kind to the poor, please shower Your mercy upon Your humble

servant, and save him.
Servant Nanak has entered the Lord's Sanctuary; if it pleases You, Lord, please save him. ||4||3||
Goojaree, Fourth Mehl:
Be Merciful and attune my mind, so that I might meditate continually on the Lord's Name, night and day.
The Lord is all peace, all virtue and all wealth; remembering Him, all misery and hunger depart. ||1||
O my mind, the Lord's Name is my companion and brother.
Under Guru's Instruction, I sing the Praises of the Lord's Name; it shall be my help and support in the end, and it shall deliver me in the Court of the Lord. ||1||Pause||
You Yourself are the Giver, O God, Inner-knower, Searcher of hearts; by Your Grace, You have infused longing for You in my mind.
My mind and body long for the Lord; God has fulfilled my longing. I have entered the Sanctuary of the True Guru. ||2||
Human birth is obtained through good actions; without the Name, it is cursed, totally cursed, and it passes away in vain.
Without the Naam, the Name of the Lord, one obtains only suffering for his delicacies to eat. His mouth is insipid, and his face is spat upon, again and again. ||3||
Those humble beings, who have entered the Sanctuary of the Lord God, Har, Har, are blessed with glory in the Court of the Lord, Har, Har.
Blessed, blessed and congratulations, says God to His humble servant.
O servant Nanak, He embraces him, and blends him with Himself.
||4||4||
Goojaree, Fourth Mehl:
O Gurmukhs, O my friends and companions, give me the gift of the Lord's Name, the life of my very life.
I am the slave, the servant of the Guru's Sikhs, who meditate on the Lord God, the Primal Being, night and day. ||1||
Within my mind and body, I have enshrined love for the feet of the Guru's Sikhs.
O my life-mates, O Sikhs of the Guru, O Siblings of Destiny, instruct me in the Teachings, that I might merge in the Lord's Merger.
||1||Pause||

Section 09 - Raag Goojaree - Part 006

When it pleases the Lord God, he causes us to meet the Gurmukhs; the Hymns of the Guru, the True Guru, are very sweet to their minds.
Very fortunate are the beloved Sikhs of the Guru; through the Lord, they attain the supreme state of Nirvaanaa. ||2||

The Sat Sangat, the True Congregation of the Guru, is loved by the Lord. The Naam, the Name of the Lord, Har, Har, is sweet and pleasing to their minds.
One who does not obtain the Association of the True Guru, is a most unfortunate sinner; he is consumed by the Messenger of Death. ||3||
If God, the Kind Master, Himself shows His kindness, then the Lord causes the Gurmukh to merge into Himself.
Servant Nanak chants the Glorious Words of the Guru's Bani; through them, one is absorbed into the Naam, the Name of the Lord. ||4||5||
Goojaree, Fourth Mehl:
One who has found the Lord God through the True Guru, has made the Lord seem so sweet to me, through the His Teachings.
My mind and body have been cooled and soothed, and totally rejuvenated; by great good fortune, I meditate on the Name of the Lord. ||1||
O Siblings of Destiny, let anyone who can implant the Lord's Name within me, come and meet with me.
Unto my Beloved, I give my mind and body, and my very breath of life. He speaks to me of the sermon of my Lord God. ||1||Pause||
Through the Guru's Teachings, I have obtained courage, faith and the Lord. He keeps my mind focused continually on the Lord, and the Name of the Lord.
The Words of the True Guru's Teachings are Ambrosial Nectar; this Amrit trickles into the mouth of the one who chants them. ||2||
Immaculate is the Naam, which cannot be stained by filth. Through the Guru's Teachings, chant the Naam with love.
That man who has not found the wealth of the Naam is most unfortunate; he dies over and over again. ||3||
The source of bliss, the Life of the world, the Great Giver brings bliss to all who meditate on the Lord.
You are the Great Giver, all beings belong to You. O servant Nanak, You forgive the Gurmukhs, and merge them into Yourself. ||4||6||
One Universal Creator God. By The Grace Of The True Guru:
Goojaree, Fourth Mehl, Third House:
Mother, father and sons are all made by the Lord;
the relationships of all are established by the Lord. ||1||
I have given up all my strength, O my brother.
The mind and body belong to the Lord, and the human body is entirely under His control. ||1||Pause||
The Lord Himself infuses devotion into His humble devotees.
In the midst of family life, they remain unattached. ||2||
When inner love is established with the Lord,
then whatever one does, is pleasing to my Lord God. ||3||

I do those deeds and tasks which the Lord has set me to;
I do that which He makes me to do. ||4||
Those whose devotional worship is pleasing to my God
- O Nanak, those humble beings center their minds lovingly on the Lord's Name. ||5||1||7||16||

Section 09 - Raag Goojaree - Part 007

Goojaree, Fifth Mehl, Chau-Padas, First House:
One Universal Creator God. By The Grace Of The True Guru:
Why, O mind, do you contrive your schemes, when the Dear Lord Himself provides for your care?
From rocks and stones, He created the living beings, and He places before them their sustenance. ||1||
O my Dear Lord of Souls, one who meets with the Sat Sangat, the True Congregation, is saved.
By Guru's Grace, he obtains the supreme status, and the dry branch blossoms forth in greenery. ||1||Pause||
Mother, father, friends, children, and spouse - no one is the support of any other.
For each and every individual, the Lord and Master provides sustenance; why do you fear, O my mind? ||2||
The flamingoes fly hundreds of miles, leaving their young ones behind.
Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? ||3||
All treasures and the eighteen supernatural spiritual powers of the Siddhas are held by the Lord and Master in the palm of His hand.
Servant Nanak is devoted, dedicated, and forever a sacrifice to You - Your vast expanse has no limit. ||4||1||
Goojaree, Fifth Mehl, Chau-Padas, Second House:
One Universal Creator God. By The Grace Of The True Guru:
They perform the four rituals and six religious rites; the world is engrossed in these.
They are not cleansed of the filth of their ego within; without the Guru, they lose the game of life. ||1||
O my Lord and Master, please, grant Your Grace and preserve me.
Out of millions, hardly anyone is a servant of the Lord. All the others are mere traders. ||1||Pause||
I have searched all the Shaastras, the Vedas and the Simritees, and they all affirm one thing:
without the Guru, no one obtains liberation; see, and reflect upon this in your mind. ||2||
Even if one takes cleansing baths at the sixty-eight sacred shrines of

pilgrimage, and wanders over the whole planet,
and performs all the rituals of purification day and night, still, without the True Guru, there is only darkness. ||3||
Roaming and wandering around, I have travelled over the whole world, and now, I have arrived at the Lord's Door.
The Lord has eliminated my evil-mindedness, and enlightened my intellect; O servant Nanak, the Gurmukhs are saved. ||4||1||2||
Goojaree, Fifth Mehl:
The wealth of the Lord is my chanting, the wealth of the Lord is my deep meditation; the wealth of the Lord is the food I enjoy.
I do not forget the Lord, Har, Har, from my mind, even for an instant; I have found Him in the Saadh Sangat, the Company of the Holy. ||1||
O mother, your son has returned home with a profit:
the wealth of the Lord while walking, the wealth of the Lord while sitting, and the wealth of the Lord while waking and sleeping.
||1||Pause||
The wealth of the Lord is my cleansing bath, the wealth of the Lord is my wisdom; I center my meditation on the Lord.
The wealth of the Lord is my raft, the wealth of the Lord is my boat; the Lord, Har, Har, is the ship to carry me across. ||2||

Section 09 - Raag Goojaree - Part 008

Through the wealth of the Lord, I have forgotten my anxiety; through the wealth of the Lord, my doubt has been dispelled.
From the wealth of the Lord, I have obtained the nine treasures; the true essence of the Lord has come into my hands. ||3||
No matter how much I eat and expend this wealth, it is not exhausted; here and hereafter, it remains with me.
Loading the treasure, Guru Nanak has given it, and this mind is imbued with the Lord's Love. ||4||2||3||
Goojaree, Fifth Mehl:
Remembering Him, all sins are erased, and ones generations are saved.
So meditate continually on the Lord, Har, Har; He has no end or limitation. ||1||
O son, this is your mother's hope and prayer,
that you may never forget the Lord, Har, Har, even for an instant. May you ever vibrate upon the Lord of the Universe. ||1||Pause||
May the True Guru be kind to you, and may you love the Society of the Saints.
May the preservation of your honor by the Transcendent Lord be your clothes, and may the singing of His Praises be your food. ||2||
So drink in forever the Ambrosial Nectar; may you live long, and may

the meditative remembrance of the Lord give you infinite delight.
May joy and pleasure be yours; may your hopes be fulfilled, and may you never be troubled by worries. ||3||
Let this mind of yours be the bumble bee, and let the Lord's feet be the lotus flower.
Says servant Nanak, attach your mind to them, and blossom forth like the song-bird, upon finding the rain-drop. ||4||3||4||
Goojaree, Fifth Mehl:
He decides to go to the west, but the Lord leads him away to the east.
In an instant, He establishes and disestablishes; He holds all matters in His hands. ||1||
Cleverness is of no use at all.
Whatever my Lord and Master deems to be right - that alone comes to pass. ||1||Pause||
In his desire to acquire land and accumulate wealth, one's breath escapes him.
He must leave all his armies, assistants and servants; rising up, he departs to the City of Death. ||2||
Believing himself to be unique, he clings to his stubborn mind, and shows himself off.
That food, which the blameless people have condemned and discarded, he eats again and again. ||3||
One, unto whom the Lord shows His natural mercy, has the noose of Death cut away from him.
Says Nanak, one who meets the Perfect Guru, is celebrated as a householder as well as a renunciate. ||4||4||5||
Goojaree, Fifth Mehl:
Those humble beings who chant the treasure of the Naam, the Name of the Lord, have their bonds broken.
Sexual desirer, anger, the poison of Maya and egotism - they are rid of these afflictions. ||1||
One who joins the Saadh Sangat, the Company of the Holy, and chants the Praises of the Lord,
has his mind purified, by Guru's Grace, and he obtains the joy of all joys. ||1||Pause||
Whatever the Lord does, he sees that as good; such is the devotional service he performs.
He sees friends and enemies as all the same; this is the sign of the Way of Yoga. ||2||
The all-pervading Lord is fully filling all places; why should I go anywhere else?
He is permeating and pervading within each and every heart; I am immersed in His Love, dyed in the color of His Love. ||3||

When the Lord of the Universe becomes kind and compassionate, then one enters the home of the Fearless Lord.

Section 09 - Raag Goojaree - Part 009

His troubles and worries are ended in an instant; O Nanak, he merges in celestial peace. ||4||5||6||
Goojaree, Fifth Mehl:
Whoever I approach to ask for help, I find him full of his own troubles.
One who worships in his heart the Supreme Lord God, crosses over the terrifying world-ocean. ||1||
No one, except the Guru-Lord, can dispel our pain and sorrow.
Forsaking God, and serving another, one's honor, dignity and reputation are decreased. ||1||Pause||
Relatives, relations and family bound through Maya are of no avail.
The Lord's servant, although of lowly birth, is exalted. Associating with him, one obtains the fruits of his mind's desires. ||2||
Through corruption, one may obtain thousands and millions of enjoyments, but even so, his desires are not satisfied through them.
Remembering the Naam, the Name of the Lord, millions of lights appear, and the incomprehensible is understood. ||3||
Wandering and roaming around, I have come to Your Door, Destroyer of fear, O Lord King.
Servant Nanak yearns for the dust of the feet of the Holy; in it, he finds peace. ||4||6||7||
Goojaree, Fifth Mehl, Panch-Pada, Second House:
One Universal Creator God. By The Grace Of The True Guru:
First, he came to dwell in his mother's womb; leaving it, he came into the world.
Splendid mansions, beautiful gardens and palaces - none of these shall go with him. ||1||
All other greeds of the greedy are false.
The Perfect Guru has given me the Name of the Lord, which my soul has come to treasure. ||1||Pause||
Surrounded by dear friends, relatives, children, siblings and spouse, he laughs playfully.
But when the very last moment arrives, Death seizes him, while they merely look on. ||2||
By continual oppression and exploitation, he accumulates wealth, gold, silver and money,
but the load-bearer gets only paltry wages, while the rest of the money passes on to others. ||3||
He grabs and collects horses, elephants and chariots, and claims them as

his own.
But when he sets out on the long journey, they will not go even one step with him. ||4||
The Naam, the Name of the Lord, is my wealth; the Naam is my princely pleasure; the Naam is my family and helper.
The Guru has given Nanak the wealth of the Naam; it neither perishes, nor comes or goes. ||5||1||8||
Goojaree, Fifth Mehl, Ti-Padas, Second House:
One Universal Creator God. By The Grace Of The True Guru:
My sorrows are ended, and I am filled with peace. The fire of desire within me has been quenched.
The True Guru has implanted the treasure of the Naam, the Name of the Lord, within me; it neither dies, nor goes anywhere. ||1||
Meditating on the Lord, the bonds of Maya are cut away.
When my God becomes kind and compassionate, one joins the Saadh Sangat, the Company of the Holy, and is emancipated. ||1||Pause||

Section 09 - Raag Goojaree - Part 010

Twenty-four hours a day, he sings the Glorious Praises of the Lord, absorbed in loving devotional worship.
He remains unaffected by both fortune and misfortune, and he recognizes the Creator Lord. ||2||
The Lord saves those who belong to Him, and all pathways are opened to them.
Says Nanak, the value of the Merciful Lord God cannot be described. ||3||1||9||
Goojaree, Fifth Mehl, Du-Padas, Second House:
One Universal Creator God. By The Grace Of The True Guru:
The Lord has sanctified the sinners and made them His own; all bow in reverence to Him.
No one asks about their ancestry and social status; instead, they yearn for the dust of their feet. ||1||
O Lord Master, such is Your Name.
You are called the Lord of all creation; You give Your unique support to Your servant. ||1||Pause||
In the Saadh Sangat, the Company of the Holy, Nanak has obtained understanding; singing the Kirtan of the Lord's Praises is his only support.
The Lord's servants, Naam Dayv, Trilochan, Kabeer and Ravi Daas the shoe-maker have been liberated. ||2||1||10||
Goojaree, Fifth Mehl:
No one understands the Lord; who can understand His plans?

Shiva, Brahma and all the silent sages cannot understand the state of the Lord. ||1||
God's sermon is profound and unfathomable.
He is heard to be one thing, but He is understood to be something else again; He is beyond description and explanation. ||1||Pause||
He Himself is the devotee, and He Himself is the Lord and Master; He is imbued with Himself.
Nanak's God is pervading and permeating everywhere; wherever he looks, He is there. ||2||2||11||
Goojaree, Fifth Mehl:
The humble servant of the Lord has no plans, politics or other clever tricks.
Whenever the occasion arises, there, he meditates on the Lord. ||1||
It is the very nature of God to love His devotees;
He cherishes His servant, and caresses him as His own child.
||1||Pause||
The Lord's servant sings the Kirtan of His Praises as his worship, deep meditation, self-discipline and religious observances.
Nanak has entered the Sanctuary of his Lord and Master, and has received the blessings of fearlessness and peace. ||2||3||12||
Goojaree, Fifth Mehl:
Worship the Lord in adoration, day and night, O my dear - do not delay for a moment.
Serve the Saints with loving faith, and set aside your pride and stubbornness. ||1||
The fascinating, playful Lord is my very breath of life and honor.
He abides in my heart; beholding His playful games, my mind is fascinated. ||1||Pause||
Remembering Him, my mind is in bliss, and the rust of my mind is removed.
The great honor of meeting the Lord cannot be described; O Nanak, it is infinite, beyond measure. ||2||4||13||
Goojaree, Fifth Mehl:
They call themselves silent sages, Yogis and scholars of the Shaastras, but Maya has has them all under her control.
The three gods, and the 330,000,000 demi-gods, were astonished. ||1||

Section 09 - Raag Goojaree - Part 011

The power of Maya is pervading everywhere.
Her secret is known only by Guru's Grace - no one else knows it.
||1||Pause||
Conquering and conquering, she has conquered everywhere, and she

clings to the whole world.
Says Nanak, she surrenders to the Holy Saint; becoming his servant, she falls at his feet. ||2||5||14||
Goojaree, Fifth Mehl:
With my palms pressed together, I offer my prayer, meditating on my Lord and Master.
Giving me His hand, the Transcendent Lord has saved me, and erased all my sins. ||1||
The Lord and Master Himself has become merciful.
I have been emancipated, the embodiment of bliss; I am the child of the Lord of the Universe - He has carried me across. ||1||Pause||
Meeting her Husband, the soul-bride sings the songs of joy, and celebrates her Lord and Master.
Says Nanak, I am a sacrifice to the Guru, who has emancipated everyone. ||2||6||15||
Goojaree, Fifth Mehl:
Mother, father, siblings, children and relatives - their power is insignificant.
I have seen the many pleasures of Maya, but none goes with them in the end. ||1||
O Lord Master, other than You, no one is mine.
I am a worthless orphan, devoid of merit; I long for Your Support. ||1||Pause||
I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to Your lotus feet; here and hereafter, Yours is the only power.
In the Saadh Sangat, the Company of the Holy, Nanak has obtained the Blessed Vision of Your Darshan; my obligations to all others are annulled. ||2||7||16||
Goojaree, Fifth Mehl:
He rids us of entanglements, doubt and emotional attachment, and leads us to love God.
He implants this instruction in our minds, for us to sing the Glorious Praises of the Lord, in peace and poise. ||1||
O friend, the Saintly Guru is such a helper.
Meeting Him, the bonds of Maya are released, and one never forgets the Lord. ||1||Pause||
Practicing, practicing various actions in so many ways, I came to recognize this as the best way.
Joining the Company of the Holy, Nanak sings the Glorious Praises of the Lord, and crosses over the terrifying world-ocean. ||2||8||17||
Goojaree, Fifth Mehl:
In an instant, He establishes and disestablishes; His value cannot be described.

He turns the king into a beggar in an instant, and He infuses splendor into the lowly. ||1||
Meditate forever on Your Lord.
Why should I feel worry or anxiety, when I am here for only a short time. ||1||Pause||
You are my support, O my Perfect True Guru; my mind has taken to the protection of Your Sanctuary.
Nanak, I am a foolish and ignorant child; reach out to me with Your hand, Lord, and save me. ||2||9||18||
Goojaree, Fifth Mehl:
You are the Giver of all beings; please, come to dwell within my mind.
That heart, within which Your lotus feet are enshrined, suffers no darkness or doubt. ||1||
O Lord Master, wherever I remember You, there I find You.
Show Mercy to me, O God, Cherisher of all, that I may sing Your Praises forever. ||1||Pause||
With each and every breath, I contemplate Your Name; O God, I long for You alone.
O Nanak, my support is the Creator Lord; I have renounced all other hopes. ||2||10||19||

Section 09 - Raag Goojaree - Part 012

Goojaree, Fifth Mehl:
Show Mercy to me, and grant me the Blessed Vision of Your Darshan. I sing Your Praises night and day.
With my hair, I wash the feet of Your slave; this is my life's purpose. ||1||
O Lord and Master, without You, there is no other at all.
O Lord, in my mind I remain conscious of You; with my tongue I worship You, and with my eyes, I gaze upon You. ||1||Pause||
O Merciful Lord, O Lord and Master of all, with my palms pressed together I pray to You.
Nanak, Your slave, chants Your Name, and is redeemed in the twinkling of an eye. ||2||11||20||
Goojaree, Fifth Mehl:
Overwhelming the realm of Brahma, the realm of Shiva and the realm of Indra, Maya has come running here.
But she cannot touch the Saadh Sangat, the Company of the Holy; she washes and massages their feet. ||1||
Now, I have come and entered the Lord's Sanctuary.
This awful fire has burned so many; the True Guru has cautioned me about it. ||1||Pause||

It clings to the necks of the Siddhas, and the seekers, the demi-gods, angels and mortals.
Servant Nanak has the support of God the Creator, who has millions of slaves like her. ||2||12||21||
Goojaree, Fifth Mehl:
His bad reputation is erased, he is acclaimed all over the world, and he obtains a seat in the Court of the Lord.
The fear of death is removed in an instant, and he goes to the Lord's House in peace and bliss. ||1||
His works do not go in vain.
Twenty-four hours a day, remember your God in meditation; meditate on Him continually in your mind and body. ||1||Pause||
I seek Your Sanctuary, O Destroyer of the pains of the poor; whatever You give me, God, that is what I receive.
Nanak is imbued with the love of Your lotus feet; O Lord, please preserve the honor of Your slave. ||2||13||22||
Goojaree, Fifth Mehl:
The all-sustaining Lord is the Giver of all beings; His devotional worship is an overflowing treasure.
Service to Him is not wasted; in an instant, He emancipates. ||1||
O my mind, immerse yourself in the Lord's lotus feet.
Seek from Him, who is worshipped by all beings. ||1||Pause||
Nanak has entered Your Sanctuary, O Creator Lord; You, O God, are the support of my breath of life.
He who is protected by You, O Helper Lord - what can the world do to him? ||2||14||23||
Goojaree, Fifth Mehl:
The Lord Himself has protected the honor of His humble servant.
The Guru has given the medicine of the Lord's Name, Har, Har, and all afflictions are gone. ||1||Pause||
The Transcendent Lord, in His Mercy, has preserved Har Gobind.
The disease is over, and there is joy all around; we ever contemplate the Glories of God. ||1||
My Creator Lord has made me His own; such is the glorious greatness of the Perfect Guru.
Guru Nanak laid the immovable foundation, which grows higher and higher each day. ||2||15||24||
Goojaree, Fifth Mehl:
You never focused your consciousness on the Lord.

You have spent your life engaged in worldly pursuits; you have not sung the Glorious Praises of the treasure of the Naam. ||1||Pause||
Shell by shell, you accumulate money; in various ways, you work for this.
Forgetting God, you suffer awful pain beyond measure, and you are consumed by the Great Enticer, Maya. ||1||
Show Mercy to me, O my Lord and Master, and do not hold me to account for my actions.
O merciful and compassionate Lord God, ocean of peace, Nanak has taken to Your Sanctuary, Lord. ||2||16||25||
Goojaree, Fifth Mehl:
With your tongue, chant the Lord's Name, Raam, Raam.
Renounce other false occupations, and vibrate forever on the Lord God. ||1||Pause||
The One Name is the support of His devotees; in this world, and in the world hereafter, it is their anchor and support.
In His mercy and kindness, the Guru has given me the divine wisdom of God, and a discriminating intellect. ||1||
The all-powerful Lord is the Creator, the Cause of causes; He is the Master of wealth - I seek His Sanctuary.
Liberation and worldly success come from the dust of the feet of the Holy Saints; Nanak has obtained the Lord's treasure. ||2||17||26||
Goojaree, Fifth Mehl, Fourth House, Chau-Padas:
One Universal Creator God. By The Grace Of The True Guru:
Give up all your clever tricks, and seek the Sanctuary of the Holy Saint.
Sing the Glorious Praises of the Supreme Lord God, the Transcendent Lord. ||1||
O my consciousness, contemplate and adore the Lotus Feet of the Lord.
You shall obtain total peace and salvation, and all troubles shall depart. ||1||Pause||
Mother, father, children, friends and siblings - without the Lord, none of them are real.
Here and hereafter, He is the companion of the soul; He is pervading everywhere. ||2||
Millions of plans, tricks, and efforts are of no use, and serve no purpose.
In the Sanctuary of the Holy, one becomes immaculate and pure, and obtains salvation, through the Name of God. ||3||
God is profound and merciful, lofty and exalted; He gives Sanctuary to the Holy.
He alone obtains the Lord, O Nanak, who is blessed with such pre-ordained destiny to meet Him. ||4||1||27||
Goojaree, Fifth Mehl:
Serve your Guru forever, and chant the Glorious Praises of the Lord of

the Universe.
With each and every breath, worship the Lord, Har, Har, in adoration, and the anxiety of your mind will be dispelled. ||1||
O my mind, chant the Name of God.
You shall be blessed with peace, poise and pleasure, and you shall find the immaculate place. ||1||Pause||
In the Saadh Sangat, the Company of the Holy, redeem your mind, and adore the Lord, twenty-four hours a day.
Sexual desire, anger and egotism will be dispelled, and all troubles shall end. ||2||
The Lord Master is immovable, immortal and inscrutable; seek His Sanctuary.
Worship in adoration the lotus feet of the Lord in your heart, and center your consciousness lovingly on Him alone. ||3||
The Supreme Lord God has shown mercy to me, and He Himself has forgiven me.
The Lord has given me His Name, the treasure of peace; O Nanak, meditate on that God. ||4||2||28||
Goojaree, Fifth Mehl:
By Guru's Grace, I meditate on God, and my doubts are gone.

Section 09 - Raag Goojaree - Part 014

Pain, ignorance and fear have left me, and my sins have been dispelled. ||1||
My mind is filled with love for the Name of the Lord, Har, Har.
Meeting the Holy Saint, under His Instruction, I meditate on the Lord of the Universe, in the most immaculate way. ||1||Pause||
Chanting, deep meditation and various rituals are contained in the fruitful meditative remembrance of the Naam, the Name of the Lord.
Showing His Mercy, the Lord Himself has protected me, and all my works have been brought to fruition. ||2||
With each and every breath, may I never forget You, O God, Almighty Lord and Master.
How can my tongue describe Your countless virtues? They are uncountable, and forever indescribable. ||3||
You are the Remover of the pains of the poor, the Savior, the Compassionate Lord, the Bestower of Mercy.
Remembering the Naam in meditation, the state of eternal dignity is obtained; Nanak has grasped the protection of the Lord, Har, Har. ||4||3||29||
Goojaree, Fifth Mehl:
Intellectual egotism and great love for Maya are the most serious

chronic diseases.
The Lord's Name is the medicine, which is potent to cure everything.
The Guru has given me the Naam, the Name of the Lord. ||1||
My mind and body yearn for the dust of the Lord's humble servants.
With it, the sins of millions of incarnations are obliterated. O Lord of the Universe, please fulfill my desire. ||1||Pause||
In the beginning, in the middle, and in the end, one is hounded by dreadful desires.
Through the Guru's spiritual wisdom, we sing the Kirtan of the Praises of the Lord of the Universe, and the noose of death is cut away. ||2||
Those who are cheated by sexual desire, anger, greed and emotional attachment suffer reincarnation forever.
By loving devotional worship to God, and meditative remembrance of the Lord of the World, one's wandering in reincarnation is ended. ||3||
Friends, children, spouses and well-wishers are burnt by the three fevers.
Chanting the Name of the Lord, Raam, Raam, one's miseries are ended, as one meets the Saintly servants of the Lord. ||4||
Wandering around in all directions, they cry out, "Nothing can save us!"
Nanak has entered the Sanctuary of the Lotus Feet of the Infinite Lord; he holds fast to their Support. ||5||4||30||
Goojaree, Fifth Mehl, Fourth House, Du-Padas:
One Universal Creator God. By The Grace Of The True Guru:
Worship and adore the Lord of wealth, the fulfilling vision, the Almighty Cause of causes.
Uttering His Praises, and hearing of His infinite glory, you shall never suffer separation from Him again. ||1||
O my mind, worship the Lord's Lotus Feet.
Meditating in remembrance, strife and sorrow are ended, and the noose of the Messenger of Death is snapped. ||1||Pause||
Chant the Name of the Lord, and your enemies shall be consumed; there is no other way.
Show Mercy, O my God, and bestow upon Nanak the taste of the Naam, the Name of the Lord. ||2||1||31||
Goojaree, Fifth Mehl:
You are the Almighty Lord, the Giver of Sanctuary, the Destroyer of pain, the King of happiness.
Troubles depart, and fear and doubt are dispelled, singing the Glorious Praises of the Immaculate Lord God. ||1||
O Lord of the Universe, without You, there is no other place.
Show Mercy to me, O Supreme Lord Master, that I may chant Your Name. ||Pause||

Serving the True Guru, I am attached to the Lord's Lotus Feet; by great good fortune, I have embraced love for Him.

Section 09 - Raag Goojaree - Part 015

My heart lotus blossoms forth in the Saadh Sangat, the Company of the Holy; I have renounced evil-mindedness and intellectualism. ||2||
One who sings the Glorious Praises of the Lord, twenty-four hours a day, and remembers the Lord in meditation, who is Kind to the poor, saves himself, and redeems all his generations; all of his bonds are released. ||3||
I take the Support of Your Feet, O God, O Lord and Master; you are with me through and through, God.
Nanak has entered Your Sanctuary, God; giving him His hand, the Lord has protected him. ||4||2||32||
Goojaree, Ashtapadees, First Mehl, First House:
One Universal Creator God. By The Grace Of The True Guru:
In the one village of the body, live the five thieves; they have been warned, but they still go out stealing.
One who keeps his assets safe from the three modes and the ten passions, O Nanak, attains liberation and emancipation. ||1||
Center your mind on the all-pervading Lord, the Wearer of garlands of the jungles.
Let your rosary be the chanting of the Lord's Name in your heart. ||1||Pause||
Its roots extend upwards, and its branches reach down; the four Vedas are attached to it.
He alone reaches this tree with ease, O Nanak, who remains wakeful in the Love of the Supreme Lord God. ||2||
The Elysian Tree is the courtyard of my house; in it are the flowers, leaves and stems of reality.
Meditate on the self-existent, immaculate Lord, whose Light is pervading everywhere; renounce all your worldly entanglements. ||3||
Listen, O seekers of Truth - Nanak begs you to renounce the traps of Maya.
Reflect within your mind, that by enshrining love for the One Lord, you shall not be subject to birth and death again. ||4||
He alone is said to be a Guru, he alone is said to be a Sikh, and he alone is said to be a physician, who knows the patient's illness.
He is not affected by actions, responsibilities and entanglements; in the entanglements of his household, he maintains the detachment of Yoga. ||5||

He renounces sexual desire, anger, egotism, greed, attachment and Maya.
Within his mind, he meditates on the reality of the Imperishable Lord; by Guru's Grace he finds Him. ||6||
Spiritual wisdom and meditation are all said to be God's gifts; all of the demons are turned white before him.
He enjoys the taste of the honey of God's lotus; he remains awake, and does not fall asleep. ||7||
This lotus is very deep; its leaves are the nether regions, and it is connected to the whole universe.
Under Guru's Instruction, I shall not have to enter the womb again; I have renounced the poison of corruption, and I drink in the Ambrosial Nectar. ||8||1||
Goojaree, First Mehl:
Those who beg of God the Great Giver - their numbers cannot be counted.
You, Almighty True Lord, fulfill the desires within their hearts. ||1||
O Dear Lord, chanting, deep meditation, self-discipline and truth are my foundations.
Bless me with Your Name, Lord, that I may find peace. Your devotional worship is a treasure over-flowing. ||1||Pause||
Some remain absorbed in Samaadhi, their minds fixed lovingly on the One Lord; they reflect only on the Word of the Shabad.
In that state, there is no water, land, earth or sky; only the Creator Lord Himself exists. ||2||
There is no intoxication of Maya there, and no shadow, nor the infinite light of the sun or the moon.
The eyes within the mind which see everything - with one glance, they see the three worlds. ||3||

Section 09 - Raag Goojaree - Part 016

He created air, water and fire, Brahma, Vishnu and Shiva - the whole creation.
All are beggars; You alone are the Great Giver, God. You give Your gifts according to Your own considerations. ||4||
Three hundred thirty million gods beg of God the Master; even as He gives, His treasures are never exhausted.
Nothing can be contained in a vessel turned upside-down; Ambrosial Nectar pours into the upright one. ||5||
The Siddhas in Samaadhi beg for wealth and miracles, and proclaim His victory.
As is the thirst within their minds, so is the water which You give to

them. ||6||
The most fortunate ones serve their Guru; there is no difference between the Divine Guru and the Lord.
The Messenger of Death cannot see those who come to realize within their minds the contemplative meditation of the Word of the Shabad. ||7||
I shall never ask anything else of the Lord; please, bless me with the Love of Your Immaculate Name.
Nanak, the song-bird, begs for the Ambrosial Water; O Lord, shower Your Mercy upon him, and bless him with Your Praise. ||8||2||
Goojaree, First Mehl:
O Dear One, he is born, and then dies; he continues coming and going; without the Guru, he is not emancipated.
Those mortals who become Gurmukhs are attuned to the Naam, the Name of the Lord; through the Name, they obtain salvation and honor. ||1||
O Siblings of Destiny, focus your consciousness lovingly on the Lord's Name.
By Guru's Grace, one begs of the Lord God; such is the glorious greatness of the Naam. ||1||Pause||
O Dear One, so many wear various religious robes, for begging and filling their bellies.
Without devotional worship to the Lord, O mortal, there can be no peace. Without the Guru, pride does not depart. ||2||
O Dear One, death hangs constantly over his head. Incarnation after incarnation, it is his enemy.
Those who are attuned to the True Word of the Shabad are saved. The True Guru has imparted this understanding. ||3||
In the Guru's Sanctuary, the Messenger of Death cannot see the mortal, or torture him.
I am imbued with the Imperishable and Immaculate Lord Master, and lovingly attached to the Fearless Lord. ||4||
O Dear One, implant the Naam within me; lovingly attached to the Naam, I lean on the True Guru's Support.
Whatever pleases Him, He does; no one can erase His actions. ||5||
O Dear One, I have hurried to the Sanctuary of the Guru; I have no love for any other except You.
I constantly call upon the One Lord; since the very beginning, and throughout the ages, He has been my help and support. ||6||
O Dear One, please preserve the Honor of Your Name; I am hand and glove with You.
Bless me with Your Mercy, and reveal to me the Blessed Vision of Your Darshan, O Guru. Through the Word of the Shabad, I have burnt away

my ego. ||7||
O Dear One, what should I ask of You? Nothing appears permanent; whoever comes into this world shall depart.
Bless Nanak with the wealth of the Naam, to adorn his heart and neck. ||8||3||
Goojaree, First Mehl:
O Dear One, I am not high or low or in the middle. I am the Lord's slave, and I seek the Lord's Sanctuary.
Imbued with the Naam, the Name of the Lord, I am detached from the world; I have forgotten sorrow, separation and disease. ||1||
O Siblings of Destiny, by Guru's Grace, I perform devotional worship to my Lord and Master.

Section 09 - Raag Goojaree - Part 017

One whose heart is filled with the Hymns of the True Guru, obtains the Pure Lord. He is not under the power of the Messenger of Death, nor does he owe Death anything. ||1||Pause||
He chants the Glorious Praises of the Lord with his tongue, and abides with God; he does whatever pleases the Lord.
Without the Lord's Name, life passes in vain in the world, and every moment is useless. ||2||
The false have no place of rest, either inside or outside; the slanderer does not find salvation.
Even if one is resentful, God does not withhold His blessings; day by day, they increase. ||3||
No one can take away the Guru's gifts; my Lord and Master Himself has given them.
The black-faced slanderers, with slander in their mouths, do not appreciate the Guru's gifts. ||4||
God forgives and blends with Himself those who take to His Sanctuary; He does not delay for an instant.
He is the source of bliss, the Greatest Lord; through the True Guru, we are united in His Union. ||5||
Through His Kindness, the Kind Lord pervades us; through Guru's Teachings, our wanderings cease.
Touching the philosopher's stone, metal is transformed into gold. Such is the glorious greatness of the Society of the Saints. ||6||
The Lord is the immaculate water; the mind is the bather, and the True Guru is the bath attendant, O Siblings of Destiny.
That humble being who joins the Sat Sangat shall not be consigned to reincarnation again; his light merges into the Light. ||7||
You are the Great Primal Lord, the infinite tree of life; I am a bird

perched on Your branches.
Grant to Nanak the Immaculate Naam; throughout the ages, he sings the Praises of the Shabad. ||8||4||
Goojaree, First Mehl, Fourth House:
One Universal Creator God. By The Grace Of The True Guru:
The devotees worship the Lord in loving adoration. They thirst for the True Lord, with infinite affection.
They tearfully beg and implore the Lord; in love and affection, their consciousness is at peace. ||1||
Chant the Naam, the Name of the Lord, O my mind, and take to His Sanctuary.
The Lord's Name is the boat to cross over the world-ocean. Practice such a way of life. ||1||Pause||
O mind, even death wishes you well, when you remember the Lord through the Word of the Guru's Shabad.
The intellect receives the treasure, the knowledge of reality and supreme bliss, by repeating the Lord's Name in the mind. ||2||
The fickle consciousness wanders around chasing after wealth; it is intoxicated with worldly love and emotional attachment.
Devotion to the Naam is permanently implanted within the mind, when it is attuned to the Guru's Teachings and His Shabad. ||3||
Wandering around, doubt is not dispelled; afflicted by reincarnation, the world is being ruined.
The Lord's eternal throne is free of this affliction; he is truly wise, who takes the Naam as his deep meditation. ||4||
This world is engrossed in attachment and transitory love; it suffers the terrible pains of birth and death.
Run to the Sanctuary of the True Guru, chant the Lord's Name in your heart, and you shall swim across. ||5||
Following the Guru's Teaching, the mind becomes stable; the mind accepts it, and reflects upon it in peaceful poise.
That mind is pure, which enshrines Truth within, and the most excellent jewel of spiritual wisdom. ||6||
By the Fear of God, and Love of God, and by devotion, man crosses over the terrifying world-ocean, focusing his consciousness on the Lord's Lotus Feet.

Section 09 - Raag Goojaree - Part 018

The Name of the Lord, the most pure and sacred, is within my heart; this body is Your Sanctuary, Lord. ||7||
The waves of greed and avarice are subdued, by treasuring the Lord's Name in the mind.

Subdue my mind, O Pure Immaculate Lord; says Nanak, I have entered Your Sanctuary. ||8||1||5||
Goojaree, Third Mehl, First House:
One Universal Creator God. By The Grace Of The True Guru:
I dance, and make this mind dance as well.
By Guru's Grace, I eliminate my self-conceit.
One who keeps his consciousness focused on the Lord is liberated; he obtains the fruits of his desires. ||1||
So dance, O mind, before your Guru.
If you dance according to the Guru's Will, you shall obtain peace, and in the end, the fear of death shall leave you. ||Pause||
One whom the Lord Himself causes to dance, is called a devotee. He Himself links us to His Love.
He Himself sings, He Himself listens, and He puts this blind mind on the right path. ||2||
One who dances night and day, and banishes Shakti's Maya, enters the House of the Lord Shiva, where there is no sleep.
The world is asleep in Maya, the house of Shakti; it dances, jumps and sings in duality. The self-willed manmukh has no devotion. ||3||
The angels, mortals, renunciates, ritualists, silent sages and beings of spiritual wisdom dance.
The Siddhas and seekers, lovingly focused on the Lord, dance, as do the Gurmukhs, whose minds dwell in reflective meditation. ||4||
The planets and solar systems dance in the three qualities, as do those who bear love for You, Lord.
The beings and creatures all dance, and the four sources of creation dance. ||5||
They alone dance, who are pleasing to You, and who, as Gurmukhs, embrace love for the Word of the Shabad.
They are devotees, with the essence of spiritual wisdom, who obey the Hukam of His Command. ||6||
This is devotional worship, that one loves the True Lord; without service, one cannot be a devotee.
If one remains dead while yet alive, he reflects upon the Shabad, and then, he obtains the True Lord. ||7||
So many people dance for the sake of Maya; how rare are those who contemplate reality.
By Guru's Grace, that humble being obtains You, Lord, upon whom You show Mercy. ||8||
If I forget the True Lord, even for an instant, that time passes in vain.
With each and every breath, constantly remember the Lord; He Himself shall forgive you, according to His Will. ||9||
They alone dance, who are pleasing to Your Will, and who, as

Gurmukhs, contemplate the Word of the Shabad.
Says Nanak, they alone find celestial peace, whom You bless with Your Grace. ||10||1||6||
Goojaree, Fourth Mehl, Second House:
One Universal Creator God. By The Grace Of The True Guru:
Without the Lord, my soul cannot survive, like an infant without milk.
The inaccessible and incomprehensible Lord God is obtained by the Gurmukh; I am a sacrifice to my True Guru. ||1||
O my mind, the Kirtan of the Lord's Praise is a boat to carry you across.
The Gurmukhs obtain the Ambrosial Water of the Naam, the Name of the Lord. You bless them with Your Grace. ||Pause||

Section 09 - Raag Goojaree - Part 019

Sanak, Sanandan and Naarad the sage serve You; night and day, they continue to chant Your Name, O Lord of the jungle.
Slave Prahlaad sought Your Sanctuary, and You saved his honor. ||2||
The One unseen immaculate Lord is pervading everywhere, as is the Light of the Lord.
All are beggars, You alone are the Great Giver. Reaching out our hands, we beg from You. ||3||
The speech of the humble devotees is sublime; they sing continually the wondrous, Unspoken Speech of the Lord.
Their lives become fruitful; they save themselves, and all their generations. ||4||
The self-willed manmukhs are engrossed in duality and evil-mindedness; within them is the darkness of attachment.
They do not love the sermon of the humble Saints, and they are drowned along with their families. ||5||
By slandering, the slanderer washes the filth off others; he is an eater of filth, and a worshipper of Maya.
He indulges in the slander of the humble Saints; he is neither on this shore, nor the shore beyond. ||6||
All this worldly drama is set in motion by the Creator Lord; He has infused His almighty strength into all.
The thread of the One Lord runs through the world; when He pulls out this thread, the One Creator alone remains. ||7||
With their tongues, they sing the Glorious Praises of the Lord, and savor Them. They place the sublime essence of the Lord upon their tongues, and savor it.
O Nanak, other than the Lord, I ask for nothing else; I am in love with the Love of the Lord's sublime essence. ||8||1||7||
Goojaree, Fifth Mehl, Second House:

One Universal Creator God. By The Grace Of The True Guru:
Among kings, You are called the King. Among land-lords, You are the Land-lord.
Among masters, You are the Master. Among tribes, Yours is the Supreme Tribe. ||1||
My Father is wealthy, deep and profound.
What praises should I chant, O Creator Lord? Beholding You, I am wonder-struck. ||1||Pause||
Among the peaceful, You are called the Peaceful One. Among givers, You are the Greatest Giver.
Among the glorious, You are said to be the Most Glorious. Among revellers, You are the Reveller. ||2||
Among warriors, You are called the Warrior. Among indulgers, You are the Indulger.
Among householders, You are the Great Householder. Among yogis, You are the Yogi. ||3||
Among creators, You are called the Creator. Among the cultured, You are the Cultured One.
Among bankers, You are the True Banker. Among merchants, You are the Merchant. ||4||
Among courts, Yours is the Court. Yours is the Most Sublime of Sanctuaries.
The extent of Your wealth cannot be determined. Your Coins cannot be counted. ||5||
Among names, Your Name, God, is the most respected. Among the wise, You are the Wisest.
Among ways, Yours, God, is the Best Way. Among purifying baths, Yours is the Most Purifying. ||6||
Among spiritual powers, Yours, O God, are the Spiritual Powers.
Among actions, Yours are the Greatest Actions.
Among wills, Your Will, God, is the Supreme Will. Of commands, Yours is the Supreme Command. ||7||

Section 09 - Raag Goojaree - Part 020

As You cause me to speak, so do I speak, O Lord Master. What other power do I have?
In the Saadh Sangat, the Company of the Holy, O Nanak, sing His Praises; they are so very dear to God. ||8||1||8||
Goojaree, Fifth Mehl, Fourth House:
One Universal Creator God. By The Grace Of The True Guru:
O Lord, Man-lion Incarnate, Companion to the poor, Divine Purifier of sinners;

O Destroyer of fear and dread, Merciful Lord Master, Treasure of Excellence, fruitful is Your service. ||1||
O Lord, Cherisher of the World, Guru-Lord of the Universe.
I seek the Sanctuary of Your Feet, O Merciful Lord. Carry me across the terrifying world-ocean. ||1||Pause||
O Dispeller of sexual desire and anger, Eliminator of intoxication and attachment, Destroyer of ego, Honey of the mind;
set me free from birth and death, O Sustainer of the earth, and preserve my honor, O Embodiment of supreme bliss. ||2||
The many waves of desire for Maya are burnt away, when the Guru's spiritual wisdom is enshrined in the heart, through the Guru's Mantra.
Destroy my egotism, O Merciful Lord; dispel my anxiety, O Infinite Primal Lord. ||3||
Remember in meditation the Almighty Lord, every moment and every instant; meditate on God in the celestial peace of Samaadhi.
O Merciful to the meek, perfectly blissful Lord, I beg for the dust of the feet of the Holy. ||4||
Emotional attachment is false, desire is filthy, and longing is corrupt.
Please, preserve my faith, dispel these doubts from my mind, and save me, O Formless Lord. ||5||
They have become wealthy, loaded with the treasures of the Lord's riches; they were lacking even clothes.
The idiotic, foolish and senseless people have become virtuous and patient, receiving the Gracious Glance of the Lord of wealth. ||6||
Become Jivan-Mukta, liberated while yet alive, by meditating on the Lord of the Universe, O mind, and maintaining faith in Him in your heart.
Show kindness and mercy to all beings, and realize that the Lord is pervading everywhere; this is the way of life of the enlightened soul, the supreme swan. ||7||
He grants the Blessed Vision of His Darshan to those who listen to His Praises, and who, with their tongues, chant His Name.
They are part and parcel, life and limb with the Lord God; O Nanak, they feel the Touch of God, the Savior of sinners.
||8||1||2||5||1||1||2||57||
Goojaree Ki Vaar, Third Mehl, Sung In The Tune Of The Vaar Of Sikandar & Biraahim:
One Universal Creator God. By The Grace Of The True Guru:
Shalok, Third Mehl:
This world perishing in attachment and possessiveness; no one knows the way of life.
One who walks in harmony with the Guru's Will, obtains the supreme status of life.

Those humble beings who focus their consciousness on the Lord's Feet, live forever and ever.
O Nanak, by His Grace, the Lord abides in the minds of the Gurmukhs, who merge in celestial bliss. ||1||
Third Mehl:
Within the self is the pain of doubt; engrossed in worldly affairs, they are killing themselves.
Asleep in the love of duality, they never wake up; they are in love with, and attached to Maya.
They do not think of the Naam, the Name of the Lord, and they do not contemplate the Word of the Shabad. This is the conduct of the self-willed manmukhs.

Section 09 - Raag Goojaree - Part 021

They do not obtain the Lord's Name, and they waste away their lives in vain; O Nanak, the Messenger of Death punishes and dishonors them. ||2||
Pauree:
He created Himself - at that time, there was no other.
He consulted Himself for advice, and what He did came to pass.
At that time, there were no Akaashic Ethers, no nether regions, nor the three worlds.
At that time, only the Formless Lord Himself existed - there was no creation.
As it pleased Him, so did He act; without Him, there was no other. ||1||
Shalok, Third Mehl:
My Master is eternal. He is seen by practicing the Word of the Shabad.
He never perishes; He does not come or go in reincarnation.
So serve Him, forever and ever; He is contained in all.
Why serve another who is born, and then dies?
Fruitless is the life of those who do not know their Lord and Master, and who center their consciousness on others.
O Nanak, it cannot be known, how much punishment the Creator shall inflict on them. ||1||
Third Mehl:
Meditate on the True Name; the True Lord is pervading everywhere.
O Nanak, by understanding the Hukam of the Lord's Command, one becomes acceptable, and then obtains the fruit of Truth.
He wanders around babbling and speaking, but he does not understand the Lord's Command at all. He is blind, the falsest of the false. ||2||
Pauree:

Creating union and separation, He laid the foundations of the Universe.
By His Command, the Lord of Light fashioned the Universe, and infused His Divine Light into it.
From the Lord of Light, all light originates. The True Guru proclaims the Word of the Shabad.
Brahma, Vishnu and Shiva, under the influence of the three dispositions, were put to their tasks.
He created the root of Maya, and the peace obtained in the fourth state of consciousness. ||2||
Shalok, Third Mehl:
That alone is chanting, and that alone is deep meditation, which is pleasing to the True Guru.
Pleasing the True Guru, glorious greatness is obtained.
O Nanak, renouncing self-conceit, one merges into the Guru. ||1||
Third Mehl:
How rare are those who receive the Guru's Teachings.
O Nanak, he alone receives it, whom the Lord Himself blesses with glorious greatness. ||2||
Pauree:
Emotional attachment to Maya is spiritual darkness; it is very difficult and such a heavy load.
Loaded with so very many stones of sin, how can the boat cross over?
Those who are attuned to the Lord's devotional worship night and day are carried across.
Under the Instruction of the Guru's Shabad, one sheds egotism and corruption, and the mind becomes immaculate.
Meditate on the Name of the Lord, Har, Har; the Lord, Har, Har, is our Saving Grace. ||3||
Shalok:
O Kabeer, the gate of liberation is narrow, less than one-tenth of a mustard seed.
The mind has become as big as an elephant; how can it pass through this gate?
If one meets such a True Guru, by His Pleasure, He shows His Mercy.
Then, the gate of liberation becomes wide open, and the soul easily passes through. ||1||
Third Mehl:
O Nanak, the gate of liberation is very narrow; only the very tiny can pass through.
Through egotism, the mind has become bloated. How can it pass through?
Meeting the True Guru, egotism departs, and one is filled with the Divine Light.

Then, this soul is liberated forever, and it remains absorbed in celestial bliss. ||2||
Pauree:
God created the Universe, and He keeps it under His power.
God cannot be obtained by counting; the mortal wanders in doubt.
Meeting the True Guru, one remains dead while yet alive; understanding Him, he is absorbed in the Truth.
Through the Word of the Shabad, egotism is eradicated, and one is united in the Lord's Union.
He knows everything, and Himself does everything; beholding His Creation, He rejoices. ||4||
Shalok, Third Mehl:
One who has not focused his consciousness on the True Guru, and into whose mind the Naam does not come
- cursed is such a life. What has he gained by coming into the world?
Maya is false capital; in an instant, its false covering falls off.
When it slips from his hand, his body turns black, and his face withers away.
Those who focus their consciousness on the True Guru - peace comes to abide in their minds.
They meditate on the Name of the Lord with love; they are lovingly attuned to the Name of the Lord.
O Nanak, the True Guru has bestowed upon them the wealth, which remains contained within their hearts.
They are imbued with supreme love; its color increases day by day. ||1||
Third Mehl:
Maya is a serpent, clinging to the world.
Whoever serves her, she ultimately devours.
The Gurmukh is a snake-charmer; he has trampled her and thrown her down, and crushed her underfoot.
O Nanak, they alone are saved, who remain lovingly absorbed in the True Lord. ||2||
Pauree:
The minstrel cries out, and God hears him.
He is comforted within his mind, and he obtains the Perfect Lord.
Whatever destiny is pre-ordained by the Lord, those are the deeds he does.
When the Lord and Master becomes Merciful, then one obtains the Mansion of the Lord's Presence as his home.
That God of mine is so very great; as Gurmukh, I have met Him. ||5||

Shalok, Third Mehl:
There is One Lord God of all; He remains ever-present.
O Nanak, if one does not obey the Hukam of the Lord's Command, then within one's own home, the Lord seems far away.
They alone obey the Lord's Command, upon whom He casts His Glance of Grace.
Obeying His Command, one obtains peace, and becomes the happy, loving soul-bride. ||1||
Third Mehl:
She who does not love her Husband Lord, burns and wastes away all through the night of her life.
O Nanak, the soul-brides dwell in peace; they have the Lord, their King, as their Husband. ||2||
Pauree:
Roaming over the entire world, I have seen that the Lord is the only Giver.
The Lord cannot be obtained by any device at all; He is the Architect of Karma.
Through the Word of the Guru's Shabad, the Lord comes to dwell in the mind, and the Lord is easily revealed within.
The fire of desire within is quenched, and one bathes in the Lord's Pool of Ambrosial Nectar.
The great greatness of the great Lord God - the Gurmukh speaks of this. ||6||
Shalok, Third Mehl:
What love is this between the body and soul, which ends when the body falls?
Why feed it by telling lies? When you leave, it does not go with you.

Section 09 - Raag Goojaree - Part 023

The body is merely blind dust; go, and ask the soul.
The soul answers, "I am enticed by Maya, and so I come and go, again and again."
O Nanak, I do not know my Lord and Master's Command, by which I would merge in the Truth. ||1||
Third Mehl:
The Naam, the Name of the Lord, is the only permanent wealth; all other wealth comes and goes.
Thieves cannot steal this wealth, nor can robbers take it away.
This wealth of the Lord is embedded in the soul, and with the soul, it shall depart.
It is obtained from the Perfect Guru; the self-willed manmukhs do not

receive it.
Blessed are the traders, O Nanak, who have come to earn the wealth of the Naam. ||2||
Pauree:
My Master is so very great, true, profound and unfathomable.
The whole world is under His power; everything is the projection of Him.
By Guru's Grace, the eternal wealth is obtained, bringing peace and patience to the mind.
By His Grace, the Lord dwells in the mind, and one meets the Brave Guru.
The virtuous praise the ever-stable, permanent, perfect Lord. ||7||
Shalok, Third Mehl:
Cursed is the life of those who forsake and throw away the peace of the Lord's Name, and suffer pain instead by practicing ego and sin.
The ignorant self-willed manmukhs are engrossed in the love of Maya; they have no understanding at all.
In this world and in the world beyond, they do not find peace; in the end, they depart regretting and repenting.
By Guru's Grace, one may meditate on the Naam, the Name of the Lord, and egotism departs from within him.
O Nanak, one who has such pre-ordained destiny, comes and falls at the Guru's Feet. ||1||
Third Mehl:
The self-willed manmukh is like the inverted lotus; he has neither devotional worship, nor the Lord's Name.
He remains engrossed in material wealth, and his efforts are false.
His consciousness is not softened within, and the words from his mouth are insipid.
He does not mingle with the righteous; within him are falsehood and selfishness.
O Nanak, the Creator Lord has arranged things, so that the self-willed manmukhs are drowned by telling lies, while the Gurmukhs are saved by chanting the Lord's Name. ||2||
Pauree:
Without understanding, one must wander around the cycle of reincarnation, and continue coming and going.
One who has not served the True Guru, shall depart regretting and repenting in the end.
But if the Lord shows His Mercy, one finds the Guru, and ego is banished from within.
Hunger and thirst depart from within, and peace comes to dwell in the mind.

Forever and ever, praise Him with love in your heart. ||8||
Shalok, Third Mehl:
One who serves his True Guru, is worshipped by everyone.
Of all efforts, the supreme effort is the attainment of the Lord's Name.
Peace and tranquility come to dwell within the mind; meditating within the heart, there comes a lasting peace.
The Ambrosial Amrit is his food, and the Ambrosial Amrit is his clothes; O Nanak, through the Naam, the Name of the Lord, greatness is obtained. ||1||
Third Mehl:
O mind, listen to the Guru's Teachings, and you shall obtain the treasure of virtue.

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The Lord, the Giver of peace, shall dwell in your mind, and your egotism and pride shall depart.
O Nanak, when the Lord bestows His Glance of Grace, then, night and day, one centers his meditation on the Lord. ||2||
Pauree:
The Gurmukh is totally truthful, content and pure.
Deception and wickedness have departed from within him, and he easily conquers his mind.
There, the Divine Light and the essence of bliss are manifest, and ignorance is eliminated.
Night and day, he sings the Glorious Praises of the Lord, and manifests the excellence of the Lord.
The One Lord is the Giver of all; the Lord alone is our friend. ||9||
Shalok, Third Mehl:
One who understands God, who lovingly centers his mind on the Lord night and day, is called a Brahmin.
Consulting the True Guru, he practices Truth and self-restraint, and he is rid of the disease of ego.
He sings the Glorious Praises of the Lord, and gathers in His Praises; his light is blended with the Light.
In this world, one who knows God is very rare; eradicating ego, he is absorbed in God.
O Nanak, meeting him, peace is obtained; night and day, he meditates on the Lord's Name. ||1||
Third Mehl:
Within the ignorant self-willed manmukh is deception; with his tongue, he speaks lies.
Practicing deception, he does not please the Lord God, who always sees

and hears with natural ease.
In the love of duality, he goes to instruct the world, but he is engrossed in the poison of Maya and attachment to pleasure.
By doing so, he suffers in constant pain; he is born and then dies, and comes and goes again and again.
His doubts do not leave him at all, and he rots away in manure.
One, unto whom my Lord Master shows His Mercy, listens to the Guru's Teachings.
He meditates on the Lord's Name, and sings the Lord's Name; in the end, the Lord's Name will deliver him. ||2||
Pauree:
Those who obey the Hukam of the Lord's Command, are the perfect persons in the world.
They serve their Lord Master, and reflect upon the Perfect Word of the Shabad.
They serve the Lord, and love the True Word of the Shabad.
They attain the Mansion of the Lord's Presence, as they eradicate egotism from within.
O Nanak, the Gurmukhs remain united with Him, chanting the Name of the Lord, and enshrining it within their hearts. ||10||
Shalok, Third Mehl:
The Gurmukh meditates on the Lord; the celestial sound-current resounds within him, and he focuses his consciousness on the True Name.
The Gurmukh remains imbued with the Lord's Love, night and day; his mind is pleased with the Name of the Lord.
The Gurmukh beholds the Lord, the Gurmukh speaks of the Lord, and the Gurmukh naturally loves the Lord.
O Nanak, the Gurmukh attains spiritual wisdom, and the pitch-black darkness of ignorance is dispelled.
One who is blessed by the Perfect Lord's Grace - as Gurmukh, he meditates on the Lord's Name. ||1||
Third Mehl:
Those who do not serve the True Guru do not embrace love for the Word of the Shabad.
They do not meditate on the Celestial Naam, the Name of the Lord - why did they even bother to come into the world?
Time and time again, they are reincarnated, and they rot away forever in manure.
They are attached to false greed; they are not on this shore, nor on the one beyond.

O Nanak, the Gurmukhs are saved; the Creator Lord unites them with Himself. ||2||
Pauree:
The devotees look beauteous in the True Court of the Lord; they abide in the True Word of the Shabad.
The Lord's Love wells up in them; they are attracted by the Lord's Love.
They abide in the Lord's Love, they remain imbued with the Lord's Love forever, and with their tongues, they drink in the sublime essence of the Lord.
Fruitful are the lives of those Gurmukhs who recognize the Lord and enshrine Him in their hearts.
Without the Guru, they wander around crying out in misery; in the love of duality, they are ruined. ||11||
Shalok, Third Mehl:
In the Dark Age of Kali Yuga, the devotees earn the treasure of the Naam, the Name of the Lord; they obtain the supreme status of the Lord.
Serving the True Guru, they enshrine the Lord's Name in their minds, and they meditate on the Naam, night and day.
Within the home of their own selves, they remain unattached, through the Guru's Teachings; they burn away egotism and emotional attachment.
They save themselves, and they save the whole world. Blessed are the mothers who gave birth to them.
He alone finds such a True Guru, upon whose forehead the Lord inscribed such pre-ordained destiny.
Servant Nanak is a sacrifice to his Guru; when he was wandering in doubt, He placed him on the Path. ||1||
Third Mehl:
Beholding Maya with her three dispositions, he goes astray; he is like the moth, which sees the flame, and is consumed.
The mistaken, deluded Pandits gaze upon Maya, and watch to see whether anyone has offered them something.
In the love of duality, they read continually about sin, while the Lord has withheld His Name from them.
The Yogis, the wandering hermits and the Sannyaasees have gone astray; their egotism and arrogance have increased greatly.
They do not accept the true donations of clothes and food, and their lives are ruined by their stubborn minds.
Among these, he alone is a man of poise, who, as Gurmukh, meditates on the Naam, the Name of the Lord.
Unto whom should servant Nanak speak and complain? All act as the Lord causes them to act. ||2||

Pauree:
Emotional attachment to Maya, sexual desire, anger and egotism are demons.
Because of them, mortals are subject to death; above their heads hangs the heavy club of the Messenger of Death.
The self-willed manmukhs, in love with duality, are led onto the path of Death.
In the City of Death, they are tied up and beaten, and no one hears their cries.
One who is blessed by the Lord's Grace meets the Guru; as Gurmukh, he is emancipated. ||12||
Shalok, Third Mehl:
By egotism and pride, the self-willed manmukhs are enticed, and consumed.
Those who center their consciousness on duality are caught in it, and remain stuck.
But when it is burnt away by the Word of the Guru's Shabad, only then does it depart from within.
The body and mind become radiant and bright, and the Naam, the Name of the Lord, comes to dwell within the mind.
O Nanak, the Lord's Name is the antidote to Maya; the Gurmukh obtains it. ||1||
Third Mehl:
This mind has wandered through so many ages; it has not remained stable - it continues coming and going.
When it is pleasing to the Lord's Will, then He causes the soul to wander; He has set the world-drama in motion.
When the Lord forgives, then one meets the Guru, and becoming stable, he remains absorbed in the Lord.

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O Nanak, through the mind, the mind is satisfied, and then, nothing comes or goes. ||2||
Pauree:
The body is the fortress of the Infinite Lord; it is obtained only by destiny.
The Lord Himself dwells within the body; He Himself is the Enjoyer of pleasures.
He Himself remains detached and unaffected; while unattached, He is still attached.
He does whatever He pleases, and whatever He does, comes to pass.
The Gurmukh meditates on the Lord's Name, and separation from the

Lord is ended. ||13||
Shalok, Third Mehl:
Waaho! Waaho! The Lord Himself causes us to praise Him, through the True Word of the Guru's Shabad.
Waaho! Waaho! is His Eulogy and Praise; how rare are the Gurmukhs who understand this.
Waaho! Waaho! is the True Word of His Bani, by which we meet our True Lord.
O Nanak, chanting Waaho! Waaho! God is attained; by His Grace, He is obtained. ||1||
Third Mehl:
Chanting Waaho! Waaho! the tongue is adorned with the Word of the Shabad.
Through the Perfect Shabad, one comes to meet God.
How very fortunate are those, who with their mouths, chant Waaho! Waaho!
How beautiful are those persons who chant Waaho! Waaho! ; people come to venerate them.
Waaho! Waaho! is obtained by His Grace; O Nanak, honor is obtained at the Gate of the True Lord. ||2||
Pauree:
Within the fortress of body, are the hard and rigid doors of falsehood, deception and pride.
Deluded by doubt, the blind and ignorant self-willed manmukhs cannot see them.
They cannot be found by any efforts; wearing their religious robes, the wearers have grown weary of trying.
The doors are opened only by the Word of the Guru's Shabad, and then, one chants the Name of the Lord.
The Dear Lord is the Tree of Ambrosial Nectar; those who drink in this Nectar are satisfied. ||14||
Shalok, Third Mehl:
Chanting Waaho! Waaho! the night of one's life passes in peace.
Chanting Waaho! Waaho! I am in eternal bliss, O my mother!
Chanting Waaho! Waaho!, I have fallen in love with the Lord.
Waaho! Waaho! Through the karma of good deeds, I chant it, and inspire others to chant it as well.
Chanting Waaho! Waaho!, one obtains honor.
O Nanak, Waaho! Waaho! is the Will of the True Lord. ||1||
Third Mehl:
Waaho! Waaho! is the Bani of the True Word. Searching, the Gurmukhs have found it.
Waaho! Waaho! They chant the Word of the Shabad. Waaho! Waaho!

They enshrine it in their hearts.
Chanting Waaho! Waaho! the Gurmukhs easily obtain the Lord, after searching.
O Nanak, very fortunate are those who reflect upon the Lord, Har, Har, within their hearts. ||2||
Pauree:
O my utterly greedy mind, you are constantly engrossed in greed.
In your desire for the enticing Maya, you wander in the ten directions.
Your name and social status shall not go with you hereafter; the self-willed manmukh is consumed by pain.
Your tongue does not taste the sublime essence of the Lord; it utters only insipid words.
Those Gurmukhs who drink in the Ambrosial Nectar are satisfied.
||15||
Shalok, Third Mehl:
Chant Waaho! Waaho! to the Lord, who is True, profound and unfathomable.
Chant Waaho! Waaho! to the Lord, who is the Giver of virtue, intelligence and patience.

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Chant Waaho! Waaho! to the Lord, who is permeating and pervading in all.
Chant Waaho! Waaho! to the Lord, who is the Giver of sustenance to all.
O Nanak, Waaho! Waaho! - praise the One Lord, revealed by the True Guru. ||1||
Third Mehl:
Waaho! Waaho! The Gurmukhs praise the Lord continually, while the self-willed manmukhs eat poison and die.
They have no love for the Lord's Praises, and they pass their lives in misery.
The Gurmukhs drink in the Ambrosial Nectar, and they center their consciousness on the Lord's Praises.
O Nanak, those who chant Waaho! Waaho! are immaculate and pure; they obtain the knowledge of the three worlds. ||2||
Pauree:
By the Lord's Will, one meets the Guru, serves Him, and worships the Lord.
By the Lord's Will, the Lord comes to dwell in the mind, and one easily drinks in the sublime essence of the Lord.
By the Lord's Will, one finds peace, and continually earns the Lord's Profit.

He is seated on the Lord's throne, and he dwells continually in the home of his own being.
He alone surrenders to the Lord's Will, who meets the Guru. ||16||
Shalok, Third Mehl:
Waaho! Waaho! Those humble beings ever praise the Lord, unto whom the Lord Himself grants understanding.
Chanting Waaho! Waaho!, the mind is purified, and egotism departs from within.
The Gurmukh who continually chants Waaho! Waaho! attains the fruits of his heart's desires.
Beauteous are those humble beings who chant Waaho! Waaho! O Lord, let me join them!
Within my heart, I chant Waaho! Waaho!, and with my mouth, Waaho! Waaho!
O Nanak, those who chant Waaho! Waaho! - unto them I dedicate my body and mind. ||1||
Third Mehl:
Waaho! Waaho! is the True Lord Master; His Name is Ambrosial Nectar.
Those who serve the Lord are blessed with the fruit; I am a sacrifice to them.
Waaho! Waaho! is the treasure of virtue; he alone tastes it, who is so blessed.
Waaho! Waaho! The Lord is pervading and permeating the oceans and the land; the Gurmukh attains Him.
Waaho! Waaho! Let all the Gursikhs continually praise Him. Waaho! Waaho! The Perfect Guru is pleased with His Praises.
O Nanak, one who chants Waaho! Waaho! with his heart and mind - the Messenger of Death does not approach him. ||2||
Pauree:
The Dear Lord is the Truest of the True; True is the Word of the Guru's Bani.
Through the True Guru, the Truth is realized, and one is easily absorbed in the True Lord.
Night and day, they remain awake, and do not sleep; in wakefulness, the night of their lives passes.
Those who taste the sublime essence of the Lord, through the Guru's Teachings, are the most worthy persons.
Without the Guru, no one has obtained the Lord; the ignorant rot away and die. ||17||
Shalok, Third Mehl:
Waaho! Waaho! is the Bani, the Word, of the Formless Lord. There is no other as great as He is.

Waaho! Waaho! The Lord is unfathomable and inaccessible. Waaho! Waaho! He is the True One.
Waaho! Waaho! He is the self-existent Lord. Waaho! Waaho! As He wills, so it comes to pass.
Waaho! Waaho! is the Ambrosial Nectar of the Naam, the Name of the Lord, obtained by the Gurmukh.
Waaho! Waaho! This is realized by His Grace, as He Himself grants His Grace.

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O Nanak, Waaho! Waaho! This is obtained by the Gurmukhs, who hold tight to the Naam, night and day. ||1||
Third Mehl:
Without serving the True Guru, peace is not obtained, and the sense of duality does not depart.
No matter how much one may wish, without the Lord's Grace, He is not found.
Those who are filled with greed and corruption are ruined by the love of duality.
They cannot escape birth and death, and with egotism within them, they suffer in misery.
Those who center their consciousness on the True Guru, never go empty-handed.
They are not summoned by the Messenger of Death, and they do not suffer in pain.
O Nanak, the Gurmukhs are saved; they merge in the True Lord. ||2||
Pauree:
He alone is called a minstrel, who enshrines love for his Lord and Master.
Standing at the Lord's Door, he serves the Lord, and reflects upon the Word of the Guru's Shabad.
The minstrel attains the Lord's Gate and Mansion, and he keeps the True Lord clasped to his heart.
The status of the minstrel is exalted; he loves the Name of the Lord.
The service of the minstrel is to meditate on the Lord; he is emancipated by the Lord. ||18||
Shalok, Third Mehl:
The milkmaid's status is very low, but she attains her Husband Lord when she reflects upon the Word of the Guru's Shabad, and chants the Lord's Name, night and day.
She who meets the True Guru, lives in the Fear of God; she is a woman of noble birth.

She alone realizes the Hukam of her Husband Lord's Command, who is blessed by the Creator Lord's Mercy.
She who is of little merit and ill-mannered, is discarded and forsaken by her Husband Lord.
By the Fear of God, filth is washed off, and the body becomes immaculately pure.
The soul is enlightened, and the intellect is exalted, meditating on the Lord, the ocean of excellence.
One who dwells in the Fear of God, lives in the Fear of God, and acts in the Fear of God.
He obtains peace and glorious greatness here, in the Lord's Court, and at the Gate of Salvation.
Through the Fear of God, the Fearless Lord is obtained, and one's light merges in the Infinite Light.
O Nanak, that bride alone is good, who is pleasing to her Lord and Master, and whom the Creator Lord Himself forgives. ||1||
Third Mehl:
Praise the Lord, forever and ever, and make yourself a sacrifice to the True Lord.
O Nanak, let that tongue be burnt, which renounces the One Lord, and attaches itself to another. ||2||
Pauree:
From a single particle of His greatness, He created His incarnations, but they indulged in the love of duality.
They ruled like kings, and fought for pleasure and pain.
Those who serve Shiva and Brahma do not find the limits of the Lord.
The Fearless, Formless Lord is unseen and invisible; He is revealed only to the Gurmukh.
There, one does not suffer sorrow or separation; he becomes stable and immortal in the world. ||19||
Shalok, Third Mehl:
All these things come and go, all these things of the world.
One who knows this written account is acceptable and approved.
O Nanak, anyone who takes pride in himself is foolish and unwise.
||1||
Third Mehl:
The mind is the elephant, the Guru is the elephant-driver, and knowledge is the whip. Wherever the Guru drives the mind, it goes.
O Nanak, without the whip, the elephant wanders into the wilderness, again and again. ||2||
Pauree:
I offer my prayer to the One, from whom I was created.

Serving my True Guru, I have obtained all the fruits.
I meditate continually on the Ambrosial Name of the Lord.
In the Society of the Saints, I am rid of my pain and suffering.
O Nanak, I have become care-free; I have obtained the imperishable wealth of the Lord. ||20||
Shalok, Third Mehl:
Raising the embankments of the mind's field, I gaze at the heavenly mansion.
When devotion comes to the mind of the soul-bride, she is visited by the friendly guest.
O clouds, if you are going to rain, then go ahead and rain; why rain after the season has passed?
Nanak is a sacrifice to those Gurmukhs who obtain the Lord in their minds. ||1||
Third Mehl:
That which is pleasing is sweet, and one who is sincere is a friend.
O Nanak, he is known as a Gurmukh, whom the Lord Himself enlightens. ||2||
Pauree:
O God, Your humble servant offers his prayer to You; You are my True Master.
You are my Protector, forever and ever; I meditate on You.
All the beings and creatures are Yours; You are pervading and permeating in them.
One who slanders Your slave is crushed and destroyed.
Falling at Your Feet, Nanak has renounced his cares, and has become care-free. ||21||
Shalok, Third Mehl:
Building up its hopes, the world dies, but its hopes do not die or depart.
O Nanak, hopes are fulfilled only by attaching one's consciousness to the True Lord. ||1||
Third Mehl:
Hopes and desires shall die only when He, who created them, takes them away.
O Nanak, nothing is permanent, except the Name of the Lord. ||2||
Pauree:
He Himself created the world, with His perfect workmanship.
He Himself is the true banker, He Himself is the merchant, and He Himself is the store.
He Himself is the ocean, He Himself is the boat, and He Himself is the boatman.

He Himself is the Guru, He Himself is the disciple, and He Himself shows the destination.
O servant Nanak, meditate on the Naam, the Name of the Lord, and all your sins shall be eradicated. ||22||1||SUDH||
Raag Goojaree, Vaar, Fifth Mehl:
One Universal Creator God. By The Grace Of The True Guru:
Shalok, Fifth Mehl:
Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Guru's Name.
Let your eyes behold the True Guru, and let your ears hear the Guru's Name.
Attuned to the True Guru, you shall receive a place of honor in the Court of the Lord.
Says Nanak, this treasure is bestowed on those who are blessed with His Mercy.
In the midst of the world, they are known as the most pious - they are rare indeed. ||1||
Fifth Mehl:
O Savior Lord, save us and take us across.
Falling at the feet of the Guru, our works are embellished with perfection.
You have become kind, merciful and compassionate; we do not forget You from our minds.
In the Saadh Sangat, the Company of the Holy, we are carried across the terrifying world-ocean.
In an instant, You have destroyed the faithless cynics and slanderous enemies.
That Lord and Master is my Anchor and Support; O Nanak, hold firm in your mind.

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Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish. ||2||
Pauree:
He is without relatives, immaculate, all-powerful, unapproachable and infinite.
Truly, the True Lord is seen to be the Truest of the True.
Nothing established by You appears to be false.
The Great Giver gives sustenance to all those He has created.
He has strung all on only one thread; He has infused His Light in them.
By His Will, some drown in the terrifying world-ocean, and by His Will, some are carried across.

O Dear Lord, he alone meditates on You, upon whose forehead such blessed destiny is inscribed.
Your condition and state cannot be known; I am a sacrifice to You. ||1||
Shalok, Fifth Mehl:
When You are pleased, O Merciful Lord, you automatically come to dwell within my mind.
When You are pleased, O Merciful Lord, I find the nine treasures within the home of my own self.
When You are pleased, O Merciful Lord, I act according to the Guru's Instructions.
When You are pleased, O Merciful Lord, then Nanak is absorbed in the True One. ||1||
Fifth Mehl:
Many sit on thrones, to the sounds of musical instruments.
O Nanak, without the True Name, no one's honor is safe. ||2||
Pauree:
The followers of the Vedas, the Bible and the Koran, standing at Your Door, meditate on You.
Uncounted are those who fall at Your Door.
Brahma meditates on You, as does Indra on his throne.
Shiva and Vishnu, and their incarnations, chant the Lord's Praise with their mouths,
as do the Pirs, the spiritual teachers, the prophets and the Shaykhs, the silent sages and the seers.
Through and through, the Formless Lord is woven into each and every heart.
One is destroyed through falsehood; through righteousness, one prospers.
Whatever the Lord links him to, to that he is linked. ||2||
Shalok, Fifth Mehl:
He is reluctant to do good, but eager to practice evil.
O Nanak, today or tomorrow, the feet of the careless fool shall fall into the trap. ||1||
Fifth Mehl:
No matter how evil my ways are, still, Your Love for me is not concealed.
Nanak: You, O Lord, conceal my short-comings and dwell within my mind; You are my true friend. ||2||
Pauree:
I beg of You, O Merciful Lord: please, make me the slave of Your slaves.
I obtain the nine treasures and royalty; chanting Your Name, I live.
The great ambrosial treasure, the Nectar of the Naam, is in the home of

the Lord's slaves.
In their company, I am in ecstasy, listening to Your Praises with my ears.
Serving them, my body is purified.
I wave the fans over them, and carry water for them; I grind the corn for them, and washing their feet, I am over-joyed.
By myself, I can do nothing; O God, bless me with Your Glance of Grace.
I am worthless - please, bless me with a seat in the place of worship of the Saints. ||3||
Shalok, Fifth Mehl:
O Friend, I pray that I may remain forever the dust of Your Feet.
Nanak has entered Your Sanctuary, and beholds You ever-present. ||1||
Fifth Mehl:
Countless sinners become pure, by fixing their minds on the Feet of the Lord.
The Name of God is the sixty-eight holy places of pilgrimage, O Nanak, for one who has such destiny written upon his forehead. ||2||
Pauree:
With every breath and morsel of food, chant the Name of the Lord, the Cherisher.
The Lord does not forget one upon whom He has bestowed His Grace.
He Himself is the Creator, and He Himself destroys.

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The Knower knows everything; He understands and contemplates.
By His creative power, He assumes numerous forms in an instant.
One whom the Lord attaches to the Truth is redeemed.
One who has God on his side is never conquered.
His Court is eternal and imperishable; I humbly bow to Him. ||4||
Shalok, Fifth Mehl:
Renounce sexual desire, anger and greed, and burn them in the fire.
As long as you are alive, O Nanak, meditate continually on the True Name. ||1||
Fifth Mehl:
Meditating, meditating in remembrance on my God, I have obtained all the fruits.
O Nanak, I worship the Naam, the Name of the Lord; the Perfect Guru has united me with the Lord. ||2||
Pauree:
One who has been instructed by the Guru is liberated in this world.

He avoids disaster, and his anxiety is dispelled.
Beholding the blessed vision of his Darshan, the world is over-joyed.
In the company of the Lord's humble servants, the world is over-joyed, and the filth of sin is washed away.
There, they meditate on the Ambrosial Nectar of the True Name.
The mind becomes content, and its hunger is satisfied.
One whose heart is filled with the Name, has his bonds cut away.
By Guru's Grace, some rare person earns the wealth of the Lord's Name. ||5||
Shalok, Fifth Mehl:
Within my mind, I think thoughts of always rising early, and making the effort.
O Lord, my Friend, please bless Nanak with the habit of singing the Kirtan of the Lord's Praises. ||1||
Fifth Mehl:
Casting His Glance of Grace, God has saved me; my mind and body are imbued with the Primal Being.
O Nanak, those who are pleasing to God, have their cries of suffering taken away. ||2||
Pauree:
When your soul is feeling sad, offer your prayers to the Guru.
Renounce all your cleverness, and dedicate your mind and body to Him.
Worship the Feet of the Guru, and your evil-mindedness shall be burnt away.
Joining the Saadh Sangat, the Company of the Holy, you shall cross over the terrifying and difficult world-ocean.
Serve the True Guru, and in the world hereafter, you shall not die of fear.
In an instant, he shall make you happy, and the empty vessel shall be filled to overflowing.
The mind becomes content, meditating forever on the Lord.
He alone dedicates himself to the Guru's service, unto whom the Lord has granted His Grace. ||6||
Shalok, Fifth Mehl:
I am attached to the right place; the Uniter has united me.
O Nanak, there are hundreds and thousands of waves, but my Husband Lord does not let me drown. ||1||
Fifth Mehl:
In the dreadful wilderness, I have found the one and only companion; the Name of the Lord is the Destroyer of distress.
I am a sacrifice, a sacrifice to the Beloved Saints, O Nanak; through them, my affairs have been brought to fulfillment. ||2||

Pauree:
All treasures are obtained, when we are attuned to Your Love.
One does not have to suffer regret and repentance, when he meditates on You.
No one can equal Your humble servant, who has Your Support.
Waaho! Waaho! How wonderful is the Perfect Guru! Cherishing Him in my mind, I obtain peace.
The treasure of the Lord's Praise comes from the Guru; by His Mercy, it is obtained.
When the True Guru bestows His Glance of Grace, one does not wander any more.
The Merciful Lord preserves him - He makes him His own slave.
Listening, hearing the Name of the Lord, Har, Har, Har, Har, I live.
||7||

Section 09 - Raag Goojaree - Part 032

Shalok, Fifth Mehl:
O Husband Lord, You have given me the silk gown of Your Love to cover and protect my honor.
You are all-wise and all-knowing, O my Master; Nanak: I have not appreciated Your value, Lord. ||1||
Fifth Mehl:
By Your meditative remembrance, I have found everything; nothing seems difficult to me.
One whose honor the True Lord Master has preserved - O Nanak, no one can dishonor him. ||2||
Pauree:
Meditating on the Lord, there comes a great peace.
Multitudes of illnesses vanish, singing the Glorious Praises of the Lord.
Utter peace pervades within, when God comes to mind.
One's hopes are fulfilled, when one's mind is filled with the Name.
No obstacles stand in the way, when one eliminates his self-conceit.
The intellect attains the blessing of spiritual wisdom from the Guru.
He receives everything, unto whom the Lord Himself gives.
You are the Lord and Master of all; all are under Your Protection.
||8||
Shalok, Fifth Mehl:
Crossing the stream, my foot does not get stuck - I am filled with love for You.
O Lord, my heart is attached to Your Feet; the Lord is Nanak's raft and boat. ||1||
Fifth Mehl:

The sight of them banishes my evil-mindedness; they are my only true friends.
I have searched the whole world; O servant Nanak, how rare are such persons! ||2||
Pauree:
You come to mind, O Lord and Master, when I behold Your devotees.
The filth of my mind is removed, when I dwell in the Saadh Sangat, the Company of the Holy.
The fear of birth and death is dispelled, meditating on the Word of His humble servant.
The Saints untie the bonds, and all the demons are dispelled.
They inspire us to love Him, the One who established the entire universe.
The seat of the inaccessible and infinite Lord is the highest of the high.
Night and day, with your palms pressed together, with each and every breath, meditate on Him.
When the Lord Himself becomes merciful, then we attain the Society of His devotees. ||9||
Shalok, Fifth Mehl:
In this wondrous forest of the world, there is chaos and confusion; shrieks emanate from the highways.
I am in love with You, O my Husband Lord; O Nanak, I cross the jungle joyfully. ||1||
Fifth Mehl:
The true society is the company of those who meditate on the Name of the Lord.
Do not associate with those, O Nanak, who look out only for their own interests. ||2||
Pauree:
Approved is that time, when one meets the True Guru.
Joining the Saadh Sangat, the Company of the Holy, he does not suffer pain again.
When he attains the eternal place, he does not have to enter the womb again.
He comes to see the One God everywhere.
He focuses his meditation on the essence of spiritual wisdom, and withdraws his attention from other sights.
All chants are chanted by one who chants them with his mouth.
Realizing the Hukam of the Lord's Command, he becomes happy, and he is filled with peace and tranquility.
Those who are assayed, and placed in the Lord's treasury, are not declared counterfeit again. ||10||
Shalok, Fifth Mehl:

The pincers of separation are so painful to endure.
If only the Master would come to meet me! O Nanak, I would then obtain all the true comforts. ||1||

Section 09 - Raag Goojaree - Part 033

Fifth Mehl:
The earth is in the water, and the fire is contained in the wood.
O Nanak, yearn for that Lord, who is the Support of all. ||2||
Pauree:
The works which You have done, O Lord, could only have been performed by You.
That alone happens in the world, which You, O Master, have done.
I am wonderstruck beholding the wonder of Your Almighty Creative Power.
I seek Your Sanctuary - I am Your slave; if it is Your Will, I shall be emancipated.
The treasure is in Your Hands; according to Your Will, You bestow it.
One, upon whom You have bestowed Your Mercy, is blessed with the Lord's Name.
You are unapproachable, unfathomable and infinite; Your limits cannot be found.
One, unto whom You have been compassionate, meditates on the Naam, the Name of the Lord. ||11||
Shalok, Fifth Mehl:
The ladles cruise through the food, but they do not know the taste of it.
I long to see the faces of those, O Nanak, who are imbued with the essence of the Lord's Love. ||1||
Fifth Mehl:
Through the Tracker, I discovered the tracks of those who ruined my crops.
You, O Lord, have put up the fence; O Nanak, my fields shall not be plundered again. ||2||
Pauree:
Worship in adoration that True Lord; everything is under His Power.
He Himself is the Master of both ends; in an instant, He adjusts our affairs.
Renounce all your efforts, and hold fast to His Support.
Run to His Sanctuary, and you shall obtain the comfort of all comforts.
The karma of good deeds, the righteousness of Dharma and the essence of spiritual wisdom are obtained in the Society of the Saints.
Chanting the Ambrosial Nectar of the Naam, no obstacle shall block your way.

The Lord abides in the mind of one who is blessed by His Kindness.
All treasures are obtained, when the Lord and Master is pleased.
||12||
Shalok, Fifth Mehl:
I have found the object of my search - my Beloved took pity on me.
There is One Creator; O Nanak, I do not see any other. ||1||
Fifth Mehl:
Take aim with the arrow of Truth, and shoot down sin.
Cherish the Words of the Guru's Mantra, O Nanak, and you shall not suffer in pain. ||2||
Pauree:
Waaho! Waaho! The Creator Lord Himself has brought about peace and tranquility.
He is Kind to all beings and creatures; meditate forever on Him.
The all-powerful Lord has shown Mercy, and my cries of suffering are ended.
My fevers, pains and diseases are gone, by the Grace of the Perfect Guru.
The Lord has established me, and protected me; He is the Cherisher of the poor.
He Himself has delivered me, breaking all my bonds.
My thirst is quenched, my hopes are fulfilled, and my mind is contented and satisfied.
The greatest of the great, the Infinite Lord and Master - He is not affected by virtue and vice. ||13||
Shalok, Fifth Mehl:
They alone meditate on the Lord God, Har, Har, unto whom the Lord is Merciful.
O Nanak, they enshrine love for the Lord, meeting the Saadh Sangat, the Company of the Holy. ||1||
Fifth Mehl:
Contemplate the Lord, O very fortunate ones; He is pervading in the water, the land and the sky.
O Nanak, worshipping the Naam, the Name of the Lord, the mortal encounters no misfortune. ||2||
Pauree:
The speech of the devotees is approved; it is accepted in the Court of the Lord.
Your devotees take to Your Support; they are imbued with the True Name.
One unto whom You are Merciful, has his sufferings depart.

O Merciful Lord, You bless Your devotees with Your Grace.
Suffering, pain, terrible disease and Maya do not afflict them.
This is the Support of the devotees, that they sing the Glorious Praises of the Lord of the Universe.
Forever and ever, day and night, they meditate on the One and Only Lord.
Drinking in the Ambrosial Amrit of the Naam, the Name of the Lord, His humble servants remain satisfied with the Naam. ||14||
Shalok, Fifth Mehl:
Millions of obstacles stand in the way of one who forgets the Name.
O Nanak, night and day, he croaks like a raven in a deserted house.
||1||
Fifth Mehl:
Beauteous is that season, when I am united with my Beloved.
I do not forget Him for a moment or an instant; O Nanak, I contemplate Him constantly. ||2||
Pauree:
Even brave and mighty men cannot withstand the powerful and overwhelming army which the five passions have gathered.
The ten organs of sensation attach even detached renunciates to sensory pleasures.
They seek to conquer and overpower them, and so increase their following.
The world of the three dispositions is under their influence; no one can stand against them.
So tell me - how can the fort of doubt and the moat of Maya be overcome?
Worshipping the Perfect Guru, this awesome force is subdued.
I stand before Him, day and night, with my palms pressed together.
||15||
Shalok, Fifth Mehl:
All sins are washed away, by continually singing the Lord's Glories.
Millions of afflictions are produced, O Nanak, when the Name is forgotten. ||1||
Fifth Mehl:
O Nanak, meeting the True Guru, one comes to know the Perfect Way.
While laughing, playing, dressing and eating, he is liberated. ||2||
Pauree:
Blessed, blessed is the True Guru, who has demolished the fortress of doubt.
Waaho! Waaho! - Hail! Hail! to the True Guru, who has united me with the Lord.
The Guru has given me the medicine of the inexhaustible treasure of the

Naam.
He has banished the great and terrible disease.
I have obtained the great treasure of the wealth of the Naam.
I have obtained eternal life, recognizing my own self.
The Glory of the all-powerful Divine Guru cannot be described.
The Guru is the Supreme Lord God, the Transcendent Lord, infinite, unseen and unknowable. ||16||
Shalok, Fifth Mehl:
Make the effort, and you shall live; practicing it, you shall enjoy peace.
Meditating, you shall meet God, O Nanak, and your anxiety shall vanish. ||1||
Fifth Mehl:
Bless me with sublime thoughts, O Lord of the Universe, and contemplation in the immaculate Saadh Sangat, the Company of the Holy.
O Nanak, may I never forget the Naam, the Name of the Lord, for even an instant; be merciful to me, Lord God. ||2||
Pauree:
Whatever happens is according to Your Will, so why should I be afraid?
Meeting Him, I meditate on the Name - I offer my soul to Him.
When the Infinite Lord comes to mind, one is enraptured.
Who can touch one who has the Formless Lord on his side?
Everything is under His control; no one is beyond Him.
He, the True Lord, dwells in the minds of His devotees.
Your slaves meditate on You; You are the Savior, the Protector Lord.

Section 09 - Raag Goojaree - Part 035

You are the Almighty Overlord of all; You bless us with Your Glance of Grace. ||17||
Shalok, Fifth Mehl:
Take away my sexual desire, anger, pride, greed, emotional attachment and evil desires.
Protect me, O my God; Nanak is forever a sacrifice to You. ||1||
Fifth Mehl:
By eating and eating, the mouth is worn out; by wearing clothes, the limbs grow weary.
O Nanak, cursed are the lives of those who are not attuned to the Love of the True Lord. ||2||
Pauree:
As is the Hukam of Your Command, so do things happen.
Wherever You keep me, there I go and stand.
With the Love of Your Name, I wash away my evil-mindedness.

By continually meditating on You, O Formless Lord, my doubts and fears are dispelled.
Those who are attuned to Your Love, shall not be trapped in reincarnation.
Inwardly and outwardly, they behold the One Lord with their eyes.
Those who recognize the Lord's Command never weep.
O Nanak, they are blessed with the gift of the Name, woven into the fabric of their minds. ||18||
Shalok, Fifth Mehl:
Those who do not remember the Lord while they are alive, shall mix with the dust when they die.
O Nanak, the foolish and filthy faithless cynic passes his life engrossed in the world. ||1||
Fifth Mehl:
One who remembers the Lord while he is alive, shall be imbued with the Lord's Love when he dies.
The precious gift of his life is redeemed, O Nanak, in the Saadh Sangat, the Company of the Holy. ||2||
Pauree:
From the beginning, and through the ages, You have been our Protector and Preserver.
True is Your Name, O Creator Lord, and True is Your Creation.
You do not lack anything; You are filling each and every heart.
You are merciful and all-powerful; You Yourself cause us to serve You.
Those whose minds in which You dwell are forever at peace.
Having created the creation, You Yourself cherish it.
You Yourself are everything, O infinite, endless Lord.
Nanak seeks the Protection and Support of the Perfect Guru. ||19||
Shalok, Fifth Mehl:
In the beginning, in the middle and in the end, the Transcendent Lord has saved me.
The True Guru has blessed me with the Lord's Name, and I have tasted the Ambrosial Nectar.
In the Saadh Sangat, the Company of the Holy, I chant the Glorious Praises of the Lord, night and day.
I have obtained all my objectives, and I shall not wander in reincarnation again.
Everything is in the Hands of the Creator; He does what is done.
Nanak begs for the gift of the dust of the feet of the Holy, which shall deliver him. ||1||
Fifth Mehl:
Enshrine Him in your mind, the One who created you.
Whoever meditates on the Lord and Master obtains peace.

Fruitful is the birth, and approved is the coming of the Gurmukh.
One who realizes the Hukam of the Lord's Command shall be blessed - so has the Lord and Master ordained.
One who is blessed with the Lord's Mercy does not wander.
Whatever the Lord and Master gives him, with that he is content.
O Nanak, one who is blessed with the kindness of the Lord, our Friend, realizes the Hukam of His Command.
But those whom the Lord Himself causes to wander, continue to die, and take reincarnation again. ||2||
Pauree:
The slanderers are destroyed in an instant; they are not spared for even a moment.
God will not endure the sufferings of His slaves, but catching the slanderers, He binds them to the cycle of reincarnation.

Section 09 - Raag Goojaree - Part 036

Grabbing them by the hair on their heads, the Lord throws them down, and leaves them on the path of Death.
They cry out in pain, in the darkest of hells.
But hugging His slaves close to His Heart, O Nanak, the True Lord saves them. ||20||
Shalok, Fifth Mehl:
Meditate on the Lord, O fortunate ones; He is pervading the waters and the earth.
O Nanak, meditate on the Naam, the Name of the Lord, and no misfortune shall strike you. ||1||
Fifth Mehl:
Millions of misfortunes block the way of one who forgets the Name of the Lord.
O Nanak, like a crow in a deserted house, he cries out, night and day. ||2||
Pauree:
Meditating, meditating in remembrance of the Great Giver, one's heart's desires are fulfilled.
The hopes and desires of the mind are realized, and sorrows are forgotten.
The treasure of the Naam, the Name of the Lord, is obtained; I have searched for it for so long.
My light is merged into the Light, and my labors are over.
I abide in that house of peace, poise and bliss.
My comings and goings have ended - there is no birth or death there.
The Master and the servant have become one, with no sense of

separation.
By Guru's Grace, Nanak is absorbed in the True Lord.
||21||1||2||SUDH||
Raag Goojaree, The Words Of The Devotees:
One Universal Creator God. By The Grace Of The True Guru:
Chau-Padas Of Kabeer Jee, Second House:
With four feet, two horns and a mute mouth, how could you sing the Praises of the Lord?
Standing up and sitting down, the stick shall still fall on you, so where will you hide your head? ||1||
Without the Lord, you are like a stray ox;
with your nose torn, and your shoulders injured, you shall have only the straw of coarse grain to eat. ||1||Pause||
All day long, you shall wander in the forest, and even then, your belly will not be full.
You did not follow the advice of the humble devotees, and so you shall obtain the fruits of your actions. ||2||
Enduring pleasure and pain, drowned in the great ocean of doubt, you shall wander in numerous reincarnations.
You have lost the jewel of human birth by forgetting God; when will you have such an opportunity again? ||3||
You turn on the wheel of reincarnation, like an ox at the oil-press; the night of your life passes away without salvation.
Says Kabeer, without the Name of the Lord, you shall pound your head, and regret and repent. ||4||1||
GOOJAREE, THIRD HOUSE:
Kabeer's mother sobs, cries and bewails
- O Lord, how will my grandchildren live? ||1||
Kabeer has given up all his spinning and weaving,
and written the Name of the Lord on his body. ||1||Pause||
As long as I pass the thread through the bobbin,
I forget the Lord, my Beloved. ||2||
My intellect is lowly - I am a weaver by birth,
but I have earned the profit of the Name of the Lord. ||3||
Says Kabeer, listen, O my mother
- the Lord alone is the Provider, for me and my children. ||4||2||

Section 09 - Raag Goojaree - Part 037

Goojaree, Padas Of Naam Dayv Jee, First House:
One Universal Creator God. By The Grace Of The True Guru:
If You gave me an empire, then what glory would be in it for me?
If You made me beg for charity, what would it take away from me?

||1||
Meditate and vibrate upon the Lord, O my mind, and you shall obtain the state of Nirvaanaa.
You shall not have to come and go in reincarnation any longer.
||1||Pause||
You created all, and You lead them astray in doubt.
They alone understand, unto whom You give understanding. ||2||
Meeting the True Guru, doubt is dispelled.
Who else should I worship? I can see no other. ||3||
One stone is lovingly decorated,
while another stone is walked upon.
If one is a god, then the other must also be a god.
Says Naam Dayv, I serve the Lord. ||4||1||
GOOJAREE, FIRST HOUSE:
He does not have even a trace of impurity - He is beyond impurity. He is fragrantly scented - He has come to take His Seat in my mind.
No one saw Him come - who can know Him, O Siblings of Destiny? ||1||
Who can describe Him? Who can understand Him? The all-pervading Lord has no ancestors, O Siblings of Destiny. ||1||Pause||
As the path of a bird's flight across the sky cannot be seen,
and the path of a fish through the water cannot be seen;||2||
As the mirage leads one to mistake the sky for a pitcher filled with water
- so is God, the Lord and Master of Naam Dayv, who fits these three comparisons. ||3||2||
Goojaree, Padas Of Ravi Daas Jee, Third House:
One Universal Creator God. By The Grace Of The True Guru:
The calf has contaminated the milk in the teats.
The bumble bee has contaminated the flower, and the fish the water. ||1||
O mother, where shall I find any offering for the Lord's worship?
I cannot find any other flowers worthy of the incomparable Lord. ||1||Pause||
The snakes encircle the sandalwood trees.
Poison and nectar dwell there together. ||2||
Even with incense, lamps, offerings of food and fragrant flowers,
how are Your slaves to worship You? ||3||
I dedicate and offer my body and mind to You.
By Guru's Grace, I attain the immaculate Lord. ||4||
I cannot worship You, nor offer You flowers.
Says Ravi Daas, what shall my condition be hereafter? ||5||1||
Goojaree, Padas Of Trilochan Jee, First House:

One Universal Creator God. By The Grace Of The True Guru:
You have not cleansed the filth from within yourself, although outwardly, you wear the dress of a renunciate.
In the heart-lotus of your self, you have not recognized God - why have you become a Sannyaasee? ||1||

Section 09 - Raag Goojaree - Part 038

Deluded by doubt, O Jai Chand,
you have not realized the Lord, the embodiment of supreme bliss.
||1||Pause||
You eat in each and every house, fattening your body; you wear the patched coat and the ear-rings of the beggar, for the sake of wealth.
You apply the ashes of cremation to your body, but without a Guru, you have not found the essence of reality. ||2||
Why bother to chant your spells? Why bother to practice austerities? Why bother to churn water?
Meditate on the Lord of Nirvaanaa, who has created the 8.4 million species of beings. ||3||
Why bother to carry the water-pot, O saffron-robed Yogi? Why bother to visit the sixty-eight holy places of pilgrimage?
Says Trilochan, listen, mortal: you have no corn - what are you trying to thresh? ||4||1||
GOOJAREE:
At the very last moment, one who thinks of wealth, and dies in such thoughts,
shall be reincarnated over and over again, in the form of serpents.
||1||
O sister, do not forget the Name of the Lord of the Universe. ||Pause||
At the very last moment, he who thinks of women, and dies in such thoughts,
shall be reincarnated over and over again as a prostitute. ||2||
At the very last moment, one who thinks of his children, and dies in such thoughts,
shall be reincarnated over and over again as a pig. ||3||
At the very last moment, one who thinks of mansions, and dies in such thoughts,
shall be reincarnated over and over again as a goblin. ||4||
At the very last moment, one who thinks of the Lord, and dies in such thoughts,
says Trilochan, that man shall be liberated; the Lord shall abide in his heart. ||5||2||
Goojaree, Padas Of Jai Dayv Jee, Fourth House:

One Universal Creator God. By The Grace Of The True Guru:
In the very beginning, was the Primal Lord, unrivalled, the Lover of Truth and other virtues.
He is absolutely wonderful, transcending creation; remembering Him, all are emancipated. ||1||
Dwell only upon the beauteous Name of the Lord,
the embodiment of ambrosial nectar and reality.
Remembering Him in meditation, the fear of birth, old age and death will not trouble you. ||1||Pause||
If you desire to escape the fear of the Messenger of Death, then praise the Lord joyfully, and do good deeds.
In the past, present and future, He is always the same; He is the embodiment of supreme bliss. ||2||
If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women.
Renounce all evil actions and evil inclinations, and hurry to the Sanctuary of the Lord. ||3||
Worship the immaculate Lord, in thought, word and deed.
What is the good of practicing Yoga, giving feasts and charity, and practicing penance? ||4||
Meditate on the Lord of the Universe, the Lord of the Universe, O man;
He is the source of all the spiritual powers of the Siddhas.
Jai Dayv has openly come to Him; He is the salvation of all, in the past, present and future. ||5||1||

Shri Guru Granth Sahib: Raag Dayv

Section 10 - Raag Dayv-Gandhaaree - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:
Raag Dayv-Gandhaaree, Fourth Mehl, First House:
Those who become the humble servants of the Lord and Master, lovingly focus their minds on Him.
Those who chant Your Praises, through the Guru's Teachings, have great good fortune recorded upon their foreheads. ||1||Pause||
The bonds and shackles of Maya are shattered, by lovingly focusing their minds on the Name of the Lord.
My mind is enticed by the Guru, the Enticer; beholding Him, I am wonder-struck. ||1||
I slept through the entire dark night of my life, but through the tiniest bit of the Guru's Grace, I have been awakened.

O Beautiful Lord God, Master of servant Nanak, there is none comparable to You. ||2||1||
DAYV-GANDHAAREE:
Tell me - on what path will I find my Beauteous Lord?
O Saints of the Lord, show me the Way, and I shall follow.
||1||Pause||
I cherish in my heart the Words of my Beloved; this is the best way.
The bride may be hunch-backed and short, but if she is loved by her Lord Master, she becomes beautiful, and she melts in the Lord's embrace. ||1||
There is only the One Beloved - we are all soul-brides of our Husband Lord. She who is pleasing to her Husband Lord is good.
What can poor, helpless Nanak do? As it pleases the Lord, so does he walk. ||2||2||
DAYV-GANDHAAREE:
O my mind, chant the Name of the Lord, Har, Har, Har.
The Gurmukh is imbued with the deep red color of the poppy. His shawl is saturated with the Lord's Love. ||1||Pause||
I wander around here and there, like a madman, bewildered, seeking out my Darling Lord.
I shall be the slave of the slave of whoever unites me with my Darling Beloved. ||1||
So align yourself with the Almighty True Guru; drink in and savor the Ambrosial Nectar of the Lord.
By Guru's Grace, servant Nanak has obtained the wealth of the Lord within. ||2||3||
DAYV-GANDHAAREE:
Now, I have come, exhausted, to my Lord and Master.
Now that I have come seeking Your Sanctuary, God, please, either save me, or kill me. ||1||Pause||

Section 10 - Raag Dayv-Gandhaaree - Part 002

I have burnt in the fire the clever devices and praises of the world.
Some speak good of me, and some speak ill of me, but I have surrendered my body to You. ||1||
Whoever comes to Your Sanctuary, O God, Lord and Master, You save by Your Merciful Grace.
Servant Nanak has entered Your Sanctuary, Dear Lord; O Lord, please, protect his honor! ||2||4||
DAYV-GANDHAAREE:
I am a sacrifice to one who sings the Glorious Praises of the Lord.
I live by continuously beholding the Blessed Vision of the Holy Guru's

Darshan; within His Mind is the Name of the Lord. ||1||Pause||
You are pure and immaculate, O God, Almighty Lord and Master; how can I, the impure one, meet You?
I have one thing in my mind, and another thing on my lips; I am such a poor, unfortunate liar! ||1||
I appear to chant the Lord's Name, but within my heart, I am the most wicked of the wicked.
As it pleases You, save me, O Lord and Master; servant Nanak seeks Your Sanctuary. ||2||5||
DAYV-GANDHAAREE:
Without the Name of the Lord, the beautiful are just like the noseless ones.
Like the son, born into the house of a prostitute, his name is cursed. ||1||Pause||
Those who do not have the Name of their Lord and Master within their hearts, are the most wretched, deformed lepers.
Like the person who has no Guru, they may know many things, but they are cursed in the Court of the Lord. ||1||
Those, unto whom my Lord Master becomes Merciful, long for the feet of the Holy.
O Nanak, the sinners become pure, joining the Company of the Holy; following the Guru, the True Guru, they are emancipated. ||2||6||First Set of Six||
Dayv-Gandhaaree, Fifth Mehl, Second House:
One Universal Creator God. By The Grace Of The True Guru:
O mother, I focus my consciousness on the Guru's feet.
As God shows His Mercy, the lotus of my heart blossoms, and forever and ever, I meditate on the Lord. ||1||Pause||
The One Lord is within, and the One Lord is outside; the One Lord is contained in all.
Within the heart, beyond the heart, and in all places, God, the Perfect One, is seen to be permeating. ||1||
So many of Your servants and silent sages sing Your Praises, but no one has found Your limits.
O Giver of peace, Destroyer of pain, Lord and Master - servant Nanak is forever a sacrifice to You. ||2||1||
DAYV-GANDHAAREE:
O mother, whatever is to be, shall be.
God pervades His pervading creation; one gains, while another loses. ||1||Pause||
Sometimes he blossoms in bliss, while at other times, he suffers in mourning. Sometimes he laughs, and sometimes he weeps.
Sometimes he is filled with the filth of ego, while at other times, he

washes it off in the Saadh Sangat, the Company of the Holy. ||1||
No one can erase the actions of God; I cannot see any other like Him.
Says Nanak, I am a sacrifice to the Guru; by His Grace, I sleep in peace.
||2||2||

Section 10 - Raag Dayv-Gandhaaree - Part 003

DAYV-GANDHAAREE:
O mother, I hear of death, and think of it, and I am filled with fear.
Renouncing 'mine and yours' and egotism, I have sought the Sanctuary of the Lord and Master. ||1||Pause||
Whatever He says, I accept that as good. I do not say "No" to what He says.
Let me not forget Him, even for an instant; forgetting Him, I die. ||1||
The Giver of peace, God, the Perfect Creator, endures my great ignorance.
I am worthless, ugly and of low birth, O Nanak, but my Husband Lord is the embodiment of bliss. ||2||3||
DAYV-GANDHAAREE:
O my mind, chant forever the Kirtan of the Lord's Praises.
By singing, hearing and meditating on Him, all, whether of high or low status, are saved. ||1||Pause||
He is absorbed into the One from which he originated, when he understands the Way.
Wherever this body was fashioned, it was not allowed to remain there. ||1||
Peace comes, and fear and doubt are dispelled, when God becomes Merciful.
Says Nanak, my hopes have been fulfilled, renouncing my greed in the Saadh Sangat, the Company of the Holy. ||2||4||
DAYV-GANDHAAREE:
O my mind, act as it pleases God.
Become the lowest of the low, the very least of the tiny, and speak in utmost humility. ||1||Pause||
The many ostentatious shows of Maya are useless; I withhold my love from these.
As something pleases my Lord and Master, in that I find my glory. ||1||
I am the slave of His slaves; becoming the dust of the feet of his slaves, I serve His humble servants.
I obtain all peace and greatness, O Nanak, living to chant His Name with my mouth. ||2||5||
DAYV-GANDHAAREE:

Dear God, by Your Grace, my doubts have been dispelled.
By Your Mercy, all are mine; I reflect upon this in my mind.
||1||Pause||
Millions of sins are erased, by serving You; the Blessed Vision of Your Darshan drives away sorrow.
Chanting Your Name, I have obtained supreme peace, and my anxieties and diseases have been cast out. ||1||
Sexual desire, anger, greed, falsehood and slander are forgotten, in the Saadh Sangat, the Company of the Holy.
The ocean of mercy has cut away the bonds of Maya; O Nanak, He has saved me. ||2||6||
DAYV-GANDHAAREE:
All the cleverness of my mind is gone.
The Lord and Master is the Doer, the Cause of causes; Nanak holds tight to His Support. ||1||Pause||
Erasing my self-conceit, I have entered His Sanctuary; these are the Teachings spoken by the Holy Guru.
Surrendering to the Will of God, I attain peace, and the darkness of doubt is dispelled. ||1||
I know that You are all-wise, O God, my Lord and Master; I seek Your Sanctuary.
In an instant, You establish and disestablish; the value of Your Almighty Creative Power cannot be estimated. ||2||7||
Dayv-Gandhaaree, Fifth Mehl:
The Lord God is my praanaa, my breath of life; He is the Giver of peace.
By Guru's Grace, only a few know Him. ||1||Pause||
Your Saints are Your Beloveds; death does not consume them.
They are dyed in the deep crimson color of Your Love, and they are intoxicated with the sublime essence of the Lord's Name. ||1||

Section 10 - Raag Dayv-Gandhaaree - Part 004

The greatest sins, and millions of pains and diseases are destroyed by Your Gracious Glance, O God.
While sleeping and waking, Nanak sings the Lord's Name, Har, Har, Har; he falls at the Guru's feet. ||2||8||
Dayv-Gandhaaree, Fifth Mehl:
I have seen that God with my eyes everywhere.
The Giver of peace, the Giver of souls, His Speech is Ambrosial Nectar.
||1||Pause||
The Saints dispel the darkness of ignorance; the Guru is the Giver of the gift of life.
Granting His Grace, the Lord has made me His own; I was on fire, but

now I am cooled. ||1||
The karma of good deeds, and the Dharma of righteous faith, have not been produced in me, in the least; nor has pure conduct welled up in me.
Renouncing cleverness and self-mortification, O Nanak, I fall at the Guru's feet. ||2||9||
Dayv-Gandhaaree, Fifth Mehl:
Chant the Lord's Name, and earn the profit.
You shall attain salvation, peace, poise and bliss, and the noose of Death shall be cut away. ||1||Pause||
Searching, searching, searching and reflecting, I have found that the Lord's Name is with the Saints.
They alone obtain this treasure, who have such pre-ordained destiny. ||1||
They are very fortunate and honorable; they are the perfect bankers.
They are beautiful, so very wise and handsome; O Nanak, purchase the Name of the Lord, Har, Har. ||2||10||
Dayv-Gandhaaree, Fifth Mehl:
O mind, why are you so puffed up with egotism?
Whatever is seen in this foul, impure and filthy world, is only ashes. ||1||Pause||
Remember the One who created you, O mortal; He is the Support of your soul, and the breath of life.
One who forsakes Him, and attaches himself to another, dies to be reborn; he is such an ignorant fool! ||1||
I am blind, mute, crippled and totally lacking in understanding; O God, Preserver of all, please preserve me!
The Creator, the Cause of causes is all-powerful; O Nanak, how helpless are His beings! ||2||11||
Dayv-Gandhaaree, Fifth Mehl:
God is the nearest of the near.
Remember Him, meditate on Him, and sing the Glorious Praises of the Lord of the Universe, day and night, evening and morning. ||1||Pause||
Redeem your body in the invaluable Saadh Sangat, the Company of the Holy, chanting the Name of the Lord, Har, Har.
Do not delay for an instant, even for a moment. Death is keeping you constantly in his vision. ||1||
Lift me up out of the dark dungeon, O Creator Lord; what is there which is not in Your home?
Bless Nanak with the Support of Your Name, that he may find great happiness and peace. ||2||12||
Second Set of Six||

Dayv-Gandhaaree, Fifth Mehl:
O mind, meet with the Guru, and worship the Naam in adoration.
You shall obtain peace, poise, bliss, joy and pleasure, and lay the foundation of eternal life. ||1||Pause||
Showing His Mercy, the Lord has made me His slave, and shattered the bonds of Maya.
Through loving devotion, and singing the Glorious Praises of the Lord of the Universe, I have escaped the Path of Death. ||1||
When he became Merciful, the rust was removed, and I found the priceless treasure.
O Nanak, I am a sacrifice, a hundred thousand times, to my unapproachable, unfathomable Lord and Master. ||2||13||

Section 10 - Raag Dayv-Gandhaaree - Part 005

Dayv-Gandhaaree, Fifth Mehl:
O mother, how fruitful is the birth of one who sings the Glories of God, and enshrines love for the Supreme Lord God. ||1||Pause||
Beautiful, wise, brave and divine is one who obtains the Saadh Sangat, the Company of the Holy.
He chants the Naam, the Name of the Lord, with his tongue, and does not have to wander in reincarnation again. ||1||
The Perfect Lord God pervades his mind and body; he does not look upon any other.
Hell and disease do not afflict one who joins the Company of the Lord's humble servants, O Nanak; the Lord attaches him to the hem of His robe. ||2||14||
Dayv-Gandhaaree, Fifth Mehl:
His fickle mind is entangled in a dream.
He does not even understand this much, that someday he shall have to depart; he has gone crazy with Maya. ||1||Pause||
He is engrossed in the delight of the flower's color; he strives only to indulge in corruption.
Hearing about greed, he feels happy in his mind, and he runs after it. ||1||
Wandering and roaming all around, I have endured great pain, but now, I have come to the door of the Saint.
Granting His Grace, the Supreme Lord Master has blended Nanak with Himself. ||2||15||
Dayv-Gandhaaree, Fifth Mehl:
All peace is found in the Guru's feet.
They drive away my sins and purify my mind; their Support carries me across. ||1||Pause||

This is the labor which I perform: worship, flower-offerings, service and devotion.
My mind blossoms forth and is enlightened, and I am not cast into the womb again. ||1||
I behold the fruitful vision of the Saint; this is the meditation I have taken.
The Lord Master has become Merciful to Nanak, and he has entered the Sanctuary of the Holy. ||2||16||
Dayv-Gandhaaree, Fifth Mehl:
Offer your prayer to your Lord.
You shall obtain the four blessings, and the treasures of bliss, pleasure, peace, poise and the spiritual powers of the Siddhas. ||1||Pause||
Renounce your self-conceit, and grasp hold of the Guru's feet; hold tight to the hem of God's robe.
The heat of the ocean of fire does not affect one who longs for the Lord and Master's Sanctuary. ||1||
Again and again, God puts up with the millions of sins of the supremely ungrateful ones.
The embodiment of mercy, the Perfect Transcendent Lord - Nanak longs for His Sanctuary. ||2||17||
Dayv-Gandhaaree, Fifth Mehl:
Place the Guru's feet within your heart,
and all illness, sorrow and pain shall be dispelled; all suffering shall come to an end. ||1||Pause||
The sins of countless incarnations are erased, as if one has taken purifying baths at millions of sacred shrines.
The treasure of the Naam, the Name of the Lord, is obtained by singing the Glorious Praises of the Lord of the Universe, and centering one's mind in meditation on Him. ||1||
Showing His Mercy, the Lord has made me His slave; breaking my bonds, He has saved me.
I live by chanting and meditating on the Naam, and the Bani of Your Word; slave Nanak is a sacrifice to You. ||2||18||
Third Set of Six||
Dayv-Gandhaaree, Fifth Mehl:
O mother, I long to see the Feet of God.

Section 10 - Raag Dayv-Gandhaaree - Part 006

Be Merciful to me, O my Lord and Master, that I might never forsake them from my mind. ||1||Pause||
Applying the dust of the feet of the Holy to my face and forehead, I burn away the poison of sexual desire and anger.

I judge myself to be the lowest of all; in this way, I instill peace within my mind. ||1||
I sing the Glorious Praises of the Imperishable Lord and Master, and I shake off all my sins.
I have found the gift of the treasure of the Naam, O Nanak; I hug it close, and enshrine it in my heart. ||2||19||
Dayv-Gandhaaree, Fifth Mehl:
Dear God, I long to behold the Blessed Vision of Your Darshan.
I cherish this beautiful meditation day and night; You are dearer to me than my soul, dearer than life itself. ||1||Pause||
I have studied and contemplated the essence of the Shaastras, the Vedas and the Puraanas.
Protector of the meek, Lord of the breath of life, O Perfect One, carry us across the terrifying world-ocean. ||1||
Since the very beginning, and throughout the ages, the humble devotees have been Your servants; in the midst of the world of corruption, You are their Support.
Nanak longs for the dust of the feet of such humble beings; the Transcendent Lord is the Giver of all. ||2||20||
Dayv-Gandhaaree, Fifth Mehl:
Your humble servant, O Lord, is intoxicated with Your sublime essence.
One who obtains the treasure of the Nectar of Your Love, does not renounce it to go somewhere else. ||1||Pause||
While sitting, he repeats the Lord's Name, Har, Har; while sleeping, he repeats the Lord's Name, Har, Har; he eats the Nectar of the Lord's Name as his food.
Bathing in the dust of the feet of the Holy is equal to taking cleansing baths at the sixty-eight sacred shrines of pilgrimage. ||1||
How fruitful is the birth of the Lord's humble servant; the Creator is his Father.
O Nanak, one who recognizes the Perfect Lord God, takes all with him, and saves everyone. ||2||21||
Dayv-Gandhaaree, Fifth Mehl:
O mother, without the Guru, spiritual wisdom is not obtained.
They wander around, weeping and crying out in various ways, but the Lord of the World does not meet them. ||1||Pause||
The body is tied up with emotional attachment, disease and sorrow, and so it is lured into countless reincarnations.
He finds no place of rest without the Saadh Sangat, the Company of the Holy; to whom should he go and cry? ||1||
When my Lord and Master shows His Mercy, we lovingly focus our consciousness on the feet of the Holy.
The most horrible agonies are dispelled in an instant, O Nanak, and we

merge in the Blessed Vision of the Lord. ||2||22||
Dayv-Gandhaaree, Fifth Mehl:
The Lord and Master Himself has become Merciful.
I have been emancipated, and I have become the embodiment of bliss; I am the Lord's child - He has saved me. ||Pause||
With my palms pressed together, I offer my prayer; within my mind, I meditate on the Supreme Lord God.
Giving me His hand, the Transcendent Lord has eradicated all my sins. ||1||
Husband and wife join together in rejoicing, celebrating the Victory of the Lord Master.
Says Nanak, I am a sacrifice to the humble servant of the Lord, who emancipates everyone. ||2||23||

Section 10 - Raag Dayv-Gandhaaree - Part 007

One Universal Creator God. By The Grace Of The True Guru:
Dayv-Gandhaaree, Fifth Mehl:
I offer my prayer to my True Guru.
The Destroyer of distress has become kind and merciful, and all my anxiety is over. ||Pause||
I am a sinner, hypocritical and greedy, but still, He puts up with all of my merits and demerits.
Placing His hand on my forehead, He has exalted me. The wicked ones who wanted to destroy me have been killed. ||1||
He is generous and benevolent, the beautifier of all, the embodiment of peace; the Blessed Vision of His Darshan is so fruitful!
Says Nanak, He is the Giver to the unworthy; I enshrine His Lotus Feet within my heart. ||2||24||
Dayv-Gandhaaree, Fifth Mehl:
My God is the Master of the masterless.
I have come to the Sanctuary of the Savior Lord. ||Pause||
Protect me on all sides, O Lord;
protect me in the future, in the past, and at the very last moment. ||1||
Whenever something comes to mind, it is You.
Contemplating Your virtues, my mind is sanctified. ||2||
I hear and sing the Hymns of the Guru's Word.
I am a sacrifice, a sacrifice to the Blessed Vision of the Darshan of the Holy. ||3||
Within my mind, I have the Support of the One Lord alone.
O Nanak, my God is the Creator of all. ||4||25||
Dayv-Gandhaaree, Fifth Mehl:
God, this is my heart's desire:

O treasure of kindness, O Merciful Lord, please make me the slave of your Saints. ||Pause||
In the early hours of the morning, I fall at the feet of Your humble servants; night and day, I obtain the Blessed Vision of their Darshan.
Dedicating my body and mind, I serve the humble servant of the Lord; with my tongue, I sing the Glorious Praises of the Lord. ||1||
With each and every breath, I meditate in remembrance on my God; I live continually in the Society of the Saints.
The Naam, the Name of the Lord, is my only support and wealth; O Nanak, from this, I obtain bliss. ||2||26||
Raag Dayv-Gandhaaree, Fifth Mehl, Third House:
One Universal Creator God. By The Grace Of The True Guru:
O friend, such is the Dear Lord whom I have obtained.
He does not leave me, and He always keeps me company. Meeting the Guru, night and day, I sing His Praises. ||1||Pause||
I met the Fascinating Lord, who has blessed me with all comforts; He does not leave me to go anywhere else.
I have seen the mortals of many and various types, but they are not equal to even a hair of my Beloved. ||1||
His palace is so beautiful! His gate is so wonderful! The celestial melody of the sound current resounds there.
Says Nanak, I enjoy eternal bliss; I have obtained a permanent place in the home of my Beloved. ||2||1||27||
Dayv-Gandhaaree, Fifth Mehl:
My mind longs for the Blessed Vision of the Lord's Darshan, and His Name.
I have wandered everywhere, and now I have come to follow the Saint. ||1||Pause||
Whom should I serve? Whom should I worship in adoration? Whoever I see shall pass away.

Section 10 - Raag Dayv-Gandhaaree - Part 008

I have sought the Sanctuary of the Saadh Sangat, the Company of the Holy; my mind longs for the dust of their Feet. ||1||
I do not know the way, and I have no virtue. It is so difficult to escape from Maya!
Nanak has come and fallen at the Guru's feet; all of his evil inclinations have vanished. ||2||2||28||
Dayv-Gandhaaree, Fifth Mehl:
O Beloved, Your Words are Ambrosial Nectar.
O supremely beautiful Enticer, O Beloved, You are among all, and yet distinct from all. ||1||Pause||

I do not seek power, and I do not seek liberation. My mind is in love with Your Lotus Feet.
Brahma, Shiva, the Siddhas, the silent sages and Indra - I seek only the Blessed Vision of my Lord and Master's Darshan. ||1||
I have come, helpless, to Your Door, O Lord Master; I am exhausted - I seek the Sanctuary of the Saints.
Says Nanak, I have met my Enticing Lord God; my mind is cooled and soothed - it blossoms forth in joy. ||2||3||29||
Dayv-Gandhaaree, Fifth Mehl:
Meditating on the Lord, His servant swims across to salvation.
When God becomes merciful to the meek, then one does not have to suffer reincarnation, only to die again. ||1||Pause||
In the Saadh Sangat, the Company of the Holy, he sings the Glorious Praises of the Lord, and he does not lose the jewel of this human life.
Singing the Glories of God, he crosses over the ocean of poison, and saves all his generations as well. ||1||
The Lotus Feet of the Lord abide within his heart, and with every breath and morsel of food, he chants the Lord's Name.
Nanak has grasped the Support of the Lord of the Universe; again and again, he is a sacrifice to Him. ||2||4||30||
Raag Dayv-Gandhaaree, Fifth Mehl, Fourth House:
One Universal Creator God. By The Grace Of The True Guru:
Some wander around the forests, wearing religious robes, but the Fascinating Lord remains distant from them. ||1||Pause||
They talk, preach, and sing their lovely songs, but within their minds, the filth of their sins remains. ||1||
They may be very beautiful, extremely clever, wise and educated, and they may speak very sweetly. ||2||
To forsake pride, emotional attachment, and the sense of 'mine and yours', is the path of the double-edged sword. ||3||
Says Nanak, they alone swim across the terrifying world-ocean, who, by God's Grace, join the Society of the Saints. ||4||1||31||
Raag Dayv-Gandhaaree, Fifth Mehl, Fifth House:
One Universal Creator God. By The Grace Of The True Guru:
I have seen the Lord to be on high; the Fascinating Lord is the highest of all.
No one else is equal to Him - I have made the most extensive search on this. ||1||Pause||
Utterly infinite, exceedingly great, deep and unfathomable - He is lofty, beyond reach.
His weight cannot be weighed, His value cannot be estimated. How can the Enticer of the mind be obtained? ||1||
Millions search for Him, on various paths, but without the Guru, none

find Him.
Says Nanak, the Lord Master has become Merciful. Meeting the Holy Saint, I drink in the sublime essence. ||2||1||32||

Section 10 - Raag Dayv-Gandhaaree - Part 009

Dayv-Gandhaaree, Fifth Mehl:
I have looked in so many ways, but there is no other like the Lord.
On all the continents and islands, He is permeating and fully pervading; He is in all worlds. ||1||Pause||
He is the most unfathomable of the unfathomable; who can chant His Praises? My mind lives by hearing news of Him.
People in the four stages of life, and in the four social classes are liberated, by serving You, Lord. ||1||
The Guru has implanted the Word of His Shabad within me; I have attained the supreme status. My sense of duality has been dispelled, and now, I am at peace.
Says Nanak, I have easily crossed over the terrifying world-ocean, obtaining the treasure of the Lord's Name. ||2||2||33||
Raag Dayv-Gandhaaree, Fifth Mehl, Sixth House:
One Universal Creator God. By The Grace Of The True Guru:
Know that there is One and only One Lord.
O Gurmukh, know that He is One. ||1||Pause||
Why are you wandering around? O Siblings of Destiny, don't wander around; He is permeating and pervading everywhere. ||1||
As the fire in the forest, without control, cannot serve any purpose - just so, without the Guru, one cannot attain the Gate of the Lord.
Joining the Society of the Saints, renounce your ego; says Nanak, in this way, the supreme treasure is obtained. ||2||1||34||
Dayv-Gandhaaree, Fifth Mehl:
His state cannot be known. ||1||Pause||
How can I behold Him through clever tricks? Those who tell this story are wonder-struck and amazed. ||1||
The servants of God, the celestial singers, the Siddhas and the seekers, the angelic and divine beings, Brahma and those like Brahma, and the four Vedas proclaim, day and night,
that the Lord and Master is inaccessible, unapproachable and unfathomable.
Endless, endless are His Glories, says Nanak; they cannot be described - they are beyond our reach. ||2||2||35||
Dayv-Gandhaaree, Fifth Mehl:
I meditate, and sing of the Creator Lord.
I have become fearless, and I have found peace, poise and bliss,

remembering the infinite Lord. ||1||Pause||
The Guru, of the most fruitful image, has placed His hand upon my forehead.
Wherever I look, there, I find Him with me.
The Lotus Feet of the Lord are the Support of my very breath of life. ||1||
My God is all-powerful, unfathomable and utterly vast.
The Lord and Master is close at hand - He dwells in each and every heart.
Nanak seeks the Sanctuary and the Support of God, who has no end or limitation. ||2||3||36||
Dayv-Gandhaaree, Fifth Mehl:
Turn away, O my mind, turn away.
Turn away from the faithless cynic.
False is the love of the false one; break the ties, O my mind, and your ties shall be broken. Break your ties with the faithless cynic. ||1||Pause||
One who enters a house filled with soot is blackened.
Run far away from such people! One who meets the Guru escapes from the bondage of the three dispositions. ||1||
I beg this blessing of You, O Merciful Lord, ocean of mercy - please, don't bring me face to face with the faithless cyincs.

Section 10 - Raag Dayv-Gandhaaree - Part 010

Make servant Nanak the slave of Your slave; let his head roll in the dust under the feet of the Holy. ||2||4||37||
Raag Dayv-Gandhaaree, Fifth Mehl, Seventh House:
One Universal Creator God. By The Grace Of The True Guru:
You are all-powerful, at all times; You show me the Way; I am a sacrifice, a sacrifice to You.
Your Saints sing to You with love; I fall at their feet. ||1||Pause||
O Praiseworthy Lord, Enjoyer of celestial peace, Embodiment of mercy, One Infinite Lord, Your place is so beautiful. ||1||
Riches, supernatural spiritual powers and wealth are in the palm of Your hand. O Lord, Life of the World, Master of all, infinite is Your Name.
Show Kindness, Mercy and Compassion to Nanak; hearing Your Praises, I live. ||2||1||38||6||44||
One Universal Creator God. By The Grace Of The True Guru:
Raag Dayv-Gandhaaree, Ninth Mehl:
This mind does not follow my advice one tiny bit.
I am so tired of giving it instructions - it will not refrain from its evil-

mindedness. ||1||Pause||
It has gone insane with the intoxication of Maya; it does not chant the Lord's Praise.
Practicing deception, it tries to cheat the world, and so it fills its belly. ||1||
Like a dog's tail, it cannot be straightened; it will not listen to what I tell it.
Says Nanak, vibrate forever the Name of the Lord, and all your affairs shall be adjusted. ||2||1||
Raag Dayv-Gandhaaree, Ninth Mehl:
All things are mere diversions of life:
mother, father, siblings, children, relatives and the wife of your home. ||1||Pause||
When the soul is separated from the body, then they will cry out, calling you a ghost.
No one will let you stay, for even half an hour; they drive you out of the house. ||1||
The created world is like an illusion, a mirage - see this, and reflect upon it in your mind.
Says Nanak, vibrate forever the Name of the Lord, which shall deliver you. ||2||2||
Raag Dayv-Gandhaaree, Ninth Mehl:
In this world, I have seen love to be false.
Whether they are spouses or friends, all are concerned only with their own happiness. ||1||Pause||
All say, "Mine, mine", and attach their consciousness to you with love.
But at the very last moment, none shall go along with you. How strange are the ways of the world! ||1||
The foolish mind has not yet reformed itself, although I have grown weary of continually instructing it.
O Nanak, one crosses over the terrifying world-ocean, singing the Songs of God. ||2||3||6||38||47||

CHAPTER THREE
JAINISM
Wisdom of the Tirthankaras and Jainism

A Treatise On Jainism

A Treatise On Jainism, By - Shri Jayatilal S. Sanghvi

CHAPTER I

THE JAIN RELIGION

The religion which enjoins adoration and worship of Jinas or the religion which is propounded by Jinas is knows as the Jain religion.

Jina means one who has conquered the internal enemies and impurities of the soul like attachment (raga) and hatred (dwesha). He is known as Parmatma (the great soul), Sarvajna (omniscient), and Savadarshee (omnipotent). Such Jinas have been in existence from times immemorial. No beginning can be traced for them, and the Jain Religion has also no beginning. It is a very ancient religion. It teaches us to become Jina and those who follow it are called Jains.

According to Jain conception the period of time consists of two cycles, ascending (utsarpinee) and descending (avasarpini). In each of these two cycles, twenty-four Tirthankaras (Jinas) came into existence. They are called Tirthankaras because they are to become the propounders of the sacred order of religion. The last Tirthankar was Lord Mahavir. Some say that Lord Mahavir was the founder of Jainism, but this is incorrect. Twenty-three Tirthankaras. In their times Jainism also flourished and before that also Jainism existed. By their extraordinary

perception and knowledge, Tirthankaras who come from time to time, bring the fundamental principles into light again. They preach them, propound them, and
also spread them.

The souls of Tirthankaras, from the very moment of their births, are gifted with superb knowledge and are very highly meritorious. They renounce their kingly status, cast aside their riches and worldly pleasures, and adopt asceticism. By the performance of extremely severe penances, they destroy all sins accumulated during their past births, burn all karmas, inculcate a spirit of equanimity towards friends and foes both, attain the status of Vitaraga i.e, where there is no attachment or hatred towards anyone, and gain omniscient knowledge.

Those souls (atmas) who have thus become Parmatmas are of two kinds, Jeevanmukta and Videhmukta. Those who have destroyed the four Ghati Karmas are called Jeevanmukta.

Jnana-varaniya,
Darsana-varniya,
Mohaniya, and
Antaraya

Those who have destroyed the four further Karmas, known as Aghati Karmas are called Videhmukta or Siddha.

Nama, Gotra, Ayushya, and Vedniya

Jeevanmukta Parmatmas, Arhats, or Arihants impart their rare and unprecedented teachings to all to realize true happiness and ultimately attain the eternal bliss of the final beatitude (Moksha). The principles of Jain religion having been propounded by Veetraga (souls with no attachment or hatred) and Sarvajna (Omniscient) are universally wide and based on truth and for that very reason their universal beneficence can be said to be established and proved.

Ahimsa Parmo Dharma (nonviolence is the paramount religion) epitomize the true essence of Jainism. This suggests that one should bear love towards all living beings, as they are considered potentially divine in whatever form they exist. All of them have the capacity to be liberated from the endless cycle of birth and rebirth and attain eternal bliss. Attainment of the purity and liberation of the soul are achieved

by the means of Right Faith, the Right Knowledge and the Right Conduct.

Jainism allows full freedom to all human beings to observe the vows and practice self-discipline. The vows to be observed by monks and nuns are stricter than those for lay people. The Jain religion preaches that even the smallest of the small living beings (jivas) should be given protection and should not be hurt. It is the teaching of Jainism that all living beings in the world desire to live. Death is not desired by anyone. All beings desire happiness, and dislike misery.

There is life (Jiva) even in earth, water, fire, air, and vegetables. The soul in all worldly living beings is potentially like the soul in us. There is no difference in the soul of an ant and that of an elephant, though the very same soul (Atma) takes the form of an ant as well as that of an elephant.

Contraction and expansion are its characteristic attributes and due to the bondage of karmas a soul finds itself born in any one of the eighty-four lack of forms of existence.

If any living being is ill disposed towards us, even so we must love and give protection to it, whether it is an animal or man. This is the magnanimity of Jain Religion. What a height of eminence! What a noble sentiment for universal welfare!

The Jain Religion preaches the Doctrines of Ahimsa (nonviolence), Satya (truth), Asteya (nonstealing), Brahmacharya (celibacy) and Aparigraha (nonattachment).

Anger, pride, deceit, greed, attachment, aversion all these are our terrible foes. One should be away from them.

Avoid nocturnal meals, look the ground you tread upon lest any injury may be done to any living being, filter water and other liquids and then use them.

Do not speak ill of anybody, nor feel jealous. Avoid strives and quarrels. Maintain mutual good-will and do not do evil to anybody. Be delighted at the, sight of virtuous. Be desirous of allaying the sufferings of the unhappy. Be friendly towards all living beings. By giving pain to others, one will have to experience bitter fruits. Therefore, one desiring happiness should make others happy. Inculcate the spirit of equanimity

towards others. Be charitable, try to uplift the poor and the afflicted, observe the best moral standards in your conduct i.e. make your character an ideal one, practice austerities to the best of your abilities and lead a life of the pure and noble thinking. This is the principal message of the Jain Religion. The details will be found in the following pages.

It is extremely difficult to get this human existence. One should therefore shake off idleness and indolence, instill and practice religion and, thereby, enjoy the endless and unobstructed happiness of the final beatitude.

Anekantvada:

It is the doctrine of Jain Philosophy that the ultimate principle is always logical and there can be no principle devoid of logic. The Jain mode of explaining everything logically is very charming. One finds deliberative exhortations on any subject in all its facts, may they be constructive or obstructive, enlightening or destructive, consumptive, or nutritive. The main reason for this is the exquisitely beautiful system of logic and reasoning known as "Syadvad". The principles of Jain Philosophy are based on the theory of Syadvad. It is the best means of arriving at the truth or of ascertaining fundamental principles and it is because of this that the Jain Philosophy is at the helm of all philosophies and the Jain Religion is the perfect religion. The word Syadvad is composed of two words `Syat' and `Vada'. Syat means in a sense or from a certain standpoint (Apeksha) and Vada points at Principle or School. One thing from one standpoint or point of view appears to be of a certain type while from another point of view the same thing appears to be of a different type. Therefore, to comprehend the full aspect of a thing one must take into account several points of view. This being the belief of Syadvad, it is sometimes also known as "Anekantvada" as well (i.e. that account more than one point of view).

To understand the true nature of Syadvad, Apekshavada or Anekantvada one must properly follow the two parables viz, (1) The other side of the shield, and (2) The story of Blind Men and the Elephant.

Parable-1 Other side of the Shield

On the outskirts of a village a statue was erected in honor of one of its hero. It had a sword in one hand and a shield in the other. One side of the shield was covered with gold while the other one was covered with silver. Two unknown persons came there each from the opposite direction and began expressing their views. One said that the statue was beautiful and more so because its shield was covered with gold. The other said that the shield was not covered with gold but was with silver. A quarrel ensued between them. A wise man came from the village by that time and said that the shield was covered with gold as well as silver. Let both of you just exchange your places and see the other side of the shield. Both realized their error and apologized to each other for fighting falsely.

Parable-2 Blind Men and Elephant

Once a royal retinue was stopping at a village to spend their afternoon. The village folks came there and amongst them there were six blind men. All had heard a lot about elephants but none had ever been able to see one. They requested the care-taker to allow them to touch the elephant so that they may be able to make out what the elephant could be like. They were permitted to do so. The first who came across the ears stated that the elephant was like a tusk weeding tool (Supada). The other caught hold of the trunk and stated that the elephant was like a big wooden pestle. The third touched the tusks and said it was like a big windpipe. The fourth touched the legs and said it was like a big pillar. The fifth felt the stomach and said it looked like a water-bag. The sixth had a tail in his hand and said it appeared to him like a broom. Each thought that his version was right and others were wrong. The care-taker said that none of them had ever seen the elephant fully. Each one had merely seen one limb and from that data each one had given his surmises about the whole elephant. This was, therefore, the cause of their quarrel. He explained the whole position, and all the blind men became silent and departed.

By these parables, one thing certainly becomes clear that the same thing can be explained from different stand points and any description of a thing would be true from one stand point but from this it cannot mean that the other points of view cannot be right. From the above it follows that to comprehend the real nature of any thing one must pay due regard to all points of view. Viewing things in this light, one will have to admit that everything in this world involves endless points of view and has endless characteristics.

Any one of the standpoints to which one has to resort for expounding a thing is called Naya (standpoint). In Naya, there is only partial truth, but indenying other characteristics that statement could result in falsehood. Suppose there is an elderly person of 75 years and he has a son aged 45 and the latter has a son aged 15. Now if the son who is aged 45 is only addressed as "father," this form of address will result in falsehood because from the standpoint of his 75 years old father he is also a son. If the 45-year-old man is only styled a "son," that too would be wrong because from the standpoint of his 15-year-old son, he is also a father. Similarly, one person is known as "Arya" from standpoint of territory; or as "Vaishya" from standpoint of Verna; or as "Oshwal" from standpoint of his sub-caste or say "Nagori" from standpoint of the village or as a son, father, husband or brother from the standpoints respectively of his father, son, wife or sister. In this way, from various standpoints, it is possible to have different characteristics in one and the same thing.

Syadvada if properly understood reveals the true nature of a thing. What is the nature of this world? How many things have existed therein? What are their attributes? etc. Perfect solution of all such quarries is obtained by Syadvada. It is an unprecedented gift of the Jain Religion to the world. If its secret is properly understood, all false schools of philosophy would end and the earnest desires for universal brotherhood will shine to the fullest extent.

CHAPTER II

THE THEORY OF KARMA
(LAW OF CAUSATION)

Everyone in this world desires happiness and dislikes misery, but we find that one is a millionaire while another is a pauper; one is healthy while another is diseased; one is white while another is black; one is handsome while another is ugly; one is stout while another is lean; one is intelligent while another is an idiot; one is a master while another is a slave. Similarly, we find the high and the low, the mutilated and the lame, the blind and the deaf, and many such oddities. What is the reason for all these conditions? People would say that it is due to individual luck. What is that luck? Who made it? Who governs it?

How can you be free from all the above oddities and truly be happy? The Jain religion shows us the correct path to follow and we shall see in the following pages how to do it.

As said above there are many oddities in this world. It will have to be admitted that behind all of this some powerful force is at work. This force is called "karma". We are unable to perceive karma by our naked eyes, yet we are able to know it from its actions.

The thrones of mighty monarchs are gone, the proud and the haughty have been humiliated in a moment and reduced to ashes. What is the principal cause of all this? It is karma. Even amongst the twins born of the same mother we find one an idiot and another intelligent, one rich and another poor, one black and another white. What is all of this due to? They could not have done any deeds while they were in their mother's womb. Why then should such oddities exist? We have then to infer that these disparities must be the result of their deeds in their past births though they are born together at
one time.

In Jain philosophy the word karma has quite a different and unique significance. The starting principle of Jainism is that there is an eternal union between soul and matter. This union though without a beginning is not without an end. Once the union is entirely broken, when the soul is free from the slightest vestige of contact with matter, nothing can bind it again. It is liberated.

The activity of soul which invites and enables matter of an exceptionally subtle form to flow into it, as also the matter which actually does flow into the soul, is technically called Karma. The thought activity is called Bhava-Karma, and the actual matter flowing into the soul and binding it is called Dravya Karma. It is a substance. It is in itself inert matter, lifeless like a pebble, but in combination with jiva (life) its potency is immense, beyond calculation and measure. It then keeps the jiva itself bound and fettered. A prisoner, dancing constantly at karma's every beck and gesture. At each step, the momentum for a new movement is gained. At each embrace of matter, the delighted deluded soul throbs and vibrates for a fresh embrace. Matter is ever ready to attack the soul and to flow into it with its billion insinuations, to keep alive the vigorous bondage of the living by the nonliving. It is so very fine and subtle, that it cannot be perceived, recognized, discerned by any the most highly developed sensory organ, or by the most perfected

microscope. It eludes all efforts of the chemist and the physicist to calculate, measure, graph, photograph, use, harness, or control it. It is millions of times finer and subtler than the waves of sound, light, or electricity, or the electrons and protons conceived by man. Yet this matter is ever and anon surrounding us on all sides, and permeating through and through every particle of our body and soul. There is no space where it is not. It is perceivable, appreciable, and knowable by the omniscients. Its workings, metamorphoses, make-ups, and changes are explained by Acharyas, who have heard the voice of the omniscient, and who have transmitted the knowledge thus directly acquired from the omniscient to others through the past millenniums, by mouth and in writings.

Karma is the original cause, the first the ultimate, which keeps the universe going. All phenomena, all changes, all manifestations are due to karmic effects. Jain saints, the masters of wisdom, have analyzed the workings of karma in the most minutest details in the Jain Shastras.

Karmic matter never remains in an isolated condition. As soon as it takes form, it combines with the physical or fluid body, which stimulates it into activity. The stimulation into activity is called asrava or inflow, and when it combines is called bandha or bondage.

The karmic molecules produce their effect after a certain period. This duration is called abadhakala or quiescence.

The action or effect is called udaya or operation.

The period for which it continues to operate is called sthiti, and this varies with the mildness or intensity of passions.

The natural siddance, falling or shedding off, of karmic molecules in due course during the period of duration is called nirjara or shedding. This can also be effected earlier, and the operation and duration period can be shortened, by austerities. The duration and effect or fruition of karmas canbe increased or decreased. A person is the maker and master of his destiny. He can make himself happy or miserable, he can rise above circumstances, and can make a hell of heaven and a heaven of hell. A karma bound in one life may produce its effect in the same life, in the next, or in a life thereafter.

Just as gold is mixed with mud in the mines, the soul is covered with karmas from the infinite past. Just as gold is purified by means of acids

and other processes, the soul is purified and freed from karmas by the process of mercy, charity, penance, self control, etc. The soul then attains salvation.

The living souls (jivatmas) are infinitely infinite. Each has a distinct entity. If these were parts and parcels of one soul we would have found every one happy or miserable at the happiness or misery of any one of them. However, what we see is entirely different. If one eats sweets he alone enjoys sweetness. At the death of one, all do not die. From this we have to conclude that though similar in nature the soul of each individual has a distinct existence. The soul which gets absolved from karma becomes aParmatma. Such a soul is not affected by karmas again and is not born again. There are no births and deaths for such a soul. It becomes Siddhatma.

The soul gets covered with karmas mainly due to attachment (raag) and hatred (dwesha). The fruits of karmas i.e, actions would be good or bad according to the nature of actions (good or bad) done. One who has self control and can resist from acquiring karmas i.e. One who has no attachment or hatred is called Jina and the religion which teaches us to become a Jina is known as Jainism. Those who follow this religion are Jains. To follow the Path of Liberation it is not necessary to be born a Jain. However one should lead alife which is in accord with Jainism and conforms to the type and measure of faith, knowledge, and conduct leading to the goal. If that be so the soul may be sure that he or she is a liberal being and on a path to truth and freedom from the miseries and limitations of embodied existence.

One would ask how many types of karmas exist? How do they bind the soul? How are their fruits are realized, and how they wear away or get destroyed? All of this is shown in detailed in the Jain Shastras. Karma can be divided into eight main classes. They have 148 sub-classes.

The main classes are:

(1) Jnanavarniya:

Knowledge obscuring karma; it is matter which obscures the soul's attribute of
knowledge (5 subclasses).

(2) Darshanavarniya:

Conation obscuring karma; it is matter which obscures the soul's attribute of
conation, perception (9 sub-classes).

(3) Vedniya:

Feeling karma; it is karma which mundane souls (embodied souls) come in contact with agreeable or disagreeable objects, which in their turn cause the feelings of pleasure or pain in the soul, according to their various degrees of attachment and aversion therein (2 sub-classes).

(4) Mohaniya:

Deluding karma; it is karma which obscures the attributes of right belief, and right conduct of the soul (28 sub-classes).

(5) Ayushya:

Age karma; this keeps one in bondage of four forms of existence i.e. hellish, sub-human, human, and celestial. It causes and determines the sojourn of a soul into a particular body (4 sub-classes).

(6) Nama:

Body making karma; this gives the soul a distinguishing form of existence, determines its classes. It causes condition of existence, formation of different kinds of bodies, and the change from one to another condition of existence (93 sub-classes).

(7) Gotra:

Family determining karma; this imparts a high or low status in life i.e. by which a soul is to take birth in a high or a low family (2 sub-classes).

(8) Antaraya:

Obstructive karma; this creates hindrance in the ways of the soul's giving of gifts or achieving of things, in its abilities and in its use and enjoyment. It obscures the infinite power of the soul (5 sub-classes).

Numbers 1, 2, 4 and 8 are called Ghatiya Karmas.

Numbers 3, 5, 6 and 7 are called Aghatiya Karmas.

Ghatiya karmas are called so because they destroy the manifestation of the real and essential attributes of the soul. The manifestation of these attributes in mundane souls varies inversely of the proportionate decrease of the forces of these four destructive karmas.

The Aghatiya karmas are called so because they do not obscure the real attributes of the soul, but affect only the external environments of the soul and pertains to body.

As said above there are mainly eight kinds of classes (Prakrites) of karmic matter and these eight classes have 148 sub-classes. The subclasses are:

(1) Jnanavarniya - knowledge obscuring karma (5).

1. Mati jnan - obscures sensory knowledge
2. Shruta jnan - obscures scriptural knowledge
3. Avadhi jnan - obscures visual knowledge
4. Manahparyaya jnan - obscures mental knowledge
5. Keval jnan - obscures perfect knowledge

(2) Darshnavarniya - conation obscuring karma (9).

6. Chakshu darshan - obscures ocular conation
7. Achakshu darshan - obscures nonocular conation
8. Avadhi darshan - obscures visual conation
9. Keval darshan - obscures perfect conation
10. Nidra darshan - obscures sleep conation
11. Nidra-Nidra darshan - obscures deep sleep conation
12. Prachala darshan - obscures drowsiness conation
13. Prachala-Prachala - obscures heavy drowsiness conation darshan
14. Styasagriddhi darshan - obscures somnambulism conation

(3) Vedaniya - feeling karma (2).

15. Sata - Pleasure
16. Asata - Pain

(4) Mohaniya - deluding karma

(A) Darshana Mohaniya - deludes right belief (3)

17. Mithyatva - wrong belief
18. Samyag mithyatva - right-wrong belief
19. Samyaktva Prakriti - right belief clouded by slight wrong belief

(B) Charitra Mohaniya - deludes right conduct (25)

Kashaya - Passions (16)

Anantanubandhi - right beleif preventing passions (4)

20. Krodha - anger
21. Mana - pride
22. Maya - deceit
23. Lobha - greed

Apratyakhyana varaniya - partial vow preventing passions (4)

24. Anger
25. Pride
26. Deceit
27. Greed

Pratyakhyana varaniya - total vow preventing passions (4)

28. Anger
29. Pride
30. Deceit
31. Greed

Samjvalana - prevents perfect conduct

This is the slightest degree of passion and coexists with self restraint of a
higher order. It relates to the four passions (4).

32. Anger
33. Pride
34. Deceit
35. Greed

Akashaya - quasi passions, slight or minor passions (9).

36. Hasya - laughter
37. Rati - indulgence
38. Arati - ennui; dissatisfaction
39. Shoka - sorrow
40. Bhaya - fear
41. Jugupsa - disgust; aversion; hiding one's own, and publishing other people's shortcomings
42. Striveda - feminine inclination
43. Purusveda - masculine inclination
44. Napumsakaveda - common Sex

(5) Ayu - age karma (4)

45. Narakayu - hellish age
46. Tiryanchayu - sub-human age
47. Manushyayu - human age
48. Devayu - celestial age

(6) Nama - body making karma (93)

Gati - condition of existence (4)

49. Narak - hellish
50. Tiryanch - sub-human
51. Manushya - human
52. Deva - celestial

Jati - genus of beings (5)

53. Ekendriya - one-sensed
54. Dvindriya - two-sensed
55. Tendriya - three-sensed
56. Chaundriya - four-sensed
57. Panchendriya - five-sensed

Sharira - bodies (5)

58. Audarika - The physical body of all men and animals.

59. Vaikrjyika - The fluid body of hellish and celestial beings which they
can change at will.

60. Aharaka - Assimilative, the spiritual man like emanation from the head of
a saint in doubt, in the sixth spiritual stage.

61. Taijasa - Electric body of mundane souls which always accompanies the
Karmana.

62. Karmana - Karmic body found in all mundane souls.

Angopanga - major and minor limbs (3)

63. Audarika - physical

64. Vaikriyika - fluid

65. Aharaka - assimilative

66. Nirman - proper formation of limbs in relation to their situation (sthana) and dimensions (pramana)

Bandhana - molecular bondage (5)

67. Audarika - physical
68. Vaikriyika - fluid
69. Aharaka - assimilative
70. Taijasa - electric
71. Karmana - karmic

Samghat - molecular interfusion (5)

72. Audarika - physical
73. Vaikriyika - fluid
74. Aharaka - assimilative
75. Taijasa - electric
76. Karmana - karmic

Samsthan - figure of the body (6)

77. Samachaturasra - Symmetrical; perfect symmetry all around.

78. Nyagrodha parimandala - Banyan like; short in lower but large in upper extremities like a banyan tree
79. Svati - Tapering; like a snake-hole, broad in lower but narrow in the upper extremities, reverse of the last.
80. Kubjaka - Hunchback
81. Vamana - Dwarf
82. Hundaka - Unsymmetrical; disproportionate, deformed

Samhanana - bones, muscle etc. (6)

83. Vajra rishabha aracha samhanana - adamantine, nerves, joints and bones
84. Vajra narcha samhanana - adamantine joints and bones
85. Naracha samhanana - unbreakable joints and bones
86. Ardha naracha samhanana - semi-unbreakable joints and bones
87. Kilita samhanana - riveted bones
88. Asamprapta sripatika samhanana - loosely jointed bones

Sparsha - touch (8)

89. Kathora - hard
90. Komala - soft
91. Guru - heavy
92. Laghu - light
93. Ruksha - rough
94. Snigdha - smooth
95. Shita - cold
96. Ushna - hot

Rasa - tastes (5)

97. Tikta - pungent
98. Katuka - bitter
99. Kashaya - astringent (saline)
100. Amla - acid
101. Madhura - sweet

Gandha - smell (2)

102. Sugandha - sweet-smelling; fragrant
103. Durgandha - evil-smelling; malodorous

Varna - color (5)

104. Krishna - black
105. Nila - blue
106. Rakta - red
107. Pita - yellow
108. Shukla - white

Anupurvi - Migratory form; the power of retaining the form of the last incarnation during transmigration, i.e. in the passage from one to another condition of existence.

109. Naraka Anupurvi - hellish migratory form
110. Tiryanch Anupurvi - sub-human migratory form
111. Manushya Anupurvi - human migratory form
112. Deva Anupurvi - celestial migratory form

113. Agurulaghu - neither too heavy to move, nor too light to have stability

114. Upaghata - having a self destructive limb or organ, as a stag's horns

115. Paraghata - destructive; possessing a limb or organ fatal to others, such as a lion's claws

116. Atapa - hot light; radiant heat; possesses a brilliant body, which is hot to others but not to the possessor, as the gross radiant earth bodied beings in the sun

117. Udyota - cold light, phosphorescence

118. Uchchhvasa - respiration

Vihayogati - movement; capacity of moving in space (2)

119. Shubha - graceful
120. Ashubha - awkward

121. Pratyeka - individual body; a body enjoyable by one
Sharira soul only
122. Sadharana - common body; possessed and enjoyable by
many souls, e.g. a potato
123. Trasa - mobile, with bodies having 2, 3, 4, and 5 senses
124. Sthavara - immobile, with bodies having one sense only,
i.e. the sense of touch

125. Subhaga - amiable personality even though not beautiful
126. Durbhaga - unrepossessing even though beautiful

127. Susvara - sweet voiced; musical
128. Duhsvara - harsh voiced; noisy

129. Shubha - beautiful (body)
130. Ashubha - ugly (body)

131. Sukshma - fine (body) uncuttable and all pervasive
132. Badara - gross (body)

133. Paryapti - capable of developing the body fully
134. Aparyapti - incapable of developing the body fully

135. Sthira - steady (circulation of blood, bile, etc.)
136. Asthira - unsteady (circulation of blood, etc.)

137. Adeva - impressive appearance such as may affect others
138. Anadeya - nonimpressive, dull appearance

139. Yashah Kirti - bringing good name even if one does
not do good actions
140. Ayashah Kirti - notoriety; bringing bad name, even if one
does good actions

141. Tirthankara - a Tirthankara's career with all its grandeur
when he preaches and completes his ministry

(7) Gotra - family determining karma (2)

142. Uchcha Gotra - high family
143. Nicha Gotra - low family

(8) Antaraya - obstructive karma (5)

144. Dana Antaraya - charity obstructive
145. Labha Antaraya - gain obstructive
146. Bhoga Antaraya - obstruction of enjoyment, of consumable things
147. Upabhoga Antaraya - obstruction of re-enjoyment of nonconsumable things
148. Virya Antaraya - obstruction of power of exercise of one's capacities.

Some Acharyas treat the 93 subclasses of the body, making karma differently and the total of subclasses of all karmas is taken as 97, 107, 148, 158, or 168. Mainly in all Jain books the total of 148 is considered for all purposes.

CHAPTER. III

THE SIX DRAVYAS (SUBSTANCES)

We now look at the Six Dravyas, or fundamental substances, their attributes and modifications.

The universe consists mainly of two substances, living (jiva) and nonliving (ajiva).

The living alone has consciousness, and the power to attend and to know.

The nonliving has neither consciousness, attention, nor knowledge. This nonliving is of five kinds:

(1) Matter (Pudgala) i.e. table, chair, brick, stone, etc. Matter is of many kinds, but the most mighty kind is karmic matter, which the mundane soul wears and which is the self wound matter to keep the soul moving in "Samsara."

(2) Principle of Motion (Dharma) is an essential auxiliary of the motion of souls and matter.

(3) Principle of Rest (Adharma) is a similar auxiliary of the cessation of the movements of souls and matter.

(4) Time (Kala) in virtue of which things become old, new, or continue in their existence.

(5) Space (Akasha) which gives their place or location to all substances. Space consists of the universe (Loka) and the non-universe (Aloka). Space and time are both extensive and infinite.

These six, Jiva, Pudgala, Dharma, Adharma, Kala, and Akasha, are called the six substances or Dravyas.

Dravya literally means flowing, or continuing. It is called so because it flows or continues the same through all its modifications. It is called "sat" or existence also.

Existence or substance is a collective name for a trinity unity of birth (utpada), decay (vyaya), and continuance (dhrauvya).

Further, a substance is a group of attributes (guna) and modifications (paryaya).

Some attributes are general or common for all six substances, others are special. Common attributes are necessary for the existence of the group as a group or substance. These are infinite but six are principal:

(1) Astitva - Indestructibility; permanence; the capacity by which a substance cannot be destroyed.

(2) Vastutva - Functionality; capacity by which a substance has function.

(3) Dravyatva - Changeability; capacity by which it is always changing in modifications.

(4) Prameyatva - Knowability; capacity by which it is known by someone, or of being the subject matter of knowledge.

(5) Agurulaghutva - Individuality; capacity by which one attribute or substance does not become another and the substance does not lose the attributes whose grouping forms the substance itself.

(6) Pradeshatva - Spatiality; capacity of having some kind of location in space.

Chetanatva, consciousness, amurtavta, and immateriality - are common attributes of the class of substance, or group of attributes, called soul.

Achetanatva, unconsciousness, murtatva, and materiality - are common to motion, rest, time and space.

Achetanatva, unconsciousness, amurtatva, and immaterially - are common to matter.

Vishesha Gunas are special attributes of a particular substance. These distinguish one group from the others, and are:

1. Jiva - Soul

(1) Knowledge. In its full form it arises only in the absence of knowledge obscuring karma.

(2) Conation. In its full form it arises only in the absence of conation obscuring karma.

(3) Bliss. In its full form it arises only in the absence of all the four destructive karmas, etc.

(4) Power. In its full form it arises only in the absence of obstructive karmas, etc.

(5) Right Belief. In its full form it arises only in the absence of deluding karma.

(6) Right Conduct. In its full form it arises only in the absence of deluding karma.

(7) Avyavadha. Undisturbable, due to the absence of Vedaniya or feeling karma, neither pleasure nor pain.

(8) Avagaha. Penetrability, due to the absence of age karma.

(9) Agurulaghutva. Due to the absence of family determining karma.

(10) Sukshmatva. Fineness due to the absence of body making karma.

The first six are Anujivi attributes, which coexist in and constitute the substance. They arise fully only on the destruction (kshya) of the four destructive (ghatiya) karmas, i.e. Conation and knowledge-obscuring, deluding and obstructive karmas.

The last four are pratijivi attributes, which merely indicate the absence of their opposites. They arise fully on the destruction (kshya) of the four nondestructive (aghatiya) karmas, i.e. feeling, age, family determining, and body making karmas,

II. Pudgala matter has special attributes:

(1) touch (2) taste (3) smell (4) color

III. Dharma has for its special attribute the quality of being the medium of motion.

IV. Adharma is the medium of rest.

V. Akasha or space's special attribute is to give place to all substances.

VI. Kala or time's special attribute is to bring about modifications (paryaya).

Modifications occur only with reference to attributes. This alone is what is meant by birth and decay. Modifications or conditions change, i.e. a new condition is born, i.e, comes into existence (utpada) and the old one decays, i.e. goes out of existence (vyaya).

The essential attributes of the substance always persist through all these modifications. It must be clearly understood and constantly remembered that substance is one; the birth and decay in its modifications, and the continuance of the substance (dhrauvya) itself are only three aspects of viewing one and the same thing.

Also substance (dravya), attribute (guna), and modification (paryaya) are three mutually interpervasive aspects of the trinity. Attribute is nothing different from substance and modification. So for all the three. When we talk or think of one, we necessarily talk or think of the remaining two. The soul with omniscience sees the whole trinity

in its entirety at one and the same time.

In the universe, the jiva dravya or soul, is found mixed with nonliving matter. Death is a most universal and eternal phenomenon. The body is living; when death intervenes, the body becomes lifeless, or dies. Life has left the body. This, life is the soul; the body represents the grossest and most visible form of matter, with which the life was clothed, and which was "living" only so long as life or soul was united with it. The soul is a self existing entity and its existence is well proved. Since it is formless, it is not perceptible to our eyes. We do not see wind, but its effect is felt. Because of the effect the cause exists. The effect (actions) of atma i.e. soul is perceptible in a living man because a living man moves, walks, plays, does work, and even thinks in various ways. All this is not perceptible in a dead man.

A moment before death movements are perceptible in a living man but the moment after death nothing is perceived in the dead body. Death does not mean annihilation of anything, soul or matter. It is only a separation of the outer body from the soul, which is still combined with two material but fine bodies, i.e. electric and karmic. It is only when the soul obtains liberation, that it becomes permanently pure and completely rid of all combination with matter. By careful comparison we can find a trace to the characteristic features of life and its differences from lifelessness.

The first thing we notice in one, who was living but is dead now, is that his senses do not act. He cannot touch, taste, smell, see, or hear. He has no vitality of the senses. Also he is powerless. He cannot act, speak, or think. He has no force, no vitality of body, speech, or mind. Many of these things may be absent also in a living man who is asleep, in a trance, or otherwise unconscious. Therefore, all over the world we examine the man's respiration. If it is there, we say, he still lives. If not, we say, "He has breathed his last." This respiration is a sure sign of life.

To sum up the distinction between the living and nonliving substances we may say that a nonliving substance does not have

(1) the vitality of the five senses,
(2) the power of body, speech, and mind,
(3) respiration, and
(4) age.

These four may be called the four (or with their sub-divisions ten) vitalities of living beings. It is noticeable that all these four or ten are also a manifestation of one underlying real fact, that of consciousness.

In a dead body the sensory organs are there and the eye may be impressed with color and form as before, but there is no consciousness behind it which in life received, recorded, and responded to the ocular stimulus. The four or ten vitalities are sure signs to distinguish the living from the nonliving, but in reality it is consciousness which distinguishes life from lifelessness. All this goes to prove that body and soul are two different things. Body is the abode of the soul.

When the duration of time of the existence of soul in the body comes to an end, the body is left and the soul according to the Ayu Karma (its deeds in this birth by which he earns the life span of the next birth) goes away to another place, takes a new birth, and there lives in a new body. When the duration in that birth comes to an end, it goes away to a third birth. There he puts on a third body. In this way from the eternal past, the line of births and deaths continues according to karma (deeds of each soul).

The matter (pudgala) referred to above is of six kinds:

(1) Gross-gross matter (solid) e.g. a mountain, pillar of iron etc.

(2) Gross (liquid), e.g. water, oil etc.

(3) Gross-fine, e,g. shade, sunshine.

(4) Fine-gross, e.g. fragrance, sound, sweetness etc.

(5) Fine, matter capable of becoming karmic matter. It cannot be perceived by the senses.

(6) Fine-fine, matter which has for its atoms the combinations of two or more ultimate atoms (parmanu). According to some saints it is the ultimate atom itself.

The inflow of the above said karmic matter towards the soul is caused by the vibratory activity of mind, speech, and body. Colored by

passions (kashaya) of anger, pride, deceit, and greed mainly. The inflow leads to bondage of soul by karmic matter. The vibrations determine the kind (prakriti) and the quantity (pradesha) of the karmic matter to be drawn towards and bound to the soul. The passions determine the duration (sthiti) of the bondage, and the mild or intense fruition (anubhaga) of the karma at its maturity.

CHAPTER IV

THE SEVEN TATVAS (PRINCIPLES)

The Tatvas or the Principles are seven:

(1) Jiva, soul,
(2) Ajiva, non-soul,
(3) Asrava, inflow,
(4) Bandh, bondage,
(5) Samvara, the check of inflow,
(6) Nirjara, the shedding of previously bound up karmas,
(7) Moksha, liberation from all karmic contact.

I & II. Jiva & Ajiva.

All that exists is included in one or other of the two principles, soul and non-soul. While a man is alive, it is the soul in his body which perceives and knows all objects. A body without soul is incapable of perceiving or knowing anything. Material objects such as a pen, table or chair cannot feel or know anything. They are unconscious or inanimate substances. The soul is the only conscious substance. Looked at from the real point of view even a mundane i.e. embodied soul is pure, peaceful, all knowing and all blissful. It is potentially so. From the practical point of view such a soul experiences various kinds of pain and pleasure in different conditions of life. The universe teems with infinite living forms. How to observe, analyse, and classify them? This may be done in three different ways:

(1) Soul-classes (Jiva Samasa). There are obvious differences of body, sense and mind in different classes of souls. The body is primarily the

basis of this classification. This in Jainism is technically called soul classes (Jiva Samasa).

(2) Soul-quest (Margana). It comprises other inner differences in species, sex, passion, knowledge, conation, etc. In soul quest, the embodied condition of the soul, i.e. the mixed living and non-living condition, is primarily the basis.

(3) Spiritual Stages (Gunasthan). They concern the purely-inner progress of the soul. In these spiritual stages, the progress of the soul from iguorance and delusion to perfect self-absorption is traced.

Soul-classes (Jiva Samasa). From the protoplasm of the germ-cell to a full blown human-being, there is an infinite number of mundane souls or living beings in the universe. The protoplasm so far as is known at present has no ears to hear, no eyes to see, no nose; to smell, no tongue to taste, it has only the sense of touch. The human being has all the five senses fully developed and distinct, and a mind also which is also a sort of additional and higher sense (a quasi-sense), the organ of which sense is invisibie to us. In Jainism, it is an organ which is made up of subtle matter called Manovargana or mental matter and its form is like a lotus with eight petals near the heart. We can divide mundane souls into six classes.

(1) With the sense of touch only
(2) With touch and taste
(3) With touch, taste and smell
(4) With touch, taste, smell, and sight
(5) With touch, taste, smell, sight, and hearing
(6) With touch, taste, smell, sight, hearing, and mind

One-sensed souls cannot be known by our senses. They can penetrate all matter. They are everywhere in the universe. They are not obstructed by, and they do not obstruct others. They die their own death.

Some of the above seven kinds are born with the capacity to develop, others die before acquiring the capacjty to develop. Each one of the seven may, therefore, be developable or non-developable. Thus, there may be said to be fourteen soul-classes in all. A further distinction can be considered. Some mundane souls can voluntarily change their place in space; others cannot. Observation will show that all one-sensed souls

are immobile and that all the other souls are mobile. There are 406 soul classes of mundane souls as under:

(1) Sub-human, one to four-sensed - 81
One-sensed in earth, water, fire, air, vegetable, trunk, creeper, plant, tree, root.

(2) Sub-human, five-sensed - 42
In work region, highest, middle, lowest enjoyment regions.

(3) Human, five-sensed - 13
In work region Arva Khanda and Mlichha Khanda. In highest, middle, lowest and distorted enjoyment regions.

(4) Celestial, five-sensed - 172
In 1st to l6th Heaven, 9 Graiveyaka, 9 Anudisha, 6 Anuttara.

(5) Hellish, five-sensed - 98
In 1st to 7th Hell

Total Soul classes 406

Soul quests (Marganas). There are 14 soul quests as under:

(1) Gati. Conditions of existence are 4: human, sub-human, hellish and celestial. Margana is a condition in which a mundane soul is necessarily found. There are four such sets, of existence.

(2) Indriya. Senses are 5: touch, taste, smell, sight and hearing.

(3) Kaya. Body is of 6 kinds: earth, water, fire, air, vegetable (all immobile) and mobile bodies.

(4) Yoga. Soul's vibrations are of 15 kinds:

1 - 8 are mind and speech vibrations, each being true, false, mixed true and
false, and neutral i.e, neither true nor false;

9 - 15 are body vibratious.

9 - Body vibration physical.

10 - Body vibration physical mixed with karmic.
11 - Body vibration fluid.
12 - Body vibration fluid mixed with karmic.
13 - Body vibration assimilative.
14 - Body vibration assimilative mixed with physical.
15 - Body vibration karmic.

(5) Veda. Sex is of 3 kinds:
masculine, feminine, common.

(6) Kashaya. Passions are of 4 kinds:
anger, pride, deceit, greed.

(7) Jnana. Knowledge is of 8 kinds:
sensitive, scriptural, visual, mental, perfect and
wrong sensitive, wrong scriptural, wrong visual.

(8) Samyam. Restraint is of 7 kinds:
equanimity, recovery of equaninity after downfall,
pure and absolute non-injury, slightest delusion,
passionless, partial control, non-control.

(9) Darshana. Conation is of 4 kinds:
occular, non-occular, visual, perfect.

(10) Leshya. Thought paint is of 6 kinds:
black, blue, dove-gray, yellow, pink, white.

(11) Bhavya. It is of 2 kinds:
capacity or incapacity of being liberated.

(12) Samyaktva. Right Belief is of 6 kinds:
subsidential, destructive, destructive-subsidential,
wrong-belief, downfall, mixed right and wrong belief.

(13) Sanjna. It is of 2 kinds:
rational and irrational.

(14) Akaraka. It is of 2 kinds:
Taking or not taking, no karmas or assimilative matter.

All these divisions of soul quests are marked out with reference to the results of the operation of different karmas. The pure soul has

perfect knowledge, perfect conation, right belief, and pure right conduct. These have no reference to any operation of karmas. The pure soul is free from all these distinctions of soul quests.

Spiritual Stages (Gunasthana). These are dealt with in a separate chapter.

The non-soul comprises the other five real and independent substances mentioned below, which, taken together with the soul, make up the six substances (Dravyas) described previously.

(1) Pudgala, matter is the most prominent, and plays a very important part in the amphitheatre of the universe. The special attribute of matter-substance (Pudgala) are touch, taste, smell, and colour. It exists either in the form of atoms or of molecules. Only gross molecules are cognizable by the senses; fine, electric and karmic molecules which compose the electric and the karmic bodies of all mundane souls are not cognizable by the senses.

(2) Dharma Dravya, medium of motion is a single, immaterial substance, pervading throughout the whole of the universe. It is essentially an auxiliary cause of motion for soul and matter.

(3) Adharma Dravya, medium of rest is also a single, immaterial substance, pervading throughout the whole universe. It is also an essentially auxiliary cause of rest for soul and matter.

(4) Akasha Dravya, space is a single infinite immaterial substance. Its function is to give place to all substances.

(5) Kala Dravya, time is an immaterial substance. It is an auxiliary camse of bringing about modifications in all substances.

III & IV. Asrava and Bandha.

The most important combination of soul and matter is our body. It is also manifest that this body is constantly changing, in virtue of our activity of mind, speech and body.

A feeling of modesty in the mind of the maiden paints her cheeks with blush. A sad thought gives one a long face. Criminal broodings breed a criminal look in a man or woman. The pious chanting of a hymn or prayer gilds one with the calm detachment and glory of the halo of a priest or devotee. Our food, dress, play and work, all bring about constant changes in the body. Matter attracts matter. Generally the law of nature is "like to like". The matter of bad thoughts attracts matter of bad thought, and ultimately becomes the father of a bad habit. This attraction of good or bad matter by the soul in virtue of its mental, vocal, or bodily activity, is called infow (Asrava).

Every mundane soul has a karmic body, formed of karmic molecules. The universe is full of karmic molecules. Inflow of these molecules towards the soul, caused by its ows vibratory activities, through mind, speech, and body, is the third principle Asrava.

The mundane inflow is of 39 kinds, according to its causes:

5 caused by the activity of the 5 senses,

4 caused by the activity of the 4 passions,

5 caused by the activity of the 5 sins:
injury, lies, theft, unchastity, and worldly attachment,

25 caused by 25 kinds of activities which are the effects of
the 14 causes, viz., 5 senses, 4 passions, and 5 sins of vowlessness.

When these molecules are so attracted towards the soul, they are assimilated in the existing karmic body. The causes of assimilation or bondage are the soul's vibratory activities and passions. This process is known as Bandha (bondage) the fourth principle. The process of inflow and bondage of karmic matter go on simultaneously.

The main auxiliary causes of both of them are:
(a) wrong belief (Mithyatva),
(b) vowlessness (Avirati),
(c) passions (Kashaya), and
(d) soul's vibratory activities of mind, speech and body (Yoga).

If the vibratory activity is with passion, the inflow leads to bondage of soul by karmic matter. It is called Samparayika or mundane inflow.

If it is without passion, i.e. purely vibratory in the llth, l2th and 13th spiritual stages and does not lead to bondage it is called Iryapatha or transient or fleeting inflow.

The causes of inflow of the eight karmas are as under:

1 & 2. Knowledge and conation-obscuring karmas.

The inflow of knowledge and conation obscuring karmic matter is caused by the following:

(1) Depreciation of those who are learned in the scriptures.
(2) Concealment of knowledge.
(3) Envy, jealousy, refusal to impart knowledge out of envy.
(4) Obstruction. Hindering the progress of knowledge.
(5) Denying the truth, proclaimed by another, by body and speech.
(6) Refuting the truth, although it is known, to be such.

3. Feeling Karma, Vedaniya Karma.

The inflow of pain bringing feeling (Asata Vedaniya) karmic matter is due, to the following feelings and acts:

(1) Dukha, pain
(2) Shoka, sorrow,
(3) Tapa, repentence, remorse
(4) Akrandana, weeping
(5) Badha, depriving of vitality
(6) Paridevana, piteous or pathetic moaning to attract conpassion.

These 6 can be produced in one's own self, in another, or both in one's self and another. Thus, there are 18 forms of this inflow.

The following are the causes of inflow of pleasure bearing feeling (Sata Vedaniya) karmic matter:

(1) Bhuta anukampa, compassion for all living beings
(2) Vraty anukampa, compassion for the vowers

(3) Dana, charity
(4) Saraga samyam, self-control with slight attachment
(5) Samyam asamyam, restraint by vows of some, but not of others
(6) Akama nirjara, equanimous submission to the fruition of karma
(7) Bala tapa, austerities not based upon right knowledge
(8) Yoga, contemplation
(9) Kshanti, forgiveness
(10) Shauch, contentment

4. Deluding Karma, Mohaniya Karma.

The inflow of Darshana Mohaniya, right belief deluding karmic matter is caused by
Avarnavada,
defaming the Omsiscient Lord, Arhat Kevali;
the Scriptures Shruta;
the Saint's brotherhood,
Sangha;
the true relegion,
Dharma; and
the celestial beings, Deva,

e.g. saying that the celestial beings take meat or wine, etc. and to offer these as sacrifices to them.

The inflow of Charitra Mohaniya, right conduct deluding karmic matter is caused by the intense thought activity produced by the rise of the passions and of the quasi passions, no-kashaya, e.g. joking about truth, etc., disinclination to take vows, etc., including in evil society, etc.

5. Age, Ayu Karma.

The inflow of Narakayu, Hellish Age Karma is caused by too much worldly activity and by attachment to too many wordly objects or by too much attachment e.g. committing breaches of the first five vows of non-killing, truth, non-stealing, chastity, non-attachment to worldly possessions. The point to be noted is that it is not the possession or ownership of worldly wealth which is sinful but it is the attachment to it

which is a sin. A man may be in the world; but he must not be of it.

The infow of Tiryancha-ayu, Sub-human Age Karma is caused by Maya, deceit, e.g, cheating others, preaching the false doctrines, etc.

The infow of Manushya-ayu, Human Age Karma is caused by slight worldly activity and by attachment to a few wordly objects or by slight attachment. Natural humble disposition is also the cause of Human Age Karma.

Vowlessness and sub-vowlessness with slight worldly activity and slight attachment are causes of the inflow of all kinds of Age Karmas. Not taking the vows of laymen and not adopting the restrictions (Shila) but having slight attachment to the world and activity in it, can be the cause of the infow of Age-karmic matter of all four kinds.

The inflow of Deva Ayu, Celestial Age Karma is caused by the following:

(1) Saraga Samyam, self-coutrol with slight attachment found in monks only.

(2) Samyam Asamyam, restraint of some vows, but not of others, found in laymen only.

(3) Akama Nirjara, equanimous submission to the fruition of karma.

(4) Bala Tapa, austerities not based upon right-knowledge.

Right belief is also the cause of Celestial Age Karma, but only of the heavenly order. It applies to human and sub-human beings only. A celestial or hellish right believer binds the human age karma. Note also that if a human or sub-human being has bound a particular Age Karma before gaining right belief, he must enjoy that.

6. Body making, Nama Karma.

The inflow of Ashubha Nama, a bad body making karma is caused

by a non-straightforward or deceitful working of the mind, body or speech or by Visamvada, wrangling, etc., wrong belief, envy, back-biting, self-praise, censuring others, etc.

The inflow of Shubha-Nama, a good body making karma is caused by the causes which are opposite of the above viz. by straightforward dealings with body, mind and speech; by avoiding disputes, etc., right belief, humility, admiring praiseworthy people, etc.

The inflow of Tirthankara body making karma is caused by meditation (Bhavana) of the following 16 matters:

(1) Darshana Vishuddhi, purity of right belief. Pure right belief is with 8 Angas or the following 8 qualities:

(a) Nisshankita. Free from all doubt.
(b) Nishkankshita. Free from worldly desire.
(c) Nirvichikitsita. Free from repulsion from anything.
(d) Amudbadrishtitva. Free from superstitious belief.
(e) Upa-brimhana or more popularly, Upa-guhana. Advancement in one's own attributes. Free from a tendency to proclaim the faiths of others.
(f) Sthiti-karana. To help oneself or others to remain steady in the path of truth.
(g) Vatsalya. Tender affection for one's brother on the path of liberation.
(h) Prabhavana. Propagation of the path of liberation.

(2) Vinaya sampannata. Reverence for means of liberation and for those who follow them.

(3) Shila vrateshnanatichara. Faultless observance of the 5 vows, and faultless subdual of the passions.

(4) Abhikshna jnanopayoga. Ceaseless pursuit of right-knowledge.

(5) Samvega. Perpetual apprehension of mundane miseries.

(6) Shaktitas tyaga. Giving to others, gift of knowledge, food, medicine etc., according to one's capacity.

(7) Shaktitas-tapa. The practice of austerities, according to one's capacity.

(8) Sadhu samadhi. Protecting and reassuring to saints or removing their troubles.

(9) Vaiyavrittya karana. Serving the meritorious.

(10) Arhat bhakti. Devotion to Arhats or Omniscient Lords.

(11) Acharya bhakti. Devotion to Acharyas or heads of the orders of saints.

(12) Bahu shruta bhakti. Devotion to Upadhyayas or teaching saints.

(13) Pravachana bhakti. Devotion to Scriptures.

(14) Avashyaka parihari. Not neglecting one's six important daily duties.

(15) Marga prabhavana. Propagation of the Path of Liberation.

(16) Pravachana vatsalatva. Tender affection for one's brothers on the Path of Liberation.

Even one of these, if properly contemplated and with right belief, brings about the inflow of Tirthankara body making karma.

7. Family determining, Gotra Karma.

The inflow of low family determining karma is caused by the following:

(1) Paraninda, speaking ill of others.
(2) Atma prashansa, praising oneself.
(3) Sadgunochchhadana, concealing the good qualities of others.
(4) Asad guna udbhavana, proclaiming in oneself the good qualities which one does not possess.

The inflow of high family determining karma is caused by the

opposites of the above i.e.:

(1) Para prashansa, praising others.
(2) Atma ninda, denouncing oneself.
(3) Parsad gunandbhanana, proclaiming the good qualities of others.
(4) Atmasad guna uchchhadana, not proclaiming one's own good qualities.
(5) Nichaih Vritti, an attitude of humility towards one's betters.
(6) Anutseka, not being proud of one's own achievements or attainments.

8. Obstructive, Antraya Karma.

The inflow of Antaraya Karma is caused: by disturbing others in charity, gain, enjoyment of consumable things, enjoyment of non-consumable things, and making use of their powers.

Note that the inflow of 7 Karmas, i.e. of all except the age karma, is going on always in souls influenced by the passions, and of the age karma also on special occasions; but the predominance of the above causes will determine the intensity of fruition (anubhaga) of their particular inflow.

The special occasions of Age Karma are eight in one man's life, as follows:

Suppose a man's life is to be 81 years long. The first occasion for binding the age karma will be on his passing 2/3 of it, i.e. when he is 54. The second on his passing 2/3 of the remainder i.e. when he is 72. The third on his passing 2/3 of the remainder, i.e. when he is 78. The fourth on his passing 2/3 of the remainder, i.e. when he is 80. Similarly the fifth when he is 80 years, 8 months. The sixth is at 80 years, 10 months and 20 days. The seventh at 80 years, 11 months, 16 days and 16 hours. The eighth at 80 years, 11 months, 25 days, 13 hours, and 20 minutes. If no age karma is bound yet, the ninth is the last antar muhurta of his life. The point is that the man is born with his particular age karma already bound. Therefore, he must bind the age karma of his next incarnation at the latest at the last moment.

(1) Wrong Belief. It is of 5 kinds:

(a) Ekanta. Taking only one aspect of a many sided thing.
(b) Viparita. Perverse belief, e.g. animal sacrifices lead to heaven. Injury to auyone cannot be a cause of merit.
(c) Samshaya. Doubt, scepticism, hesitation, e.g. as to Path of Liberation.
(d) Vinaya. Veneration. Taking all religions and Gods, even the so-called religions which enjoin cruel or immoral practices, to be equally worthy of pursuit.
(e) Ajnana. Wrong belief caused by ignorance. Indiscrimination of good and bad. Wrong belief is caused by Nisarga, inborn error; or by Adhigama, preaching of another.

(2) Avirata. Vowlessness, Non-renunciation is of 12 kinds: Lack of compassion for 6 classes of embodied souls; and lack of restraint of 5 senses and 1 mind.

(3) Pramada. Carelessness is of 15 kinds:

(1) Food (bhojana katha)
(2) Women (stri katha)
(3) Politics (rajya katha)
(4) Scandal (desha katha)
(5-9) Senses
(10-13) Passions
(14) Affection
(15) Sleep

(4) Kashaya. Passions are four:
anger, pride, deceit and greed.

(5) Yoga. Vibrations in the soul, through mind, speech and body, are of 15 kinds:

Mind: (1) Satya mana, true mind.
(2) Asatya mana, false mind.
(3) Ubhaya mana, mixed true and false mind.
(4) Anubhaya mana, neither true nor false.

Speech: (1) Satya Vachana, true.
(2) Asatya Vachana, false.
(3) Ubhaya Vachana, both.
(4) Anubhaya Vachana, none.

Body: (1) Audarika, physical.
(2) Audarika mishra, i,e. physical with karmic.
(3) Vakriyika, fluid.
(4) Vakriyika mishra, Fluid with karmic.
(5) Aharaka, Assimilative.
(6) Aharaka mishra, i.e. Assimilative with physical.
(7) Karmana, Karmic.

Note that the Taijasa, Electric Body, is always found with the Karmic Body. It never has an independent yoga. The electric molecules are drawn like the karmic molecules by the vibrations set in the soul by yoga of any kind.

Karmic matter is bound to the soul by the vibrations (yoga) of mind, speech and body, coloured by passions (Kashaya) of anger, pride, deceit, and greed mainly. The vibrations determine the kind (Prakriti) and the quantity (Pradesha) of the Karmic matter to be drawn towards and bound to the soul. The passions determine the duration (Sthiti) of the bondage and the mind or intense fruition (Anubhaga) of the karma at its maturity.

Kinds of Bondage:

There are eight kinds of Prakritis of Karmic matter and 148 sub-classes as already mentioned in Chapter II.

The Quantity of Bondage.

As to Pradesha, accoiding to the nature caused by their names from all around, due to the differences is the vibrations (yoga) in the soul-activty, not perceptible by the senses, the karmic molecules enter and become one and stay with every Pradesha of the soul. They come in infinite numbers, every moment, to each soul. The particular number of the molecules actually absorbed is called Pradesha-bandha.

Duration of Bondage.

The maximum durations are as under:

Knowledge and Conation obscuring karmas, Feeling Karmas and Obstructive karmas
30 crore x crore Sagaras.

This is possible in a rational five sensed, fully developable (Paryapta) soul, who has wrong belief (Mithyatva).

Deluding Karma:
70 crore x crore Sagaras.

Nama and Gotra Karmas:
33 crore x crore Sagaras for each.
This is also possible as above.

Ayu, Age Karma: 33 Sagaras.

The minimum durations are as under:

Feeling Karma: 12 Muhurtas
= 12 x 48 minutes
= 12 x 48/60 = 48/5 = 9hours, 36 minutes.

Gotra Karma: 8 Muhurtas.

Nama Karma: 8 Muhurtas.

Knowledge obscuring Karma
Conation obscuring Karma
Obstructive obscuring Karma
Deluding obscuring Karma
One Antar-muhurta which ranges from 1 Samaya and 1 Ava1i at the lowest to 48 minutes minus one Samaya.

Fruition of Karma.
It is according to the name of the karma, e.g. knowledge obscuring karma prevents the acquisition of knowledge and so on.

V. Samvara.

Checking of inflow and bondage of karmic molecules is called Samvara (stoppage). The main auxiliary causes of stopping the inflow and bondage of karmic molecules are:
(a) right belief,
(b) observance of vows,
(c) passionlessness, and
(d) restraint of soul's vibratory activities.

The causes of inflow and bondage are given above.

Wrong belief (Mithya Darshan) is stopped (Samvara) in the 4th Spiritual Stage (guuasthana),
vowlessness (Avirata) in the 5th and 6th,
carelessness (Pramada) in the 7th,
passion (Kashaya) in the 8th, 9th and 10th,
vibration (Yoga) in the 14th Stage.

Samvara or Stoppage of Inflow is produced by the following:

(A) 3 kinds of Gupti, preservation.
(B) 5 kinds of Samiti, carefulness.
(C) 10 kinds of Dharma, observances.
(D) 12 kinds of Anupreksha, meditation.
(E) 22 kinds of Parishaha Jaya, subdual of sufferings.
(F) 5 kinds of Charitra, conduct.

By austerities is caused the shedding of karmic matter, and also stoppage of inflow.

(A) 3 preservations, Gupti,
proper control (Nigraha) over (1) mind, (2) speech, and (3) body.

(B) 5 carefulness.

(1) Samyak Irya Samiti, Proper care in walking.
(2) Samyak Bhasha Samiti, Proper care in speaking.
(3) Samyak Eshna Samiti, Proper care in eating.
(4) Samyak Adana Nikshepa Samiti, Proper care in lifting and laying.
(5) Samyak Utsarga Samiti, Proper care in excreting.

(C) 10 observances:

(1) Uttama kshama, supreme forgiveness.
(2) Uttama mardava, supreme humility.
(3) Uttama arjava, supreme straight forwardness (Honesty).
(4) Uttama shaucha, supreme contentment.
(5) Uttama satya, supreme truth.
(6) Uttama samyama, supreme restraint.
(7) Uttama tapa, supreme austerities.
(8) Uttama tyaga, supreme renunciation.
(9) Uttama akinchanya, supreme non-attachment, not taking the non-self for one's own self.
(10) Uttama brahmacharya, supreme chastity.

(D) 12 Meditations:

(1) Anitya Anupreksha, Everything is subject; to change or transitory but note that as substance everything is permanent. Only condition is transitory.

(2) Asharana Auupreksha. Unprotectiveness, helplessness. The soul is unprotected from the fruition of karmas, death, pain, pleasure success, failure are the necessary, results of our acts in this or past lives.

(3) Samsara Anupreksha, Mundaneness, soul, moves in the cycle of existences and cannot attain true happiness till he is out of it.

(4) Ekatva Anupreksha. Loneliness, I am alone the doer of my actions and the enjoyer of the fruits of them.

(5) Anyatva Anupreksha. Separateness, otherness. The world, my relatives and friends, my body and mind, they are

all distinct and separate from my real self.

(6) Ashuchi Anupreksha. Impurity, the body is impure and dirty. Purity is of 2 kinds: of the Soul itself; and of the body and other things. This last is of 8 kinds.

(7) Ashrava Anupreksha, Inflow. The inflow of Karma is the cause of my mundane existence and it is the product of passions, etc.

(8) Samvara Anupreksha, Stoppage. The inflow must be stopped.

(9) Nirjara Anupreksha, Shedding. Karmic matter must be shed from or shaken out of the soul.

(10) Loka Anupreksha, Universe. The nature of the Universe and its constituent elements in all their vast variety proving the insignificance and miserable nothingness of man in time and space.

(11) Bodhi Durlabha Asupreksha. Rarity of Right Path. It is diffcult to attain right belief, knowledge and conduct.

(12) Dharma svakhya tattva Anupreksha. Nature of Right Path as said by the Conquerors. The true nature of Truth, i.e., the three fold path to real Liberation. These must be meditated again and again.

(E) 22 Sufferings.

For the sake of non-falling-off from the Path of Liberation, and for the shedding of karmic matter, whatever sufferings are undergone calmly and with religious renunciation are called the Sufferings (Parishaha). They are:

(1) Hunger
(2) Thirst
(3) Cold
(4) Heat
(5) Troubles from insect-bites, mosquitoes, etc.
(6) Nakedness, To bear calmly the troubles of climate, unpopularity, etc., due to the vow of absolute

possessionlessness, i.e. nakedness
(7) Ennui, dissatisfaction, languor
(8) Women. Resisting temptations from and desire for women
(9) Walking too much, not to feel the fatigue, but to bear it calmly
(10) Continuous sitting in one posture, not to disturb the posture of meditation, even if there is danger from lion, snakes, etc.
(11) Sleeping, resting on the hard earth
(12) Abuse
(13) Beating
(14) Begging. To resist the temptation of begging even when there is great need of protection of body, mind, etc.
(15) Failure to get alms
(16) Disease
(17) Contact with thorny shrubs, etc.
(18) Dirt. Discomfort from dust, etc.
(19) Respect or disrespect by admirers or enemies
(20) To resist conceit of knowledge and to be full of humility
(21) Lack of knowledge. Not to be pained, even though it is felt that one does not know much
(22) Slack belief, e.g., on failure to attain supernatural powers, even after great piety and austerities to begin to doubt the truth of Jainism and its teachings.

(F) 5 Charitras. They are:

(1) Eqnanimity
(2) Recovery of equalimity after a fall from it
(3) Pure and absolute non-injury
(4) All but entire freedom from passion
(5) Ideal and passionless conduct (Parihar Vishuddhi)

VI. Nirjara.

The shedding of karmas already bound with a soul, at maturity, or prematurely, is called Nirjara. The premature shedding of karmas is caused by pure thought activities, brought about by the practice of right kind of austerities. The shedding on maturity is a natural and automatic process. But it is a long process.

Therefore a shorter method is adopted; deliberate activity may hasten the ripening of a karma and the shedding of its matter.

To illustrate, we wish evil to our neighbour A : the thought activity invites the karmic matter into the soul (ashrava), the matter comes and binds the soul (bandha). This karma may take two months to bear its full fruits; in the meantime it is an evil load for the soul. To get lightness and to get rid of the karma, the soul may deliberately feel an opposite kind of feeling towards other neighbours B, C, and D, or towards A himself. A still surer way is to practise austerity. By removing the mind from the demands and impulses of the body, and by mortifying the physical man through not listening to its greed and temptations, matter may be overcome and the soul freed from the bondage.

The natural maturing of a Karma and its separation from the soul is called Savipaka Nirjara. Inducing a karma to leave the soul by means of a contrary karma, or by means of ascetic practices, is called Avipaka Nirjara (Riddance without fruition).

The causes of stopping of inflow of karmic matter given previously are also causes of the shedding of the karmas already bound to the soul. In addition to these, austerities (tapa) also cause the shedding before its time. Tapa, austerities are external and internal.

External austerities are six:

(1) Anashana, Fasting.
(2) Avamodarya, Eating less than one's fill, or less than one has appetite for.
(3) Vritti parisankhyana, Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting anyone know about the vow.
(4) Rasa parityaga, Daily renunciation of one or more of 6 kinds of delicacies: ghee (butter, clarified butter), milk, curd, sugar, salt, oil.
(5) Vivikta shayyasana, sitting and sleeping in a lonely place, devoid of animate beings.
(6) Kaya-Klesha, Mortification of the body, so long as the mind is not disturbed.

Internal austerities are also six:

(1) Prayashchitta, Expiation.
(2) Vinava, Reverence.
(3) Vaiyavritya, Service of the saints or worthy people.
(4) Swadhyaya, Study.
(5) Vyutsarga, Giving up attachment to the body, etc.
(6) Dhyana, Concentration.

VII. Moksha,

Liberatiom is freedom from all karmic matter as a result of the non-existence of the cause of bondage and the shedding off of all karmas previously bound. The total separation of soul from the bondage of all karmic matter is liberation (Moksha). It is the state of a Siddha, the condition of perfection. Continuous devotion to Apta (own soul), study of the scriptures, and meditation of the seven principles, cause the subsidence of wrong belief (Mithyatva) and of the four error feeding passions (Anantanubandhi Kashaya) and as a cousequence the real Right Belief, which is an attribute of the soul, shines forth in its true splendour. At this stage the Right Believer is fully convinced of the true amd pure nature of his own soul, and this is Real Right Belief.

Punya (merit) and Papa (demerit):

Two more are added to the above said seven principles. These are Punya (merit) and Papa (demerit). Know good karmas as merit and bad karmas as demerit. Non-self, whether merit or demerit, is not conducive to the freedom of the soul. People generally love merit and hate demerit, because the latter brings pain and the former pleasure. Really pleasure also is not beneficial, because a mundane soul indulging in sense pleasures remains aloof from the path of spiritual purity. Every gratification of sense pleasure creates desire for further gratification. For obtaining such gratifications one has to employ means, which may be fair or foul, and, he inevitably binds bad karmas. He goes on sinking deeper and deeper in the mire and his chances of extricating himself become lesser and lesser. A wise man should wean himself away from both merit and demerit, and concentrate all attention to contemplation of pure soul. From the practical

point of view, people prefer merit to demerit, and therefore, engage themselves in such acts and thoughts as bring in merit for the following reasons:

(1) Cause of bondage of each is different; good thoughts bring merit (Punya), and bad thoughts demerit (Papa).

(2) Nature of each is different. Good karmas are pleasure bearing feeling karma, high family, good body-making, good age karma classes; while bad karma are pain bearing feeling karma, low family, bad body-making, bad age karma, and the four destructive karmas, knowledge obscuring, conation obscuring, delusion and obstructive karmas.

(3) Fruition of each is different. Merit (Punya) result in pleasure and demerit (Papa) in pain.

(4) The result in each is different. Merit (Punya) leads on to the Path of Liberation ultimately and demerit (Papa) to the path of bondage.

From the real point of view, however, both merit and demerit lead the soul further into the vortex of transmigration because:

(1) Both are caused by impure thought activity of the soul
(2) Both have got material karmic nature
(3) Fruition of both is harmful to real happiness of soul
(4) Both lead towards the path of bondage.

Passionate thought activity and soul vibration cause inflow and bondage of karma, good or bad. Both are bondages, hindering the purity and freedom of soul. Merit bondage is like fetters made of gold and the demerit bondage is like iron fetters, causing the soul to wander in the cycle of existences because fruits of good or bad karmas have to be enjoyed. A wise Right Believer should, therefore, see that merit and demerit both are derogatory to the Path of Liberation, and true peace and happiness. Thus he should have regard and liking only for self-absorption, based on Right Belief, Right Knowledge and Right conduct of Soul in its own true nature, as the true Path of Liberation. Although in the lower Spiritual Stages, when long-continued self-absorption is not possible, one is obliged

to take resort to good deeds, such as, worship of Arhats and Saints, devotion to and services of the Acharyas, charity, and study of scriptures in order to keep away Pramada or lines of thoughts and deeds not beneficial for soul advancement. Such good deeds are performed with the object of self improvement and not for the gratification of sense desire. There is, however, a constant effort for attaining the high status of self-absorption.

CHAPTER V

THE FOURTEEN GUNASTHANAS (SPIRITUAL STAGES)

According to Jain Philosophy there are 14 Spiritual Stages (Gunasthanas) of thought activities, which a soul, desirous of being liberated and of attaining perfection has to pass through. The 14 Spiritual Stages which trace the progress of the soul from delusion to a condition of perfection are useful as a practical preliminary. In its highest essence the soul neither needs nor is capable of any divisions or stages; it is always itself infinite. The 14 Spiritual Stages are:

(1) Mithyatva, Wrong Belief, Delusion.

The thoght activity of the soul due to the operation of the Right Belief Deluding Karmas. In this, the soul does not believe in the right path to liberation. All 28 sub-classes of Mohaniya i.e. deluding karma may be present in this first and lowest stage. From here the soul always goes to the 4th Gunasthana.

(2) Sasadana, Downfall.

The second and third stages are the intervening progressive stages of thought activities between wrong belief and right belief of the 4th stage. In the 2nd stage the three kinds of right belief deluding karmas are existent, but in an inoperative condition. The remaining 25 are operative. The duration of this stage is the shortest, viz. at the most 6

Avalis, or winks or twinklings of an eye. This is a stage, which is not touched by the soul in its progress. It is only one of the possible 3 stages, which the soul occupies if it suffers a downfall from the 4th stage. These 3 downward stages are the 1st, 2nd and 3rd. When there is operation in the 4th stage of one of the four Anantanubandhi Kashayas, error feeding passions, the soul falls down to the 1st stage through the 2nd and the thought activity in the passage through, is called Sasadana.

(3) Mishra, mixed right and wrong belief.

Operation of Samyak mithyatva mohaniya karmas or Mishra Mohaniya. Belief in right and wrong at one and the same time. This is reached on falling down from the 4th stage. From the 3rd, the soul may come down straight to the 1st or rise to the 4th stage. But the operation of the error feeding passions without operation of wrong belief brings about the downfall of the soul from the 4th to the 2nd stage. In the 3rd stage, only 22 causes delusion are operative, namely, 21, i.e., all except the 4 error feeding passions of right conduct deluding karma, and only 1, i.e. mixed right and wrong belief of the right belief deluding karma.

(4) Avirata Samyaktva, Vowless Right-Belief.

A soul which enters the 4th stage is said to have reached the threshold of Liberation. At this stage the soul has got only right belief. The soul here has belief in the Path of Liberation, but cannot observe the rules of conduct for attaining Liberation. Here only 21 causes of delusion are operative. There is no right belief deluding karma except of the 3rd kind i.e. when the right belief is clouded by wrong belief.

(5) Desha Virata, partial vows, i.e. taking the partial vows.

All the 11 Pratimas or stages of a layman's life come in this stage. As soon as the soul begins to follow the practical vows of a layman, it is said to enter the 5th stage. Here only 17 causes of delusion are operative. The four partial vow preventing passions become quiescent here.

(6) Pramata Virata, imperfect vows.

After renunciation of all worldly objects, still occasionally to turn the mind to the service or needs of the body. This is Pramattabhava, careless slackness in concentration. Henceforth, the stages are all in the life of a muni, saint. Here only 13 causes of delusion operate. The 4 total vow preventing passions become quiescent. The 6th stage is also a retrogressive one. It is reached by a soul which is going down from the 7th stage. But such a downfallen soul may regain the 7th stage from the 6th. Indeed this can go on for a long, long time.

(7) Apramata Virata, Perfect vows.

Renouncing the careless slackness of the 6th Gunasthana, and being absorbed in spiritual contemplation (righteous contemplation of tbe highest type). From here there are 2 Shrenis, or ways of ascent,

(1) Upashama Shreni in which the right conduct deluding karma subsides,

(2) Kshapaka Shreni in which it is being destroyed. This last is the necessary way to Moksha, liberation.

(8) Apurva Karana, New thought activity.

Karana or thought activity which the sain't soul had never yet acquired. This is the beginning of the first Shukladhyana, pure concentration on the pure Atma or Self. In the 7th and 8th stages 13 causes of delusion operate but their operation is mild.

(9) Anivritta Karana, Advanced thought activity,

Special thought activity of a still greater purity. A stage of Pratham Shukladhyan. Here 7 causes of delusion operate, 6 slight passions no-kashyas subside or are destroyed.

(10) Suksma Samparaya, Slightest delusion.

All passions are destroyed or have subsided, except very slight nominal greed. This is also, first Shukladhyana.

(11) Upashanta moha or Upashanta kashaya subsided delusion.

A thought activity which is produced by the subsidence of the entire right conduct deluding karmas. This is also first Shukladhyana. A saint must fall down from here, but if strong enough, he can resume his ascent from the Kshapaka mode of ascent in the 8th stage. Here all 28 causes of delusion subside. Here the soul can stay at the most for one antar muhurt. After falling down to any of the lower stages up to 7th, the soul can go up the destructive ladder to the 8th and higher stages, skipping the 11th or the highest point of the subsidential ladder on its way from the 10th to the 12th stage, the highest point of the destructive ladder, where delusion does not subside but is entirely destroyed.

(12) Kshina moha, delusionless.

The entire right conduct deluding karmas are destroyed, in this stage, and the thought activity produced belongs to the 2nd Shukladhyana. The saint attaining this, does so directly from the 10th stage without passing through the 11th stage.

(13) Sayoga Kevali, Vibrating Perfect Soul.

Before commencing this, the soul must have destroyed the three remaining destructive karmas knowledge obscuring, conation obscuring, and obstructive karmas. The soul is subject to mundane vibratory activity due to body making karma. A saint after destroying all the four Ghati karmas by dint of meditation and self-realisation enters the 13th stage of Vibratory Omniscient (Sayoga-Jina), when he is known as Arhat or the Worshipful Lord. The Soul becomes Arhat or Perfect Soul in human body with vibrations in it. Preaching and peregritnations belong to this stage. The Worshipful Lord proclaims Truth to the world.

(14) Ayoga Kevali, Vibrationless Perfect soul.

When the same soul or the Worshipful Lord is about to be entirely freed from karmas and his vibratory activity has ceased, the soul is said to have entered the 14th stage of Non-vibrating Omniscient Lord (Ayoga Jina). During the very

short period of this stage the soul destroys the remaining four Aghati karmas i.e. Vedniya, Nama, Gotra and Ayu karmas. Then the soul leaving the body goes to Siddhalaya at the top of the universe, is finally free from all the karmas and has accomplished all that was to be accomplished, liberation Moksha. Such a soul is known as a Perfect Soul (Siddha). The soul is a pure soul substance full of the infinite attributes of omniscience, omnipotence, etc. In one word the soul is itself God.

Thus, it will be seen that all these 14 Spiritual Stages are due to wrong belief, vowlessness, carelessness, passions and vibratory activity. Carelessness (Pramada) in intensity or mildness lasts from the 1st to the 6th stage of imperfect vow. Therefore, the first six stages are referred to by the word "Pramatta". All the other eight stages are meditation and free from carelessness in pursuing the Path of Self-realisation, and are described as "Apramatta". The stages are indices of degrees of progressing thought activities. They are mere steps of ladder to reach the abode of Liberation. When the top is reached, the ladder is left behind. Thus the soul in its essence is devoid of any distinction of stages.

While a saint remains in the 6th and the 7th stages and improves his qualifications, so that he has the capacity of controlling the whole order of saints and supervises their general conduct, he is said to be head of the order of saints or an Acharya, and as such he follows and practises the five kinds of conduct. They are as follows:

(a) Darshanachara, Conduct of right belief.
Performance of all those duties which keep right belief firm.

(b) Jnanachara, Conduct of knowledge.
Minute and detailed study of the scriptures, with the view of increasing right knowledge.

(c) Charitrachara, Conduct of observing saintly character.
Thirteen kinds of rules of conduct are to be observed as under:

Five vows:
(1) non-injury

(2) truth
(3) non-stealing
(4) chastity
(5) possessionlessness

The saints have to observe these rules fully, without any blemish or transgression

Carefulness in:
(6) walking
(7) speaking
(8) eating
(9) lifting up and laying down
(10) excreting

Control of:
(11) Mind
(12) Speech
(13) Body

Observing these rules regularly and flawlessly with the idea of realising the self is called Charitrachara.

(d) Tapachara,
Conduct of austerities is the proper and regular observance of 12 kinds of austerities (tapas) as fasting, etc.

(e) Viryachara,
Conduct of soul force means the development of soul force and repulsion of the karmic forces with the view of attaining liberation.

An Acharya, as defined above, himself practises and observes all the above mentioned five kinds of conduct, and instructs the saints of his order to do the same.

Any saint of the order who is in the 6th and the 7th stages, is well versed in Jain scriptures and is capable of teaching and instructing other saints of the order, is called the preceptor (Upadhaya),

All other saints who are neither Acharyas nor Upadhyas are known as Sadhus. They may be in any spiritual stage from the 6th to the

12th stages, when delusion is absolutely destroyed. From the 8th to the 12th, all are the progressive stages of meditation. In these stages a saint is deeply absorbed in meditation and self realisation.

From the above, we note that a soul when it observes and follows the 13 rules of conduct, remains either in the condition of an Acharya, Upadhyaya or a Sadhu and the attainment of the condition of being an Arhat or a Siddha is an outcome of the observance of the rules of right conduct. The Arhat or Arihant and the Acharya, Upadhyaya and Sadhu are said to be Mahan Atmas (great souls). All the above five i.e. the Arihants, Siddhas, Acharyas, Upadhyayas, and Sadhus are called five Supreme Dignitaries (Pancha armeshthi). It is only these five Dignitaries, who are worshipped by the Jainas in general. The most miraculous benedictory hymn (Navakar Mantra) which every Jain usually recites everyday consists of Namaskar to this Panch Parmeshthi. This Mantra comprises an adoration of qualities. In it, we have the praise of the highest souls (Siddhas) who have completely realised all the natural and inherent qualities of the soul and of those qualified persons who are on their way to realization.

CHAPTER VI

THE THREE JEWELS OF JAINISM

The Path of Liberation is the combination of right belief (Samyak Darshan), right knowledge (Samyak Jnana), and right conduct (Samyak Charitra) the Three Jewels of Jainism. Following this path the soul reaches its ultimate goal, Nirvana. Nirvana is the condition of the soul when it is free from all karmic dirt and regains its own pure inherent nature. Then it is all blissful, all knowing, all powerful, ever lasting, having accomplished all that was to be accomplished.

The Jain Philosophy explains all points in a two-fold manner. The Nishchaya, Mukhya, Shuddha, Satyartha, Bhutartha, or Dravyartha Naya, is that aspect which views things from an absolute standpoint, unaffected by the influence of surrounding circumstances.

Vyavahara, Upachara, Ashuddha, Asatyartha, Abhutartha, or Paryarthika Naya contemplates the same objects in their varying conditions under outside influences.

This study of the two-fold aspect of substances, is essentially necessary for a full and perfect comprehension of an object. From the Nishchaya Naya i.e. Real point of view man viewed as the Jiva is pure consciousness, and is immaterial.

Again, as encased in the body, it is from Vyavahara Naya i.e. Practical point of view, said to possess weight, colour and other attributes of matter. It has varying degrees of consciousness according as it is in one sensed, two sensed, three sensed, four sensed and five sensed form of life. The vast majority of people in the world are so very much engrossed in mundane pursuits, that they pay no attention, and bestow no thought to find out the reality of their own selves; and therefore they go deeper into the more of mundane meanderings.

"Know thyself," has been the precept and practice of all serious searchers after the truth about soul. The high saints point out Vyavahara for the guidance of the ignorat. They first describe things as they ordinarily and seemingly appear and gradually they lead to the real aspect. If attention is confined to vyavahara only and no effort is made to grasp the real aspect, there would be no real progress and one would be unable to evolve the spiritual side and would ever remain involved in mazes temporal. It is therefore essentially necessary that one should know both the real and practical aspects of things.

If one adopts the Nishchaya view only, one would altogether neglect the rules of conduct which serve as stepping stones to spiritual progress. If the Vyavahara view alone is adhered to, realisation of the true self, Moksha, would become impossible of attainment.

In the universe, Jivas exist in two conditions. There are the pure, uncontaminated Jivas, exhibiting all the attributes of perfection. They are omniscient. Omniscience is just the seeing of the whole Truth. It is a full and direct manifestation of the soul, knowledge is the essence of soul. There is no soul without knowledge, Non-omniscience is merely a result of the soul being obscured by the conation obscuring and knowledge obscuring

karmas. These being destroyed, Omniscience the real natural characteristic of the Soul manifests itself. Such omniscient jivas want nothing, they are above desire, and they are ever happy. They are Mukta Jivas.

The Samsari Jivas or embodied souls are contaminated by combination with fine molecules of fine karmic matter, which obscure their inherent attributes such as omniscience, peace and beatitude. It is this Karmic combination, which is the inducing cause for attracting fresh Karmic matter to the soul, and keeping up the state of contamination. There is a limit to the period for which karmic matter can remain combined and bound up with a soul, but before the expiry of that period, the activities of body, mind and speech, and the passions and emotions, generated by the karmic molecules already in contact, create a condition which attracts other karmic molecules for bondage with the soul, and thus the process of falling off of old, and the bondage of fresh karmas goes on and on.

The karmas are ever changing in their intensity, duration, kind and quantity. The stoppage of this process of bondage and the elimination of all karmas can be attained by effort, of which the ultimate result is nirvana, emancipation, liberation from the karmas. The ultimate object of human existence is to attain perfect purity of soul, its condition of inherent perfection. The obstacle to such attainment is ignorance, illusion, or Moha, and when that is removed, the inherent attribuies appear and the latent becomes patent. The latent potentialities become fully, manifested, and the imperfect soul becomes perfect soul, Parmatma.

Jiva and matter both have the capacity of modification. The modification, however, would not go beyond the scope of their respective attributes. A Jiva would in spite of all modifications remain a Jiva, and would never get modified into matter; and so would matter never get modified into Jiva. But there is a sort of reciprocal connection of cause and effect between them, in as such as the impure thought activity of a Jiva is an auxiliary cause to the conversion of karmic molecules into karmas, and the operation of bound up karmas becomes an auxillary cause for the impure thought activities of Jiva. This reciprocal action is the cause of the ever continuous existence of Jiva in mundane condition.

Matter existing by itself could never have been capable of turning

into karma, if there were no stimulus of the impure thought activity of a Jiva; and a Jiva could never entertain an impure thought activity if there were no karma affecting it. The continuance of such action is Samsara, and its discontinuance is Moksha. Illusion is the basic cause of the transmigration of Jiva in the world. This illusion consists in not understanding the true nature of Jiva and matter, and in identifying Jiva with the passions, affections and the various other conditions caused by karmas.

Love, hatred, lust, anger, greed, pride, and deceit are not the Svabhava (true nature) of Jiva; they are produced by the influence of karmas. The true nature of Jiva is pure consciousness, which, by the effect of karmas, has become affected with attachment, hatred and the various other passions and affections. Ignorant persons taking what are only (accidentals) circumstantials to be the essentials of Jiva, entertain hatred, and other passionate tendencies, and are ever involved in the course of transmigration.

Having got rid of the above perversity and having well realized the nature of the self, steadfastness therein is the means to the acquisition of the object of Jiva. This is what is well known as Samyak Darshan, Samyaktva, or Right Belief.

Right Belief (Samyak Darshan):

Right Belief must first be acquired; for it is there after that knowledge and conduct become right.

It is an unshakeable belief in the real nature of the essential soul, non-soul etc., the seven principles of Jainism as described previously. These seven principles solve all problems which agitate man's mind, such as, what substances the universe is composed of, what are the natural qualities and functions of each of these substances, what is the reality of Jiva, why does it transmigrate, and how can it attain Nirvana, what am I, why am I here, what is to become of me, what is the reality of what I see around me, why is there pain and misery in the world, and how can they be got rid of, and how can happiness be attained? There are eight pillars of Right Belief as shown below:

01. Nishankita Anga, i.e, it should be free from doubt.

The true believer should never entertain any doubt as to whether all these many sided views of things proceeding from the Omniscients, are true or untrue. He should never be skeptical. Our intellects are limited, our capacities are narrow and it is impossible for us to realize the complete knowledge of everything that exists. We have therefore to take many things on trust. Inquiry should not be stifled but it should begin in a reverent manner. With a firm belief in the truth, as laid down by the Lords of Wisdom, the earnest inquirer should proceed to investigate in a steady manner the real nature of the subjects of his inquiry, and light will come to him in fuller and fuller blaze, until he will himself enter the Hall of Wisdom, and see and know all.

02. Nikankshita Anga i.e. it should not be disfigured by expectations.

03. Nirvichkitsira Anga, by disgust

04. Armudha Drishti Anga, by superstition

05. Upavrinhano or Upaguhano Anga, by fault finding.

A true believer does not hanker after wordly pleasures and greatness. He is enamoured of spiritual happiness, which is far beyond the gratification of senses. He should not exhibit a feeling of disgust at the various conditions caused by hunger, thirst, cold, heat, etc. or at the sight of excrement, etc. He should realise the true nature of things as they, are and should look at everything with a dispassionate attitude. Physical conditions due to the operation of karmas should induce in him a feeling of pity and not disgust. A true believer who has faith in seven Tattvas should never have a superstitious belief in a fallacious scripture, an unreal doctrine, or a false deity. Similarly he should not search for and proclaim the faults, defects and discrepances of others.

06. Sthitikarana Anga is the 6th pillar of Right Belief.

It means steadiness. The right believer should be firm, and should strengthen others who are vacillating. One should

always drive away the inroads of scepticism on himself or others by constant reassuring and argument, and should never yield to sceptical thoughts.

07. Vatsalya Anga means that the right believer should have affection for co-religionists. He should ever cherish feelings of deep affection for religion, which brings about the treasure of spiritual happiness, and also for co-religionists.

08. Prabhavana Anga is the 8th pillar of Right Belief. It is a desire to enhance the glory of the Faith.

The learned saints have said six Padas regarding soul as the basis of Right Belief:

1. There is soul. Just as there are other substances in the universe, similarly there is a soul substance also. On account of certain attributes, just as the existence of other substances has been proved, similarly on account of its attribute chetan, consciousness the existence of soul has been proved.

2. The soul is ever-lasting. Soul is of permanent duration. Other substances owe their existence to circumstances. Soul is a self entity because no circumstances are experienced for its origin or birth. Chetan attribute is not likely to be produced due to combination of any other substance. Therefore, that which has its existence without any circumstances cannot have its destruction due to any circumstances. As such soul is ever-lasting.

3. The soul is the doer. All substances are full with some actions and results thereof are seen. The soul is also full with actions and is therefore the doer thereof. In the real sense self-absorption is its action but in the practical sense it is the doer of karmas due to thought activities.

4. The soul is the enjoyer. There is always the fruit of whatever action is done. Such is the experience. There is fruit of poison if it is consumed, there is fruit of sugar if it is taken, there is fruit of fire touch if that is done, there is fruit of snow touch if that is done. Similarly,

there is fruit of whatever way the soul acts, viz., with passions or without passions. The soul is therefore the enjoyer of those actions which he does.

5. There is Moksha (Liberation). The soul is the doer of karmas and the enjoyer of the fruits of its karmas. However, there is destruction of these karmas also, because as intensity of passions gets lessened by practice the karmas get destroyed that way. Pure self (without karma) is Moksha or liberation from karmas.

6. There is remedy for Moksha. If there is always bondage only of karmas, then these can be no release from same. But there are remedies swch as Right Belief, Right Knowledge, Right Conduct, which are contrary for the bondage of karmas and by the practice of which intensity of karmas gets lessened and gradually the karmas get destroyed. There are, therefore, the remedies for attainment of Moksha.

These six truths are said by the learned Saints as the basis of Right Belief.

Right Knowledge (Samyak Jnana):

Those who have attained Right Belief as above, should devote themselves to the acquisition of Right Knowledge, which though simultaneous with Right Belief is yet distinguishable from it and has to be striven for, as an effect following Right Belief.

Right Belief and Right Knowledge both are two distinct attributes of Jiva. They respectively are obscured by two destructive karmas, Darshanavaraniya and Jnanavaraniya. On the attainment of Right Belief, the knowledge then becomes Right Knowledge; but because of the existence of knowledge obscuring karma in operation, it not perfect. Therefore, it is necessary to make constant endeavours for advancement of knowledge as long as omniscience is not evolved. The conquerors (Jinas) have called Right Knowledge the effect and Right Belief the cause. Lamp and light go together; still the lamp precedes the light, and light cannot be said to precede the lamp. In the same way there is relation of cause and effect between Right Belief and Right Knowledge, though both are almost

simultaneous.

It should be free from three main defects:
(a) Doubt (Samashaya)
(b) Perversity (Viparyaya), and
(c) Indefiniteness or Vagueness (Anadhyavasaya).

Practical Right Knowledge is the acquisition of the detailed knowledge of all the seven principles, explained previously, with the help of the Jain Scriptures and should be free from the above said three main defects. Real Right Knowledge is to know the true and real nature of the soul as quite distinct from all other non-soul substances.

Constant contemplation of, and unflinching devotion to, the subject matter of practical Right Knowledge is an auxiliary cause to the attainment of real Right Knowledge. Further, it comprises correct reading, writing and pronouncing of letters and words, correct understanding, both combined, at proper time, with reverence, propriety of behaviour, zeal, and desire for its propagation. Just like eight pillars of Right Belief there are eight pillars also of Right Knowledge as set out below:

(1) Grantha - Reading, writing and pronouncing every letter and word correctly.

(2) Artha - Understanding the meaning and full significance of words, phrases and the text.

(3) Ubhya - Reading, writing and speaking with full and proper understanding of the import of what is read, written and spoken.

(4) Kala - Observance of regularity, punctuality and propriety of time. Improper and unsuitable occasions should be avoided.

(5) Vinaya - Reverent attitude.

(6) Sopadhana - Propriety of behaviour.

(7) Bahumam - Zeal.

(8) Aninhana - No concealment of knowledge or of its sources,

If knowledge is pursuied in the manner stated above, it will be properly and progressively acquired and promulgated.

Right Conduct (Samyak Charitra).

After Right Belief and Right Knowledge, the third but the most important path to the goal of Moksha is Right Conduct, the three together forming what is collectively known as Ratna Traya, the "Jewels Three" of Jainism. Right Belief and Right Knowledge would not lead to Moksha, which is attainable only after the destruction of all karmic contact, and this can only be accomplished through Right Conduct.

A Right Believer, who has fully realised the true and real nature of his own soul, and is bent upon getting rid of the karmic filth which is in bondage with his soul, tries to follow Right Conduct.

It is Right Knowledge which makes conduct right. Conduct following ignorance can never be designated as right. Therefore, Right Conduct follows Right Knowledge. The main object in following Right Conduct is to be free from attachment and aversion, and from all impure thought activities and to attain the condition of equanimity.

It is of two kinds. The complete conduct of a saint, and the partial discipline of a disciple or a layman, Shravak.

From the real point of view, Right couduct is an inherent attribute of Jiva, in its pure condition.

Practical Right Conduct consists in observing the following five vows:

1. Ahimsa - refraining from doing injury to any of the mundane souls.
2. Satya - refraining from falsehood.
3. Asteya - refraining from theft.
4. Brahmacharya - chastity.

5. Aparigraha - Non-attachment.

Laymen observe these partially (Anuvrata) while saints observe them fully (Mahavrata).

We now look into the details of these vows.

1. Ahimsa: Refraining from doing injury to any mundane soul.

Any injury whatsoever to the material or conscious vitalities caused through passionate activity of mind, body or speech is Himsa. Under the influence of passion, a person injures the natural purity of Jiva; and, as a result of the working of passions, he loses his life forces, or life itself, and similarly, causes pain to others, or even the deprivation of vitalities or of life itself. Passion is thus the moving cause which leads to himsa.

The word Prana means vitality. It is of two kinds. Bhava Prana, conscious vitalities are the attributes of Jiva such as consciousness, peacefulness, happiness, power. The conscious vitalities are possessed by all Jivas alike.

Dravya Prana are material vitalities. They are ten, the five senses of touch, taste, smell, sight, and hearing, the three forces of body, speech, and mind, and breathing and age.

With reference to the possession of material vitalities Jivas differ and are divided into the following six classes:

(1) Ekendriya, one sensed, such as earth bodied, fire bodied, air bodied, vegetable bodied. They have four vitalities: age, breathing, body force, and sense of touch.

(2) Dvendriya, two sensed, such as worms, conch, shell. These have six vitalities: the previous four, and speech force and sense of taste.

(3) Treendriya, three sensed, e.g. bug, ant, scorpion, lice. They have seven vitalities: sense of smell is added to the above six.

(4) Chaturendriya, four sensed, e.g. wasp, moth, fly, bee.

They possess the sense of sight also and have eight vitalities.

(5) Panchendriya Asaini, Irrational, five sensed, such as a kind of serpent found in water. They have nine vitalities, the sense of hearing being added to the preceding eight. They are rarely found.

(6) Panchendriya Saini. Rational, five-sensed. They include hellish, celestial and human beings, beasts, birds, fowl, fishes, serpents, etc. They have ten vitalities, mind force being added to the above nine.

The degree of Himsa varies with the motive which causes it, and the vitalities injured. The higher the number of vitalities possessed by a Jiva, the greater is the himsa in killing it.

Himsa has been said of two kinds:
Anarambhi or Samkalpi and Arambhi.

The first one may be translated as "Intentional Injury". It can be avoided by every thinking person without any difficulty or harm to himself.

The second one Arambhi Himsa may be sub-divided as Udyami, Graharambhi, and Virodhi.

Udyami Himsa is unavoidably committed in the performance of necessary domestic purposes such as preparation of food, keeping the house, body, clothes clean, construction of buildings, wells, gardens, and keeping cattle.

Virodhi is that which is unavoidably committed in defence of person and property, against thieves, robbers, etc. One who has adopted the discipline of a saint practises complete Ahimsa. A true believer in the householder's stage abstains from Samkalpi Himsa, but is unable to abstain from Arambhi, although he tries his best to avoid it as far as possible, and is ever making progress in such endeavour.

Further, those who desire avoiding himsa should, first of all take care to renounce wine, flesh, honey, and the five Udumbar fruits,

viz., gular, anjeera, banyan, peepal and pakar, all belonging to the fig class. Honey, wine, butter, flesh are all the result of extrerne fermentation and the birth place of lives of the same genus. The five fruits referred to are birth places of mobile lives. A Jain disciple would renounce all the above non-eatables.

Also Himsa is inevitable in eating at night. It should, therefore, be renounced. One, who has perfectly renounced Himsa, will not utter a word which is likely to give pain to another; will not do any act which may cause injury to another; will not harbour any thoughts prejudicial to another; will not make anybody else utter words likely to cause pain to another, nor commit acts likely to injure another, nor entertain feelings of ill will towards another; and will not approbate or encourage others who by words, deeds or thought cause pain to another. This nine fold renunciation is perfect renunciation.

2. Satya: Refraining from falsehood.

Wrong statement throught carelessness is falsehood. It may be:

(1) denial of the actual existence of a substance with reference to its position, time or nature
(2) affirmation of what does not exist, with reference to position, time awd nature
(3) where it is wrongly described
(4) speech condemnable, sinful, or disagreeable.

Himsa is inevitable in such cases, because of careless indulgence.

3. Asteya: Refraining from theft.

This is the appropriation of what is not given. It causes injury and is himsa, for property is as dear as life and there is thoughtless indulgence.

4. Brahmacharya: Sexual purity, chastity.

In sexual intercourse there is obvious himsa, due to the killing of mobile germs in the act. Sexual indulgence otherwise has root

in desire, and hence is himsa. If unable to live without a wife, let other females be abjured. Many a householder is not sufficiently advanced to give up sex desire altogether. It is only the ascetics who do so. The house holder also should, however, observe the vow of Brahmacharya to a limited extent by total abstinence from all sexual desires with reference to females other than his own wife.

5. Aparigraha, Non-attachment: Attachment of temporalities.

Affectionate regard for external objects is due to illusion and is attachment clinging to externals. Even if one has renounced all tangible property, the feeling of attachment itself is a clinging to externals. Possession (Parigraha) is external and internal (Bahiranga and Antaranga Parigraha).

Internal possessions are fourteen:

(1) Wrong belief
(2) Desire for sexual enjoyment with woman
(3) Desire for sexual enjoyment with man
(4) Desire for sexual enjoyment with both
(5) laughter
(6) indulgence
(7) enui
(8) sorrow
(9) fear
(10) disgust
(11) anger
(12) pride
(13) deceit
(14) greed

External possession is of living or non-living objects. Abjuring all possession is Ahimsa; and all appropriation internal as well as external is himsa. Himsa, the central sin, is included in every other of the remaining four: falsehood, theft, sexual impurity, and possession of goods. Internal attachment, the desire for worldly objects prejudically affects the purity of the soul, and this injury to the pure nature of the soul constitutes himsa. External possession or the actual possession of temporalities creates attraction and love for them, which defiles soul purity and,

therefore, amounts to himsa. Both internal and external attachment should, therefore, be given up by one who practises the principle of Ahimsa.

Supplementary Vows:

A layman is required to follow the seven supplementary vows (Sheelas) also, as they are helpful in the proper observance of the first five main vows. Just as the encircling walls guard town, so do Sheelas (supplementary vows) protect the Anu-Vratas. Out of these seven, the following are called Gunavratas (Multiplicative vows) because they raise the value of the first five vows multifold.

Gunavratas:

(1) Dig Vrata, a vow to limit worldly activities to fixed points in all the 10 directions, north, south, east, west, north-east, north-west, south-east, south-west, above and below. This brings the merit of Ahimsa with regard to what is beyond such limits.

(2) Desha Vrata, a vow to limit worldly activities for a fixed period only. This means that one shall not, during a certain period of time, proceed beyond a certain village, market, street, or house or have anything to do with objects beyond that limit. This secures Ahimsa in regard to what is beyond such confines.

(3) Anartha Danda Vrata. Taking a vow not to commit purposeless sin. It is of five kinds:

(a) Apa Dhyan, thinking ill of others.

(b) Papodesha, preaching ill of others.

(c) Pramada Charya. Inconsiderate conduct, such as uselessly breaking the boughs of trees.

(d) Himsa dan, preparing or supplying instruments of attack.

(e) Dushruti, reading or listening to improper literature.

The remaining four supplementary vows are the following Shiksha-vratas or disciplinary vows; so called because they are preparatory to the discipline of an ascetic's life.

Shiksha Vratas:

(1) Samayika. Taking a vow to devote a fixed period everyday, once, teice or thrice, at sunrise, sunset and noon to the contemplation of the self for spiritual advancement. By giving up Rag-Dwesha," affection and aversion and observing equauimity, in all objects, one should practise samayika, equanimity, continuously, as per set procedure, which brings about a realisation of the true nature of self.

(2) Proshadhopvasa. Taking a vow to fast on four days of the month, i.e. the two Ashtamis and the two Chaturdashis. To strength the daily practice of Samayika a discipline, one must observe fasting, twice each fortnight. Free from all work, and having given up affection for the body etc., one should commence fasting at middle of the day previous to Proshadha day (which is the 8th and the 14th day of each lunar fortnight). One should then retire to a secluded spot, renounce all sinful activities, abstain from indulgence in all objects of the senses, and observe due restraint of body, speech and mind, and pass time in spiritual contemplation, perform Samayika, engage himself in self study and worship of Jina. The Proshadha day, the second night, and the half of the third day should carefully be passed in the above manner. He who having set himself free from all sinful activities, passes 16 Yamas (48 hours) in the above manner certainly observes the vow of Ahimsa in its thoroughness, for that period.

(3) Bhogopabhoga Pariman. Taking a vow everyday to limit one's enjoyment of consumable and nom-consumable things. Bhoga means enjoyment of an object which can only be used once, such as food and drink, fruits and flowers. Upabhoga means enjoyment of an object which can be used several times, such as furniture, dresses, ornaments, buildings. Himsa is incurred from the use of articles of Bhoga and Upabhoga. One should, therefore, ascertain the reality of things, and renounce these two also, in accordance with his own capacity. The use of all Anant Kaya vegetatables such as

potato, ginger, radish must be given up, Anant Kaya or Sadharana vegetable is that which infinite Jivas adopt as their one and common body. In Pratyeka vegetable only one jiva pervades throughout the body. Butter is the birth place of numerous Jivas. Fresh butter if not at once melted on fire and strained away, becomes the place of generation of innumerable Jivas. This is visibly apparent in what is called fermentation. Fermentation in the case of butter, actually commences at once, though it is not visible early. Just like honey, wine and flesh, butter should also be renounced or enjoyment should be limited.

(4) Atithi Samvibhag. Taking a vow to take one's food only after feeding ascetics or others, with a part of it. The food offered should be pure and with reverence.

The house-holder is also the observer in the last moments of his life, of the process of Sallekhana, peaceful death, which is characterised by non-attachment to the world and by a suppression of the passions. The last thought should be of a calm renunciation of the body, and this thought should ever be present long before death, supervenes. This is, Ahimsa, because all passions have been duly subdued. Thus, the house-holder's vows are twelve with the last or peaceful death as their supplement.

The following 11 stages of spiritual progress (Pratimas) have been laid down for a layman.

(1) Darshan (Faith) Pratima.

A layman who entertains Right Belief, and follows the five main vows to a limited extent is classed in this stage. He must have a perfect and intelligent, well-reasoned faith in Jainism, i.e., he must have a sound knowledge of its doctrines and their applications in life.

(2) Vrata (Vow) Pratima.

In this stage he observes the five main

vows to a limited extent (Anuvratas), without transgression and follows the seven supplementary vows i.e. three Gunavratas and four Shiksha Vratas. In short, he must not destroy any kind of life, must not tell a lie, must not make use of another person's property without the owner's consent, must be chaste, must limit his necessities of life, and avoid the use of food which involves unnecessary killing of living beings. The three Guna-Vratas are special vows relating to the limitation and determination of his daily work, food, and enjoyment. The remaining four vows relate to his meaitation in the morning, noon and evening, to his keeping fast on certain days, limiting enjoyment everyday of consumable and non-consumable things, and to his duty of daily giving charity in the form of knowledge, medicine, comfort or protection, and food.

(3) Samayika (worship) Pratima.

In this state he practises faultless contemplation regularly, three times, in the morning, at midday and in the evening, at least for 48 minutes everytime. Worship means self contemplation and purifying one's ideas and emotions.

(4) Proshadhopavasa (Fortnightly must fast) Pratima.

In this stage, he observes regularly a fast faultlessly twice a fortnight i.e. on the 8th and 14th days of each lunar fortnight.

(5) Sachitta Tyaga Pratima.

In this stage he does not take animate water and vegetable, etc. Sachitta Tyaga means abstinence from the flesh of conscious creatures. He refrains from taking fresh vegetable because they are living.

(6) Ratri Bhukta Tyaga Pratima. (Abstinence from eating at night).

He does not take or give food or drink at night.

There are minute living beings which no amount of light can reveal or disperse, and which must be consumed with meals after sunset.

(7) Brahmacharya Celebacy Pratima.

He gives up sexual intercourse even with his wife.

(8) Arambha Tyaga Pratima.

He gives up all professions and all means of earning money and all worldly occupations. Abandonment of merely all worldly engagements and occupations.

(9) Parigraha Tyaga Pratima.

He gives up all desire for objects of the world and abandons all property; except a very few limited number of clothes and utensils.

(10) Anumati Tyaga Pratima.

He would not even offer advice on any worldly matter.

(11) Uddishta Tyaga Pratima.

In this stage he would not accept food which is prepared particularly for him. He will only accept food which is respectfully offered by a house-holder at the time when he goes out for food.

The last three stages 9 to 11 are preparatory to the monk's life. They enjoin a gradual giving up of the world and retiring into some very quiet place to acquire the knowledge of Truth and ultimately to become fit to be a teacher of the Path to Liberation.

Six Daily Duties. Every Jain house-holder is ordinarily required to perform the following six daily duties:

(1) Deva-Puja. Worship of the Arhats, the adorables.

(2) Guru Bhakti. Devotion to the Gurus or Preceptor saints.

(3) Svadhyaya. Study of the scriptures.

(4) Samyama. Control of the five senses and the mind. In practising Samyam, it is necessary to renounce certain objects of enjoyments with the idea of self-control.

(5) Tapa. Austerities such as meditating upon, the nature of soul, every morning and evening, for a fixed time.

(6) Dana or Charity. Giving of food, knowledge, medicine, and protection.

The causes and processes of mundane ailments are adumbrated in the Jaina karma philosophy. Their remedies are the 11 Stages (Pratimas) of the house-holder's life; and the vows, common to the house-holder and the monk, but followed in a more extended and intensive way by the latter.

A saint while observing the five main vows fully and without any transmigration, has to observe the following eight rules of conduct also:

I. Five kinds of caution (Samiti).

(a) Irya Samiti, proper care is walking.
(b) Bhasha Samiti, proper care in speaking.
(c) Eshna Samiti, proper care in eating.
(d) Adana Nikshepa Samiti, proper care in lifting and placing the bowl, etc.
(e) Utsarga Samiti, proper care while attending calls of nature.

II. Three kinds of Restraint (Gupti)

(a) of mind
(b) of word
(c) of body

These eight rules of conduct taken together with the five vows make the thirteen rules of practical Right Conduct laid down for a saint.

Six Essential Daily Duties of a Saint (Avashyaka).

From the real point of view this means that a really true and independent saint must refrain from all good and bad thought activities. At the same time it is necessary for him not to engage himself in the flickering thought activities concerning various attributes and modifications of all the six substances (Dravyas). He should devote his whole attention to the realisation of the pure nature of his own self. It is only in this condition of self absorption that a saint is said to perform Avashyaka Karma (Independent Action)

From the practical point of view they may be briefly described as follows:

(1) Pratikramana -

Repentence means the statement of the sins and transgressions committed by a saint, during the performance of his daily routine; and making penance for them.

(2) Pratyakhyana -

Renpnciation means resolving to avoid particular thought activities and actions in future, which tend to disturb the performance of essential duties.

(3) Stuti - praising

(4) Vandana -

Prostration to the worshipful saints. They are both aspects of devotion which are practised with the object of getting rid of impure thought activities.

(5) Samayika - Equanimity.

In practising Samayika a saint

resorts to some undisturbed solitude, and calmly and cheerfully withdraws all his thought activities, and meditates upon his own soul and its various attributes and modifications.

(6) Kayotsarga -
This is the relinquishment of attachment to the body and all other objects associated with it.

If a saint or a layman merely observes his respective duties and vows, without having self absorption as his real aim, he falls far short of the standard and cannot be called the real follower of the Path of the Conquerors. He is known as a Bahir Atma or external soul, while a saint or a layman who believes in Avashyaka Karma of self absorption and tries to work up to that, and does not restrict himself merely to the observance of external formalities, is called an Antar Atma, internal soul. Nirvana is the result brought about by the practice of self absorption, which is the combination of real Right Belief, real Right Knowledge and real Right Conduct.

Among the Jains there are two main sects:
Swetambaras and Digambaras.

The Svetambaras are subdivided into Murtipujak, Sthanakvasi and Terapanthi. The latter two do not believe in idol-worship.

The three main groups of Digambaras are Bisapanthi, Tarahapanthi and Taranapanthi. They believe in idol-worship.

The observance of the great vows are uniform for all the Jains except that the vow of Aparigraha (non-possession) is followed in its full sense by Digambar monks only, who remain unclad. A peacock feather broom and a water pot (tumbdu) are the possessions of Digambar Monks. They keep standing while they eat from the cavity of their palms.

Sthanakvasi and Terapanthi monks and nuns carry a piece of cloth tied on their mouth (Muhapatti) which distinguishes them from other monks and nuns.

Murtipujak monks and nuns carry a Muhapatti in their hand and they hold it at a distance from the mouth while delivering religious discourses. Some critics call the Jainas Idolatrous, The answer to them is that the Jainas do not worship the stone, silver, gold or diamond of which the images of Jinas are made. They worship the qualities of Total Renunciation of the World, the Acquisition of undisturbable harmony with the infinite, and the identity of the Liberated Soul with peace everlasting, which these images represent.

The itinerary of any Jain Pilgrim includes places where the Jinas (Tirthankaras) attained Moksha and became Siddhas. There are five such places associated with twenty-four Tirthankaras.

Mt. Kailas (Astapada) is associated with Rishabha the first Tirthankara.

Sammeta Shikharji (Mt. Parasnath), is associated with twenty other Jinas;

Champapuri is associated with Vasupujya the twelfth Tirthankara,

Mt. Girnar is associated with Neminath the twenty-second Tirthankara, and

Pawapuri is associated with Mahavira the last of the twenty-four Jinas or Tirthankaras. Lord Mahavira attained Nirvana at Pawapuri in 527 B C.

Pilgrims also visit places considered holy because of their association with various events in the lives of the Jinas.

Rajagriha the Tirth of five Hills, is famous because Lord Mahavir's Samavasarana (the assemblage of celestials, men and beasts that heard the Preachings of Mahavira) was held there.

Similarly, the Shatrunjaya Mountain in Saurashtra is holy because Rishabha the first Tirthankara had visited it. It was also here that Bharat, the son of Rishabha, built a magnificent temple. On the slopes of Shatrunjaya millions of Jain monks have come to meditate and seek Moksha. The place is considered very sacred. It

has more than 800 shrines and 5000 images of the Tirthankaras.

Like Shatrunjaya, the twin mountains of Mangi Tungi with their cave temples are revered because from there countless monks of the Digambara Sect have attained Moksha.

In this category the Hill of Muktagiri can also be included. On full moon day of Kartik, there is a big festival at this Tirtha.

Near Muktagiri there is the Tirtha of Antariksha Parshvanatha. It is claimed that here the image of Parshvanatha defies the law of gravitation. It is suspended and does not touch its pedestal.

At Sravanbelagola, Mysore on Doddabetta or Vindhyagiri there is a collossal image of Bahubali, the son of the first Jina Rishabha. Known as Gomateswara the image (57 feet high) is carved out of single rock aud was erected in the 10th, century.

The Dilwara Jain Temples on Mt. Abu are a great attraction for Jains. The architecture is exquisite.

Some Jain Tirthas are known as "Atishaya Kshetras," as, each of them has a certain miraculous event associated with it. Among such places is the famous Kshetra of Shri Mahavirji in Rajasthan. The temple of Rikhabdevji in the Aravallis, near Udaipur also known as the temple of Shri Kesariaji is also a great attraction for Jain Pilgrims. To this deity everyday is offered Kesar (Saffron) and Chandan (Sandalwood), the exquisite fragrance of which engulfs the temple and forever lingers in the air.

The temple of Ranakpur (Rajasthan) on the western fringe of the Aravallis breathes an atmosphere of sublime peace. This Adinatha Temple was built in the 15th century. It covers an area of over 40,000 Sq. ft. and the richly carved (1444) pillars are arranged in such a way that the image of Lord Adinath can be seen from any point. There are no miracles associated with this shrine. But the pious chanting, echoing within its spacious interior, awakens the pilgrim's deepest yearnings for contact with the Divine.

The above are some prominent Jain Pilgrim centres. Pilgrimage is good from the practical point of view but the real aim of a seeker to the Path of Liberation should be self absorption, which is the combination real Right Belief, Knowledge and Conduct.

CHAPTER VII

CONCLUSION

We have seen that the oddities which are found in this world are all due to the effects of different kinds of karmas. We have seen the causes of inflow and bondage of eights kinds of karmas and their sub-classes. We have seen how this inflow can be checked and how the shedding of karmas already bound can be done.

The pure soul is free from all karmic matter and is full of the infinite attributes of omniscience, omnipotence, etc. It is only when the soul forgets its own true self (Swabhava) and gets attracted towards material things due to Rag, Dwesha etc. (Vibhava) there is inflow and bondage of karmic matter with the soul and the cycle of mundane existence continues.

It is the duty or Dharma of every mundane soul to get itself liberated from such existences (i.e. from its condition of Vibhava) and bring to its pure true self (i.e. condition of Swabhava) with its natural and inherent attributes and thus achieve true happiness.

The Fourteen Gunasthanas show us how the soul reaches higher and higher ladder of Spiritual Advancement from Wrong Belief to Right Belief, then to Vows, then to perfectly careful Vows, then to passionless, and then to a cessation of the Vibratory Activity of body, speech, and mind.

A mundane Soul is beset with five kinds of innate evils or imperfections.

The Wrong Belief is shed at the end of the 1st,
Vowlessness at the end of the 4th,
Carelessness at the end of the 6th,
Passions at the end of the 10th, and
Vibratory Activity at the end of the 13th Spiritual Stage.

The Three Jewels of Jainism, Samyak Darshan, Samyak Jnan, and Samyak Charitra, teach us how to tread the Path of Liberation and

ultimately to achieve the desired goal--Moksha.

The whole Drama of life is played or danced together by the living soul being in close grasp of lifeless matter. Lifeless space is the stage, lifeless time is the duration and lifeless Dharma and Adharma the indispensable assistants for the dancers to move or to rest. The exercise of dancing is their eternal movement in the cycle of mundane existences.

Every pilgrim on the Path of Liberation (Moksha) must be constantly careful to avoid all passionate thought activities. Every action of his will be performed with due care and caution and the commission of himsa would be avoided altogether.

The acquisition of internal purification follows the practice of self control or conquest over the cravings of the body, and the ravings of the mind, a supreme subjection of sense desires, mastering of passions and governance of emotions. The joys of yoga, of communion with the highest, are only known to those who have experienced them. They are above all earthly pleasures, they lead to heavenly happiness, and ultimately to the realization, the attainment to Godhood, Siddhasthan, Parmatma Pada, the true happiness where the soul is identified with limitless, perfect, direct, completed knowledge, of all that is, that was, that shall be, simultaneous, in all their varying forms and conditions, is supremely self satisfied, is omniscient, and omnipotent, forever and ever, in the unending eternity of time and space.

To achieve this condition requires supreme effort. It is difficult for a layman at once to do so. He has therefore to proceed gradually on the Path of Liberation. He should at least aim that his next birth should be better circumstanced than the present one, not with regard to sense pleasures, but with regard to his spiritual advancement, and he should try to concentrate his efforts in that direction. If such efforts are made and continued his soul is likely to rise higher and higher in spiritual advancement in subsequent births and ultimately after several births may reach the desired goal, the condition of Siddha.

JAY JINENDRA

The Five Great Vows (Maha-Vratas)

Five Great Vows (Maha-vratas) 01/19/93, 5VOWS.A01 Compiled by Pravin K. Shah, Jain Study Center of North Carolina

Right knowledge, right faith, and right conduct are the three most essentials for attaining liberation.

In order to acquire these, one must observe the five great vows:

1. Non-violence - Ahimsa
2. Truth - Satya
3. Non-stealing - Achaurya or Asteya
4. Celibacy/Chastity - Brahmacharya
5. Non-attachment/Non-possession - Aparigraha

Non-violence (Ahimsa):

Among these five vows, non-violence (Ahimsa) is the cardinal principle of Jainism and hence it is called the highest religious principle, or the cornerstone of Jainism.

Non-violence is the supreme religion (Ahimsa parmo dharma)

It is repeatedly said by all Tirthankaras in Jain literature,

"Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being."

According to Jainism all living beings, irrespective of their size, shape, or different spiritual developments are equal. No living being has a right to harm, injure, or kill any other living being, including animals, insects, and plants. Every living being has a right to exist and it is necessary to live with every other living being in perfect harmony and peace.

Nonviolence is based on love and kindness for all living beings. Nonviolence in Jainism is not a negative virtue. It is based upon the positive quality of universal love and compassion. One who is actuated by this ideal cannot be indifferent to the suffering of others.

Violence of every type should be completely forbidden. Mental tortures by way of harsh words, actions, and any type of bodily injuries should also be avoided. Even thinking evil of some one is considered violence in Jainism.

Practically, it is impossible to survive without killing or injuring some of the smallest living beings. Some lives are killed even when we breathe, drink water, or eat food. Therefore, Jainism says that minimum killing of the lowest form of life should be our ideal for survival.

In the universe, there are different forms of life, such as, human beings, animals, insects, plants, bacteria, and even smaller lives which cannot be seen even through the most powerful microscopes. Jainism has classified all the living beings according to their senses as follows:

five senses - human, animals, birds, heavenly, hellish beings
four senses - flies, bees, etc.
three senses - ants, lice, etc.
two senses - worms, leaches, etc.
one sense - vegetables, water, air, earth, fire etc.

The five sense are, touch, taste, smell, sight, and hearing.

It is more painful if a life of the higher forms (more than one sense) are killed. All non-vegetarian food is made by killing a living being with two or more senses. Therefore, Jainism preaches strict vegetarianism, and prohibits non-vegetarian foods.

Jainism explains that violence is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion, and the ignorance that makes an action violent. Without violent thought there can be no violent actions.

Non-violence is to be observed in action, speech, and thought. One should not be violent, ask others to do so, or approve of such an activity.

Truth (Satya):

Anger, greed, fear, jokes, etc. are the breeding grounds of untruth. To speak the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, frivolity, etc., can

speak the truth. Jainism insists that one should not only refrain from falsehood, but should always speak the truth which should be wholesome and pleasant.

One should remain silent if the truth causes pain, hurt, anger, or death of any living being.

Truth is to be observed in speech, mind, and deed. One should not utter an untruth, ask others to do so, or approve of such activities.

Non-stealing (Achaurya or Asteya):

Stealing consists of taking another's property without his consent, or by unjust or immoral methods. Further, one should not take anything which does not belong to him. It does not entitle one to take away a thing which may be lying unattended or unclaimed. One should observe this vow very strictly, and should not touch even a worthless thing which does not belong to him.

When accepting alms, help, or aid one should not take more then what is minimum needed. To take more than one's need is also considered theft in Jainism.

The vow of non-stealing insists that one should be totally honest in action, thought, and speech. One should not steal, ask others to do so, or approve of such activities.

Celibacy / Chastity (Brahmacharya):

Total abstinence from sensual pleasure is called celibacy. Sensual pleasure is an infatuating force which sets aside all virtues and reason at the time of indulgence. This vow of controlling sensuality is very difficult to observe in its subtle form. One may refrain from physical indulgence but may still think of the pleasures of sensualism, which is prohibited in Jainism.

Monks are required to observe this vow strictly and completely. They should not enjoy sensual pleasures, ask others to do the same, nor approve of it. There are several rules laid down for observing this vow for householders.

Non-attachment / Non-possession (Aparigraha):

Jainism believes that the more worldly wealth a person possesses, the more he is likely to commit sin to acquire the possession, and in a long run he may be more unhappy. The worldly wealth creates attachments which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc. Lord Mahavir has said that wants and desires have no end, and only the sky is the limit for them.

Attachments to worldly objects results in the bondage to the cycle of birth and death. Therefore, one who desires of spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses.

Monks observe this vow by giving up attachments to all things such as:

Material things:
Wealth, property, grains, house, books, clothes, etc.

Relationships:
Father, mother, spouse, sons, daughters, friends, enemies, other monks, disciples, etc.

Feelings:
Pleasure and painful feelings towards touch, taste, smell, sight, and hearing objects. They have the equanimity towards music and noise, good and bad smells, soft and hard objects for touch, beautiful and dirty sights, etc.

They do not eat food for taste but for survival with the intention to destroy his karma with the help of this body.

Non-possession and non-attachment are to be observed in speech, mind, and deed. One should not possess, ask others to do so, or approve of such activities.

Jainism has laid down and described in much detail these five great vows for the path of liberation. These are to be observed strictly and entirely by the monks and nuns. Partial observance is laid down for the householders with an additional seven vows.

Twelve Reflections (Bhavnas)

Twelve Reflections or Bhavnas, 01/19/93, 12BHAVNA.A01 Compiled by Pravin K. Shah, Jain Study Center of North Carolina

Twelve Bhavnas (Reflections or Thoughts)

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Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and his actions are the reflection of his internal thoughts, day in and day out. It is not the action but intention behind the action results in the accumulation of Karma.

One should be very careful about his thoughts, how he thinks, and the subject matter of his thought.

To make room for pure thoughts, and to drive out the evil ones, Jainism recommends to meditate the following twelve thoughts or Bhavnas.

The twelve Bhavnas described here are the subject matters of one's meditation, and how to occupy one's mind with useful, religious, beneficial, peaceful, harmless, spiritually advancing, Karma preventing thoughts. They cover a wide field of teachings of Jainism. They are designed to serve as aids to spiritual progress, produce detachment, and lead the aspirants from the realm of desire to the path of renunciation. They are reflections upon the fundamental facts of life, intended to develop purity of thought and sincerity in the practice of religion.

The reflections are also called Anuprekshas, longings, thoughts, aspirations, or Bhavnas.

1. Anitya Bhavna - Impermanence of the world
2. Asarana Bhavna - No one provides protection
3. Samsara Bhavna - No permanent relationship in universe
4. Ekatva Bhavna - Solitude of the soul
5. Anyatva Bhavna - Separateness
6. Asuci Bhavna - Impureness of the body

7. Asrava Bhavna - Influx of karma
8. Samvara Bhavna - Stoppage of influx of karma
9. Nirjara Bhavna - Shedding of karma
10. Loka Bhavna - Transitory of universe
11. Bodhi-durlabha Bhavna - Unattainability of right faith, knowledge, and conduct
12. Dharma Bhavna - Unattainability of true preceptor, scriptures, and religion

1. Anitya Bhavna - Impermanence of the world

Under this reflection, one thinks that in this world every thing such as life, youth, wealth, property, etc. are transient or subject to alteration. Nothing in the universe is permanent, even though the whole universe is constant. Spiritual values are therefore worth striving for as soul's ultimate freedom and stability. This will help to break all earthly attachments.

2. Asarana Bhavna - No one provides protection

Under this reflection, one thinks that he is helpless against death, old age, and disease. The only way he can conquer death and disease is by destroying all his karma. The soul is his own savior, and to achieve total freedom and enlightenment, one takes refuge to the true path and to the five best personalities. They are Arihanta, Siddha, Acharya, Upadhyay and Sadhus. The refuge to others are due to delusion, and must be avoided.

3. Samsara Bhavna - No permanent relationship in universe

Under this reflection, one thinks that the soul transmigrates from one life to the other in any of the four forms, human, animal, hellish, and heavenly.

The continual cycle of birth, life, and death is full of pain and miseries, and has not yet ended. There are no permanent worldly relations like father, mother, friend, foe, etc. It is we who establish these relations and live accordingly.

This kind of thought will help minimize or stop any attachments to anybody, other living beings, or objects. The soul must achieve ultimate freedom from it, which is liberation or Moksha.

4. Ekatva Bhavna - Solitude of the soul

Under this reflection, one thinks that the soul is solitaire, and lonely in existence. The soul assumes birth alone, and departs alone from the life form. The soul is responsible for its own actions and karmas. The soul will enjoy the fruits, and suffer bad consequences of its own action alone. Such thoughts will stimulate his efforts to get rid of karmas by his own initiative and will lead religious life.

5. Anyatva Bhavna - Separateness

Under this reflection, one thinks that soul is separate from any other objects or living beings of the world. Even his body is not his. At the time of death, soul leaves the body behind. The body is matter, while the soul is all consciousness.

The soul therefore should not develop attachment for worldly objects, and other living beings. He should not allow himself to be controlled by desires, greed, and urges of the body.

6. Asuci Bhavna - Impureness of the body

Under this reflection, one thinks about the constituent element of one's body. It is made of impure things like blood, bones, flesh, etc. It also generates impure things like perspiration, urine, stool, etc.

The soul, which resides within the body, is unattached to the body. It is alone and pure. The body ultimately becomes nonexistent, but the soul is eternal.

Therefore emotional attachments to the body is useless.

7. Asrava Bhavna - Influx of karma

Under this reflection, one thinks about karma streaming into the soul. Every time he enjoys or suffers through the senses (touch, taste, smell, sight, and hearing) he makes his karma increase. This thought will make him more careful, and will try to stop the influx of karmas.

8. Samvara Bhavna - Stoppage of influx of karma

Under this reflection, one thinks about stopping evil thoughts, and becomes absorbed in achieving spiritual knowledge, meditation, etc. This prevents the influx of karma.

9. Nirjara Bhavna - Shedding of karma

Under this reflection, one thinks about the evil consequences of karma, and striving to destroy the previously acquired karma by austerity and meditation.

10. Loka Bhavna - Transitory of universe

Under this reflection, one thinks about the real nature of this universe. Judging from the standpoint of substance, it is eternal but from the standpoint of modification it is transitory.

Thus all objects of the world come into existence and perish. This thought makes him understand the true nature of reality, which is necessary for right knowledge.

11. Bodhi-durlabha Bhavna - Unattainability of right faith,
--- knowledge, and conduct

Under this reflection, one thinks that it is very difficult for the transmigrating soul to acquire right faith, right knowledge, and right conduct in this world. Therefore, when one's has the opportunity to be a religious person, take the advantage of it to develop right religious talent. This thought will strengthen one's effort to attain them, and live accordingly.

12. Dharma Bhavna - Unattainability of true preceptor,
--- scriptures, and religion

Under this reflection, one thinks that the true preceptor, scriptures, and religion are excellent shelters in this world full of agony. All other things lead to misery and suffering.

Four Bhavnas or Virtues

Besides the twelve Bhavnas described above Jainism has laid great importance on the following four Bhavnas or virtues. They are mentioned here for clarification.

Amity, love, and friendship - Maitri
Appreciation, respect and joy - Pramoda
Compassion - Karuna
Equanimity and tolerance - Madhyastha

The Nine Tattvas (Principles)

Nine Tattvas (Principles), 01/19/93, 9TATTVAS.A01
Complied by Pravin K. Shah, Jain Study Center of North Carolina

Nine Tattvas (Principles)
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The nine tattvas, or principles, are the single most important subject of Jain philosophy. It deals with the karma theory of Jainism, which provides the basis for the path of liberation. Without the proper knowledge of this subject, a person can not progress spiritually. The true faith and understanding of this subject brings about right faith (samyak-darshana), right knowledge (samyak-jnana), and right conduct in an individual.

Nine Tattvas (Principles):
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1. Jiva - soul or living being (Consciousness)
2. Ajiva - non-living substances
3. Asrava - cause of the influx of karma
4. Bandh - bondage of karma
5. *Punya - virtue
6. *Papa - sin
7. Samvara - arrest of the influx of karma
8. Nirjara - exhaustion of the accumulated karma
9. Moksha - total liberation from karma

* Punya and Papa are the diverse results of Asrava and Bandh. Some exponents of Jains do not treat them as separate tattvas.

According to them, there are only seven principles instead of nine.

1. Jiva (soul) Substance:

Explained in The Six Universal Substances chapter.

2. Ajiva (Non-living) Substances:

Explained in The Six Universal Substances chapter.

3. Asrava (Cause of the influx of karma) -

Asrava is the cause which leads to the influx of good and evil karma which lead to the bondage of the soul.

Asrava may be described as attraction in the soul toward sense objects.

The following are causes of influx of good and evil karma:

Mithyatva - ignorance
Avirati - lack of self restraint
Kasaya - passions like anger, conceit, deceit, and lust
Pramada - unawareness or unmindfulness
Yoga - activities of mind, speech, and body

In addition to the above causes, the five great sins; violence, untruth, stealing, sensual indulgence, and attachment to worldly objects are also the cause of the influx of karmas.

4. Bandha (Bondage of karma)-

Bandha is the attachment of karmic matter (karma pudgala) to the soul. The soul has had this karmic matter bondage from eternity. This karmic body is known as the karmana body or causal body.

Karmic matter is a particular type of matter which is attracted to the soul because of its ignorance, lack of self restraint, passions, unmindfulness, activities of body, mind, and speech.

The soul, which is covered by karmic matter, continues acquiring new karma from the universe and exhausting old karma into the universe through the above mentioned actions at every moment.

Because of this continual process of acquiring and exhausting karma particles, the soul has to pass through the cycles of births and

deaths, and experiencing pleasure and pain. So under normal circumstances the soul can not attain freedom from karma, and hence liberation.

Karmic matter attaching to the soul assumes four forms:

Prakriti bandha - Type of karma
Sthiti bandha - Duration of karma
Anubhava bandha - Intensity of attachment of karma
Pradesa bandha - Quantity of karma

Prakriti Bandha:

When karmic matter attaches to the soul, karma will obscure its essential nature of: perfect knowledge, vision, bliss, power, eternal existence, non-corporeal, and equanimity.

Prakriti bandha is classified into eight categories, according to the particular attribute of the soul that it obscures.

Jnana-varaniya
It covers the soul's power of perfect knowledge.

Darasna-varaniya
It covers the soul's power of perfect visions.

Vedniya
It obscures the blissful nature of the soul, and thereby produces pleasure and pain.

Mohniya
It generates delusion in the soul in regard to its own true nature, and makes it identify itself with other substances.

Ayu
It determines the span of life in one birth, thus obscuring its nature of eternal existence.

Nama
It obscures the non-corporeal existence of the soul, and produces the body with its limitations, qualities, faculties, etc.

Gotra

It obscures the souls characteristics of equanimity, and determines the caste, family, social standing, etc.

Antaraya

It obstructs the natural energy of the soul and prevents it from attaining liberation. It also prevents a living being from doing something good and enjoyable.

Ghati and Aghati karmas:

The above eight karmas are also categorized into two groups, known as ghati and aghati karmas.

Ghati Karmas

Jnana-varaniya, Darasna-varaniya, Mohaniya, and Antaraya karmas are called Ghati karmas (dangerous karmas) because they obscure the true nature of the soul.

Aghati Karmas

Ayu, Nama, Gotra, and Vedniya karmas are called Aghati karmas. They do not obscure the original nature of the soul. However, they associate with the body of the soul. Hence they can not destroyed by the soul so long as it possesses a body.

When a person destroys all of his ghati karmas, at that time he attains keval-jnana. However, he continues to live as a human being because none of his aghati karmas are destroyed. He can only attain liberation after all of his aghati karmas are destroyed. Hence he attains liberation after his death.

When a person attains keval-jnana, he is known as an Arihant. If an Arihant establishes the four fold order of Monks, Nuns, Sravaka, (male layperson), and Sravika (female layperson) then the Arihant is called a Tirthankara. Other Arihantas are known as ordinary Kevali. After Nirvana (death) both Tirthankaras and ordinary Kevalis are called Siddhas.

All Siddhas are unique individuals, but they all possess perfect knowledge, vision, power, and bliss. Hence from the qualities and attributes point of view all Siddhas are same.

Sthiti Bandha

When karmic matter attaches to the soul the duration of the attachment is determined at that time according to the intensity or dullness of the soul's passions.

Anubhava Bandha or Rasa Bandha

What fruits the karmic matter will produce is determined at the time of attachment by varying degrees of passions.

Pradesa Bandha

The quantum of karmic matter that is drawn towards the soul for attachment is determined by the intensity or dullness of the soul's action.

5. Punya (Virtue)

The influx of karmic matter due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called punya or virtue.

Activities such as offering food, drink, shelter, purifying thought, physical and mental happiness, etc. result in producing punya karmic matter.

6. PAPA (Sin)

The influx of karmic matter due to evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called papa or sin.

Activities such as violence, untruth, theft, unchastity, attachment to objects, anger, conceit, deceit, lust, etc. result in producing papa karmic matter.

7. Samvara (Arrest of Karma)

The method which arrests fresh karma from coming into the soul is samvara. This process is a reverse of asrava.

It can be accomplished by constant practice of:
- restraint of mind, body, and speech

- religious meditation
- conquest of desire
- forgiveness, tenderness, purity, truth, austerity, renunciation, unattachment, and chastity

8. Nirjara -

Nirjara is the exhaustion of karmic matter already acquired.

- The karmas exhaust themselves by producing their results when it is time for them to do so.

- Unless they are exhausted before they are mature and start producing results, it becomes difficult to be free. By that time, new karmic matter begins to pour in.

- Therefore, it becomes necessary for one who desires final liberation to exhaust all karmas before maturity. This is called nirjara.

Nirjara is to be done by rigorous austerities.

External Nirjara:

Anasan - complete abstinence of eating and drinking

Alpahara - reduction in the quantity of food one normally eats

Ichhanirodha - control of desire for food and material things

Rasatyaga - complete abstinence of eating or drinking juicy and tasty foods such as honey, alcohol, butter, milk, tea, sweets, juice etc. (no attachments to the taste of the foods)

Kayaklesa - control of passions by discipline

Samlinata - sitting in a lonely place in due posture with senses withdrawn

Internal Nirjara:

Prayaschita - repentance for the breach of vows

Vinaya - appropriate behavior towards a teacher

Vaiyavrata - selfless service to the suffering and deserving

Svadhyaya - studying/listening of religious scriptures

Bhutsarga - non-attachment to the body

Subha-dhyana - religious meditation

9. Moksha -

Moksha is the liberation of the living being (soul) after complete exhaustion or elimination of all karmas.

A liberated soul regains totally its original attributes of perfect knowledge, vision, power, and bliss. It climbs to the top of Lokakas and remains there forever in its blissful and unconditional existence.

It never returns again into the cycles of birth, life, and death.

This state of the soul is the liberated or perfect state, and this is called "Nirvana."

The Twelve Vows of Layperson

Twelve Vows Of Layperson, 01/19/93, 12VOWS.A01
Complied by Pravin K. Shah, Jain Study Center of North Carolina

The five great vows (Maha-vratas) can be adopted by monks who are very keen about the uplift of their souls and ready to sacrifice all worldly enjoyments and family ties.

For those who want to remain in family life and for whom complete avoidance of five principle sins are difficult, Jain ethics specifies the following twelve vows to be carried out by the householder.

Of this twelve vows, the first five are main vows of limited nature (Anuvratas). They are somewhat easier in comparison with great vows (Maha-vratas). The great vows are for the monks.

The next three vows are known as merit vows (Guna-vratas), so called because they enhance and purify the effect of the five main vows and raise their value manifold. It also governs the external conduct of an individual.

The last four are called disciplinary vows (Shikhsa-vratas). They are intended to encourage the person in the performance of their religious duties. They reflect the purity of one's heart. They govern one's internal life and are expressed in a life that is marked by charity. They are preparatory to the discipline of an ascetic's life.

Three merit vows (Gunavrats) and four disciplinary vows (Shikhsa-vratas) together are known as Seven vows of virtuous conduct (Shilas).

A person may adopt these vows, according to his individual capacity and circumstances with the intent to adopt ultimately as a great vows.

The layperson should be very careful while observing and following these limited vows. These vows being limited or restricted vows may still leave great scope for the commitment of sins and possession of property.

The twelve vows are described as follows:

Five Main Vows of Limited Nature (Anuvratas):

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1. Non-violence Anuvrat - Ahimsa Anuvrat
   (Sthula Pranatipat Viraman)
2. Truthfulness Anuvrat - Satya Anuvrat
   (Sthula Mrisavada Viraman)
3. Non-stealing Anuvrat - Achaurya Anuvrat
   (Sthula Adattadana Viraman)
4. Chastity Anuvrat - Bhramacharya Anuvrat

(Sthula Maithuna Viraman)
5. Non-attachment Anuvrat - Aparigraha Anuvrat
(Sthula Parigraha Viraman)

Three Merit Vows (Guna-vrats):
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6. Dik Vrata - Limited area of activity vow
7. Bhoga-Upbhoga Vrata - Limited use of consumable and non-consumable items vow
8. Anartha-danda Vrata - Avoidance of purposeless sins vow

Four Disciplinary Vows (Siksha-vratas):
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9. Samayik Vrata - Meditation vow of limited duration
10. Desavakasika Vrata - Activity vow of limiting space
11. Pausadha Vrata - Ascetic's life Vow of limited duration
12. Atithi Samvibhaga Vrata - Limited charity vow

1. Non-violence Anuvrat (Ahimsa Anuvrat):

In this vow, a person must not intentionally hurt any living being (plants,animals,humans etc.) or their feeling either by thought, word or deed, himself, or through others, or by approving such an act committed by somebody else.

Intention in this case applies selfish motive, sheer pleasure and even avoidable negligence.

He may use force, if necessary, in the defense of his country, society, family, life, property, religious institute.

His agricultural, industrial, occupational living activities do also involve injury to life, but it should be as minimum as possible, through carefulness and due precaution.

Four stages of violence are described:

Premeditated Violence
to attack someone knowingly
Defensive Violence
to commit intentional violence in defense of one's own life

Vocational Violence
to incur violence in the execution of one's means of livelihood
Common Violence
to commit violence in the performance of daily activities

Premeditated violence is prohibited for all. A householder is permitted to incur violence defensively and vocationally provided he maintains complete detachment. Common violence is accepted for survival, but even here, one should be careful in preparing food, cleaning house, etc. This explains the Jain's practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol.

Nonviolence is the foundation of Jain ethics. Lord Mahavir says: one should not injure, subjugate, enslave, torture or kill any living being including animals, insects, plants, and vegetables.' This is the essence of religion. It embraces the welfare of all animals. It is the basis of all stages of knowledge and the source of all rules of conduct. The scriptures analyze the spiritual and practical aspects of nonviolence and discuss the subject negatively and positively.

2. Truthfulness Anuvrat (Satya Anuvrat):

The second of the five limited vows is Truth. It is more than abstaining from falsehood. It is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his inner strength and inner capacities.

In this vow, a person avoids lies, such as giving false evidence, denying the property of others entrusted to him, avoid cheating others etc. The vow is to be followed in thought, action, and speech, and by doing it himself or by getting it done through others.

He should not speak the truth, if it harms others or hurts their feelings. He should, under these circumstances, keep silence.

3. Non-stealing (Achaurya /Asteya) Anuvrat:

In this vow, a person must not steal, rob, or misappropriate others goods and property. He also must not cheat and use illegal means

in acquiring worldly things, nor through others or by approving such an act committed by others.

4. Chastity (Bhramacharya) Anuvrat:

The basic intent of this vow is to conquer passion and to prevent the waste of energy. Positively stated, the vow is meant to impart the sense of serenity to the soul.

In this vow, the house holder must not have a sensual relationship with anybody but one's own lawfully wedded spouse. Even with one's own spouse, excessive indulgence of all kinds of sensual pleasure need be avoided.

5. Non-possession / Non-attachment (Aparigraha) Anuvrat:

Non-possession is the fifth limited vow. As long as a person does not know the richness of joy and peace that comes from within, he tries to fill his empty and insecure existence with the clutter of material acquisitions.

Lord Mahavir said, security born of material things is a delusion. To remove this delusion, one takes the vow of non-possession and realizes the perfection of the soul.

One must impose a limit on one's needs, acquisitions, and possessions such as land, real estate, goods, other valuables, animals, money, etc. The surplus should be used for the common good. One must also limit the every day usage of number of food items, or articles and their quantity.

This Jain principle of limited possession for householders helps in equitable distribution of wealth, comforts, etc., in the society. Thus Jainism helps in establishing socialism, economic stability, and welfare in the world.

Non-possession, like non-violence, affirms the oneness of all life and is beneficial to an individual in his spiritual growth and to the society for the redistribution of wealth.

6. Dik Vrata - Limited Area of Activity Vow

This vow limits one's worldly activities to certain area in all the ten directions; north, south, east, west, north-east, north-west, south-

east, south-west, above and below. He gives up committing sins in any place outside the limited areas. This vow provides a space limit to the commitments of sins not restricted by the limited vows of non-violence. Thus outside the limited area, the limited vows assumes the status of full vow (Maha-vratas).

7. Bhoga-Upbhoga Vrata - Limited use of Consumable/ Non-consumable items vow

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Generally one commits the sin by one's use or enjoyment of consumable (Bhoga) and non-consumable (Upbhoga) things.

Consumable (Bhoga) means enjoyment of an object which can only be used once, such as food, drink, fruits and flowers. Non-consumable (Upabhoga) means enjoyment of an object which can be used several times, such as furniture, cloths, ornaments, buildings etc.

One should, therefore, limit the use of these two items in accordance with his own need and capacity by taking this vows.

This vow provides the time limit to the commitments of sins not restricted by Aparigraha Anuvrata.

8. Anartha-danda Vrata - Avoidance of Purposeless Sins Vow

One must not commit unnecessary or purposeless sin or moral offense as defined below.

Thinking, talking, or preaching evil or ill of others.

Doing inconsiderate or useless acts such as walking on the grass unnecessarily.

Manufacturing or supplying arms for attack.

Reading or listening, improper literature, or carelessness in ordinary behavior.

Thus this vow is of great practical importance. It makes life more vigilant and sin-proof.

9. Samayik Vrata - Limited Meditation Vow

Meditation of the soul and its relationship with nature is known as Samayik.

By giving up affection and aversion (Rag and Dvesha), observing equanimity in all objects, thinking evil of no one, and being at peace with the world, one should practice this vow of meditation (Samayik).

This vow consists in sitting down at one place for at least 48 minutes concentrating one's mind on religious activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech. The meditation of 48 minutes makes a person realize the importance of a life long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation.

10. Desavakasika Vrata - Limited Duration of Activity Vow

This vow sets the new limit within the limitations already set by Dik Vrata and Bhoga-Upbhoga Vrata. The general life long limitation of doing business in certain areas and the use of articles are further restricted for a particular days time of the week.

This means that one shall not, during a certain period of time, do any activity, business, or travel beyond a certain city, street, house or have anything to do with the enjoyment of objects beyond that limit.

11. Pausadha Vrata - Limited Ascetic's Life Vow

This vow requires to live the life of a monk for a day. During this time one should retire to a secluded place, renounce all sinful activities, abstain in seeking pleasure from all objects of te senses, observe due restraint of body, speech and mind. A person follows five great vows (Maha-vratas) completely during this time. He passes his time in spiritual contemplation, perform meditation (Samayik), engage in self study, and worship Gods (Arihants and Siddhas).

This vow promotes and nourishes one's religious life and provides training for ascetic life.

12. Atithi Samvibhaga Vrata - Limited Charity Vow

One should give food, clothes, medicine, and other articles of its own possession to monks, nuns, and a pious person. The food offered should be pure and with reverence.

One should not prepare any foods specially for monks because monks are not allowed to have such foods. Donating of one's own food and articles to monks and others, provides an inner satisfaction and raises one's consciousness to higher level. It also saves him from acquiring of more sins if he would have used the same for his nourishment, comfort and pleasure.

Peaceful Death:

In the final days of life, a householder observes peaceful death.

The house-holder can attain a peaceful death (Sallekhana) if he truly follows the above twelve vows. The peaceful death is characterized by non-attachment to the worldly objects and by a suppression of the passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should ever be present long before death supervenes.

Conclusion:

By performing these twelve vows, a lay follower may live a righteous life and advance towards a fuller and more perfect life, and conquer desire.

While earning wealth, supporting family, and taking up arms to protect himself, his family, his country, etc.against intruder, he is taught self restraint, love and enmity.

On one hand, he is debarred from doing any harm to himself, to his family, to his country, or to humanity by his reckless conduct. On the other hand, by giving up attachments he gradually prepares himself for the life of ascetics.

If one goes deeper into the rules laid down, he will find that practice of limiting the number of things to be kept or enjoyed by himself eliminates the danger of concentration of wealth at one point, which will help to minimize poverty and crime in the society. Thus limiting the desires of individuals, results in an ideal society.

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