

PEACE LAGOON

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19/76

Prof Dr. Harnam Singh Shan
Principal Project Investigator
U.G C. Research Project on Sikhism
605, Sector 16, Chandigarh.

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Ek Ong Kar Sat Nam Siri Wha Guru
THERE IS BUT ONE GOD, TRUTH IS HIS NAME,
GREAT IS HIS INDESCRIBABLE WISDOM.

**Dedicated to Harbhajan Singh Puri (Yogi Bhajan)
who has spread the message of Truth to the children
of the Aquarian Age.**

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PEACE LAGOON

The Songs of Guru Nanak,
Guru Amar Das,
Guru Ram Das, Guru Arjun,
and Guru Gobind Singh

SACRED SONGS OF THE SIKHS

Compiled and Rendered into
American English by
Sardarni Premka Kaur

*With thanks and appreciation to Dr. Kartar Singh Puri and Bibi
Inderjit Kaur for their help and guidance in the translation of this work.*



This is the second publication in the SAT NAM Series done through the combined energies of 3HO Foundation, Brotherhood of Life Books and Spiritual Community Publications. For more information contact 3HO Foundation, International Headquarters, Guru Ram Das Ashram, 1620 Preuss Road, Los Angeles, CA 90035. (213) 273-9422. Also in the SAT NAM Series – *Guru for the Aquarian Age: The Life and Teachings of Guru Nanak.*

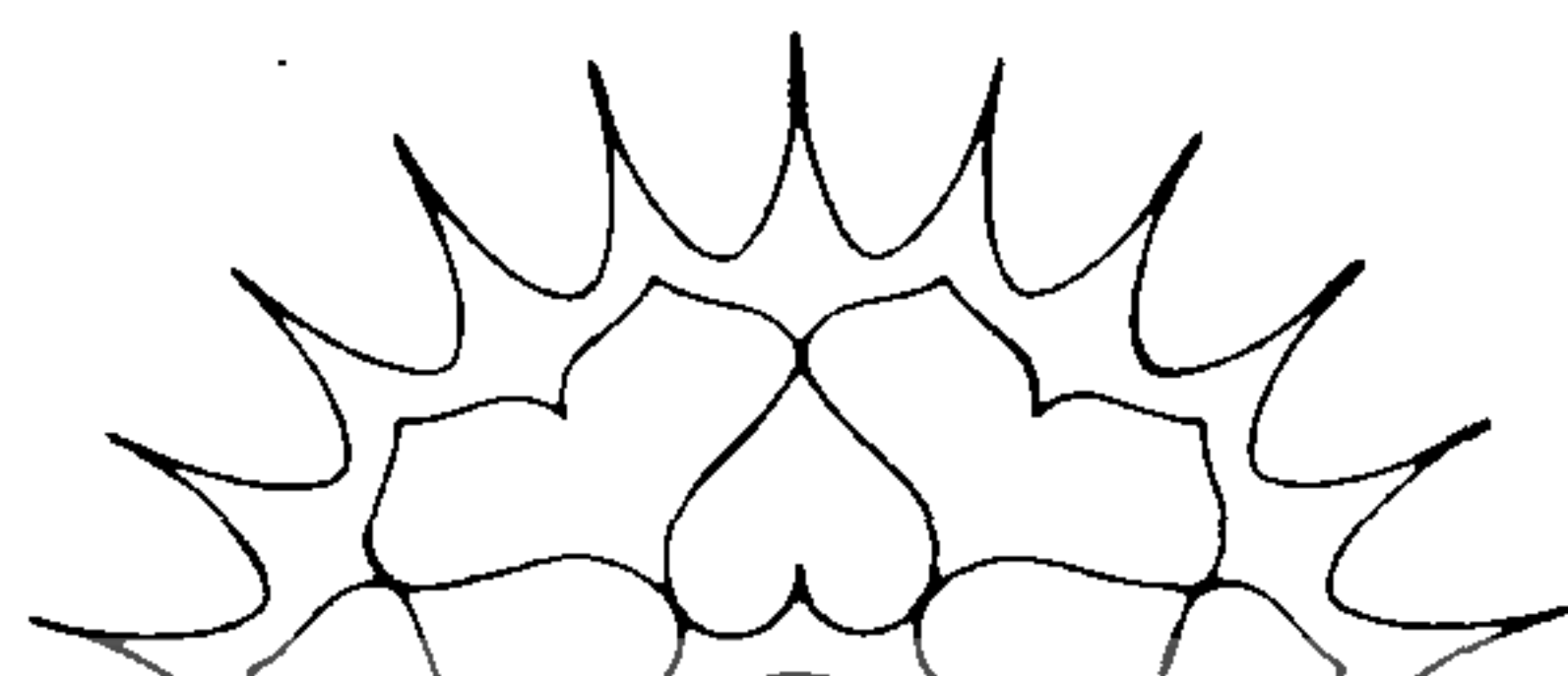
© COPYRIGHT 1971 by BROTHERHOOD OF LIFE BOOKS, 110 Dartmouth, S.E., Albuquerque, New Mexico 87106. Typography: Community Typesetters, San Rafael, Calif. Paperback cover design: Sid Singh Francis. Printed in the United States of America by Dharma Press, 5856 Doyle Street, Emeryville, CA

First Edition – 1971: 1500 copies casebound
Second Edition (revised) – 1973: 1500 copies casebound
3500 copies soft cover

PUBLISHED AND DISTRIBUTED BY

spiritual community

Box 1080, San Rafael, California 94902 (415) 457-2990

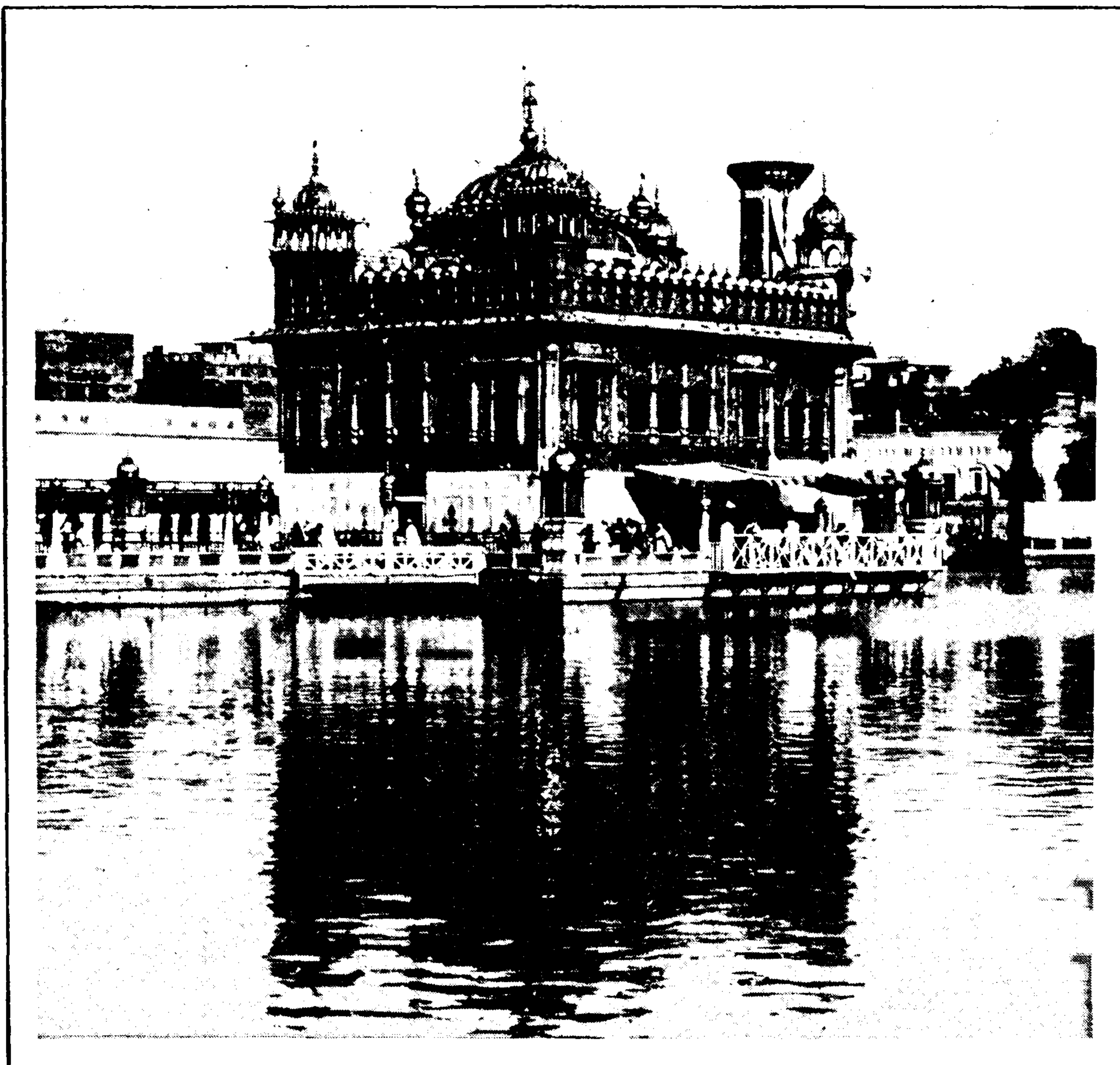


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The Golden Temple, Amritsar (Hari Mandir), was founded by Guru Ram Das. It is built on a sacred pool which existed from the time of Lord Rama. This place of nectar is a place of divine worship where Guru Ram Das, the Fourth Guru Nanak, laid the foundation for a spiritual center for people of the whole world to come to cleanse their karmas and be one with the divine.

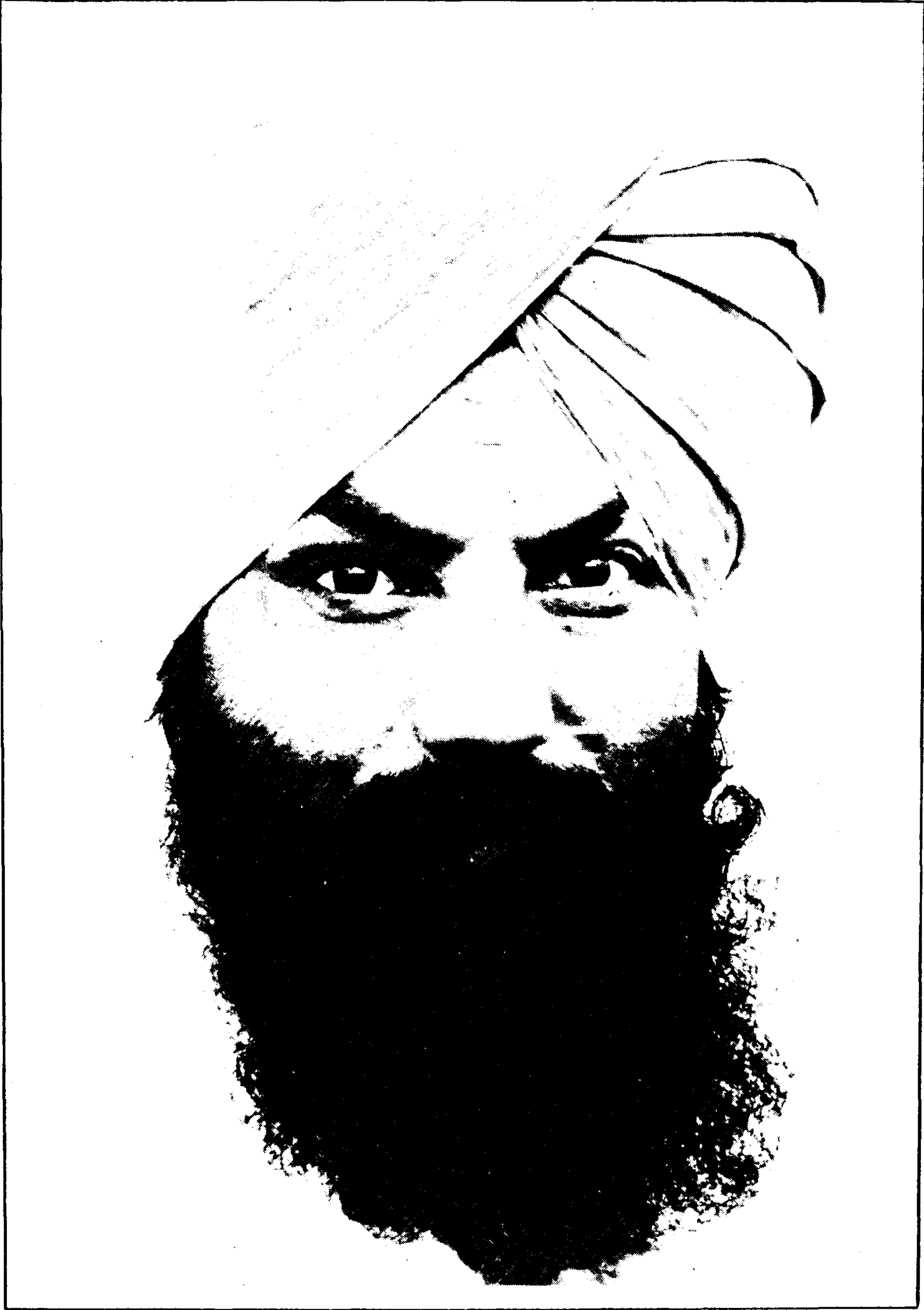
It was built with four entrances signifying that it is open to all people of all religions without distinction of caste or creed.

By meditating at the Golden Temple all physical and mental sickness has been known to leave the person.

KALIYUGA

The age of darkness (Kaliyuga), into which God sends His light by some Messenger, can easily be known by certain signs: the righteous are made to suffer, honesty pays no worldly dividend, those who profess to be spiritual make only some empty show while no religious spirit is in their hearts, and the saints who love God in various revealed Forms are slandered and abused. This is what Nanak himself finds; men criticize whatever he does. With the same unreasonableness in earlier days they afflicted Muhammed and Jesus and they complained of all his actions. But the idle chatter of fools cannot shake the God-inspired; like his predecessors, Nanak knows well that such slanders, bravely borne, only serve to purify his own heart. The saint rejoices at trouble, for it too is the gift of the all-loving Providence and sure to work out for good if he be faithful to his God-given tasks. In mocking him, the foolish critics really mock at the infinitely wise – children throwing stones toward the sun, and being struck by them instead as they fall to the earth.

The Gospel of the Guru-Granth Sahib
The World Gospel Series, Volume 8



YOGI BHAJAN

Only that man who has experienced the state of true love in the human life can sing the praise of His love, which Guru Nanak sang in his native language. His song is the true love and ecstasy which he felt with his one God. That love inspired this translation of his language into American English for the children of the Age of Aquarius, so that they can look to it as a spiritual guide.

This is the song eternal, song of love, and song of spiritual wisdom. This book has the power that when somebody will meditate and open it, it will talk wisdom to the person's heart. The beautiful children of the Age of Aquarius, who are the children of higher consciousness and love, shall find it a companion to their soul and heart.

—Yogi Bhanjan

DEDICATION

This humble work is offered at the lotus feet of the True Guru, with love, humility, and a prayer, that the Divine love which first inspired this work continues to shed its beauty and glow so that the Lord in His graciousness may find it worthy.

The love of my heart is the love of my soul, is the love of my entire being: atom by atom, all is love and longing for love.

And all is gratitude and joy and growing serenity in the knowledge of the love which my Lord offers me:

This I've known by the tender care He has taken to keep me safe through all the trials and all the turmoil,

And for delivering me to the True Guru,

Who has filled my heart with love, and given me His Holy Name:

My refuge ever, through all the painful struggles within for release from the hold of Maya,

For freedom from blindness and error.

The repetition of His Name has given me the will and the way to overcome the temptations which lead down to the depths of sorrow.

By His mercy and love the Holy Name has taken root in my soul.

True and eternal is the gracious love of my Lord.

Simple, pure and eternal is the Lord of Truth.

Sardarni Premka Kaur

A PRAYER

I contemplate the perfection of God's Creation,
Grateful for the secret of oneness hidden in every movement.
In the depths of my soul, where it merges with the Universal
Soul,
I gratefully acknowledge the surrender of the sandy shore,
As each new wave carries away the traces of yesterday's strife;
The shore serving up her bounty to the sea,
Under the impact of hurtling molecules comprising an endless
wall of water – Water . . .
That transformed essence of the furthest reaches of our earth
mother and sky father.
The shore trembles and gives way with a vast sigh;
Cleansed and purified,
Reborn as a gentle, expansive reflector of the Eternal NOW,
In its energy dance of blazing sunset and circling, drifting
seagulls.
Oh, perfect peace, born of acquiescence to that greater force
Which shapes its destiny and without which it could have
no form.
God speaks to us this way, giving us clues to our means of
rejoining Him.
Just so, oh my Lord, let my mind become the shore –
And every moment a new wave to wash away the debris of
the past;
Permitting an ever-new reflection of prismatic purity to play
upon my expanse.
Then grant that I may be ever thankful for Thy Grace
In letting me know the joy of absorption in Thee.

Sardarni Premka Kaur



GURU NANAK DEV surrounded by his nine successors to the Guruship.

INTRODUCTION

The writings found within **PEACE LAGOON** are revised translations of the sacred scriptures of the Sikhs known as the *Siri Guru Granth Sahib*.¹ The *Siri Guru Granth Sahib* is unique among the holy books and religious texts of the world because it is a compilation of writings, accurately recorded during the lifetime of the God-conscious beings who spoke them and therefore is free from alteration or reinterpretation.

The original language of this scripture was Gurmukhi, a language developed specifically for the communication of spiritual understanding. The language is young, the scripture is young, about 370 years old, yet it embodies truths which are eternal. The presentation of these truths is also modern because the teachings it relates are mostly taken from the songs and poems of Guru Nanak and his nine successors to the Guruship, all of whom lived from 1469 to 1708.

All of these writings except the Jap-Ji Sahib were originally written in poetic verse and in a particular musical mode or "Raga" and meant to be sung rather than recited. Wherever possible in the writings of **PEACE LAGOON** we have

1. The only exception is the 'Jaap Sahib' of Guru Gobind Singh, as none of his writings have been included in the *Guru Granth Sahib*.

indicated the raga with each shabad (poem or verse) along with Gurmukhi for the first line.

The *Siri Guru Granth Sahib* was first compiled by Guru Arjun Dev, the Fifth Guru. As he prepared to undertake this work, he called upon all the greatest saints of the time to contribute writings to this volume. There are writings of more than 40 different individuals included in this holy book. Therefore, the book itself is an example of its own teachings, for the message of Guru Nanak and his successors is the simple reality that God is One, that there is a basic fundamental unity of humanity and that basis is the conscious realization that we all are creatures of the One Creator. Guru Nanak came forth with this message at a time when India was being torn apart by sectarianism, by religious factions and fanaticism, and his message has meaning for this age in which we are living, this Kaliyuga, which is leading us toward the "Age of Aquarius."

Although there were attempts by individuals to alter the *Guru Granth Sahib* of Guru Arjun, the holy book remained intact up to the time of the Tenth Guru, Guru Gobind Singh. He then dictated the entire book to Bhai Mani Singh, from his own recollection, adding the hymns of his father, Guru Tegh Bahadur, in the appropriate ragas and changing just one word from the original text. It is also believed by some that one 'Shalok' (two-line couplet) attributed to Guru Tegh Bahadur, was actually written by Guru Gobind Singh as a child, during his father's imprisonment.

'Guru' has become a familiar term for us here in the West, but in reality 'Guru' as a title had never been conferred on any man until the time of Guru Nanak. This title was passed down to his nine successors. Each of them represented a divine attribute: Guru Nanak—Humility; Guru Angad—Obedience; Guru Amar Das—Equality; Guru Ram Das—Service; Guru Arjun—Self Sacrifice; Guru Hargobind—Justice; Guru Har Rai—Mercy; Guru Harkishan—Purity; Guru Tegh Bahadur—Calmness; Guru Gobind Singh—Royal Courage. When the

last Guru, Guru Gobind Singh was to leave the earth, he in turn gave it to the scriptures, the embodiment of the spiritual teachings of the Gurus. The Word (or Name of God) was Guru Nanak's Guru, and when the Tenth Guru gave the Guruship to the Siri Guru Granth Sahib, he returned the Guruship again to the Word. Therefore, for students (Sikhs) of the Guru, this scripture is the living embodiment of the Guru, and it is regarded with that respect wherever it is found.

The word *Guru* is derived from the root word, "Gur" which means technique or technical know-how. The Guru is the one who gives the technical know-how. The Sat Guru is the Guru who sustains you through the time, and the Siri Guru is the Guru who is ever constant, who always gives guidance and advice to relate to the Universal Consciousness. Wha Guru is the ecstasy of Infinity. It is the very God.

The *Siri Guru Granth Sahib* is a Siri Guru, because whenever you open it, whenever you turn to that source of Truth for some guidance and inspiration, it will always speak to you of your higher consciousness and will always guide you to relate to that level. When you read the words of this scripture, and especially when you sing or recite them, you are repeating the very words of God-conscious beings, as they spoke them in a state of higher consciousness. This very vibration goes into a person's consciousness and one is automatically lifted.



The Adi Shakti is a mystical symbol of infinity. The two side swords represent the protection of God. The central wheel on the tip of the double-edged sword represents the law of Karma and the Universe.

One can experience infinity by meditating on this *jantra*. For meditation the Adi Shakti should be blue on an orange background with a white frame around it, and one should sit five to eleven feet away.



HOKUM (ORDER FROM GOD): GURU RAM DAS

Gur Satgur Ka Jo Sikh Akaya
So Balaka Oth Har Nam Diaye

One who considers himself to be a disciple of the True Guru
Should rise before the coming of the light and contemplate the
Name.

During the early hours of the morning he should rise and bathe,
Cleansing his soul in a tank of Nectar,

While he repeats the Name the Guru has spoken to him.

By this procedure he truly washes away the sins of his soul.

Then with the arrival of the dawn he should sing the hymns of
praise, taught him by the Guru.

He should hold the Name in his heart all through the busy
hours of the day.

The one who repeats the Name with his every breath
Is a most dear disciple of the Guru.

The disciple who has received the gift of the Lord's Name
Truly wins the favor of the Supreme Lord.

I seek to kiss the very dust under the feet of such a one
Who recites the Name and inspires others to do so!

J AP-JI

(THE MORNING MEDITATION)

By the Grace of the One Supreme Being,
the Eternal, the Enlightener

Ek Ong Kar, Sat Nam, Karta Purkh Nir Bhao, Nir Ver
Akāl Moort Ajuni Sai Bhang Gur Prasad. Jap. Ad Sach
Jugad Sach Hebi Sach, Nanak Hosi Bi Sach!

The Creator of all is One: — Ek Ong Kar
Truth is His Name. — Sat Nam
He is the Doer of everything, — Karta Purkh
He is Fearless, without anger, — Nir Bhao, Nir Ver
He is Undying, Unborn and Self-illumined.

— Akāl Moort, Ajuni Sai Bhang

This is revealed through the True Guru's Grace

— Gur Prasad

— Meditate! — Jap —

He was True in the beginning, — Ad Sach
He was True through all the ages, — Jugad Sach
He is True even now, — Hebi Sach
O Nanak, He shall ever be True. — Nanak Hosi Bi Sach!

1

By reflecting upon the nature of God,
No knowledge of Him is ever obtained;
Even if one were to try thousands of times.
By maintaining silence He cannot be known,
The consciousness must still be united with Him.
If one were to gather up all the goods of the world,
Still the hunger of the hungry would not be appeased.
Though a man may possess hundreds of thousands of skills,
Yet not one will go with him into the Court of the Lord.
Then how can a man be True and dispel the veil of illusion?
Sayeth Nanak: When, by His Grace, a man's destiny is perfect
And he lives in His Will,
The veil of illusion is dispelled.

2

Through His Will come all created beings,
Though His Will can never be defined.
By His Will all souls come into being,
And by His Will greatness is obtained.
It is by His Will that some are high and some are low,
Some know great joy and some know sorrow.
By God's Will some are granted special rewards,
While others are made to wander from life to life.
All beings live under the Will of God:
None lives outside His Will.
O Nanak, if a man were to see the working of His Will,
he could not be filled with foolish pride.

3

Who can sing of His greatness?
Who has that power to sing unless it comes from Him?
Who can sing of His bounties and who can express His
radiance?

Many are they who sing the Lord's praises and perfections,
Yet none is there so learned that he can relate God's wisdom.
Some sing that He creates a life;
Some sing it's He who takes it back.
Some sing that He is distant; others, that He's there if you
but call.
Countless are they who dwell on the Lord's discourses.
Millions are the men who give millions of descriptions of Him.
And He, the great Giver, untiringly gives more and more,
While those who receive His gifts grow weary of receiving.
Through all the ages, God provides and man goes on
consuming what He gives.
It is only by God's command that a man walks on His path.
O Nanak, the Master is joyful and carefree.

4

The Lord is True and True is His Name;
The True ones repeat His Name with infinite love.
Many are they who beg and pray for His gifts,
And He keeps on giving.
What offering could be made to gain admission to His court?
What words could one speak to win His love?
In the early hours of the morning, repeat the True Name
And reflect upon His greatness.
By our past actions, we have been granted this human birth;
By His Mercy we obtain salvation.
Know that the True One is All-in-All.

5

He alone is, and He is Unmanifest and Self-created.
They are honored who serve Him.
O Nanak, sing the praises of the Lord,
And keep the fear of Him in your heart.
Within Him are all treasures.
With the Lord's love filling your heart,

Sing His songs and listen to His praises.
Thus comes the relief from pain
And happiness comes to dwell within.
He who lives according to the Lord's Will is a Gurmukh¹ :
He transmits the Divine Word,
And in him is found the wisdom of the Vedas,
Because the Guru prevails through him.
He is Brahma, Shiva and Vishnu,²
He is Parvati and Lakshmi,³ the mother.
Even if God could be known,
Still no words could be found to describe Him.
The Guru has taught me this one thing:
There is only One Who watches over all beings;
May I never forget Him.

6

If I but please the Lord, it would be my pilgrimage bath.
Without pleasing Him, of what use is all bathing in Holy
places?
His creation I see spread all around me,
Yet nothing exists outside of His Will.
The gems, the jewels, the rubies, are all in the mind;
They are revealed when the heart opens to receive His
instruction.
The Guru has taught me this one thing:
There is only One who watches over all beings;
May I never forget Him.

1. Gurmukh: One who lives by the instruction of the Guru.
2. The Hindu Trinity: respectively, the Creator, Destroyer and Sustainer.
3. Parvati is the consort of Shiva. Lakshmi is the Hindu goddess of wealth: also Maya, whose union with Brahma brought the creation into being.

7

If a man were to live for ages four,
Or for tens of yugas more,
With his fame spread across the nine continents,
Being followed, honored and sought by all,
Yet if he were to fall from His Grace,
He would be counted as a worm among worms,
And even sinners will blame him.
O Nanak, God grants virtue to the non-virtuous,
He bestows piety upon the pious.
There is no one who has anything to bestow upon Him.

8

By the hearing of God's Name
A man becomes a Siddha,¹ a Pir,² a spiritual hero and a great
Yogi.
By hearing God's Name, the Ultimate Reality is known,
The earth and its supporting Bull are revealed
And the heavens too are seen.
By the hearing of God's Name
Man comes to know the continents, the worlds and the
nether regions.
By the hearing of God's Name
Man is free from the torment of Death.
O Nanak, a Devotee is ever in bliss:
By hearing the Lord's Name,
His pain and sin are destroyed.

9

By the hearing of God's Name
One becomes as Brahma, Shiva and Indra.

1. Siddhas: Yogis who have attained occult powers.
2. Pir: A Muslim Divine

By the hearing of God's Name
One obtains the True Yoga and the secrets of existence,
All knowledge of the Shastras, Smritis and the Vedas.
O Nanak, a Devotee is ever in bliss:
By hearing the Lord's Name,
His pain and sin are destroyed.

10

By the hearing of God's Name
One gains truth, contentment, knowledge
And the blessings received by bathing at all the sixty-eight
places of pilgrimage.
Those who sing His praises grow in honor,
And their minds are held firm in the Lord's meditation.
O Nanak, a Devotee is ever in bliss:
By hearing the Lord's Name
His pain and sin are destroyed.

11

By the hearing of God's Name
A man dives deep into the ocean of virtues
And gains the status of a scholar, a King or a minister of the
Divine.
By the hearing of God's Name
Even the blind find their way.
By the hearing of God's Name
One grasps the Infinite.
O Nanak, the Devotee is ever in bliss:
By hearing the Lord's Name,
His pain and sin are destroyed.

12

Those who obey the Lord's command
Their countless virtues one cannot define.

No paper, no pen, no scribe,
Can ever relate their state of mind.
Such is the Name of the Immaculate Lord
And he who obeys His Lord realizes the highest bliss.

13

To him who truly believes in His Name,
Comes the wisdom of the Divine,
And all knowledge of the world is obtained.
There is none who can bring him disgrace,
And none who can bring him before death's face.
Such is the Immaculate Name of God.
One who puts his faith in the Lord's Name then gains the
understanding in his mind.

14

Unobstructed is the path of one who believes in the Name.
He departs this earth with honor and renown.
He never walks in the worldly ways
Nor does he travel by ritualistic religious roads.
The believer in God's Name is sincere to his Dharma.¹
Such is the Immaculate Name of God.
One who puts his faith in the Lord's Name then gains the
understanding in his mind.

15

The one who obeys the Lord's command reaches salvation's
door
And he becomes the source of his kin's benediction.
He himself swims across and carries with him many another.
The one who obeys the Lord's command never wanders begging.
Such is the Immaculate Name of God.
One who puts his faith in the Lord's Name then gains the
understanding in his mind.

1. Righteous performance of duty

16

The chosen ones are acceptable,
They are the ones approved, supreme,
Honored in the court of the Lord,
These beings look beautiful in the courts of kings.
They fix their minds on the Guru only,
However much one may speak or reflect
Still God's doings are beyond the thought of His beings.
The Bull is Dharma, born of compassion, which patiently
maintains the world.

Otherwise what a great load the Bull must carry.
The one who understands this is the true man.
There are worlds upon worlds, beneath and beyond.
What power is that which supports them all?
They are the letters written by God's flowing pen
Which determines the kinds, the colors, and names of all
creatures.

A few know how to write this account.
How staggering would be that scroll
If one were to try to write the account.
How great is his power, how striking his beauty.
None can assess how great is his gift.
One Word of His and the whole universe came into being,
And millions of rivers of life came gushing.
I am powerless, O Lord, to describe Thy teachings.
I cannot even once be a sacrifice unto Thee.
Whatever pleases Thee is the only good done,
O Thou Eternal and Formless One.

17

Countless the ways of recitation,
Countless the ways of devotion,
Countless the ways of worship,
Countless the austerities and their hardships,
Countless the yogis in meditative trance,

Countless more are Thy Devotees,
In pursuit of Thy knowledge and virtue.
Countless are the pious men,
Countless the Devotees contemplating Thee
In silent meditation,
Countless the heroes who face the one sword.
How powerless am I to tell Thy excellences, O Lord.
I cannot even once be a sacrifice unto Thee.
What pleases Thee is the only good done,
O Thou Eternal and Formless One.

18

Countless are the fools, who wander in the blackness of
ignorance,
Countless are the trespassers and thieves
Countless the rulers who force their own way,
Countless the murdering cut-throats and
Countless the sinners whom sin engages,
Countless the liars who wander in falsehood.
Countless the wretches with filth as ration,
Countless the slanderers bearing their burden of sin.
Nanak himself describes the lowly.
I cannot even once be a sacrifice unto Thee.
What pleases Thee is the only good done,
O Thou Eternal and Formless One.

19

Countless are Thy Names, and countless are Thy places,
Countless the spheres beyond all comprehension.
O count there could never be.
Thy Name is formed out of the letter of Thy Word.
With words we name Thee, hymn Thee,
With words relate all knowledge, all praise and song,
With words we speak and write journals of Thee,
With words we read on man's brow his destiny.

Not bound by the words Thou wrote, it's only we
Who receive whatever Thy will be.
Thy greatness is witnessed by Thy creation.
By what power could I tell what Thy excellence be.
I cannot even once be a sacrifice unto Thee.
What pleases Thee is the only good done,
O Thou, Eternal and Formless One.

20

When the hands and the body are covered with dirt,
Water can rinse them clean.
When the clothes are dirty and smeared with soil,
Soap can remove the stain.
When the mind is polluted by error and shame,
It can only be cleansed by the love of the Name.
If a man is drawn by the virtuous or the vicious,
Let him know that he draws to himself what is the same.
As you sow, so shall you reap,
And a man comes and goes as He wishes.

21

Small indeed is the honor won
By making pilgrimages and austerities,
By being kind and giving charity to others,
Unless one were to hear, believe and love the Name,
And bathe at the sacred fountain within.
Without purification of thoughts and actions,
One cannot become devoted to His service.
O Lord, every virtue is Thine.
Thou it was who gave birth to Maya,
And Thou Thyself art Brahma.
Thou are Truth, eternal beauty and Thou art filled with joy.
None knows what was that time, what was that hour,
What was that date or that season
When this creation came into being.

It is not known by the Pandit who studies the Puranas,
Nor the Qazi who interprets the Koran,
Nor the Yogi knows the day, the month or the season.
It is known only to Him who created this creation.
He is beyond our speech, our praise, our knowledge and
description,
Yet they all say they know, each one wiser than the rest.
Great is the Master, great is His Name.
Everything that is is born of Him.
He who thinks himself to be great
Will be made to look small in God's domain.

22

Limitless the worlds beneath and limitless the worlds above;
One may grow weary of searching out His limits.
One can never reach the end of His Vastness.
The scriptures speak of Eighteen thousand worlds,
But in reality there is only One of which all this is formed.
In trying to define Him, one's life will end in failure.
Ours is to lose ourselves in His worship and adoration,
For He alone knows, yes, He the One.

23

Those who sing His praise, know not how great He is,
As the rivers flow, knowing not the size of the sea.
The man of vast wealth and abundant treasure
Is not equal to an ant who never forgets his Maker.

24

Without limit is His praise,
And limitless those who sing them.
Limitless His workings and limitless His ways.
Limitless His givings,
Limitless the sounds and sights.
Limitless the mysteries of His might,
Limitless the creation, limitless its expanse.
Countless struggle to find what can't be found.

The more one has to say,
The more must still be said.
Exalted is the Creator of the play,
Higher than our minds is His high abode.
One must gain those heights before one can know the way.
His greatness is known only to Him.
His Grace alone can raise a man so high.

25

Great beyond description is His Mercy.
He, the Giver, gives all – Himself keeping nothing.
Many the warriors who seek at His door,
Countless the others who come.
Many are they who pass their lives engaged in evil.
Many are those who are granted His favor,
And enjoying themselves, they forsake their Creator.
Many there are who endure distress and privation,
These too are Thy blessings, O bountiful One.
It is by Thy Will that one's bonds are freed,
And he is granted liberation.
Thy ways are known only to Thee,
And if a man should dare and say he understands,
He will surely suffer by this action of his.
Our needs are known only to Him, and He alone fulfills.
The one whose heart He has blessed with the song of His
praise,
Before the eyes of the world he's honored as the king of
kings.

26

Priceless the virtues, the customers and the trade,
Priceless the purchase, the dealers and the treasures,
Priceless the weights and priceless the measures.
Priceless the devotion,
Priceless the absorption,

Priceless the law divine,
Priceless the Master's law, His court.
Precious His approval and His bounties,
Perfect His command and His kindness.
Many are there who praise Thy Name;
In praise of the Name some recite the Vedas,
Some others recite the Puran,
While the scholars proclaim Thee in lengthy discourses.
Thy songs are sung by Indra and Brahma,
By the milkmaids and Krishna.
Thy Name is recited by Shiva, the Siddhas and Buddhas as
well.

Thy praises are known to the gods and the demons,
To the demi-gods, men, mutes and slaves.
Millions upon millions are trying to describe Thee.
Millions have described Thee and departed this earth.
Just to describe Thee millions more await birth.
Even with all these descriptions,
Still they cannot begin to relate what Thy virtues be.
His greatness is known only to Him,
And he shall be known as a fool among fools
Who presumes and says he knows Him.

27

O where is Thy house and how to open Thy door?
Where dost Thou sit to give support to us all?
Endless are the harmonies, played by the minstrels,
The players prepare endless tunes and measures,
To sing to Thee, O bountiful Creator.
To sing Thy song are the winds, water and fire,
And singing Thy praise is the Lord of the Law, with his
accompanying angels.
Sing Shiva and Brahma, Sing Goddess Parvati;
Countless are the voices that sing.
Countless are the tunes and chants of this world-song.

The Siddhas sing in silent meditation,
 The saints all sing in profound contemplation.
 All the zealots, celibates and warriors are a song to Thee.
 The scholars, the readers of the Vedas, holding the wisdom
 of ages,
 The seven Supreme Sages, all exalt Thee.
 Thy praise is sung by those captivating women
 Who enchant the hearts in paradise, this world, and the
 next.
 The gems created by Thee, the sixty-eight places of
 pilgrimage,
 All relate Thy excellences.
 The mighty warriors and Divine heroes hymn Thee,
 And the four sources of creation magnify Thee.
 The continents, the worlds and solar systems, created and
 placed by Thy hand,
 They all chant Thy glory.
 Those saints who are pleasing to Thee, they are full with
 Thy Name,
 And they constantly praise Thee.
 So many others are there,
 Nanak cannot name every one.
 True is He and True is His Name.
 He is the Creator of all –
 And He alone will remain when this creation comes to its
 end.
 He it was who manifested this world
 Of various colors and species.
 He watches over all that He has done,
 All being just as He pleases.
 Everything is according to His Will,
 He takes instructions from none.
 He is the King of kings, and Nanak remains subject to His
 Will.

28

O Yogi, let contentment be your earrings,
Modesty your begging bowl and wallet,
And the Lord's meditation your ashes.
Let the remembrance of death be your patched coat,
Let your chosen path be a life of purity,
And faith in God as your staff.
Let the highest sect be the brotherhood of all mankind,
And let the control of the self be your conquest of the
world.

My obeisance is unto that Lord:
He is the Primal One, pure, without beginning, without end.
Through all ages, He is the One.

29

Make Divine wisdom as your food,
And mercy as your attendant.
Listen to the Divine music which sounds within.
He is the Supreme Lord to Whom belongs all expansion
and perfection.
He is the Lord Supreme who alone controls the yogis and
perfected beings.
The saints of His have no need of riches and miracles.
He it is Who unites and He Who brings division,
Regulating the world's trade and determining man's destiny.
My obeisance is unto that Lord:
He is the Primal One, pure, without beginning, without end.
Through all ages, He is the One.

30

Some speak of the Divine Mother, Maya,
As the one who gave birth to the three deities:
The Creator, the Destroyer, and the Sustainer.
But no, it's only the Lord's Will which keeps everyone as
He ordains.

He is All-seeing, and none see Him;
Wondrous is His Way.
My obeisance is unto that Lord:
He is the Primal One, pure, without beginning, without end,
Through all the ages, He is the One.

31

The beauteous Lord is everywhere,
Everywhere is His seat,
Everywhere His store,
And He has stocked it according to His Will.
Having created the creation,
The Creator is beholding it.
O Nanak, True is He and True is what He does.
My obeisance is unto that Lord:
He is the Primal One, pure, without beginning, without end,
Through all ages, He is the one.

32

If my lone tongue became one hundred thousand
And if those hundred thousand were multiplied twenty fold,
With every one I would repeat the One Name.
Many are the steps on the path that leads to the Lord,
Until at last we become as One with His Word.
Hearing His praises, even worms aspire to the greatest heights.
It is by His Grace that every man attains liberation —
There can be no other way.

33

No power to speak,
Or silence to keep.
No power to beg, no power to give,
No power to die, no power to live.
No power to rule,

Or enlighten the mind,
No power to awaken my soul to Thee,
No power to find the way to be free.
By his own will, O Nanak, none can be good or bad.
He alone has the power to reveal the way.

34

He created the night along with the day,
He made up the elements of air, water, fire and the nether
regions,
And in their midst He did set this firm earth
As a home for performing His service.
Inhabited by all kinds of people, species and beings,
Of all different sorts, forms, colors and hues.
He, the True One, judges in Truth whatever is done.
This world is His courtroom,
And as we do here, so shall we be known.
There shine the True ones, approved and appointed.
Then by His Grace their heads are annointed with the mark
of Grace,
And who's true or false shall be clearly shown.
O Nanak, upon reaching there all will be known.

35

So leaving the pathways of Dharma behind,
Let us now the pathway of Knowledge define.
Various are the elements of earth, air, water and fire,
There are the gods, Shiva and Brahma,
And millions of forms, colors and kinds.
Numberless are the earths and mountains,
The fields of action where virtuous deeds are performed,
And the Bhaktas, receiving instruction at His threshold.
Behold all the Indras, suns and moons,
The manifold starry and earthly regions.
Many are the Siddhas, Buddhas, and Nathas,

Many the goddesses of myriad kinds.
Many the gods, demons and sages,
Many the jewels born of oceans,
Many the forms of life, language and Masters of men;
Many the Devotees of God and men of Divine wisdom.
O Nanak, His forms are limitless.

36

In the domain of Knowledge,
Can be found many joyous sights and sounds.
Having gained Knowledge, next comes the domain of
 Spiritual Achievement,
Where beauty guides and directs all speech,
Ecstatic and glorious, beyond words to express.
In this realm incomparable forms are fashioned.
Here the mind is illumined,
And understanding enlarged:
That vision is beyond description;
He who tries to describe, shall repent.
O, here is where the spiritual vision is gained.

37

Then comes the realm of Action,
Ruled and guided by the gods of power.
Great are the heroes, brave and mighty,
Throbbing with the spirit of the Almighty.
Here sit the Sitas, evoking a beauty and glory
No words can ever express.
They live with the Lord ever in their minds,
Free from death's bonds and treachery's snare.
Here live all the Lord's Devotees,
Who keep His Name in their hearts.
In the realm of Truth, the True God abides,
Watching His creation with bounteous eyes:
His look brings fulfillment.

Here are all the worlds, universes and spheres,
Of which there can be no limit, no count.
Worlds upon worlds of creation are under his command,
Everyone acts here according to His order.
The Lord sees and contemplates and is filled with joy.
O Nanak, of this vision, none can tell.

38

To those who have been blessed with this understanding,
There comes the longing to work at their craft, all day and
night.

With chastity as the smithy, and patience the smith,
Understanding the anvil, divine knowledge the tools,
The fires of austerity and bellows of fear,
Then in the pot of devotion, melt the sweet nectar of the
Word.

(The coin is forged out of love).

This is the way of those on whom He has shed His Grace.
It's Grace that fills the man with bliss.

Shalok

The air is the Guru,
Water is the father,
And great earth the mother.
The world plays in the lap of the two nurses: Night and
Day.

All our deeds shall be judged by the Great Lord of Law,
By our own actions, we draw Him near or far.

Those who dwell on the Name,
And depart after putting in their efforts,
Shining are their faces and they save many others.

JAP SAHIB

(MEDITATION)

There is One Creator of the Creation,
this is realized by the True Guru's Grace.

GURU GOBIND SINGH

1 Chapai Chand: By Thy Grace

He has no distinguishing marks, He has no caste or sub-caste.
He can never be defined through color, form, sect or shape.
Eternally changeless, He is the Light of every heart.

His greatness exceeds all imagination.

He is more supreme than millions of Indras, He surpasses
millions of men of vast fortune.

He is the King of the three worlds of Gods, men and demons.

Even the tiniest sliver of the forest repeats the call:

“He is Infinite, He is Infinite.”

Who is there who can count Thy Names, Thou art only known
by Thy deeds.

Thus by Thy deeds I will name Thee, by Thy Wisdom and
Grace.

2 Bhuyang Pryat Chand: By Thy Grace

I bow to the Eternal, who is beyond death.

I bow to the Merciful, I bow to the formless.

I bow to the Beauteous Form.

3

I bow to the One who has no costume,

I bow to the One who has no Destiny.

I bow to the Bodiless, I bow to the Unborn.

4

I bow to the One who is without treasure, I bow to the One
who is Indestructible.

I bow to the One who is Nameless, I bow to the One who
occupies no space.

5

I bow to the One who is beyond Karma, I bow to the One
who is beyond Dharma.

I bow to the One who cannot be named, I bow to the One
who needs no dwelling place.

6

I bow to the Unconquerable, I bow to the Fearless.

I bow to the self-sufficient, I bow to the One who knows no
defeat.

7

I bow to the One who has no color,

I bow to the One who has no beginning.

I bow to the One who is without fault,

I bow to the One who is incomprehensible.

8

I bow to the One who has no treasure, I bow to the One who
is Indestructible.

I bow to the Bountiful, I bow to the Unlimited.

9

I bow to Thee who art One, I bow to Thee who art Manifold.
I bow to the One who is beyond the five elements,¹ I bow to
the One who knows no deceit.

10

I bow to the One who is beyond deeds, I bow to the One who
is beyond superstition.

I bow to the One who has no country, I bow to the One who
wears no special dress.

11

I bow to the Nameless, I bow to the Desireless.

I bow to the Matterless, I bow to the Imperishable.

12

I bow to Him who is without the five passions,² I bow to Him
who is beyond the five elements.

I bow to Him who needs no one, I bow to Him who is free
from sorrow.

13

I bow to Him who is free from affliction, I bow to Him who
cannot be installed.

1. Earth, air, water, fire and ether.

2. Desire, attachment, greed, anger, pride.

I bow to Him who is worshipped in the three worlds.
I bow to Him who is the Source of all treasures.

14

I bow to the One who cannot be known, I bow to the One
who is not sustained by the breath.
I bow to the One who generates, organizes and destroys,
I bow to the One who is unborn.

15

I bow to Him who is the source of all passion, I bow to Him
who is the Supreme Yogi.
I bow to Him who has no color, I bow to Him who is
Indestructible.

16

I bow to Him who is beyond the intellect,
I bow to Him whose beauty is all-prevailing.
I bow to Him who is support of the oceans,
I bow to Him who Himself needs no support.

17

I bow to Him who has no caste,
I bow to Him who has no lineage,
I bow to Him who has no religion,
I bow to Him who is Sublime.

18

I bow to the Countryless,
I bow to the Garbless.
I bow to the Homeless,
I bow to the Spouseless.

19

I bow to the Dispenser of death,
I bow to the Dispenser of Mercy,
I bow to the One who takes all shapes,
I bow to the King of all.

20

I bow to the Annihilator,
I bow to the Creator.
I bow to the Death of all
I bow to the Sustainer of all.

21

I bow to the True Lord, I bow to the One who has no secrets,
who is Unborn.
I bow to the One who is the Creator of all beauties.

22

I bow to the One who prevails throughout the Universe.
I bow to the One who is Omnipresent. I bow to the One who
is in all colors.
I bow to the One who is the Destroyer of all.

23

I bow to Him who is the Death of death.
I bow to Him who is the true, merciful Lord.
I bow to Him who is without any sect, I bow to Thee,
O Immortal Lord.

24

I bow to Thee who art beyond age, I bow to Thee who art
the doer.

I bow to Him who is every occupation, I bow to the True
Lord who has no restrictions.

25

I bow to Him who has no relations, I bow to Him who is
fearless.

I bow to Him who is kind, I bow to Him who is the forgiver.

26

I bow to Him who is endless and Greatest of the great.

I bow to Him who is the Infinite Love of everyone,

I bow to Him who is the Husband of every soul.

27

I bow to Him who dries up the life fluid of all, I bow to Him
who takes care of all.

I bow to the Creator of all, I bow to the Destroyer of all.

28

I bow to Him who is the Lord of Yogis, I bow to Him who is
the Enjoyer of all pleasures.

I bow to Him who is kind to all, I bow to Him who is the
Sustainer of all.

29 Chachri Chand: By Thy Grace

Thou art formless, and Thou art beautiful.

Thou art without birth and without the five elements.

30

Thou art Uncountable and without costume.

Thou art Nameless and Desireless.

31

He is beyond meditation and he has no secret.
He is Unconquerable and fearless.

32

Thou art the worship of the three worlds.
Thou art treasure of the three qualities.
The three qualities belong to Thee, Thou art uncaused.

33

Thou art Uncountable, Thou art without beginning.
Thou art Unconquerable, Thou art Independent.

34

Thou art unborn and casteless. Thou art not formed of the
five elements, and art indestructible.

35

Thou art without disease, and unconquerable.
Thou art Undefeatable and unshakable.

36

Thou art Unfathomable, and the dearest friend,
Thou art free from entanglements with Maya and free from
restrictions.

37

Thou art beyond knowledge and beyond contemplation.
Thou art Deathless and beyond bondage.

38

You are wonderful and you have no special place.
You are Infinite and Supreme.

39

Thou art Supremely conscious and free from jealousy.
Thou art in need of no support and Unborn.

40

Thou art Inaccessible and Birthless.
Thou art Lifeless and cannot be perceived by the senses.

41

Invisible and without sorrow.
Performing no action and beyond superstition.

42

You are Unconquerable and Fearless.
You cannot be persuaded and you are unfathomable.

43

Thou art above respect and the greatest treasure.
Thou art Many and again One.

44 Bhuyang Pryat Chand

I bow to the One on whom all rely, I bow to the One who is
All-virtuous.

I bow to the God of gods, Who is without costume and who
has no secrets.

45

I bow to the One who is the Death of all deaths, I bow to the
One who sustains all.

I bow to the One who is present everywhere, I bow to the One
who lives in everyone.

46

I bow to the Formless One,

I bow to the One who has no comrade,

I bow to the One who contains all forms.

I bow to the Sun of Suns, who is the most respected One.

47

I bow to the Moon of Moons,

I bow to the Sun of Suns.

I bow to the Hymn of hymns,

I bow to the Music of all music.

48

I bow to the Dance within the dance, I bow to the sound
current within the sound.

I bow to the One who is the hand and the activity of the hand,

I bow to the One who is the dispute of disputes.

49

I bow to the One who is formless and nameless,

Yet all shapes arise out of Thee.

I bow to the one who contains all forms, all maya and all
elements. I bow to the Destroyer of all.

50

I bow to Thee who art without flaw.

I bow to Thee whose form is without flaw.

I bow to the King of kings, Whose form is exceedingly
beautiful.

51

I bow to the Yogi of yogis, And the Supreme Siddha.¹
I bow to the King of kings, Who is glorious and great.

52

I bow to the Wearer of arms, I bow to the User of weapons.
I bow to the One who is the Master of maneuvers.
I bow to the One who is supreme in wisdom, I bow to the
Mother of the Universe.

53

I bow to the One who is without any costume, I bow to the
One who is without superstition,
I bow to the One who is without lust.
I bow to the Supreme Yogi of Yogis, whose ways are superior.

54

I bow to the One who takes our daily care, I bow to the One
who knows all cunning devices.
I bow to Thee who art present in gods and demons alike,
I bow to the One who takes the form of a dutiful man.

55

I bow to the One who cures all disease, I bow to the
Embodiment of love.
I bow to the One who gives all wealth, I bow to the King of
kings.

1. Siddha: one who has attained spiritual powers.

56

I bow to the One who is the greatest giver of charity, I bow
to the One who is the most honored.

I bow to the dispeller of disease, I bow to the Purifier.

57

I bow to the Mantra of mantras, I bow to the Jantra of
jantras.¹

I bow to the object of meditation, I bow to the Tantra of
tantras.²

58

I bow to the True One, the Blissful One, and the Destroyer.

I bow to the Beautiful, who is Formless and present in every
form.

59

I bow to the Bestower of power and wisdom,

Thou art the earth, the sky, and in-between, and the destroyer
of sins.

60

Thou art the Supreme Lord God, who invisibly watches over
us all.

Thou art the Bestower of spiritual powers and the most
merciful Lord.

61

Thou art Invulnerable and Inscrutable,

Thou art Nameless and Desireless.

1. Sacred symbols representing mantra

2. Essence

Thou art Conqueror of the Universe,
And the Lord of the Universe.

62 Chachri Chand: With Thy Power

In the water,
In the earth.
Fearless,
Without mystery.

63

Master of the Universe,
Unborn,
Without a country,
Without any costume.

64 Bhuyang Pryat Chand

Unfathomable and unrestricted,
Thy form is blissful.
Thou art respected by all,
And the Treasure of all, I bow to Thee.

65

I bow to the One Who is without a Master,
I bow to the Supreme of all.
I bow to the One who needs no treasure,
I bow to the Indestructible.

66

I bow to the Immortal One,
I bow to the One who needs no sustenance.
I bow to the Master of all countries,
I bow to the One who wears every costume.

67

I bow to the King of kings.
I bow to the moulder of forms.
I bow to the Ruler of all wealth,
I bow to the Moon of moons.

68

I bow to the Divine song of songs,
I bow to the Love of all loves.
I bow to the most harsh of the harsh,
I bow to the brightest of the bright.

69

I bow to the One who takes the form of pain,
I bow to the One who takes the form of passion.
I bow to the Conquerer of all,
I bow to the One who is frightening to all.

70

I bow to the One who is the Knowledge of all,
I bow to the One who has Supreme strength.
I bow to the Knower of all mantras,
I bow to the Knower of all jantras.

71

I bow to the Seer of everything,
I bow to the One who attracts all to Himself.
I bow to Thy blissful form,
I bow to the Destroyer of the three conditions,¹
I bow to the One who is without limbs.

1. Past, present and Future

72

I bow to the Life of the living,
I bow to the Seed of seeds.
I bow to Thee who art neither attached nor unattached,
I bow to Thee who art pleased with everyone.

73

I bow to the Embodiment of kindness,
I bow to the Dispeller of sins.
Thou art the Source of Divine power and knowledge.

74 Charpat Chand: By Thy Grace

Thy actions are the nectar of salvation,
Thy performance of righteous duty is eternal.
Constant is Thy union,
And Thy bliss is unceasing.

75

Perpetual is Thy kingdom,
Unshakeable is Thy creation.
Thy law is enduring,
Incomprehensible are Thy deeds.

76

Thou art the Giver to all,
And the Knower of all.
Thou art Goodness to all,
And respected by all.

77

Thou art the life-breath of all,
And the power of all.
Thou art the Savior of all,

Thou art the One Who makes use of all things,
Thou art the Director of all.

78

Thou art the God of all,
And all secrets are known to Thee.
Thou art the death of all and
The Nourisher of all.

79 Rual Chand: By Thy Grace

Thou art the Beginning of existence, In the beginning, there
was no form of Thine.

Thou art Endless, Having no birth or death.

Thou art Infinite, Respected by all,
Worshipped by the Trinity.¹

Thou art without any secret, Thou art the Giver from the
beginning.

Thou art the One who nourishes all and protects all.

Thou art the destroyer of all,

On whatever side one may look, Thou art present everywhere.

Thy form is carefree, and filled with bliss.

80

He is Nameless, Placeless, Casteless.

He is Formless, and has no pre-written Destiny.

He is the Primal form, And He is open-minded.

He does not enter into the cycle of birth and death, And He
is Unattached.

He has no country and wears no special dress.

He has no form and no destiny, He is without preference.

He is prevailing here and there, on this side and that side.

He is without attachment to anything.

1. Brahma, Vishnu and Siva.

81

He can be seen, though He is nameless and desireless, and
everyone depends upon Him.
His dwelling place cannot be found.
He fulfills the desires of everyone.
Everyone obeys His command. He is One, appearing Manifold.
He has manifested Himself in many forms.
He is playing many roles, Yet He has no role.
And in the end, He is One again.

82

His secrets cannot be revealed by gods, Nor by Vedas and
other religious texts.
He has no form, no odor, no caste, and no sub-caste.
None can describe the magnificence which is His.
He has no father and no mother.
He is beyond birth and death.
He is revolving rapidly in all the four directions.
He is regarded with respect in all the three worlds.

83

His Name is repeated in the fourteen regions.
He is the Primal Lord whose form is eternal.
He has created all this creation.
His image is Supreme, his form is pious.
His form is Infinite and Flawless.
He created this universe with His own light
And He is the Craftsman and the Destroyer.

84

He is Immortal and Master of all powers, and a beautiful
craftsman.
He is undying, I bow to Him
He is the seat of righteousness and free from superstitions.

He has no mind, He is beyond comprehension.
He wears no costume.
He has no limbs and bears no resentment.
He has no color, caste or lineage,
And He is without Name.
He is the Destroyer of pride and death of the wicked.
He is the Liberator.

85

Thy form is Limitless and
Thou art in need of no praise.
Thy being is righteous, and carefree.
Thou art the Destroyer of excessive pride
And the death of all.
From the very beginning He is the Untouched One.
The Supreme Being, Bodiless, Indestructible, and Mindless.
He can do anything, and He is the supreme Lord.
He is the annihilator and the Master of all powers.
He is the Sustainer of all.

86

He knows our inner emotions and He is the Destroyer of all.
He is unique.
No Shastra can tell his nature
Nor can they tell his color, form or destiny.
The Vedas and the Puranas say:
"Infinite, Infinite art Thou."
There are millions of Smritis, Puranas and Shastras,
They can never perceive Him.

87

Thou art the most Bountiful Giver,
And the possessor of countless virtues.
Thy description is beyond knowledge,

And Thy meditative posture cannot be disturbed.
Thy praise is as glorious as the skies.

88

Thy Light is abiding in the soul.
Unextinguished day and night.
Thy arms reach everywhere, and Thou art King of kings.

89

Thou art King of kings, and Sun of suns.
Thou art God of gods, and great is Thy praise.

90

Thou art Indra of Indras, and Highest of the high.
Thou art the poorest of the poor, and the Death of death.

91

Thou art not formed of the five elements, Thy face is
resplendent.
Thy life styles are infinite.
Thou art broad-minded, and Bestower of all attributes.

92

All Sages bow to Thee, Fearless and Desireless One.
Overwhelming is Thy Light.
Thy works and Thy ways of working are imperishable.

93

He does not perform any action, and His Dharma cannot be
seen.
He is filling everyone to overflowing.
None can impose any penalty on Him.

94 Chachri Chand: By Thy Grace

Sustainer, Liberator,
Enlightener, Infinite,

95

Destroyer, Creator,
Nameless, Desireless.

96 Bhujang Pryat Chand

Thou art the Creator of the universe, and the Destroyer of the
universe.

Thou art the Preserver of the universe, and the Knower of the
universe.

97

Thou art the Master of the four corners, Thou art the One
who fills the four corners of the universe.

Thou art the Nourisher of the universe, and the Destroyer of
the universe.

98

Thou art outside the four corners of the universe, and Thou
art contained within the four corners of the universe.

Thou art respected within the four corners, and Thou art the
Giver of charity to the four corners of the universe.

99 Chachri Chand

Thou art without enmity, and without any friend.

Thou art free from superstition, and without fear.

100

He is beyond action, and He has no body.
There is no breath of His, and He has no dwelling place.

101

There is no sketch of His, and He has no friend.
He is beyond reach, sinless and pious is He.

102

He is present on the earth, Yet He is Unseen.
He is without image and without weakness.

103 Bhagvati Chand: By Thy Grace

His dominion and His form are Imperishable, and His costume
is matchless.
His works can never bring His destruction.
He cannot be pressured by superstitions.

104

He is detached from the universe, He is the Sun which dries
all things.
Pure is His form.
He is the Creator of the universe.

105

He is the Glory of His rule, He is the banner of righteousness.
He is without sorrow, and the Beautifier of all.

106

Thou art the form of the Creator of the universe, and the
Warrior of warriors.

Thy form is All-prevailing, Thou art Fearless and beyond
praise.

107

From the beginning Thou art without a Master, Thou art
without any mystery.
Thou art without form, and Thou art One and all are under
Thee.

108

Thou art the Giver of daily bread, Thou art Merciful and the
Liberator.
Thou art pious and sinless, Thou art the Unseen Mystery.

109

Thou art the Forgiver of sins, the King of kings.
Thou art the Doer of all deeds,
The Provider of daily bread.

110

Thou art Merciful, and the Provider.
Thou art the One who pardons our wrongs.
Thou art the Power of all, the Destroyer of all.

111

He is respected by all, and the Giver of everything.
He is everywhere, and present in every place.

112

He is in every country, in every form.
He exists in all kingdoms, He is the Creator of all.

113

He is the Giver,
He is the Taker.
He is prevailing in everyone, He is the Light of all.

114

Thou art in all countries, and
In all forms.
Thou art the Death of all
The Sustainer of all.

115

Thou art the Destroyer of all, and all are known to Thee.
Every form is Thine, All things are seen by Thee.

116

Thou art manifest in every action, Present in all places.
Thou art the Annihilator of all, and the Sustainer of all.

117

He is the Power of all, He gives breath to all.
He is in every country, He is in every form.

118

He is respected by all, He is eternally Supreme.
He is the One who is remembered by all. He is the One who
carves out each life.

119

Thou art the Light-giver, Who is worshipped everywhere.
Thou art the Lord of the universe, and the moon of the
universe.

120

Thou art the Power of intelligence, Supreme in wisdom.
Thou art the Wisest Thinker, the Master of Divine Poetry.

121

Thou art the form of beauty, Thou art attending everyone.
Thou art Indestructible, Thy issue is Indestructible.

122

Thou art the Defeater of the tyrants, Thou art Protector of
the poor.
Thy platform is high, Yet Thou art prevailing in heaven and
on earth.

123

Perfect is Thy discrimination, Everybody is held in Thy
concentration.
Thou art the Greatest Friend, Thou art the Giver of daily
bread.

124

Thou art an ocean of many waves,
None can know Thy secret, and Thou art Indestructible.
Thou art kind to those who love Thee
And Thou art the punisher of their enemies.

125

Indescribable is Thy form.
Thou art free from the three natures.¹
Thou art the Origin of all praise.
Thou art the Nectar of goodness.

1. Gunas (Rajas, Tamas, Sattvas)

126

Eternal is Thy beauty, Unmysterious and full of bliss.
Thou art the One who gives breath to all.
Thou art the designer of the law.

127

Thou art ever present in everyone.
Thou art without desire.
You cannot be enslaved.
None can describe Thee.

128

Thy Primal form is OM, Thy form has no beginning.
Thou art without name.
Thou art the Destroyer and Creator of the three gunas.

129

Thou art the controller of the three gunas, Thou art Limitless
and Deathless.
Thou art the Bestower of fortune of all,
Thou art loving all.

130

Thou art the form of the three worlds.
Thou art Indestructible, and Untouchable.
Thou art the Demolisher of hell.
Thou art present in the entire universe.

131

Indescribable is Thy splendor, Thou art Everlasting.
Thou art in union with all, and none can praise Thee.

132

Thou art Indescribable, Thy glories are many.
None can conceive of Thy being.
Thou art united with everyone, None can speak Thy praises.

133 Chachri Chand

Indestructible, without limbs,
Without costume, Uncountable.

134

Without superstition, without action.
Rootless, present in all ages.

135

Unconquerable, Changeless,
Without the five elements, His form is True.

136

Indestructible, Unattached.
Free from work, Free from bondage.

137

Indivisible, Needing nothing,
Deathless, Thy form is Light.

138

Free from worry, the Controller of mind and passions,
Inexpressible, Unseen.

139

Uncountable, Without costume,
Boundless, Unfathomable.

140

Self-existent, Endless.
Uncountable, Without beginning.

141

Without end, Ever present,
Causeless, Independent.

142 Charpat Chand: By Thy Grace

Destroyer of all, present everywhere,
Discussed by everyone, He is the Knower of all.

143

He brings an end to all, He is the beginning of all,
He is the birth of all, He is the power of all.

144

He is present in all our deeds, He is present in every religion.
He is in union with all, He is the Liberator of all.

145 Rasaval Chand: By Thy Grace

I bow to Thee, Demolisher of hell, Eternal originator of light,
Formless Being, Thy treasures are Indestructible.

146

Thou art Slayer of evil-doers, Companion of all.
Limitless form, Death by absorption in Thee is free from pain.

147

Thy Names are formless, Thou art Creator and Destroyer of
the three dieties.

Indestructible is Thy form, Thou art seeking no praise.
Thou art the Support of all.

148

Neither He has sons nor grandsons, Neither He has any Enemy
nor any friend,
Neither He has any mother nor any father,
Neither he has caste nor lineage.

149

He is without any relative, None can share with Him.
He is Immeasurable and Bottomless,
He is Light,
He is Unconquerable and Unborn.

150 Bhagwati Chand: By Thy Grace

Thy light is Ever-visible.
Thou art Ever-present.
Thou art Constant.
Thou art the Revealer of all scriptures.

151

Thou art the Supreme Intelligence.
Thou art the Light of beauty.
Thou art the Forgiver and Merciful.
Thou art the gracious Giver of bread.

152

Thou art the Giver of daily bread.
Thou art the One who releases.
Thou art Supremely Merciful.
Thy beauty is All-inspiring.

153

You impose fines on the wicked,
You bestow honor on the pure,
You are the Annihilator of enemies,
You are the Remover of fear.

154

Thou art the Dispeller of sin and error,
Thou art present everywhere.
Thou art Merciful
And the Sustainer.

155

Thou art the Master of all languages.
Thou art the Doer of everything.
Thou art the Destroyer of hell,
And the resident of paradise.

156

Thou art pervading everywhere,
And in constant motion.
Thou art Supreme in intelligence,
Thou art Beloved of all.

157

Thou art the greatest Lord,
Thou art All-pervading,
Thou art Unseen,
Thou art without country or destiny.
Thou art eternally Formless.

158

Thou art the Master of the earth and sky.
Thy deeds are boundless.
Thou art Supreme in forgiveness.
Thou art Brave and Dazzling.

159

Inextinguishable Light,
Endless forgiveness,
Inconceivable form,
Thy possessions are unlimited.

160

Thou art infinitely expansive.
Thou art the Light of the soul.
Thou art constant and Indivisible.
Thou art Uncountable and Undying.

161 Madhubhar Chand: By Thy Grace

The saints and sages bow to Him in purest consciousness,
They always contemplate His virtues,
He is Conqueror of all adversaries.
He is the Destroyer of every mortal.

162

Countless bow to Him in purest consciousness, including
saints and sages.
He is Undying among men.
He cannot be installed.

163

He is Unborn and Deathless, He is the Light of the saint's
mind.

Crowds of wise men bow before Him.
He is Constant, His presence is contained in every particle of
land and sea.

164

No part of His can be destroyed, His home is Imperishable.
His praise is limitless, Unlimited are his ways and means.

165

On land and sea, He is worthy of highest praise.
In all the four directions, He is above calamity.
He is worshipped on land and sea.
He is Omnipresent.

166

Thou art Eternal and Self-existent, Thou art pivot of the earth.
Thou art within the earth, Thou art reaching everywhere,
Yet Thou art always One.

167

From the very beginning He was the Creator of the creation,
He is Indescribable.
The sight of Him can destroy evil, He is the Greatest of the
three gods, and the Holiest of the holy.

168

He is worshipped in every home,
Through the Name, the feet of the Lord are worshipped in
the mind.
Imperishable is His form, He is without weakness.

169

His form is free from bewilderment, His speech is free from
anger.

Inexhaustible are His treasures, He is Endless.

170

Invisible are His workings, His deeds cannot be undone.
He is without beginning and without end, He is supremely
Bountiful.

171 Harbolmana Chand: By Thy Grace

Thou art the storehouse of kindness, The Destroyer of
enemies.

Thou art the Slayer of fools, and the Creator of this earth.

172

Thou art the Lord of the universe, Thou art the Supreme
Lord.

Thou art the Source of all power, Thou art the One who
carries us across.

173

Thou art Master of patience, Creator of the universe.

My heart feels Thee, and the whole world knows Thee.

174

Thou art the Sustainer of all, Thou art the Maker of all.

Thou art with everyone, and the Destroyer of everyone.

175

Thou art the embodiment of mercy, Thou art present
throughout the entire universe.
Thou art the Lord of all, Thou art the Master of the universe.

176

The world is standing on Thy support. Thou art the birth of
the universe.
Thou art the destruction of the universe, Thou art beyond
reach and All-merciful.

177

Thy presence cannot be seen or felt, Thou art Unstable and
the Stabilizer.
Thou art the Doer without cause, Thou art the Nectar of
nectars.

178

Thou art the Immortality of the immortals, Thou art merciful.
Thou art Uncaused creation, Thou art the Support of the
earth.

179

Thou art the Supreme Lord of the Divine Nectar, Thou art
the Lord of lords.
Without doing, you are the Doer of everything. Thou art the
Nectar of nectars.

180

Wonderful are Thy deeds, Thou art the Nectar of nectars.
Thou art Chief among men, Thou art Destroyer of evil-doers.

181

Thou art Master of the universe, Thou art the most merciful.
Thou art the King of kings, All bow before Thee.

182

Thou art Destroyer of fear, and the Slayer of enemies.
Thou art the Punisher of the wicked, Thou art the Inspirer of
contemplation on the Holy Name.

183

Thou art the Doer, in need of no assistance, Thou art the Doer
of doers.
Thou art the Destroyer of destroyers, Thou art the Cause of
all causes.

184

Thou art the Supreme Soul, and the soul of every being.
Thou art the Controller of souls, Thou art the Praise of all
praise.

185 Bhuyang Prayat Chand

I bow to the Sun of suns, I bow to the Moon of moons.
I bow to the King of kings, I bow to the Lord of Indras.
I bow to Thy form of darkness, I bow to Thy form of Light.
I bow to the Highest of the high.
I bow to the Seed of seeds.

186

I bow to the One who is the three gunas, I bow to the
Supreme Essence which is without essence.
I bow to the Yogi of yogis, I bow to the Wisdom of wisdom.
I bow to the Mantra of mantras, I bow to the Meditation of
meditations.

187

I bow to the battle of battles, I bow to the Wisdom of the
wise.

I bow to the Food of food, I bow to the Enjoyer of food.

I bow to the Causer of turmoil, I bow to the embodiment of
peace.

I bow to the Wisdom of all wisdom, I bow to the One who is
formless from the beginning.

188

Thou art the power behind all workings and the beauty of all
ornaments.

Thou art the Spirit of beauty, Thy form is Immortal.

Thou art without form and Nameless.

Thou art present in the three worlds and in the Past, Present,
and Future. Thou art Bodiless and free from desire.

189 Ek Achari Chand

Unconquerable, Deathless, Fearless, Sinless.

190

Birthless,

Free from the cycle of birth and death,

Indestructible,

Omnipresent.

191

Unbreakable, Indestructible,

Incomprehensible, In need of no sustenance.

192

Immortal, Merciful,

Countless, Garbless.

193

Nameless, Desireless,
Bottomless, Endless.

194

Masterless, Supreme.
Without birth or death, the Speaker in all beings.

195

Without attachment, Without color.
Without form, Without destiny.

196

Without deed, Without superstition.
Imperishable, Indeterminable.

197 Bhuyang Pryat Chand

I bow to the Unalterable, I bow to the Adorable Lord.
Thou art Destroyer of all.
Thou art without treasure and nameless.
Thou art residing in every place.
Thou art desireless, present in every form.
Thou art Destroyer of bad deeds.
Thy way is righteous, Thou art contained in all Maya.

198

Thou art Truth, Existence and Bliss, Thou art Destroyer of
enemies.
Giver of blessings.
Present in everyone.
Wonderful power.
A terror to the enemies.

Bliss to His servants.
Merciful and Kind.

199

Thou art pervading in all the four quarters, Thou art the
Enjoyer in all the four quarters.

Thou art self-illumined and united with all.

Destroyer of bad times, Embodiment of mercy.

Thou art ever within us.

Thou art the Everlasting Giver of undestroyable power.

PEACE LAGOON

(SUKHMANI SAHIB)

GURU ARJUN SALOK

Ad Guray Nameh
Jugad Guray Nameh
Sat Guray Nameh
Siri Guru Devay Nameh

I bow to the Primal Guru
I bow to the Guru of all ages
I bow to the True Guru,
I bow to the great, invisible Guru

ASHTAPADI I

To the one who meditates on Him, there comes a perfect peace,
And all pain and sorrows depart.

Meditate on Him, who contains this universe,
Whose Holy Name is the whisper on the lips of the entire
creation.

The Vedas, the Puranas and the Smritis, sustaining the purest
truths,

Were created out of a portion of God's Name.

In that heart which God has blessed with a hint of His Name,

There comes a greatness beyond all praise.
To him who seeks only to gain sight of Thee
Is granted the grace to save all men.
Sayeth Nanak: This perfect peace is found in the Nectar of
His Name.
It is the Name of God which dwells in the hearts of His
lovers:
Meditate upon it.

It is by meditating on the Lord that one is released from the
bondage of rebirth,
One is freed from fear of pain or death,
And escapes the limitations of mortality.
His enemies will keep away from him,
And he will be safe from all harm.
His mind will be ever aware,
And will not be touched by fear or sorrow.
So meditate in the company of the Holy,
For it is in loving the Lord that one gains all His treasures.

It is in meditating on the Name that one gains all wealth of
earthly goods, of mental powers and aesthetic pleasures.
In the illumination gained from the thought of Him is found
all knowledge, all devotion and the essence of all wisdom.
Meditation on the Lord is the true contemplation, austerity
and worship.
In contemplating Him one dissolves all sense of duality and
sees nothing but the One everywhere.
By thinking of Him one is truly bathed in all waters of
holiness,
And every action bears the purest fruits.
They alone meditate upon Him who are blessed by the Lord;
Nanak seeks to touch the feet of them.

The repetition of the Holy Name is the highest practice of all;
It has saved many a human soul.

By it the desires of the restless mind are fulfilled,
And all knowledge is imparted to a man.
To such a man death loses its terrors;
He feels all his hopes fulfilled;
His mind is cleansed of all impurities;
And his heart is filled with the ambrosial Name.
The Lord lives on the tongue of His Saints.
Nanak is a slave to them who serve their Lord.

Only those who love the Name experience that richness;
They alone are honorable.
They are accepted in the eyes of God,
And are the true rulers of mankind.
They who practice the Name depend on none but the Lord;
And they are the masters of all.
They who practice the Name live in joy,
And attain life everlasting.
He alone meditates on the Name whom God has blessed;
Nanak seeks the dust of such men's feet.

Such men of God perform good deeds for others.
I am a sacrifice unto such a one!
His face emits a radiant glow,
And he lives in a constant peace.
It is the repetition of the Name which is the true self-discipline
By which one follows a path of righteousness,
And gains access to the manifold sources of bliss.
Through the contemplation of the Name of the Lord, one
lives ever in His presence.
It is by the blessing of such holy men that the mind is made
wakeful both day and night
To the call of the Lord.
He alone meditates on the Lord whose destiny is perfect.

Through the contemplation of His Name a man is assured
success in all undertakings,

And will never come to grief.
His tongue is busy with the praise of God,
And his mind is fixed on the steady vision.
Nothing can shake it;
Within blooms the lotus of the mind,
And the Unstruck Melody of the Word resounds in his ear.
Unspeakable is the peace which comes from singing God's
Name.
Who sing it but those to whom God is kind?
O, if they would take me into the safety of their fellowship!

By the remembrance of His Name, a man becomes a saint.
It was the praise of His Name that inspired the Vedas,
And inspired men to be adepts, celibates and men of
compassion.

The practice of the Name has turned obscure men into
luminaries of the world.
It was for the glorification of the Name that the world was
made.

O, think of the Lord as the Cause of all causes!
His Name has brought all forms into being.
Himself the Formless One lives in the utterance of the Name.
When, by His Grace, He imparts this understanding to a man,
He learns to practice the Name through the Guru.

ASHTAPADI II

O my Lord, destroyer of the pains and sufferings of the poor;
Thou who fills the heart of every being and takes into Thy
shelter the deserted and the lost!
I come to seek Thy Mercy.
O my Lord, be with me.
In that void of nothingness, where there are no parents, sons,
friends or brothers,
There the Name alone will serve you as companion.
When crossing through the wilderness, pursued by the
ministers of death,

The Name alone will accompany you.
When utter despair threatens to consume,
The Lord's Name brings release in a moment.
While many acts of atonement will not save,
The Name of God will wash away all sins.
O my mind, practice the Name by the Guru's Grace!
And thus will peace be attained.

One who rules the world is never happy,
But he who meditates on the Name is ever in bliss.
By acquiring millions the mind is not satisfied,
But through contemplation of the Lord's Name, one is saved.
The myriad joys of Maya keep one ever delighted, but the
 parching thirst is not quenched.
If one meditates on the Name, one's longing is fulfilled.
In the Valley of Death through which man must pass alone,
The Name will be with him to comfort him.
Such a Name, O my soul, should be ever remembered.

In difficulties where a million resources avail you nothing,
The Name will lead you out all safe.
When a myriad of arms threaten to destroy you,
The Name of God will save you in an instant.
Caught up by the unending cycle of birth and death,
One may yet achieve eternal peace if he loves the Name.
Self-conceit defiles the soul; and nothing can wash it clean,
Except the Name, which purges out all sins.
Such a Name, O my soul, should be loved with the fullness
 of the heart;
It can be obtained in the company of the Holy.

Setting out on the path where the destination ever recedes,
The Name of God will there be sustenance.
And in the darkness and confusion of that way,
The Name will brighten up the gloom.
Where there are none who know you,

You will find the Name a friend to go with you.
In the sun and parching heat of the barren wilderness,
The Name of the Lord will give you shade.
When in the void of nothingness you feel the parching thirst,
The Grace of God will send you down a shower of the
nectar-Name.

The Name of God to His Devotees is a thing of daily use;
Yes, the Name is enshrined in their hearts.
The Name is the only refuge of the Devotee:
It has saved many men.
The Saints spend their nights and days in praising the Lord,
And find in the Name a cure for every ill.
Only the Name of the Lord is of value to those who belong
to Him,
For they are blessed with the love of His Name.
With a mind and body full of the Lord's love,
Their minds are gifted with heavenly wisdom.

The Name of God to His lovers is the way through life and
the emancipation of the soul;
It is their food and drink.
Their beings radiate the Lord's beauty and grace,
And dwelling on the Lord's Name, nothing can disturb them.
The Lord's Name brings honor to His servant,
And by the Name alone, His greatness is revealed.
His only joy is in the practice of the Name, the True Yoga:
And he is never alone,
For he is absorbed in the worship of his God.

To His Devotee, the Lord's Name is richest treasure,
Bestowed upon him by His own pleasure.
The Name is for him a sanctuary,
And by the Grace of God, he cares for no other.
His being is drenched with love of His Name,
And in union with Him he enjoys perfect bliss.

His mind is in constant communion with God through all
the hours of the day and night,
Whereby His glory is revealed and he guides others to the
light.

He saves many men by the love of God, radiating from his
company.

The Name of the Lord is the Elysian tree,
And the repetition of His Name is fulfillment.
The greatest joy is gained through the praising of His Name;
By hearing it all pains and sorrows are dispelled.
Only the saint knows the ways of glorifying His Name,
And through the Grace of the Lord's saints all sins are
destroyed.

It is only by great good fortune that one comes into contact
with such men,
From whom one learns the practice of the Name.
Nothing can compare with the practice of the Name.
One who is blessed with such an understanding is indeed
rare.

ASHTAPADI III

There are many books on morals and religions.
Having gone through them all with care,
I find that none of them approaches the Name in its priceless
saving grace.

All repetitions of holy scriptures, penances, religious
discussions and meditations,
The expositions of the six systems of philosophy and the
Smritis,
The practice of yogic exercises and various religious
formalities,
The abandonment of home and everything, and wandering in
the depths of forests,
All sorts of efforts made to secure merit;

The giving of alms and charity and burning costly things at
the sacrificial fires,
Even mutilating the body and making the minced pieces a
burnt offering,
Or starving oneself with vows of different kinds:
All these have nothing in them to equal the contemplation
of the Name.
The Name which is given by the grace of the Guru.

If a man were to spend a long life wandering through every
land
Or to become an ascetic living sorrowfully alone,
Making his life an offering to his gods,
Were he to give away in charity his gold, his horses and his
land,
Or to perform cleansing ceremonies and yogic postures,
And like a Jain submit himself to discipline severe:
Still the pride of having suffered will be there.
There is nothing like the precious Holy Name;
Practiced through the grace of the Guru, it delivers a man to
his highest destiny.

A man may give his life as an offering to the service of holy
places,
But pride and vanity may not cease to invade his mind.
By numerous washings of the body, the filth of the mind is
not cleansed thereby.
By submitting the body to all types of religious austerities,
The mind is not rid of its deep-rooted evil.
What if he cleans his frail body with much water!
By washing, how can a wall of crumbling clay be cleaned?
O my soul! Great is the glory of His Name:
By it the worst sinners have been redeemed.

Too much cleverness can only bring the fear of death.
All number of devices cannot quench the thirst of the soul:
The wearing of different costumes will not relieve the fever
of the heart.

By a million schemes you cannot gain the kingdom of the
Lord.

One may journey to the heavens and down into the kingdom
of death, but shall never escape the bondage of sin.

Attachment will hold thee in its net.

Finding only the worship of the Lord worthy of praise,

The king of death punishes every other action.

Sayeth Nanak: It is in meditating on the Name that all
sorrows can be erased.

If one seeks to attain the four cardinal boons,¹

Let him lead a life of service to those who praise His Name.

If a man wants to lead a life free from sorrow and pain,

He should ever remember to sing the praises of the Name.

If a man seeks honorable distinction,

Let him learn to surrender the thought of self in the
company of the Holy.

If a man seeks to overcome the fear of birth and death,

Let him take shelter in the company of those who worship
His Name.

Blessed is he who thirsts for the sight of God!

I would offer my life to him in sacrifice.

He is supreme among men

Who overcomes his ego in the company of the good.

He who sees himself as the lowest of the low

Shall be known as the highest of the high.

He who makes of his mind the dust beneath all men's feet

Holds a vision of the Lord enshrined in his heart.

He who has washed away all impurities of the mind

Will see a friend in every man.

Such a man of God will look alike upon pleasure and pain;

For him there is no good or evil.

1. Righteousness or moral duty; worldly possessions; sex; and
deliverance.

O Lord, Thy Name is the wealth of the poor
And the refuge of the homeless.
It is the pride of the truly humble.
Thou art the Giver to all men alike;
Thou art the Cause of every action, and Thou art the One
who acts.
Yes, it is Thee alone who knows our inmost nature.
Thou alone knowest Thy extent and measure:
The love of Thyself is born of Thee alone.
None else knows how to do it.
Of all religions, the highest is the contemplation of the Lord's
Name and purity of conduct.
Of all deeds, the most righteous is
To cleanse oneself of evil thoughts by keeping the company
of the good.
Of all works, the most noble is
The constant contemplation of the Lord.
Of all the utterances, the sweetest is that by which one hears
the praise of God and utters it to others.
Of all holy places, the most sacred is
Where one dwells on the Name of the Lord.

ASHTAPADI IV

O man without redeeming grace, dwelling in ignorance!
Turn toward the Lord:
Keep Him ever in your mind Who has created you,
Who alone will ever be with you.

O mortal one, think of the goodness of the all-pervading God,
Who from mere nothingness has brought you forth in all your
beauty!
How he kept you safe in the fire of the womb
And gave you mother's milk to drink.
In the bloom of youth He gave you delightful foods and
comfort,

And the senses to enjoy them.
And growing old, He gave you friends and relations to attend
on you,
To feed and nurse you in your bed.
O Lord, this worthless man knows not of Thy virtues:
Thy Grace alone can bring salvation.
It is by His Grace that you live in comfort upon the earth,
And enjoy the company of your wife and children, brothers
and friends.
It is His Grace which provides you with cool water to drink,
And the life-giving breath which sustains the precious fire
which warms,
And the capacity to partake of purest joy.
It is His Grace which has given you every treasure;
And has given you hands, feet, ears, eyes and tongue.
And yet O creature of Maya, you would forget Him who
bestows every blessing, and attach yourself to others!
This blind fool has fallen victim to ingratitude:
O Lord, save him by Thine own Grace.

He who is his Savior through all his life,
Is not loved by the ignorant man.
The fool remembers not the
One who bestows all wealth of earthly treasures.
How blind of him to think Him far away,
Who is ever and ever present before his eyes!
The ignorant fool forgets the Lord
Whose service would grant him honor in heaven.
This man will always be remiss, O Lord.
Out of Thy Infinite Mercy, take him under Thy protection.

He casts away a gem and is pleased with a stone;
Turning away from Truth, he cherishes falsehood.
Things of passing interest he holds as everlasting.
And imagines the imminent to be far away.
He is caught up with things he'll have to leave,

And forsakes the Name which will ever be his companion.
The ass will shake off the coating of sandal paste,
And will love to roll about in ashes.
He has fallen into a terrible pit of blindness;
O Merciful Lord, lift him up into the Light!

He belongs to the human species, but his behavior is that of a
brute.

He humbugs the people night and day.

Wearing the dress of a holy man, in his mind is the filth of
Maya,

And however hard he tries, his deeds will always betray him.

He makes a show of learned talk, raptured looks and religious
washings,

But inside him is the blatant dog of greed.

With the fire of passion burning within, his life amounts to
ashes.

How can he swim across with heavy weights hung around his
neck?

If God, however, were to come into his life,

He would have his conduct balanced and harmonized.

By the sense of hearing alone, how can the blind one find the
way?

Take him by the hand and he will reach the goal.

If a man is deaf, he hears not the gentle word;

Say it is night, he will think you are speaking of the day.

If a man is dumb, how can he recite the song of the Lord?

Even if he tries, his voice will fail him.

If a man is a cripple, how can he climb to the top of the
mountain?

No, he cannot wander in the heights.

O Creator, Lord of Mercy, as your humble servant, I pray to
Thee:

Save him by Thy Grace!

He forgets Him who is ever his companion,
And gives his love to others whom he does not know.
He lives in a castle built of sand,
And gay with delight, indulges in the pleasures of the world,
Believing in his heart that they shall last forever.
The fool does not remember that death shall end them all.
What enmity and strife, what lust, anger and sentimentality.
What falsehood and viciousness, what greed and fraud!
These he has carried from life to life, and this is all his record.
O Lord, redeem him by Thy Grace.

Thou art the Master, to Thee I pray.
For this life and body are Thy gifts, Thy bounties.
Thou art the Father, and the Mother; we are Thy children.
In Thy Grace alone lies our every joy.
None knows Thy extent:
Thou, the Maker of our destiny, art the Highest of the High.
Yes, all of Thy creation is at Thy command.
Thou alone knows Thy ways and means:
I am ever and ever a sacrifice unto Thee.

ASHTAPADI V

O man, you have abandoned your God, and become absorbed
in other interests,
But every effort is doomed to failure and without the Name,
God's favor is lost.
Ungrateful man ignores ten gifts bestowed by God,
And for the sake of one withheld he loses faith in Him.
If He were to give no more and to withdraw those ones
bestowed,
Then what could the fool do?
We should then ever bow to the Lord,
The Master, before whom all are helpless.
He, in whose heart dwells the Sweet Lord,
Into his mind comes the all-embracing peace.

He who walks in His Will
Is blessed with every treasure of life.

The Divine King bestows countless gifts to man,
And he enjoys them in peace and pleasure.
It is only the fool who suffers grief,
And by his own action, destroys the Lord's trust in him.
Surrender then all that belongs to Him,
In submission to His Will:
And your God will then bless you four times more—
The Master is so generous.

All love of self, property, relations, and all things, is founded
in unreality.

Untrue are the ego, maya and attachment;
Perishable are the possessions of beauty, wealth and finery;
And so are a man's powers to indulge in carnal pleasure and
to terrify others with his wrath.

Perishable are his chariots, elephants, horses and uniforms,
His enjoyment of the apparent pleasures of worldly life,
His pride in his attachments and his intrigues,
His love of his own cleverness — all will amount to nothing.
Truth is only the meditation practiced in the company of
the saints.

My daily faith derives its life by meditating on the feet of
the Lord.

Evil are the ears that listen to the slander of others,
The hands that steal what belongs to another,
The eyes that gaze upon the beauty of another's wife;
Evil the tongue which seeks the taste of sensory pleasure,
The feet that hasten to do evil to others,
The mind which seeks attachment to other than the Lord.
The whole body is evil which is never used for the good of
others.

Evil is the smell which comes from evil.

Without the light of wisdom, all appearances are false.
Blessed is he whose being ever utters the Name of the Lord.

Vain is the life of him who worships power,
For how can one be pure without the Truth?
The life without the Name is empty and vain.
Without the Name the mouth does not smell sweet,
As the crops in the field waste without rain:
So the days and nights unblessed by the Name pass in vain.
Fruitless are those works which are not performed as an
 offering to the Lord,
As is the money of the miser put to no use.
Blessed are they whose hearts are filled with the Lord's
 Name.
I pour out my life as an offering to them.

Many proclaim one thing and perform another.
With no love in the heart, one merely pays lip-service.
But He who knows the depth of every heart is not misled,
And He is not impressed by an outward show.
If a man preaches to others what he himself does not do,
He shall go the round of endless births and deaths.
He who takes God into his life shall never preach in vain:
His teachings will save all mankind.
They alone know Thee, whom Thou hast blessed with Thy
 love.
I long to be at the feet of such holy men.

I pray to my Lord, though He already knows my prayer,
For He honors those whom He has created.
He being All in all, serves up His own justice;
To some He shows Himself to be near: to others as far away.
Prepare to receive Him without your veils of trickery,
For he knows the nature of your soul.
He draws to Himself anyone as He chooses,
For He it is who fills all places.

He alone serves Him, on whom He has shed His Grace.
We should therefore meditate on Him always and forever.

ASHTAPADI VI

May the passions of lust, anger, greed, pride and attachment
depart from me.
O Lord, I come to seek Thy shelter, bless me with Thy Grace.
Bear in mind the Master
By whose Grace you enjoy so many delicacies,
And apply sweet-smelling perfumes to your body.
Meditate on Him, and you will gain the highest bliss.
Let your mind ever reflect on Him
Whose Grace has given you a place of eternal peace within.
With your tongue, speak His praises day and night.
He has given you the joy of love and life's treasures,
And alone is worthy of all your devotion. Constantly worship
Him.

It is His Grace that grants you silks to wear.
Why leave Him and seek to love another?
It is by His Grace that you have cozy beds to lie on.
O mind, meditate day and night on Him.
It is His Grace that brings you honor among men;
Honor Him therefore with your tongue and voice.
Dwell on Him always, the One Supreme Lord,
Whose Grace it is that renews your faith.
And when you die, this devotion to the Master will bring you
glory in the court of heaven,
And you will enter your ultimate home with honor

His Grace has given you a body healthy and golden—
Keep ever attached to such a Lord.
His Grace alone is vast enough to cover your disgrace:
Repeat His praises and find perfect peace.
Yes, His Grace covers up all your sins.
Let your mind be absorbed in the worship of His feet.

It is His Grace which has made you high in the range of all creation.

Remember Him each moment as the Highest of the high. This invaluable state of human existence is granted by His Grace.

O Nanak, call on Him, the God of gods.

His kindness has given you jewels to wear,
Why hesitate to cherish Him in your heart?
His kindness gives you horses and elephants to ride—
Never forget such a Lord, O my mind!
His kindness gives you land, gardens and wealth:
Let His Name be eternally woven into the texture of your heart.

Keep Him ever in your mind as you sit and go about,
For He it is who molded your being—
The One Incomprehensible Lord who preserves you here and Hereafter.

It is the Grace of the Lord which makes you to perform so much charity.

O my mind, remember Him night and day!
It is by His kindness that you are able to keep up a fine tradition:

Call on Him with every breath.

It is His Grace which has given you a beautiful face:
Remember Him ever, He is the source of unequalled beauty.
He it is who placed you in a high family:
Remember Him every moment of your life.

It is His goodness which upholds your honor in the court of heaven:

Sing His praises by the Guru's Grace.

It is through His goodness that you hear such ear-charming music,
You see such eye-entrancing sights,

You speak such nectar-dropping words,
You move your hands and feet with ease and grace,
You live your life in peace and comfort—
A life of perfect fruitfulness.
And then you realize the highest destiny,
And are absorbed in Ultimate Peace and Bliss.
Why abandon such a Lord, and attach yourself to others?
Be guided by the Guru who will awaken your soul to
acknowledge Him.

Never forget the Lord in your mind,
By whose kindness you get distinction in the world,
And by whose Grace you attain to Glory.
O my ignorant mind, never forget His goodness.
It is through His Grace that you fulfill your purposes—
Know that His presence is diffused all around you.
It is by His Grace that you realize the Truth—
O my mind, always be in harmony with Him.
I shall meditate on His Name alone,
Whose Grace it is that saves all men.

The Name is that which He imparts to the tongue,
The praise is that which He grants to be sung.
The revelation comes through His Grace,
And the lotus of the heart comes to bloom.
If it pleases the Lord He makes His abode in the heart of
man,
And clarifies his understanding.
O Lord! all superior things come from Thy mercy:
Nothing is obtained by man's own efforts.
Thy creatures, O Lord, apply themselves to whatever Thou
designest for them:
Thy have no power in themselves.

ASHTAPADI VII

Unfathomable and unapproachable is the Lord; salvation
comes to him who repeats His Name.

Listen, O friend, to the wonderful story of the Saints, who
ever call on the Lord.

In the society of the man of faith, the disciple's face radiates
purity,

He is cleansed of all impurities.

He is freed from the grip of ego,

And in their place appears the welcome light of wisdom.

In the society of the saints one comes to realize the nearness
of the Lord.

All despair and sorrow depart.

He obtains the jewel of the Name,

And he follows only the True Way of the Lord.

Who can tell the praises of a man of faith?

His glory runs indeed into God's.

In the fellowship of the good, man gets a vision of the
invisible;

And his life blossoms forth to the full.

He gains control over his five passions¹

And is satisfied by the taste of the nectar-Name.

He humbles himself to the dust of all men's feet,

And the words he speaks become enchantingly sweet.

His mind is firmly held,

And he is blessed with peace of mind.

He is above the reach of worldly temptation.

He who keeps the company of the saints, God is well pleased
with such a man.

In keeping the company of saints, one's enemies become
friends.

1. Ego; attachment; lust; anger; and greed.

One becomes the purest of the pure,
Bearing enmity towards none.
In the company of the good, there is no swerving from the
path,
No looking upon anybody as evil.
One has knowledge of the Lord of Supreme Bliss,
And freeing himself from the sense of self,
He sheds off his ego.
Such is the greatness of His saints, known only by the Lord:
For the Lord and His saint are truly as one.

In the company of the good, man feels no restlessness:
His mind rests in constant peace.
He is able to understand the inconceivable,
And can cheerfully bear the unbearable.
His consciousness lives in the highest state,
Approaching the dwelling place of God Himself.
In the company of the good is learned the supreme lesson
of faith,
And all dealings are with the One Supreme Lord.
To him is granted the treasure of the Name:
My life I offer as a sacrifice unto the saints.

A man moving in the company of the good saves his whole
family,
His relations, friends and acquaintances.
In that company he finds a store of wealth,
From which he bestows blessings upon the lives of others.
Even the king of death offers his homage to him,
And the angels sing his glory.
In the company of the good, man's sins are washed off,
And he comes to sing the praises of the most Holy Lord.
By keeping company with the saints, he sees into the furthest
reaches of the mind,
And his life becomes most fruitful.

Upon entering the sphere of the holy company,
man's efforts cease!

The very sight of Him brings release.

He is freed from the bondage of his sins,

And fear of hell departs,

Bringing his mind to rest concerning the life here and
Hereafter.

The sense of alienation from God is removed, and man is
united with Him,

And this life therefore passes not in vain.

In the company of a man of faith, whatever one wishes is
obtained.

God Himself resides in the heart of His saint,

And salvation in the words dropping from his lips.

In the company of the saints is heard the Name of the Lord.
There His praises are sung.

In the company of the saints, God is ever-remembered,
And by such company, one shall be saved for sure.

In the company of a man of faith, the Lord seems very dear,
And He is seen to live in every heart.

There one learns submission to His Will,

And one's life is fulfilled in eternal union with Him.

Only in the company of such a man of faith does one realize
his highest destiny.

The greatness of a man of faith is not known even to the
Vedas:

For they describe only what their authors have been told

But the greatness of a man of faith extends beyond the
phenomenal world,

Filling all places,

Inexhaustible,

Infinite,

The highest of the high,

And the greatest of the great:

The praises of such a saint can only be known by a saint;
There is no distinction between God and His saint.

ASHTAPADI VIII

The True man of God is known by these signs:
He thinks the True One, talks the True One,
And sees nothing but the True One anywhere.

The God-awakened man lives in the world without
attachment,
As is the lotus unaffected by the touch of water.
The man of God is not bound by evil.
His gaze falls on each man the same,
As the sun gives warmth to all things alike:
As the wind blows the same on the beggar and the king.
He holds himself uniformly in patience,
As the earth is dug up by one and by another sandalpasted.
The man of God has limitless value,
Like the fire whose perfect nature radiates its warmth to all.

The man of God is the purest of the pure,
As is water that admits of no pollution.
His mind is illumined,
As is the sky spread above the earth.
He regards a friend and a foe alike,
Being himself free of all divisive ego.
The man of God is the highest of the high,
But he is ever humble in spirit.
He alone can attain this stage
Who is visited by the Lord's perfect Grace.

The God-awakened man makes himself the dust of all men's
feet,
Yet he alone knows the Essence of the Self.
He extends his kindness to all,
For he is incapable of doing evil to anyone.

He makes no distinction between man and man:
His eyes rain nectar on whomever they fall.
He is free from all entanglement,
And he knows the way of purity.
Wisdom is his food and drink,
And God alone is the object of his contemplation.

He takes as his support the one alone, this God-awakened
man:

He is imperishable.
With his mind he seeks humility.
His only pleasure is in doing what is good.
The man of God is not held by bonds,
But he keeps control over his wandering mind.
Whatever proceeds from him is good.
All those who are drawn into his company are saved.
Such a man of God is the support of the world.

The God-awakened man loves only the One,
And God lives and communes with him.
The Name of the Lord is his only shelter,
The Lord's Name is his only kin.
This God man is always awake to the approaches of his
Beloved.

He banishes his own thought of self,
And lives in Supreme Bliss.
Bliss pervades his home forever.
The men of God live in eternal harmony:
Such men of God die not ever.

The God-awakened man knows the ways of God,
And his love is for Him alone.
Like his God, he is care-free,
And his teachings are the purest.
Great is the glory of such a one,
Whom God has instructed in His own Will.

Great is his glory,
And great the fortune of him who has a sight of Him.
I would pour my life at the feet of such a one.
He is the quest of gods like Shiva—
The man of God is the God of gods Himself.

No one can appraise the worth of the God's man;
For all that is, is contained in his mind.
Who can fathom the depths of his mystery?
Therefore, bow to him in reverence!
None is capable of reciting his praises.
He is the Master of all.
Who can measure the extent of his greatness?
Only another as perfect as he could measure the reaches of
his soul.
Infinite, incomprehensible is the man of God:
Nanak stands in eternal reverence before such a one.

The man of the Lord is the Creator of this universe;
He lives forever.
It is through the Lord's Holy Men that one realizes the True
Life and the pathway to liberation.
He is the Ideal Man, and he shapes our destiny.
He is the shelter of the homeless.
He offers his support to all.
This universe of form belongs to the man of God,
And he is at one with the Formless One.
He alone can know his own praise:
He is the Master of all.

ASHTAPADI IX

The true 'touch-nothing' saint is the one who cherishes the
Lord's Name in his heart,
Sees the Lord reflected in all others,
And adores Him every moment of his life.
Such a man is capable of saving all mankind.

Among millions there is scarcely one who could be called a true 'touch-nothing' saint.

Such a one would never allow his tongue to touch a lie,
His mind being so taken up with the thought of Immaculate God.

His ears are not tempted to hear the slander of anyone,
As he is always ready to believe the worst of himself.

With the help of the Guru he keeps himself untouched by evil,

And purges his soul of all low desires.

He conquers his flesh and keeps himself free from all deadly passions.

A Vaishnav is one whose life is approved by God,

Who is not corrupted by Vishnu's Maya,

And who performs his duty without thought of reward;

Such a Vaishnav's faith is the pure faith.

Yes, he seeks no fruits of his labor,

But fills his mind with the Lord's praises.

His body, mind and soul are absorbed in contemplation of the earth's Protector,

And he is merciful to all.

He contemplates the significance of the Name, and makes others to dwell on it.

Such a Vaishnav attains to the highest state of bliss.

The true Bhakti is one whose life is dedicated to the worship of the Lord,

Who withdraws himself from all evil attachments,

And casting away all doubts,

He realizes the presence of God in all things.

In keeping the company of the holy, all sins are washed away.

Yes, such is the way of the Bhakti, his mind held high.

Day and night he toils in the service of his Lord,

And dedicates his body and soul to God,

And his mind is attached to the feet of the Lord.

Such a man of Bhakti cult shall obtain the object of his love:
that is God.

A Pundit is one who instructs his own mind,
And contemplates the Name of God:
He drinks the Essence of His Name.
The whole world is sustained by the teachings of such a one:
The teachings of the Lord are ever his companion.
Such a Pundit suffers not the pangs of rebirth.
He knows the essence of the Vedas, Puranas and the Smritis.
He sees the visible world contained in the invisible;
He imparts the Lord's wisdom to all the four castes.
Says Nanak: To such a Pundit, I forever bow.

The seed of the Name is sown in every heart:
Anyone out of the four castes may repeat the Name.
Whoever does so shall obtain salvation.
It is only in the company of the saints that one will learn of
the Name;
It is by His Grace that the Name comes to dwell in us,
And by it even brutes, demons and the greatest fools are
carried across the sea of existence.
The Lord's Name is the cure for every ill,
And in reciting the praises of the Lord comes the joy of
release.
By no other means can one attain to God except through His
Name;
And such knowledge comes to those whose beings are
inscribed with It by the Finger of Grace.

He alone deserves to be called the true servant of God
In whose mind the Lord lives.
He alone has the vision of the all-pervading Lord,
And comes to find him, who serves the very slave of His
slaves.
He who knows the presence of God to be ever near him

Is the accepted servant at the Court of the Lord.
For he who is touched by the Lord's Grace
Realizes all things within himself.
He lives among the people without attachment;
Such is the way of God's servant.

He who has attuned his soul to the Lord's Will
Achieves illumination within his life.
Looking alike on pleasure and pain,
He is free from sorrow and ever lives in bliss.
To him the coveted gold is no more than dust,
And the promised nectar is no sweeter than the bitter cup of
poison.

He is indifferent to honor and dishonor,
And makes no distinction between a king and a beggar,
For he finds his path to be in the Will of the Lord:
Such a man has attained liberation while yet alive.
All places and people belong to God:
As a man adorns His Temple, so others will know Him.
God alone is the Doer;
Whatever He wills comes to pass.
He has spread His presence like a mighty ocean with endless
waves of creation.
None know the ways of the Lord.
Each man has a vision of Him according to the light granted
to him.
But eternal is the Creator, the Transcendent God.
He is ever and ever merciful.
All men are saved by contemplating the Lord.

ASHTAPADI X

Millions praise the Lord, but He is without end or limit,
Nor is there any end to the variety of His creation.
Millions upon millions are engaged in the worship of the
Lord;
Millions worship Him by the performance of duties,

Millions reside at sacred places,
And millions lead the life of austerity.
Millions are busy in contemplation of the self,
And millions, as poets, dwell on Him through verse.
Millions assign to Him ever-new names,
But not any can know Thy extent.
Millions upon millions indulge in ego,
And millions are wooden-hearted misers,
With millions stranded without love.
Millions grasp at the possessions of others,
Indulging in slanderous talk.
Millions are busy consuming worldly pleasures,
And wandering about in foreign lands.
Yet all are acting according to Thy Will, O Lord.
The Creator alone knows the ways of His creation.

There are so many seers, celibates and yogis;
So many rulers who are mere voluptuaries,
So many the birds that fly and reptiles that creep,
So many stationary objects – like stones, trees.
So many are the elements, like air, water and fire;
So many are the countries, earths and spheres;
So many are the gods, demons and kings, beneath heaven's
 expanse.

All of this creation is woven with the thread of Thine own
 Will,
And only those chosen ones are saved who follow the way of
 Thy Will.

There is no end of variety in God's creation; some are men of
 serenity and peace, others of active and living ambition,
 and still others of dark, unruly passions.

Millions recite the Vedas, the Puranas, Shastras and Smritis.
Millions of gems are formed in the depth of God's great seas,
And millions are the many kinds of creatures.
Millions long for a life of great duration.

Of hills and golden mountains there is no end.
Millions are the gods, demons and low-caste births,
And millions are the evil spirits, tigers and swine.
God is near them all, and yet far from them;
He fills them, and is yet apart from them.

Millions live encaved in the worlds below;
And millions above in heaven or in hell;
Millions are born to die and be born again;
And millions are going through the round of births and
deaths.

So many lead a life of ease,
While others grow weary of a life of toil.
Millions are they with hoards of treasure,
While millions die for wealth and pleasure.
God keeps every man according to His Will:
He alone holds the destiny of all.

Countless in number are those who have renounced the
world,
Attaching themselves only to their Lord.
Millions are engaged in the pursuit of God;
They seek Him out in the inner recesses of their own souls.
Millions thirst for a sight of Him,
The Lord surely comes to meet them.
Millions seek to keep the company of the Holy,
Thus they are filled with the love of the Lord.
Blessed are they
On whom God has shed His Grace.
Millions are the species of His creatures; countless the regions
of the world.
Millions upon millions of skies and universes;
Millions have been the prophets of the Lord.
Yes, God has manifested Himself in a myriad of ways,
Repeating the process of creation,
Each time the world taking on a different form.

But the Lord remains ever the One, the Absolute, Alone.
All these teeming millions of various kinds,
As they come out of Him, are absorbed back into Him at
the last.

The limits of His being cannot be known,
For He alone is, and He alone knows.

Millions are they who approach the Lord through service;
They get their minds illuminated thereby.
Millions are they who know the Essence of Reality;
They see nothing but the One everywhere.
Countless others drink of the nectar of the Holy Name,
And are thus granted eternal life.

Millions of others sing the excellences of the Name;
They live a life attuned to the soul and enjoy the spiritual
bliss.

The Lord ever remembers His servants,
And they are the Beloved of God.

ASHTAPADI XI

The Cause of all causes is God alone, none else.
Sayeth Nanak: I am a sacrifice unto Him who is present in
sea and land, and fills all space between heaven and earth.
He is the Cause of every cause, and the Will and ability to do
are also His.

Yes, that only happens which He so wills:
Within an instant He creates then destroys.
None can know the extent of His power.
His creation stands by His Will, in need of no other support.
It comes out of His Will and will merge back into His Will.
His Will it is which makes men high or low,
And His Will it is that works in a myriad of ways.
God alone lives in all things,
And working through them beholds His own glory.

If it pleases Him, man finds His salvation,
For if the Lord so Wills, even stones will float.
If it please God, man can be restored to life, though dead,
And sing again the praises of the Lord.
The fallen ones he can recall into His Grace.
He does whatever it pleases Him to do.
He is the Master of the here and the Hereafter,
All is His play and all for His pleasure, the Knower of all.
We do what is His Will.
So I seek no other than Him.

Say, what lies with a man to do or not?
Only the Lord causes to happen what He will.
If man had the power, he would seize everything to himself,
But he can do only what the Lord wants done.
Not knowing this, man dwells with evil,
For if he knew, would he not save himself?
But deluded by doubt, he wanders in all directions,
And rushes forth to explore all the four continents.
When, however, out of His Mercy God grants His love,
Man absorbs himself in the practice of the Name.

In a moment God might raise the lowest of crawling creatures
to the seat of a throne.
Yes, the Lord transcends everyone
and is the Protector of the poor.
He may raise to prominence a man
Of whom none had been previously aware.
He whom the Universal Lord takes into His Grace
Has the account of all his deeds written off.
This life and this body belong to Him, and Him alone.
He, the Perfect One illumines every heart.
All the creation, the Lord Himself has made;
I live to see the glory revealed in it.

Whatever power man has is not at his command;
For He, the Master of all, is the Doer and the Cause.
This poor helpless man has only to obey,
And for him whatever the Lord Wills shall come to pass.
Sometimes this man lives high, then low;
Is delighted with pleasure and discouraged by pain.
He makes it his life to slander others, with anxiety to haunt
his way.

Now he ventures into the high heavens, now he labors in the
bowels of the earth.

And then he becomes a man of understanding and he
contemplates the Lord.

It is the Lord alone who unites man with Himself.

Now a man dances about in various ways;

Now he sleeps away whole nights and days.

Now he is filled with a terrible rage;

And now he becomes the dust of all men's feet.

O now he becomes the king of all kings,

And now wears the dress of a beggar of lowly means.

Now he's slandered by others,

And now others praise him.

This man will be guided as is the Will of His Maker:

This truth Nanak speaks by the Guru's Grace.

Sometimes as a Pundit, he holds forth in speech,

And then in silence he quietly contemplates.

Sometimes he bathes at sacred places,

And sometimes he becomes an ascetic, a seeker, speaking
words of great wisdom.

His soul is led through every species of life,

Becoming a worm, a moth or an elephant.

Like a juggler, he juggles with many parts,

And dances to the tune set by the Lord.

There is none other than the Lord.

And when finally a man finds the company of the Holy,
And never does he turn his back upon it,
His mind is then illumined;
He achieves a stage of imperishable foundations.
His mind and body are saturated only with the love of the
Name,
And he lives forever in the company of the Lord.
As water mingles with water,
His light merges with the light of the Divine,
He ends forever his comings and goings.
Nanak is a sacrifice unto such a Lord.

ASHTAPADI XII

In peace live the meek in spirit, who efface themselves and
are poor.

The arrogantly great are effaced by their own pride.

He who has in him the pride of sovereignty

Shall be lowered into the pit of hell as a dog.

He who prides himself on his beauty

Lives in the dirt as a worm.

He who prides himself as a man of noble works

Shall die to be born again.

He who is proud of his wealth and land

Is a fool, blind and senseless.

When God out of His Mercy lends humility to a man's heart,

He obtains liberation in this life and peace in the next.

If a man of wealth takes pride in his riches,

Does he not know that not even a straw will go with him?

If a man boasts of the support of a multitude of men,

Does he not know that all may be destroyed in an instant?

A man who thinks himself to be all-powerful,

Does he not know that he may be reduced to dust in a
moment?

The man of great pride has no concern for others.

But the heavenly Judge does bring humility and destruction.
That man who, by the Grace of the Guru, surrenders his ego,
He will find acceptance in the Court of God.

If out of pride a man performs countless good deeds,
All his effort has been wasted away.
Or if out of egoism he performs various penances,
He will wander between heaven and hell, going the round
again and again.
He may make ceaseless efforts, but without compassion in
his soul,
How can he enter into the Kingdom of the Lord?
He who seeks to be known as good,
No goodness can approach him.
But he who in his mind feels himself to be the dust of all
men's feet,
He shall gain a reputation as the purest of the pure.

As long as a man thinks he can do anything of himself,
So long he shall find no peace.
As long as he seeks credit for anything done by him,
He will be born into the womb again and again.
As long as he holds some as his enemies, and others as friends,
His mind will never be at rest.
As long as he is caught up in the illusory joys of Maya,
He submits himself to Divine retribution.
But when by God's Grace his bonds are broken,
He is released from his ego.

When a man has earned a thousand, he hankers after a
million:
He is never satisfied with his hoardings.
He indulges in all the pleasures of life;
Yet his craving is not appeased, he only weakens himself.
Without contentment there can be no satisfaction;
All is idle-busy life, as in a dream.

Peace, entire peace, is found only in the love of the Name:
It is by great good fortune that one comes to know it.
The Lord alone is the Doer and the Cause:
And so Nanak dwells on Him ever and evermore.

God, the Cause of all, acts according to His Will.
It is not given to man to find the way.
He becomes what God desires him to be.
Yes, the Lord is the only One,
Whatever He does is from His sweet pleasure.
He is detached from all, and yet is in all;
He sees everything, understands everything, and regards
everything with discrimination.
Yes, He Who is the One is also the Many.
No death or disappearance for Him, and no coming or going:
His ageless presence is diffused everywhere.

He is the instructor, and He the pupil who understands.
He alone pervades all things,
And the creation is an extension of His being.
Everything that is, is of Him: He is the Creator.
Nothing can happen apart from Him;
He is here, there and everywhere.
He stages plays of endless shifting scenes,
And Himself acts in them the wondrous parts.
He is in all minds, and all minds are in Him.
There is nothing here to measure Him.

The Lord God is eternal and forever True.
This is known to a rare few touched by the Grace of the
Guru.
All that he created is also true.
Out of millions, few there are who know Him.
Thy form, O Lord, is so good and pure!
Extremely sweet, superb and beyond compare.
Pure and immaculate is Thy Word;

It is heard by every heart and is spoken by every tongue.
Holy, holy, holy and immaculate
Is he who meditates on the Name with all the love of his soul.

ASHTAPADI XIII

He who seeks his shelter in the company of the saints is
saved;
And he who slanders them goes the round of births and
deaths again and again.

By slandering the saints, one hastens his own end:
He finds no relief from the pursuit of death.
All peace departs from him,
And he finds himself in the midst of hell.
His mind becomes impure,
And he is deprived of all honor.
He whom the saint has cursed finds shelter from none,
And all places touched by such slander become foul.
Even this slanderer can be saved, however,
If the saint is moved to mercy and takes him into his
fellowship.

The one who slanders a saint is a wry-faced malcontent,
Croaking like a raven.
Such a slanderer earns a rebirth as a serpent,
And passes on into animals and other creeping things.
He is consumed by his own burning desire,
And misled by everyone.
The slanderer of saints finds his strength diminishing,
And he is reduced to the lowest of the low,
With no place to provide him shelter.
However, if the saint so wishes, even such a man can be lifted
to the highest.

The man of slanderous tongue is extreme in everything.
His mind is never at ease.

He is a blatant murderer
And is accursed of his God.
Such a slanderer is deprived of his power,
And he is left to writhe in agony.
He is afflicted with every disease
And is eternally set in isolation from his Lord.
In fact, the slandering of a saint is the worst of all evils.
And yet, if the saint so wishes, he can save his own slanderer.

The slanderer of a saint is ever impure,
He can be a friend to none.
He is punished with extreme pain.
And is shunned by all.
Such a man is full with ego,
And he lives a life of sin.
The life of such a man is utterly without peace,
And his only goal is death.
The slanderer of a saint finds no resting place,
Unless the saint so wills, and he be united with the Lord.

The slanderer of a saint is cut off in mid-career;
He is unable to complete any task.
He is led to wanderings in the wilderness,
And vainly searching, he loses the path.
He is hollow from within,
Like a lifeless corpse.
His life has no roots,
He is left to reap what he has sown.
There is none who can save such a man,
Except the saint, by his gracious will.

He who speaks evil of a good man cries out in pain,
As a fish out of water gasps for breath.
Nothing satisfies his constant hunger,
As a fire is not quenched by any amount of wood.
He ends his life in solitude,

Like the spurious sesame left ungathered in the field.
 He carries with him no sustaining faith;
 And he is completely immersed in falsehood.
 The slanderer does what is decreed from on high,
 For, Nanak, only that happens which the Lord wills.
 And what a deformed creature he is, this maligner of saints!
 His judgment shall come before the Court of the Lord.
 He is always tantalized,
 And is kept hanging between life and death.
 No hope of his is realized;
 He leaves the world in despair.
 There can be no peace in the life of a slanderer.
 As the Lord wills, so does one become;
 None can alter the course of destiny,
 Which is known only to his Maker.
 All hearts are His, He is their molder.
 My salutations to Him, ever and forever more.
 Then call on the Lord, day and night,
 And meditate on Him as you breathe and eat,
 For nothing happens without His choosing.
 And as He has made you, so you will be.
 It is all His play and He is also the player.
 Who else is there to criticize Him?
 He who is visited by His Grace receives the gift of the Name,
 And he is the Blessed of his Lord.

ASHTAPADI XIV

Leave off making clever guesses, my good friends, and fix
 your thoughts on the Name of the Lord.
 Nanak, have trust only in God, and your pain and doubts will
 vanish.
 Vain, O vain is all reliance on man.
 The True Giver is the Lord alone,
 By whose gifts we are satisfied,
 Feeling hunger no more.
 He alone it is who saves or destroys,

And nothing lies in the power of a man.
Know then that peace comes from understanding His Will.
So wear His Name like a charm around your neck,
Meditating on Him alone,
And no harm shall approach you.

Let your mind recite the praises of the Absolute Lord.
O my mind, know this to be the righteous course for you.
Keep the tongue pure with the nectar of the Name,
And thereafter will your soul find its peace.
With your eyes, ever see the Lord's play,
And leave all others, to meet with the company of saints.
Let your feet carry you in the way of God,
For by dwelling on the Lord for even a moment, all sins will
be washed off.
With your hands do the Lord's work, and with your ears hear
His teachings;
Thus will your face be made beautiful in the Court of the
Lord.

They are blessed of this world
Who are ever busy singing God's praises.
Those who dwell on the Lord's Name
Are the masters of wealth and power in the world.
Let your body, your mind and your tongue be full of His
song,
And enter the realm of Bliss.
Know the One alone,
For He it is Who knows the secrets of this world and the
next.
They whose minds have accepted the company of the Name,
They have known the Lord, the Immaculate God.

When by God's Grace a man comes to know himself,
He is no longer torn by desire;
And singing the Lord's praises day and night,

He gains liberation while living a householder's life.
With God as your support and foundation,
Be free from the bonds of death.
With a mind which hungers after the Supreme,
No pain can approach you.

He who remembers the Lord in his mind and in his soul,
Is a saint in holy peace and wavers not.
It is by the Lord's Grace
That he truly serves his Master, and so has no fear.
He has seen Him in all His splendor.
Pervading all His creation.
Having searched and searched, he finds the end,
And by the Grace of the God, has known the Essence of the
real.

He then sees Him to be the Cause of all causes.
He is the matter, and He the spirit.
Nothing ever dies, and nothing is ever born:
All that happens is a part of the Lord's play.
What comes and goes, the seen and the unseen,
All are obeying His Will and His command.
He alone is all-in-all,
Created and destroyed by Him, by a variety of means.
He is eternal, and nothing of Him is ever lost.
It is His Will which holds the universe.
He is Unknowable, Unfathomable, and He holds all power.
Only that man whom He chooses, will worship Him.

The man who has known the Lord is worthy of praise;
By his teachings the whole world is saved.
The servant of the Lord is capable of saving all,
And relieving all their suffering.
The Merciful Lord unites him with Himself,
And he is blessed by the practice of the Guru's Word.
Fortunate indeed is he
Who is destined to receive His Mercy;

He finds his peace by meditating on the Name.
Nanak, let it be known that he is the highest of the high.

Whatever is done by God's Devotee is done out of love of
God;

And the Lord ever lives in him.

His every action spontaneously inspired,

He has recognized the Creator performing in him.

The actions of God are pleasing to him,

For he has seen the Lord as He is.

He is at One with Him Who is the source of his life,

For now he is the very gem of peace and the recognition
suits him.

In honoring His Devotees, God honors Himself:

For God and His Devotees are forever One.

ASHTAPADI XV

The Lord is full of all power, and knows the depths of the
heart.

Nanak is a sacrifice unto Him;

For it is by contemplating Him that one is saved.

The Lord is the Mender of the wounds of life—

He is the Sustainer of all.

In His heart he cares for everyone,

And no heart is without His Presence.

O my mind, meditate forever on the Lord,

For He is the Eternal Lord, and is All-in-All.

However hard he may try,

Man achieves nothing by his own exertion:

Except Him, nothing is of any avail.

So remember Him who alone will carry you to your
destination.

If one is beautiful, let him not be vain:

For it is the Light of God as beauty, manifesting through him.

Why should one take pride in his riches,
When all riches come from God as gifts?
If a man considers himself to be a man of might,
Without God's power, what could his might achieve?
If a man regards himself as a great man of charity,
He appears before the Giver of all to be an ignorant fool.
When, by the Grace of God, a man loses his ego,
He is free of any ailment.

Just as a pillar supports the temple,
So does the Word of the Guru support the mind.
As a stone is carried across a stream in a boat,
So can the disciple, attached to the feet of the Guru, cross
the ocean of life.

Darkness is dispelled by the light of a lamp,
And so is man's inner self illumined by the Guru's presence.
Just as one finds his way through a deep wood by the
reflection of lightning,
So does a man illumine his mind by the superior light of the
Guru.

I seek the dust of the feet of such saints!
O Lord, fulfill this prayer of mine!

O my foolish mind, why do you cry out?
You get what is ordained.
For God is the Dispenser of pleasure and pain.
So leave all else and call only on Him;
Take what comes from Him with pleasure,
And refrain from being lost in ignorance.
Ask yourself what brought you into this life?
Why become attached to worldly things like a greedy moth?
Keep the Name of the Lord in your heart,
Then will you return to Him with honor.
That which you came into this life to obtain
Is the Name of the Lord, which can be found in the house
of the saints.

Trade in your ego and gain back your soul,
And in the scales of the heart, weigh only the Name.
And carrying only the Name, begin the journey in the caravan
of saints,
Shedding all else which is false and would bind you.
Then all will bless you,
And your face will be radiant in the home of your God.
Few are they who trade in this commodity.
I would be a sacrifice unto them.

Wash the feet of God-disciplined saints, and drink the
washing as nectar.
Dedicate your life to none other.
Bathe yourself in the dust of their feet,
And be a sacrifice unto them.
It is a rare fortune to find the service of a saint,
And then in his company you sing the Lord's praises.
The saint will protect you from all harm,
And singing His praises, one tastes the nectar.
Says Nanak: I have sought the shelter of the saints, and I
have found the highest bliss.
God restores the dead to life,
He feeds the hungry.
The sight of Him brings the priceless gift of peace,
But He is found only if it is written in a man's destiny.

All belongs to Him, He is the Doer.
Nothing is without Him, nor will it ever be.
Call on Him, every night and every day;
This is the purest of pure deeds.
When touched by the Grace, a man receives the gift of the
Name—
His life is brought to perfection.

The Lord comes into the Life of
Him who has faith in the Guru.

He is renowned in all regions as a lover of God,
For in his heart lives the One Lord.
True is what he does and True is his way,
Truth is in his mind and on his lips.
He sees Truth, he embodies Truth,
He spreads the Truth and his way is True.
He who looks upon the Lord as Truth,
Will himself merge into Truth.

ASHTAPADI XVI

The Lord is without form, feature or hue, beyond the world
of senses:
He touches man's understanding through His Grace.

Keep the thought of God's never-ending love in your heart,
And leave all reliance on the love of men,
For beyond him is nothing.
He fills all things with His presence.
He it is who sees and knows all things;
He is profoundly deep and discerning;
He is the Transcendent Lord, the God of gods,
Supporter of the earth.
He is yet all understanding, compassion and forgiveness.
My only longing, O Lord,
Is to serve at the feet of Thy saints.

The Lord fulfills our longings and alone is capable of
providing us shelter
Only that happens which He Wills to be done.
He fills or He empties in the twinkling of an eye;
His mysteries no mortal can ever know.
He is all joy and lives in the fullness of bliss:
You must know that He is the Master of all.
He is the King among kings, and the Highest Yogi,
The most austere ascetic and supreme in enjoying life's
blisses.

It is in meditating on Him that His Devotees have found
peace,
And none has ever His limits reached.

It is not possible to tell of His play;
Even the gods grow weary in their search.
How can a child know his father's origin?
All the creation is strung on the thread of His Will:
To whom he has granted good sense, wisdom and intuition,
Those ones among His servants are blessed with His Name.
All those whom His Will has bound within the world of
senses,
Have to move again through the rounds of birth and death.
Yes, He fills every position, high or low,
And Nanak knows Him as He Wills him to know.

Various are the manifestations of God and various His ways.
Various are the guises He assumes, but He is ever One.
He evolves in a myriad of ways,
The One Lord, the Eternal, the Absolute.
His presence is diffused everywhere,
And He plays His many roles in an instant.
How variously He has arranged the scenes,
And only He can value the worth of His performance.
All hearts are His, and also all places.
I live by contemplation of his Name.

The Name supports all creatures, O Lord,
The Name is the support of the worlds, the universes.
The longing for the Name inspired the Smritis, the Vedas,
and Puranas;
And the Name is the source of all wisdom and spiritual
vision.
The Name holds the heavens and the underworlds;
It is the source of all life forms,
And the support of the continents and the spheres.

It is by hearing the Name that men achieve liberation.
When by the Mercy of God man becomes attached to the
Name,
He is lifted up to the greatest heights of spiritual bliss.

Truth is His throne and Truth is His form,
And He alone dwells therein.
True are His actions and True His Word.
Yes, True is His nature which pervades all.
True are His actions and True the fruits they bear.
As true is the seed, so must be the tree.
Purest of the pure are the actions of the Lord,
And those who know Him, see good everywhere.
The True Name brings peace and joy;
True faith in the Name comes through the Guru's Grace.
The saints instruct us in the True Word, for they are true in
whom God lives.

If a man were to know and be devoted to the Truth,
He would meditate on the Name and attain liberation.
He sees that God is True, and whatever He has made is also
True;

God alone knows His own limits and His pleasure.
He who has created this world, the Creator of all the creation,
No one can know by any amount of contemplation.
The created cannot know the ways of the Creator;
Whatever He Wills comes to pass.

I am transported into ecstasy at the sight of Thy wondrous
creation.

To him who understands the Truth comes the taste of joy.
All those who serve Thee are filled with Thy Love,
And through the Word of the Guru, they obtain their life
objects,
And being merciful, they destroy the pains of others.
By their contact the whole world can be saved.
Fortunate are they who serve the servants of the Lord,

For by their Holy company, they become attached to the
One,
And singing His praises,
By the Guru's Grace, they gain fulfillment.

ASHTAPADI XVII

True in the Beginning, True in the Primeval age,
True is He, and True He shall be.
Blessed are the feet of the Lord, and blessed those that
touch them;
Blessed is His worship, blessed the worshippers.
Blessed is His vision, which immortalizes His seers;
Blessed is His Name, and blessed is he who contemplates it.
He is True and His creation is True,
He is goodness, and Himself imparts it to us.
True is His Word, and True is he who speaks it.
Blessed is the mind that hears the Lord's praise.
To a man of understanding, everything is True,
Because God is verily, verily True.

He who believes in his heart in God as Truth
Knows the Essence of the Creator, the Cause of all causes.
When he comes to have faith in God,
His mind is illumined by reality.
He is led out of fear into fearlessness.
He merges into the source of His being,
As like merges into like,
And none can find any separation.
Few are they who can understand
That by attuning to the Lord, we become one with Him.

The servant of the Lord is always at His command.
He is always at worship.
He possesses a heart of faith;
His actions are pure;
He feels his Master is always by his side.

He lives in the love of the Name.
The Master always looks after the needs of His servant,
And will protect his honor.
It is only by His Grace that one becomes His servant.
And that servant forever calls on Him.

God protects the reputation of His own,
And offers him a place of refuge.
He exalts him,
And makes him meditate on the Name.
He Himself protects His servant's honor.
None can come up to the greatness of God's servant:
He is the Highest of the high.
Anyone God takes into His service
Becomes renowned in all directions.

If He places His power in a tiny ant,
It can crush millions to death.
When He does not want to deprive a man of life
He keeps him safe with His own protecting hand.
A man may strive to save himself in various ways;
His efforts will come to nothing.
None can preserve or kill but He,
For He, the Lord, is the protector of all.
So why, foolish man, do you worry in vain?
Just call on Him, whose wondrous ways remain a mystery.

Call on Him again and again,
And drink the Nectar of the Name which fulfills.
Those who turn to God, and find the treasure of the Name,
Have no eyes to see any other.
The Name is all beauty and wealth;
It is the holy company, and it brings perfect peace.
They who have found fulfillment in the love of the Name,
Have become one with It in body and soul.
Upon rising, sitting and sleeping, they call on the Name.

For this is the Devotee's eternal task.
Use your tongue to recite His praises day and night;
For this is the gift of God Himself.
The Devotee meditates in the peace of his soul,
And so becomes one with his Lord.
Knowing the Will of His God,
He believes that all comes from Him.
How shall I praise Him
Whose virtues are unlimited?
He who lives constantly in the consciousness of God
Is truly to be called the perfect one.

O my mind, seek out the shelter of such a one,
And give yourself body and soul to him
Who has realized his Lord.
He is the Giver of all gifts,
And all find peace in his sanctuary.
The sight of him washes off all sins.
Cease all your attempts at cleverness,
And be devoted to the service of those who serve Him:
By worshipping the feet of them,
All comings and goings shall cease.

ASHTAPADI XVIII

He who has realized the True Lord is called the True Guru.
In his company the disciple is saved, and calls on the Name
of the One.

The True Guru sustains the disciple;
He is always kind to him.
He removes the filth of his evil mind,
And through the word of the Guru, he is enabled to call the
Lord's Name.
The Guru breaks the bonds of his disciple,
And the disciple turns away from evil doings.
The Guru gives to his disciple the gift of the Name:

How fortunate is he to find such a Guru
Who saves him here and Hereafter.
By his love of his Guru, the disciple is protected.

The disciple who lives in the home of the Guru
Should surely submit to his will and command,
Have no pride in his actions,
And ever contemplate in his heart the Name of the Lord.
He should surrender his mind to the Guru,
And then shall all his desires be fulfilled.
When a man does service without a thought of reward,
He alone reaches the Lord.
It is by His Grace
That a man is moved to learn at the Guru's feet.

When the disciple is able to satisfy the Guru's test a hundred
per cent,
He is granted the knowledge of God.
The True Guru is he whose heart is filled with the love of the
Name;
I am a million times a sacrifice unto him.
He it is who grants all gifts and the blessing of the soul;
All the day and night he is immersed in the love of God;
And God is in him and he is in God.
For both are one and neither is separate from the other.
By a million schemes you cannot find such a Lord;
But by a special Grace do you wake and find Him there.

A glimpse of the True Guru is enough to purify a man;
The touch of his feet transforms a life into perfection.
Upon meeting him, one learns to sing God's praises,
Which lead him to the Kingdom of God.
By listening to his words the ears are charmed to satisfaction;
The mind is appeased and the spirit is at rest.
Such a perfect enlightener is he, whose instruction is
eternally true.

Standing in his ambrosial presence, a man can become a
saint:

Such virtues in him are endless; one cannot appraise them
fully.

If one were to win his pleasure, he will unite him with his
Lord.

The tongue is only one, but endless are His praises to be sung;
He, the True Being, the only Perfect One.

By no words can we reach the Lord,
For He is Unfathomable, Inconceivable, Transcendent,
With no need of sustenance, free from malice, and in perfect
peace.

None can tell His worth.

Numerous are the saints who offer Him their daily homage,
And hold His Lotus-feet in their hearts for contemplation.
I am a sacrifice unto the True Guru,
By whose Grace I contemplate such a Lord.

Such a knowledge of God falls to the lot of a very few,
But he who drinks of this Nectar-Name becomes immortal.
He whose heart has realized the treasure of goodness
Is such an immortal.

The Name of God is always on his lips,
And he conveys the Truth of God to his disciples.
He is not attached to the lustful lure of illusion,
But keeps his thoughts busy with God alone.
The darkness of his mind is illumined,
And He casts away doubt, attachment and pain.

Peace comes to this agitated mind,
Sorrow has gone, and joy comes instead to reign.
All fear of life and death depart
Through the perfect teachings of the saint.
All doubt departs and we live as fearless men,
And all afflictions of the mind are resolved.

And as we meditate on the Name in the company of holy
men,
God takes us into His favor as His own.
The strains of His praises are carried to our ears,
And our spirits are calmed and our wanderings are over.
Listen then, to the praises of the Lord.

He is the Absolute and the Related;
Both are reconciled by an art that keeps us wondering.
His play is of His own making,
And He alone knows His true worth.
There is no one other than He
Who fills every being; yes, He is the One.
He is the reality and the illusion of all forms and colors,
And He is revealed to us in the society of saints.
He manifests all creation by His Supreme Power.
Sayeth Nanak: I am a million times a sacrifice unto Him.

ASHTAPADI XIX

Except the Lord's Name, nothing goes along with you;
The joys of this illusory world are like ashes.
We should, therefore, practice the Name, for this is our only
treasure.

When you meet holy men, consult them about the Name,
Dwell on it, and make it your foundation.
Give up, my friend, all other means,
And keep in your heart the Lotus-feet of God.
He alone has the power to do or to cause.
Hold to His Name as the only thing of real worth;
Gather this rare treasure which will make you rich indeed.
For pure is the instruction of the saints
Who lead you to rest your hopes on the One alone;
Then all afflictions are dispelled.

You search for wealth through the four quarters of the earth:
Serve the Lord, and you will get equal wealth thereby.
The happiness which you seek day after day
Can be found in the fellowship of the Holy.
The performance of good deeds by which you hope to attain
glory,
Can be found only in the shelter of the saints.
Afflicted with a sickness for which you have found no cure,
Apply the remedy of the Lord's Name, and it will be
relieved.
Of all treasures, the Lord's Name is the greatest.
Meditate upon it and find acceptance in the court of heaven.

Instruct your mind with the Lord's Name,
And it will leave off wandering and be at rest.
No harm can touch a man
Who feels the indwelling presence of God.
The age is burning hot and the Name alone can cool one:
Meditate on It and find eternal peace.
Thus all fear is overcome, all desire is fulfilled,
And in the love of devotion, the mind is illumined;
A man reaches the state of immortality,
And death no longer awaits him.

God's true servant will speak of the Divine Essence,
While the false one will engage in things that send him on a
round of births and deaths.
This transmigration can cease, however, if man resorts to
God's service,
Throwing himself selflessly on the Guru.
In this way is the precious jewel of life saved:
By meditating on the Name, the support of all life.
All other efforts are in vain;
All the reading of the Vedas, Smritis and Shastras.
Give yourself wholeheartedly to contemplation of the
Lord's Name,
And the desires of the mind are fulfilled.

You cannot take your wealth with you,
So why then do you cling to it, O foolish mind?
With a host of friends, family, wife, songs,
None will remain eternally true except the Master.
With all kinds of worldly power and expanses of delight,
Which of these can lead you to deliverance?
Horses, elephants, chariots and pageantry
Are mere delusive shows;
One who lives apart from Him, knows not the One who gave
them.
Such forgetfulness of the Name costs him much.

Be advised by the Guru, O thoughtless man:
Many clever men have drowned by not contemplating the
Lord's Name.
Keep the Lord ever in your mind,
And it will become pure and whole.
Keep the Lotus-feet of the Lord in your mind,
So that the sins you have gathered in past lives will be washed
away.
Call on the Name and inspire others to do so.
Whoever hears it, utters it, and lives it, will be released.
The Lord's Name is the Essence of all things, the only Truth;
Therefore speak the praises of the Lord in perfect harmony.

By singing His praises, your mind will be cleansed,
The all-consuming poison of pride will depart,
And you will live carefree in perfect peace.
Then cherish with every breath the Name of the Lord;
Give up all calculation, O my mind,
And seek the wealth of the Name in the company of the good.
So practice in the True trade, and gather the wealth of the
Name:
You will find peace in this world and glory in the next.
Only a fortunate man is granted the vision
To see the One God pervading everywhere.

Think of the One God, and praise Him alone.
Him alone you should contemplate and yearn for.
Of Him alone, sing a million praises;
Him alone you should witness with your body and mind.
He Himself is One, absolutely One,
Filling every place with His perfect presence,
And issuing forth from Himself all things.
It is by worshipping the One that one washes off all sins.
When guided by the Guru he realizes the One,
And his body and mind are drenched in His love.

My wanderings are over; I come to seek shelter in Thee.
Prayeth Nanak: Attach me to Thy service O Lord.

ASHTAPADI XX

I, your humble servant, seek a gift from Thee, O Lord!
Be gracious and grant me the gift of Thy Name.
I crave the dust of Thy saints' feet.
O Transcendent Lord, grant this prayer of mine:
That with every breath I may call on Thee,
And eternally speak Thy praises, my Lord.
Day after day I call upon Thee,
And love Thy Lotus-feet, my God.
Thou art my only shelter, my support;
I seek only Thy excellent Name, which is the Essence of all
things.

To find Grace in the eye of God brings us bliss;
But only a few are blessed with the knowledge of Him.
Those who have tasted it are satisfied,
And they become perfect, with a steadfast faith.
They are filled to the brim with the love of the Lord;
In their minds a joy is born through keeping the company of
the holy;
They seek only the shelter of their Lord, shedding all other
supports,

And they are enlightened and attuned night and day to their
God.

Only a fortunate few apply themselves to Him;
Only those who love His Name attain to perfect peace.

He who serves Him has his desires fulfilled,
And he receives pure instruction from the True Guru.
The Lord is kind to His servant,
And He holds him safe forever.
His bonds are freed and he is liberated;
Shedding off the doubts and pains of births and deaths.
His longing and his faith are fulfilled
When he finds himself living in the constant presence of His
Lord.

He is united to the Master to whom he belongs,
And so he enters into the sanctuary of the Name.

How can we forsake Him who rewards us for our efforts,
And who acknowledges whatever is done for Him?
How can we forget Him who gives us everything,
Who is the life of the living,
And Who protects us even in the fire of the womb?
This is realized by some rare few touched by the Guru.
Why forsake Him who pulls us out of the mire of Maya,
And unites the severed ends of all our lives.
Nanak has realized this Truth through the perfect Guru,
And as Thy servant, ever calls on the Master.

O my saintly friends, make it your business
To meditate on God's Name to the exclusion of all else.
As you do so again and again, your minds will gather peace,
And you will bring others to the treasure of the Name.
By love and devotion you will safely cross through this world,
But a life without worship ends in ashes.
The love of the Name is all peace and all joy;
Even a drowning man may grasp It and stabilize his mind,

And be forever released from all sorrows.
Why not devote yourselves to the treasure-house of so much
good?

Joyous love has sprung forth from my heart;
For I have found the object of my life.
As I share His Vision, I find peace;
And my mind blossoms as I wash the feet of His saints.
The body and mind of the devotees are filled with the
Lord's Love,
But few are they who find themselves in their company.
Out of Thy Infinite Mercy, grant this one gift to me, O Lord,
That, by the Grace of the Guru, I may meditate on Thy
Name.

Nanak, He who fills all things,
His praise one cannot tell.

He is a forgiving God, kind to the distressed;
He loves His devotees and is ever merciful.
He lifts those who are without support; He is the Protector
of the earth,
Filling all and sustaining all.
He is the Primal Being, the Creator, the Cause of all causes.
He is the very Breath of the Devotee's life.
Meditating on Him one becomes pure,
For He is attached to love and service.
O Lord, we are worthless, ignorant creatures,
And so we seek Thy protection.

He who even sings the Lord's praises for an instant,
Is raised to the heavens and is granted salvation.
All pleasure, all powers and all glory for him
Is found in the repetition of the Name of the Lord.
All desire for music, fine clothes and dainty dishes is
satisfied
When my tongue resounds with the Name of the Lord.

All good deeds, name, fame and wealth
Are found in the love of the Guru-given Word of protection.
Give me, O Lord, a place in the charmed circle of the saints,
And gathering bliss, my heart will be enlightened.

ASHTAPADI XXI

He is both Absolute and Related;
He Himself was in the primordial trance,
And He Himself stirred the Divine energy into the creation,
through which He contemplates Himself.

When this world of form was not in existence,
Where was there to be found good or evil?
When the Lord was in the primordial trance,
Toward whom would He direct anger or jealousy?
When He had not manifested in form or color,
Who was there to know joy or sorrow?
When He the One was in Himself the Transcendent Lord,
Who was then lured by attachment? Who by doubt?
All is His play, spread out by Himself;
There is no other Creator.

When God the Master was all alone,
Who could then be called free or bound?
When there was but the One God, Unknowable and vast,
Who could be sent to heaven or to hell?
When the Absolute Lord was in profound repose,
Where then was so-called matter or mind?
When He, the Absolute, was merged in His own Light,
Then who was unafraid, and who in fear;
He alone is the player of His play.
He, the Master, is One, Unknowable and Infinite.

When the Immortal Lord was in His seat of peace,
Then where was life, death or dissolution?
When the perfect Lord existed in Himself,

Who was there to fear death or destruction?
When the Unmanifest and Incomprehensible Lord was One
alone,
Of whom did the conscious-unconscious take account?
When there was only the Lord, the Immaculate One, beyond
knowing and beyond the world of sense,
Who then was free and who was bound?
He is the Wonder of wonders,
And Himself brought forth His related self.

When the Master, the Immaculate Lord, was One,
Whose sins was He to wash, there being also no sin?
When there was only the Formless One, in a state of bliss,
Where could there be any honor or dishonor?
When there was only the Lord in existence,
Who could be afflicted by sin and sorrow?
When He Who is all Light, lived within His own Light,
Who was there to be hungry or fulfilled?
He is the Creator, the Cause of every cause;
There is none who knows the extent of His account.

When His Glory lay in Himself unreflected,
Who then was the mother, father, friend, son and brother?
When there was none but He, the all-powerful Lord, wise
unto Himself,
Then where were the scriptures or the men to ponder them?
When the Lord lived within His own heart,
How could there be any omen for good or bad?
When He was to Himself both far and near,
Who could be called the Master and who the disciple?
Then, the wondrous Lord was absorbed in His own wonder.
He alone knows the reaches of His Being.
When He Himself was undeceivable, invulnerable and
mysterious,
Then who was there to be led astray by the lure of Maya?
When the Lord was greeted by His Own Presence,

There was then no world of qualified senses.
When He existed as the One alone,
He was with Himself self-satisfied,
And there was none to spread or hear His praises.
He is Infinite, the Highest of the high,
And He alone can realize Himself.

When He created the world of form,
And the world existed by the perceiving of the senses,
Then came the concept of virtue and sin,
And the longing for heaven and the fear of hell.
Then began the lure of Maya and involvement with illusions;
Then came the oppression of the ego, attachment, doubt and
fear;
The sense of pain and pleasure, honor and dishonor;
With all types of speech to express feelings and distinctions.
He is the Player of the Play, He is the Observer,
And when He winds it all up, then He is alone again.

Wherever one finds the Lord's devotee, there also one finds
the Lord.

Whatever He has created is for the glory of His saints.
He is the Lord of here and Hereafter,
And He is both the praiser and the praised.
He performs all miracles, and all acts of joy;
He it is that revels in pleasure, He Who is unattached.
Some He chooses by His Grace to be attached to His Name,
Causing them to play according to His Will.
He is beyond count, beyond measure, vast and deep.
Thus Nanak speaks as the Lord God Wills.

ASHTAPADI XXII

Thou art the Master of all life, pervading all;
Thy Presence is everywhere, there is none else to be seen.

He Himself speaks, He is the One Who hears.
He is the One and the many.
By His Will, this universe is created,
And by His Will it is resolved back into Him.
Except for Thee, there is none, O Lord:
This whole universe is strung on Thy Will.
He whose mind He opens to the Truth,
Receives the gift of the Name.
He contains the ultimate reality, and looks on all with an
equal eye.
Yes, He is the Conqueror of the whole world.

All life is in His hands,
He Who is kind to those in distress, and protects the lost
and lowly.
No one can touch a man whom God wants to preserve;
He is already dead from whom He turns away His mind.
Forsaking Him, to whom can one turn?
He, the King, is at the head of all;
The secret of all life is in His hands.
He it is that is with you, within and without.
He is an ocean of all excellences, infinite and boundless.
I, as a humble slave, offer my life to Him.

The perfect Lord of Mercy is present everywhere,
And He bestows His bounties on all.
He alone knows His own doings,
As He lives in every heart, and pervades all.
He provides for His creatures in various ways;
And all that He created contemplates only Him.
Whoever He chooses, He unites with Himself,
And the chosen one applies himself to His service
and sings His praises.
He comes to believe in Him with an abiding faith.
All causes proceed from our Lord, the One alone.

The man of God gives himself to the Name;
And is never disappointed in anything.
He knows that he is a servant, and his duty is to serve,
And abiding in His Will, he aspires to the highest bliss.
There is no other consideration for him,
Who keeps the Lord in his heart.
God frees him from his bondage and he is free of envy,
And he worships the feet of the Guru, night and day.
He is at peace in this world, and happy in the next;
God has taken him unto Himself.

Surround yourself in bliss, in the company of the Holy,
And sing there the praises of the Supreme.
Ponder there over the Essence which is the Name of the
Lord,
Thus making the best use of this precious life.
Sing the praises of the Lord through His Word;
For this is the only true purpose of this life.
See the presence of the Lord always surrounding you,
And you will be delivered from ignorance, all darkness will
vanish.
Hold in your heart the instructions of the Guru,
And you will realize all the hopes of your heart.

Wear the Name of the Lord in your heart,
And save yourself in this life and the next.
The Word of the perfect Guru is perfect:
He who takes it into his heart, knows the Truth.
Meditate on the Name with your body and your soul;
All sorrow, pain and fear will leave you.
As a dealer in life, buy only the Truth,
For Truth alone will go with you beyond this life.
Look to Him alone as the support of your life,
And all comings and goings will cease forever.

Where can one go when running away from the Lord?
 For salvation lies only in contemplating the One Savior,
 And by the Grace of God one is released.
 No harm can come to the man who is in the Lord's keeping;
 He calls on the Name, and so finds peace of mind.
 Worries leave him and his pride is lifted;
 No one can equal him.
 The brave Guru stands over him,
 And all his wishes are fulfilled.
 Perfect is his wisdom, and nectar falls from his presence;
 A sight of the Guru is enough to save the world.
 His lotus-feet are beautiful beyond compare;
 His sight is redeeming, and his beauty enchanting.
 Blessed is his service, and blessed is his servant.
 He, the Guru, knows every heart,
 And he is saved who cherishes him.
 Death does not touch him;
 He becomes immortal.
 Nanak, He is to be remembered in the company of the Holy.

ASHTAPADI XXIII

My Guru has blessed me with the salve of wisdom and the
 darkness of ignorance has been dispelled.
 By the Grace of God, I met the saint and my mind was
 illumined.
 In the company of the Holy, I saw the Lord within myself;
 And I loved His sweet Name.
 The whole world of being is contained within the One,
 Who appears as the many in His manifold play.
 The Nectar-Name of the Lord is the source of every
 conceivable joy,
 And it lives within the body.
 My mind is confirmed, and I hear the strains of Divine
 Music,
 So wondrous is its ecstasy, it cannot be described.
 This realization comes only to him whom the Lord chooses;
 And he becomes all knowing and all-wise.

The Infinite is within as well as without.
Our Lord fills every heart.
He is in the earth, the sky, and the underworld;
He fills the entire universe;
He is in all vegetation, and mountains,
And our every action is according to His Will.
He fills the air, the water and the flame,
And every quarter and in ten directions,
There is no place without the Lord's Name.
It is by the Grace of that God that one finds peace.

Find God's presence in the Puranas, the Vedas and the
Smritis;
In the sun, the moon and the stars;
All speak only His Word,
While He, the Immovable Lord, wavers not.
He plays His play with endless arts.
You cannot purchase His services, He is of priceless worth.
He it is Who is the Light of every soul;
He penetrates everywhere, up, down and around.
This faith comes to those
Who, through the Grace of the Guru, are freed from doubt.
The saint sees nothing but the Lord everywhere;
The law of faith governs his soul.
He hears only what is good and holy,
And he lives as one with the Omnipresent Lord.
The saints speak only of eternal Truths,
For this is the way of one who knows.
He who realizes that the One Creator is the Cause of every
action,
Finds himself pleased with whatever comes to him.
He is within all things as well as without.
Enchanting is this vision of Him.

He Himself is True, and whatever He has made is also True;
All things are born out of Him.

When He wishes He spreads Himself out;
And when He wishes He contracts Himself again into One.
His power is vast and unknown,
He is united with Him, by His Grace alone.
Who can be said to be near or far,
When He is filling every space with Himself?
Yet His presence is felt only by the man
To whose soul He reveals Himself from within.

God Himself is the One in all forms;
Through every eye He sees only Himself.
All His creation is His body.
He it is Who listens to Himself as He speaks His own praises.
It is all His play, this coming and going,
And Maya too works within His Will.
He lives in the midst of all, yet remains unattached;
And He sees that what is spoken is what He wants to say.
We all come and go by His Will,
And when He wishes to end the play, all are drawn back into
Himself.

Whatever comes from Him cannot be evil;
For besides Him, who else is there to do anything?
He is good, and good is what He does.
He alone knows what informs His purposes.
True is He, True is His creation.
We cannot know the extent or condition of His being;
That would only be possible if there were anything outside
Him.
Whatever He does is good and acceptable;
Know this by the Grace of the Guru.

All peace comes to the one who knows Him!
The Lord unites him with Himself,
And he is truly enriched, ennobled and glorified,
And he achieves liberation while yet alive, so long as he
keeps the Lord in his heart.

Blessed, blessed, blessed is his life;
And his grace redeems all mankind.
The very goal of this life
Is to remember the Name of the Lord in the society of His
servants.
Such a one is liberated and he liberates the whole world.
To such a one let us make our obeisance.

ASHTAPADI XXIV

I had longed for the perfect Beloved, of the perfect
manifested Name;
I have got Him in my arms, and am singing the song of His
perfection.
Listen to the Word of the perfect Guru,
And see the Supreme Lord near about you.
Call upon Him with every breath you draw,
And the trouble of your inner mind will depart.
Leave behind the passing desires which consume you,
And seek the dust of the Lord.
Forget the self and pray to the Lord,
And swim across the ocean of fire, into the company of the
holy.
There you will gather the wealth of the perfect Name,
And be ever grateful to the perfect Guru.

All joy, happiness, harmony and peace,
Are found in the contemplation of the Supreme, in the holy
gathering,
And drinking the Divine Nectar of the Lord's praises,
Your soul will escape from the blasts of hell and find
sanctuary.
Remember in your mind the One Lord,
Who is but One, though His manifestations are many.
He who holds the earth, who is all mercy to the meek,
Who destroys all sorrow, the perfect dispenser of kindness;

Think of Him forever and ever more,
And your soul will receive its sustenance.

The words as spoken by the Guru are the holiest of hymns,
They are priceless gems and jewels.
He who listens to them and guides his life by them is saved;
He saves others as well.
His life is blessed, and blessed is his company,
For his heart is filled with the love of God.
Hail to him, he is filled with the Divine Music of Bliss,
And it fills him with joy, and God speaks through him.
God radiates from the brow of His saints,
And all who follow him are saved.

Hearing that the Lord can give me refuge, I sought His shelter;
I have sought His Mercy, that I might be united with Him.
As I murmured His sweet Name, in the company of the holy,
My antipathies ceased, and I became the dust of all men's
feet.

As Thy servant, I gained my reward,
To find that Thou art pleased with me.
When my tongue tolled the Name of the Lord,
All temptations and iniquities left me.
By the Grace of the Lord Who has shown His Mercy to me,
I reaped the profit of life's trade.

Let us, O saintly friends, praise the Lord
With one-pointedness of mind and with a being that is ever
alert.
Throughout the 'Lagoon of Peace' rings the praise of His
Name, bringing peace and harmony.
The man who gives it a place in his heart becomes the
embodiment of all excellences,
And his every desire is fulfilled.
He is recognized among men, and acclaimed the world over;
He is raised to the highest positions

And all coming and goings cease.
He has earned the reward of his life, which is the wealth of
the Name,
Given by the Grace of the Guru.

Comfort and peace, wealth and aesthetic enjoyments;
Wisdom and spiritual powers;
Knowledge, austerity and Yoga, are all in honor of the Lord's
Name.

The gathering of such wisdom is the highest action,
Through which one gains devotion, service, meditation and
enlightenment.

Thus he stands in the midst of it all and is attached to none;
He is beautiful, wise and knows the Essence,
Looking on all alike, and seeing the One everywhere.
This knowledge comes to the one who recites this prayer
And who joyfully listens to the hymns of Guru Nanak
sung in praise of God's Name.

Rare is the one whose mind realizes this treasure of peace,
His speech is then the praise of the Lord, his song the
Master's Name:

That Name of which the Smritis, Vedas and Shastras speak.
The essence of all religions is the Name,
Which brings peace to the heart of His saints.

By the healing contact of the saints one's sins are washed
off;

And by their company we are released from the bonds of
death.

But only the one whose destiny calls,
Seeks the shelter of the Lord.

He who hears this song with love, and gives it a place in his
heart,

Cherishes in his heart the Lord.

His comings and goings are ended,

And this precious life is instantly fulfilled.
His fame shall be pure, and his words ambrosial,
For in his mind there lives the Name of the Lord.
All sorrows, pains and fears depart,
And he is distinguished as a saint, for pure are all his deeds.
His life shall be crowned with the highest glory:
By these virtues, this Prayer has been named the
"Peace Lagoon."



IDDHA GOSHTI

(CONVERSATION WITH THE SIDDHAS)

There is One Creator of the Creation.
This is realized by the True Guru's Grace.

The Siddha¹ Yogis formed an assembly and sitting in their yogic postures, spoke to Guru Nanak: "Make your obeisance to this gathering of saints."

Answered Guru Nanak:

I bow only to Him, Who is True, Infinite and beautiful beyond compare. My body and mind I surrender to Him and my head I place before Him. It is in keeping the company of the saints that one reaches the Truth, and by the Truth itself, one is blessed. No goal is reached by wandering aimlessly. Purity is only achieved through the practice of the True Name. Without the True Name, liberation comes to none.

The Yogis asked:

Who are you? What is your Name? What is your sect? What

1. Siddha – One who has attained one or more of the eight occult powers.

is your goal? We pray that you give us your true answers, for we are a sacrifice to the truthful ones. Where is your seat? Where do you live? From where have you come? Where are you going? The unattached Siddhas wait to hear your reply. O tell us, what is your path?

Answered the Guru:

The Lord is in every heart, and within Him is my seat and my home. I walk in the Will of the True Guru, and this is my only caste. I have come from God and I shall go wherever His Will guides me. Nanak is my name, and I live to obey His command. My way is to sit in contemplation of the Imperishable Lord, and the attainment of such an all-encompassing vision is my life's goal. By the Guru's Grace I have come to know and recognize myself, and have merged with the Truest of the True.

Asked Charpat, the Yogi:

This life is like a turbulent sea, and it is said to be most difficult to cross. How can it be safely crossed?

Sayeth Nanak:

How can one answer the question of one who already has the answer? What discussion is required when you have known that yonder shore?

Observe the lotus as it drifts over the surface of the lake,
Its roots imbedded in the mud below,
And the swan floating carefree on the stream:
The waters never reach beneath the surface of his feathers.
One crosses over the terrible ocean of life with his mind fixed
on the Guru's Word,
And by repeating the Name of the Lord.
He who lives in the world, without desire, perfectly detached,
Keeping the One Lord in the mind,
Seeing the unseen and knowing the inconceivable,
And making others to see;
Nanak is a slave to such a one.

Said the Yogis:

How does one reach the home of the True Guru?

Sayeth Nanak:

With the Holy Name as one's foundation, this wavering
mind is firmly held,

And in Truth does it dwell.

And when in Truth one loves the Lord, then the Lord Himself
grants union with Him.

Said the Yogis:

We live according to the wisdom the Yogis speak and we
walk detached from the shops and highways of the world,
living in the woods and taking plants and trees as our food.
We bathe at all the holy places and obtain the fruits of peace.
We remain untouched by the filth of the world. Loharipa, the
disciple of Gorakh, has told us that this is the only way to
achieve union with Him.

Said the Guru:

One should ever be alert, outside one's home or within;
The mind must never stray and dwell on the beauty or wealth
of others. Without the Name, the mind knows no comfort, no
rest and no satisfaction. It is by the Grace of the Guru that
one sees the whole world reflected within: There I carry on
my trade, with scales of honest weight, living in perfect bal-
ance and truth. I eat and sleep but little, this being the simple
essence of the wisdom that I have found.

Said the Yogis:

You should take up the religious dress of the sect of
Yogis who follow Gorakh, and put on the earrings, begging
wallet and the patched coat, for of all the six schools of phi-
losophy, ours is the school of Yoga which is highest amongst
the twelve. By this path the mind is controlled and man suf-
fers no more.

Says Nanak:

It is only by the Guru's Grace that the Lord is found and

only in following the right way is the "Real Yoga" achieved.
The earrings¹ you wear should be the constant love of the
Name, the stilling of ego and detachment.

Be rid of lust, anger and pride, and learn the Guru's wisdom
through his word.

Your patched coat and your wallet should be the perceiving
of the Lord in all things.

Thus the Lord will carry you across:

The Master is True and so is His Name,

And when your judgment is True, you will find that the
Guru's Word is also True.

Your begging bowl should be a mind free from desire,
And wear as your cap the lessons the five elements² teach.

Let your grass mat be the perfectly attuned body,

And wear the control of the mind as your loin-cloth.

Take contentment, continence and self-discipline as your
companions.

Thus the Name is held dear.

O Nanak, becoming God-conscious, one contemplates the
Name.

Said the Yogis:

Who is Unmanifest? Who is liberated? Who dwells in reality,
within and without? Who comes and goes? Who is pervading
the three worlds?

Sayeth Nanak:

The Unmanifest is He who lives in every heart.

The God-conscious being is liberated,

And he is united with the Word, within and without.

1. These Siddhas were followers of Gorakhna, and wore earrings meant to keep the ears pulled down, so nothing bad could be heard.
2. Detachment from the sky; Burning of impurities from fire; Patience from the earth; Washing of impurities from water; Consistency from air.

It is the ego-centered being who comes and goes.
The God-conscious being knows that God fills the three
worlds.

Said the Yogis:

By what means are we bound and overcome by Maya? How
does one gain or lose? How is one purified? How is one over-
taken by darkness? The one who can give us the true answers
is our Guru.

Sayeth Nanak:

The negative thoughts of the mind are what bind us, and
then we are overcome by the Maya.
The self-centered one loses and the one who obeys the Will of
His Creator, is the one who gains.
By meeting the True Guru, all darkness is dispelled, the ego is
stilled and one is united with God.
With a mind held in purest contemplation, the mind's
thoughts stray no more and the body is held firm.
Then in the sphere of perfect harmony is one's True Home,
And the True Lord loves the True One.

Said the Yogis:

Why have you left your home and family to wander across
the land? Why have you taken up the dress of a holy ascetic?
What goods are you seeking and how is it that you will lead
your following across?

Sayeth Nanak:

I wander in search of the God-conscious being.
I have adopted this dress because I seek the constant vision
of the Lord.
I seek the merchandise of Truth, for I am a merchant of
Truth.
It is by the Guru's Grace that I will ferry my following across.

Said the Yogis:

How have you changed the course of your life? To what

have you attached your mind? How have you stilled your desire and hope? How have you found the Light within? How is one to eat the uneatable without teeth?

Sayeth Nanak:

My comings and goings ceased and my life's course changed, upon my birth in the home of the True Guru.

My mind is held firm by absorption in the Divine Music of the Word.

My hope and desire have been burned away with the Holy Nam.

And through the Guru's Grace I have found the Light within. When one overcomes the three Gunas,¹ one eats the uneatable. Thus, O Nanak, the Liberator Himself liberates a man.

Said the Yogis:

What is your view of the beginning? Where did God live before the world began? What are the earrings of wisdom? Who lives in all hearts? How does one overcome the fear of death? How does one overcome his adversaries? How does one become fearless?

Sayeth Nanak:

Knowing God as the Source of peace and harmony, And washing off ego and sin through the Guru's Word, one comes to live in his True state of fearlessness. Thus, realizing the Name of the One Creator, O Nanak, death doesn't strike that man, but comes to serve him instead.

Said the Yogis:

How is man granted birth and death, and to what is he united? How is one to know the Essence of the Unmanifest? How does one come to love it through the Guru? Talk to us of the One who has created this universe.

1. Tamas: lethargy, ignorance, indolence
Rajas: inspiration, creativity, craving
Sattwas: tranquility, wisdom, happiness

Sayeth Nanak:

Man is born out of the Lord's command, and by His Will he dies again and so he remains united with the Lord's Will. Practicing Truth, by the perfect Guru's Grace, and realizing the Lord's dignity and value, one is blessed with the Lord's love.

One can only wonder at the nature of the Beginning, for then the One God lived within Himself.

One should wear the control of passions as the earrings of the Guru's wisdom.

It is by the Guru's Word that one achieves perfect harmony and merges into the Absolute.

O Nanak, the disciple who serves none but the Guru, his enemies are destroyed.

Wondrous is the Will of Him; He is the one who hears all and creates all.

His command is known only to Him and He alone understands the way of His creatures.

Destroying all sense of self, the true Yogi is unattached, With the Truth enshrined within.

Out of the Absolute, by His Own Will, He became manifest; Essentially Formless, He took many forms.

By pleasing the True Guru, one reaches the highest state of bliss and one merges in the Word.

Knowing the Truth of the One, all sense of ego and separation are destroyed.

He is the true Yogi who has understood the instruction of the Guru,

And the lotus of the heart has bloomed within.

All knowledge flows from the Merciful One to Him who dies to his self.

O Nanak, he who sees himself in all things, has known the greatest glory.

The God-conscious being emerges from Truth and merges into Truth;

The pure One is the True One.

The false ones enter into the world and, finding no resting place and living in duality, they come and go.

It is through the instruction of the Guru that the cycle of transmigration ends.

The Lord Himself oversees all and grants forgiveness.

Being caught up in the love of others, one forgets the Name, the source of Divine Nectar.

Understanding comes to those whom the Lord makes to understand,

And by the Guru's Word, one gains liberation.

The one who stills his ego and duality is carried across by Him.

Straying from the path, the ego-centered being is faced with the tyranny of death;

His gaze held by the possessions of another, he overlooks life's true wealth;

His is misled through doubt, and is lost in the wilderness.

He recites all the proper phrases over the funeral pyres;

His path is evil and he is robbed of life's wealth.

Peace is only known to him who is filled with the True Name.

The Gurmukh sings God's praises, and knows the purest bliss.

He contemplates the Lord with all his body and soul,

And so he merges in the True Lord.

The Gurmukh is always busy in contemplating God's wisdom.

Finding fulfillment through the Guru's Grace, one crosses over this world stream.

Finding fulfillment through the Grace of the Guru, man comprehends the Guru's Word,

And the secrets of the Soul.

It is through the Guru's Grace that one realizes the Unseen and Infinite Lord,

And one reaches the door of salvation.

Becoming truly wise, the God-conscious one speaks the unspeakable;

Within his family, he practices the truthful life.
He meditates upon his Lord with love in his heart,
And aspires to God through purity of action and the practice
of the Holy Name.
He has known the mystery of the Holy Nam, and so he makes
others to know it.
O Nanak, stilling his ego, he becomes one with God.

It was for the sake of the God-conscious beings that our
True Lord created this earth;
And he has begun this play of birth and death.
One who is filled with the Guru's Word, holds the love of the
Lord;
He who is blessed with truth returns home with honor.
Without the True Word, honor is not achieved.
O Nanak, without the Name, how can a man know the True
Lord?
It is by the Guru's Grace that one gains wisdom and the eight
occult powers;
By Guru's Grace one gains true understanding and one crosses
over the sea of life.
The Gurmukh discriminates between Truth and untruth, and
knows what is detachment and what is worldliness.
He liberates others and carries them across.
O Nanak, the God-conscious being carries men across by the
practice of the Name.

Filled with His Name self-pride disappears;
Saturated by the Name, one is united with Him.
Saturated by the Name, one reflects on the way of True Yoga,
and is granted liberation and knowledge of the three worlds.¹
Saturated by the Name, one is eternally peaceful.
The true penance is the repetition of the Name;

1. The underworld — the world of animals and demons;
the human world; and the world of gods.

Being attuned to the Name, one can truly speak of Yoga.
One who is filled with the Name is always practicing penance.
To live in His Name is the true and fulfilling way of life;
Those who live in His Name contemplate His virtues and His
Wisdom
Without the Name, all that one speaks is untruth.
O Nanak, victory belongs to those who dwell in the Holy
Name.

The blessing of the Name is given through the Guru,
To merge in the True Lord is the way of True Yoga.
Liberation comes to the one who dies to his self;
Without the Name, all are caught in duality.
Reflect on this and know it yourself.
Blessed and supreme are they, O Nanak, who have enshrined
the True Lord in their heart.

Holding affection for Him, the Gurmukh is granted the jewel
of God, and he instantly recognizes its value; -
He practices the True Name and is pleased with his God,
And by His Grace, he gains access to the unknown.
O Nanak, the Gurmukh suffers no displeasure.
He is blessed with the Holy Name, compassion and purity.
Being perfectly attuned to his God,
He's honored in the court of the Lord.
He is thus united with God, the Dispeller of Fear.
The Gurmukh is virtuous in all his dealings;
He holds the wisdom of the Vedas, Shastras and Smritis.
Within his heart the Gurmukh knows the secret of every
heart;
He bothers not for what is owed to him.
The Gurmukh has cleansed his heart of hate and envy.
His being is filled with the love of the Holy Name,
And his Lord is all he knows.

Without the Guru, one comes and goes, from life to life,
And no effort brings any reward.

Without the Guru, one is bitten by the poisonous snake of
Maya and he dies while still treading the path.
O Nanak, without the Guru, life's meaning is lost.

Meeting with the True Guru, he carries one across.
The Guru cleanses him of all impurities and he is redeemed
by his own virtue.
The Gurmukh is never lost.
Liberation and bliss are found through contemplation of the
Guru's Word.
Within the body's ship, the mind is the keeper:
He maintains the balance and so deals in Truth.

The Gurmukh is the link established by the Lord of Destiny.
Through him the five demons are overcome,
And the Ramchand¹ of the mind overpowers the Rawan² of
pride.
And through the Guru, Babhakhshna's³ secret is revealed.
The Gurmukh can make stones float in the sea;
The Gurmukh saves millions of men.

The Gurmukh ceases his coming and going.
He is honored in the court of the Lord.
He is able to distinguish between the True and the false;
As he is perfectly attuned with his God.
The Gurmukh praises the Lord and becomes one of his court.
O Nanak, the Gurmukh is no longer bound.

The True Name is the Gurmukh's blessing,
By singing the praises of the Lord, his ego is burned.
The Gurmukh sings the Lord's praises,
He lives eternally with the One True Lord,
And through the Name he is blessed with the highest honors.
O Nanak, the mystery of all life is revealed unto him.

1. Represents righteousness.
2. Represents greed and selfishness.
3. knowledge of how to destroy Rawan.

Said the Yogis:

How did life begin? Which influence holds the present age?
Who is your Guru? What is that teaching which keeps you de-
tached? How does the Word carry one across the sea of life?

Sayeth Nanak:

The breath is the origin of life and this is the age of the
True Guru. The Word is my Guru and I am the disciple who
loves His meditation.

Speaking the praises of the Indescribable Lord, I remain
ever detached. Throughout the ages, my Lord, the Sustainer
of the world, is my Guru. Unique is the Lord, by meditating
on His teachings, one crosses life's ocean; and thus, the Gur-
mukh cools the raging fires of ego and pride.

Said the Yogis:

How can iron be chewed with teeth of wax? What can satis-
fy the ego's craving? How can one live in a house of snow?
How can one rid himself of the dress of fire? Where is that
place where the mind can find rest? Who is All-pervading?
And in whom is one to merge? Which meditation brings the
mind within itself?

Answered the Guru:

When the ego has been stilled and duality ceases, man be-
comes one with God, and his mind is stabilized.
For the wayward fool the world is hard; by practicing the
Name, even iron can be chewed with waxen teeth.
The Lord is to be found pervading within and without;
Then by the Will of the Guru, the inner fire is cooled and the
mind is in balance.
Living in the fear of God, realizing His Oneness and reflecting
on His Name, the ego is overcome.
Keeping the True Name in the heart, cooling the body and
soul with the Lord's love, and being colored with the dye of
love,
One can live in a house of snow.

Through the mercy of the Beloved, the fires of lust and anger are quenched and thus the outer dress of fire is removed.

Said the Yogis:

How does the moon of the mind, which is cold and dark, become enlightened? How does the sun blaze? How does one stop death's constant watch? By what understanding is the Gurmukh's honor saved?

Sayeth Nanak:

When speaking the Name, the moon of the mind is infinitely enlightened,

And when the sun resides in the house of the moon, its blaze dispels all darkness.

One makes no distinction between pain or pleasure and the constant watch of death ceases, when one's reliance is in the Name.

Then God, by His Grace, saves the Gurmukh and preserves his honor.

Through knowledge of the Guru's Word, one is united in Truth,

And then one is not devoured by death.

The Essence of all action is the Name;

Without the Name, one is open to death and pain.

Satisfaction of the mind is only in union of the individual essence with the Essence of the Absolute.

Then one is free from duality and the soul enters the abode of the One.

The tide of prana flows and the Divine Music echoes through the sky of the tenth gate.

One meets with the Lord and is granted a state of perfect bliss.

God is within and without; God is in all the three worlds. Having unveiled the secret of God within, one is not affected by vice and virtue.

Nanak says: "One who knows the mystery of God is himself the embodiment of the primal, pure and radiant Lord.

The one who holds the True Name, O Nanak, he is the Lord Himself.

Asked the Yogis:

Many speak of the Void, and the state of uninvolvedness, but how is one to reach it? What are they like who know this Imperishable Lord?

Sayeth Nanak:

The nature of those who have known this rapture is as the One who created them:

They suffer no birth or death, nor do they come and go.

Through the Guru's Grace, their minds receive instruction and the Imperishable Lord is obtained.

One should close the nine gates, and arriving at the Tenth, find fulfillment. Then will the mind resound with the eternal music of bliss.

Then one knows the presence of the Lord, and he merges in Him.

The True One fills every heart.

The man to whom the Word becomes manifest, the True Lord is revealed unto Him.

In the instant of meeting Him, one finds eternal bliss;

And sleeping no more, one is always awake to the Lord.

Then one lives in the Infinity of God through silent contemplation

And speaking His Name, one is liberated and by his instruction liberates others.

Those who act on the Guru's instructions are blessed with the True Name.

Having dispelled all selfishness, they have been granted union with God and are never alone.

Said the Yogis:

Where is the place where evil thoughts are destroyed? When a man has not realized the Essence, why must he suffer in this life?

Said the Guru:

No one can save the man whose destiny has brought him to death's door. Without the Name he has no honor or credit.

Said the Yogis:

How does one come to understand and so to swim across?

Sayeth Nanak:

The self-centered man is ignorant and he has no understanding. In the presence of the Guru, evil thoughts are dispelled by remembering the Name.

By meeting the True Guru, the understanding comes and one crosses over and gains the door of salvation.

By relating through the intellect, a man does not understand the Essence,

And evil thoughts separate him from God. Thus he suffers and his life is burnt to ashes.

Submitting to the Lord's Will, man is blessed with all virtues and wisdom and he is honored in the Lord's court.

One who possesses the wealth of the True Name is saved and he saves many others as well.

He who knows his Lord and is filled with His love, gains the highest honor.

None can know his worth.

Wherever I look, I see the Lord prevailing.

O Nanak, through the Lord's true love, one crosses the ocean of life

Said the Yogis:

Where can the Lord be found? What practice will carry one across this terrible ocean? What is that which sustains the breath? How can this playful mind become calm? How can the Invisible Lord be seen?

Said the Guru:

Listen, O Swami, to Nanak's instruction and direct your mind in this way.

The God-conscious being is attuned to His Lord, and the Lord, by His Grace alone, unites him with Himself.

The Lord is All-knowing and All-seeing. It is by a perfect destiny that one is merged in the Lord.

The Invisible Lord lives in all creatures – wherever I look, I see Him prevailing.

The Lord is All-prevailing as the air. He has no quality and He has every quality.

When the Lord is merciful, the Name comes to reside in a man's heart, and all doubts depart.

With the Name enshrined in the mind, the body, the mind and the speech of a man become pure.

By the teachings of the Guru, the ocean of life is crossed and the One Lord is known here and hereafter.

The Lord has no form and no color; He is free from ignorance and worldliness.

O Nanak, He is realized through His Name.

O Yogi, the True Lord is the Sustainer of the breath.

The God-conscious one speaks of the Essence and thus He realizes the imperceptible and Infinite Lord.

When man overcomes the three gunas and harbors the Name within himself, his ego is stilled and the mind becomes steady.

When he acknowledges the One, within and without, then only can he claim to love the Lord's Name.

It is only when the Imperceptible Lord reveals Himself to man that he is blessed with the knowledge which Yogi's seek through control of the breath.

O Nanak, the True Lord is above these devices of breath control.

Through the Word of the True Guru, one is united with Him.

Said the Yogis:

The sustenance of the mind is the air, but how is the air sustained? Which is the way of life of the Gnostic? What is the practice of a Siddha?

Sayeth Nanak:

O Yogi, without the Word, one can never realize the Essence, and the thirst of the ego cannot be quenched.

The Gnostic is the one in whom God lives and he has tasted the Nectar.

The Siddha is ever satisfied with the True Name.

Said the Yogis:

What is that wisdom which holds the mind? How is its hunger satisfied?

Sayeth Nanak:

One who knows no distinction between pleasure and pain; his mind is soothed, by the Grace of the Guru.

With the food of the Name, received from the True Guru, all hunger is satisfied and death does not devour the man.

One who has not known the Lord's love and has not drunk His Nectar, has not received the Guru's Word, And he is consumed by his own desire.

He does not preserve his seed, nor does he speak the Lord's Name.

He never corrects his life or breath nor does he meditate on the True Lord.

If one remains constant through good times and bad, speaking the Lord's inexpressible praises,

Then he realizes the Omnipresent Lord.

It is only by the Grace of the Guru that one is filled with the love of God,

And one tastes the sweet Nectar and is absorbed in the True Lord.

The inner fire is cooled by contemplation of the Guru, And tasting the sweet Nectar, the soul is filled with bliss.

Thus contemplating the Lord, by the Guru's Grace, the river of life is crossed.

O Nanak, seldom is there found one who is so wise.

Said the Yogis:

Where does this mind reside? Where does the vital breath abide? Where should the Word dwell so the mind may cease its wanderings?

Sayeth Nanak:

When God grants His Mercy, we are guided to the Guru, and this mind is united with the Self.

When the ego is consumed, purity prevails and the mind's wanderings cease.

Said the Yogis:

How does one come to know the Cause of all causes? How is the Self known? How is the sun to enter into the house of the moon?

Said the Guru:

When the Gurmukh dissolves his ego, he is in perfect harmony,

And the sun easily enters the house of the moon.

When the mind is steadied, it lives in the Higher Self, then through the Guru, the first Cause is known.

Breath resides at the navel center.

By searching, with the Guru's Grace, one can know his true self.

When the Word resides in the Higher Self, the mind's wanderings cease and one obtains the Lord, Whose light penetrates the three worlds.

Then the hunger for the True Lord transcends all sorrows and fulfillment is found in the Truth.

The Divine Music of bliss is heard by the Gurmukh, but rare is the one who knows its value.

Sayeth Nanak:

The color of one who speaks only the Truth and who is blessed with Truth, never fades.

Said the Yogis:

Where was the mind when there was no body? Where was the breath when not held by the lotus of the navel? When there was no form, no sign of the Creator, to whom was one to be united by the Word? When there was no human prison, formed out of the union of the ovary and sperm, what was there to measure the Supreme? Without form or color by what means was the True Lord known?

Sayeth Nanak:

Those beings who are attached to His Name knew Him then as they do now. When there was no human body or heart, the mind existed within the Absolute. Filled with the Lord's love, the breath remained in its home. Before there was form, sign or distinction, there existed the Word, in its essential nature, And the Word resided within the Absolute God.

Before there was any prison of the body or earth and sky, the light of the Absolute Lord filled all the three worlds. And all distinction, all forms and all colors existed in the One Word.

None is purified without the Truth, and the way of Truth is inexpressible.

Said the Yogis:

How was the world created? By what misfortunes does it perish?

Said the Guru:

This world arose out of self-consciousness, And in forgetting the Holy Name it suffers pain and perishes. Meditating on the Essence of wisdom, and through repetition of the Name, the Gurmukh overcomes his ego.

His body and mind are purified and what he speaks is also pure.

He is One in Truth.

Repeating the Name, his mind dwells in Truth and is ever unattached.

Nanak, one cannot attain true Yoga without the Name.
Reflect on it and see.
Few are those, who by the Grace of the Guru, contemplate
the True Word.
By the Guru's Grace, the True Word becomes manifest,
And he knows nothing but the Lord's love.
Rare is the one who realizes it.
It is by the Guru's Grace that one knows his True Self.
Through the Guru, the Yogi learns the True Yoga.
The Gurmukh knows the One Lord only;
Only through serving the True Guru does one achieve Yoga;
And only by meeting the Guru does one gain his liberation,
and the treasure of the Name.
Without meeting the True Guru, one suffers great pain;
One is overcome with Ego and one loses life's value, and life
itself.

Inscribing his heart with Truth, the Gurmukh gains perfect
control over his mind and submission of his ego.
The Gurmukh conquers this world and overcomes the terror
of death
And he gains at the court of the Lord.
Through the Guru the essence is revealed to him whom God
unites with Himself.
O Nanak, it is through the Guru that the Lord is realized.

O Yogis, this is the Essence of the Word:
Without the Name of the Lord there is no Yoga;
Those who drink of the Name are intoxicated day and night.
He alone realizes the bliss who ever lives in the Name.
All things are borne out of the Name – all wisdom comes
through the Name.
One may wear many costumes, but without the Name one is
led away from the path, as the Lord Wills.
The Name and the Way of Yoga are found through the True
Guru.
Consider this, and you will see that without the Name, one is
not liberated.

Oh, my Lord, Thy Glory is known only to Thee;
What can anyone say?
Thou art manifest, unmanifest and doth partake of every
pleasure.
Many are the seekers, disciples and Gurus who wander in
search of Thee as is Thy Will.
Thy Name is granted unto those who seek it;
And I submit myself to Thy perfect vision.

This play has been staged by Thee, and it is only known
through the True Guru.

Nanak, it is the Lord alone who exists through the ages, for
without Thee, there is no other.

GURU RAM DAS

(WRITINGS)

GAURI BAIRAGAN

My heart and mind are ever filled with longing for the Lord.

O God, how will I gain the vision of Thee?

This longing is only understood by those who have known
the love of Thee.

The Lord is most dear to my heart and mind.

I am a sacrifice unto my Guru, who has united me, who was
separated, to my Creator.

My Lord, I am a sinner, but I have taken refuge in Thee and
I have fallen before Thy gate.

My own wisdom has no value,

And I am covered with filth.

Sometime, be merciful unto me also.

I have committed so many wrongs,

And over and over again, I have performed every kind of sin
which cannot be counted.

O Lord God, Thou art accomplished and compassionate,

And when it pleases Thee, Thou art the One who forgives us.

I have committed many errors, but I am saved by associating
with the Guru,
Who has instructed me that man is liberated through God's
Name.

I am unable to tell Thy virtues, O my True Guru.
When the Guru speaks, I am lifted into ecstasy.
Is there any other who can save and liberate such a sinner as
I am?
O Guru, you are my father, my mother, my relation, my
friend, and my nourishment.
O my True Guru, my past condition is known only to you;
I was rolling about in the dirt, with no one to care for me.
I am but a lowly creature, who has been raised to the heights
by meeting with the True Guru.
Blessed, O blessed, is Slave Nanak's Guru.
Meeting him, all my sorrows and troubles have ended.

GUARI BAIRAGAN

This man is tempted by gold and woman,
And the Maya of the world seems sweet to him.
His mind is attracted by the pleasures of houses, palaces,
horses and other delicacies.
He remembers not the Lord, so how can he be saved?
O Lord God, who is present everywhere,
My deeds are so lowly.
O my Lord, Thou art merciful and filled with all virtues,
So be compassionate unto me and forgive all my wrongs.

I am not beautiful, and I am not born to a high caste,
And my way of life is never right.
How can I dare to speak in Thy presence,
When I am without virtue and I have not repeated Thy Name?
I am a sinner, yet I am saved by the Guru;
This is the True Guru's kindness.

The Lord has given to every man a soul, body, mouth and
nose, and water to use.
He has given food to eat, clothes to wear and other pleasures
to enjoy.
But man never remembers the One Who has given them.
This animal feels that he has made them himself.
All things are made by Thee,
And Thou art prevailing in all things.
My Master, Thou art the Searcher of all hearts;
What can we humble beings do, O Lord,
This entire play is Thine.
Humble Nanak has been purchased in the marketplace,
And he is the slave of Thy slaves.

GAURI BAIRAGAN

Just as the mother, who gives birth to her son,
Feeds him and keeps him always in her vision;
Indoors or outdoors, she sees that he has food,
And sometimes caresses him:
So the True Guru watches over the disciple who has love and
affection for his God.
O Lord, we are all Thy foolish children.
Hail, all hail, unto the True Guru, who has made me wise by
revealing God's instructions.

The white clad flamingo flies through the sky,
While she all the time keeps her young ones in her thoughts;
They have been left behind, but she ever remembers them in
her heart.
Just so, the True Guru keeps the disciple pressed to his heart,
By instilling in him the love of the Lord.

God keeps this tongue of flesh and blood safe, within the
scissors of these thirty-two teeth.

Yet none understand that neither this tongue nor these teeth,
has any power.

Everything is controlled by Him.

Thus, when a man slanders the saints,

The Lord Himself preserves the honor of His servant.

My brothers, let no one think that he has any power,

For everyone acts only as the Lord makes him to act.

Old age, disease, death, fever and poisonous things

Are all controlled by God.

Without His Order, nothing can touch a man.

O servant Nanak, within your heart and mind,

Ever meditate on the Name of that Lord,

Who will deliver you at the end.

GAURI BAIRAGAN

He is known as the True Guru, who brings joy to the mind
upon meeting him.

The duality of the mind departs and the stage of Divine
consciousness is achieved;

By what means shall I meet with my Beloved True Guru?

All day, every day, I bow to my Guru.

O how can I come to meet my Perfect Guru?

God has been merciful and He has united me with my Perfect
True Guru.

The servant of the True Guru is satisfied by receiving the dust
of his feet.

The one who values devoted service to God,

And who listens to the Lord's meditation,

He alone is considered to have met the True Guru.

He knows no loss and he always gains the profit of God's
Name.

The one who has known divine joy in his heart, does not seek
the love of another.

Nanak, this man is saved by meeting the Guru
Who is singing the praises of the Lord.

GAURI PURBI

The Merciful Lord showered down His blessings on me;
And my soul, body and tongue repeat His Name.
Through the Guru, I have been dyed a deep and permanent
color,
And my outer garment is drenched in God's love.
I am the maid-servant of my Lord.
When my mind had been reunited with God,
He caused the world to serve me without any wages.

O saints, O brothers, ponder it carefully,
And seek and look for God, and then see Him within your
own heart.
The light and beauty of God are contained in everyone,
everywhere.
He lives very near to everyone.

God, Who is Uncountable, Omnipotent, and Immeasurable,
Is yet living very near to the entire world.
I have sold my head to the Perfect Guru,
And in return, he has made the Lord manifest to me.
Within and without, I am under Thy protection, O Revered
Lord.
Thou art the Greatest of the great.
Having met with the most supreme True Guru, who is guiding
my way to Thee,
Slave Nanak is singing the glory of God all night and day.

GAURI VAR

Blessed is the service of the True Guru;
Pure is the one who serves him.
But those who have guile and falsehood living within their

hearts, are wretches and the Lord Himself drives them away.
The True disciples sit by the Guru's side and serve well,
While those who are false get no opportunity, however they
may try.

Those who do not like what is spoken by the True Guru,
Their countenances are accursed and the Lord condemns
them to endless wandering.

Those who do not hold the love of their Lord as dear,
They are self-willed demons, who cannot be excused for long.
That one who meets with the True Guru, and keeps his mind
in balance,

He himself distributes the wealth of God's Name.

Sayeth Nanak: The Guru unites some with himself and
bestows peace,

But those who mislead others are separated from Him like
diseased creatures.

The Lord brings prosperity to all the affairs of those who
hold the Treasure of God's Name in their hearts.

They bow to no man and the Lord sits by their side.

When the Creator is by your side, the whole world stands by
you,

And everyone who sees you offers praise.

All kings, and emperors were created by God

And they all come and bow before the servant of the Lord.

Great is the greatness of the Perfect Guru.

I have gained a peace which cannot be measured.

The Lord has given the indestructible gift to the Perfect Guru
and he increases it day by day.

The Creator Himself destroys that slanderer who is jealous
of the greatness of the Guru.

Slave Nanak seeks the praises of the Creator Who has ever
been the Protector of His devotees.

SLOK

Engrossed in greed, pride and desire for wealth, the self-centered being forgets the Primal Lord.

He passes his days and nights in quarrelling and does not reflect on the Name.

The Creator has deprived him of his power of understanding, and his talk is evil.

Having received no real wealth, he feels satisfied, But in his heart, ignorance, desire and darkness are unrestrained.

Nanak, it is best to break away from the self-willed who live and are bound by attachment to Maya.

Those who obey the Will of the Guru are not loved by the men of duality.

Coming and going, they wander in transmigration and even in dreams they find no peace.

They practice what is false;

They speak what is false;

And being attached to what is false, they themselves are false.

The love of wealth is the source of all dissatisfaction;

Man dies due to dissatisfaction;

And it is dissatisfaction which makes him cry.

Nanak, there can be no meeting of the ways between worldliness and the love of God, no matter how many may desire it.

Those who have virtues stored in their treasure houses gain peace through the Guru's Word.

RAG ASA

There are those who make agreements with

Brothers, sons, and friends;

While others join in work with

Their son-in-law and his parents.

With their landlords and the rulers,
For their own selfish satisfaction.
I have chosen the side of God, I rely only on Him.

I have associated myself with God's faction:
He is my mainstay and my support.
I have no part in any other group besides God's,
And I sing the songs of His Infinite Virtues.
Perishable are the men who make agreements,
And for joining false factions, men afterwards repent.
Those who practice deceit are unstable,
Therefore I have made my agreement with the Supreme Lord,
unequaled in His power.
Every other kind of agreement is only an outgrowth of the
love of Maya.
For such worldly gains the fools debate and struggle.
Still subject to the wheel of birth and death, they lose their
life in a gamble.

I belong to the faction of the Lord,
Who has adorned this world and the next.

In the Age of Kali, there are five dominant senses, which
cause factions and disputes:
Lust, anger, greed, attachment and self-will.
But that one who is blessed with the Lord's Grace
Comes to meet the company of the Holy.
I belong to the Lord's faction,
Who is the Destroyer of all other factions.
For the false love of the world,
People sit down and choose sides.
They cry out against another's faults,
While their false ego increases.
For, as a man sows, so shall he reap.
Nanak has signed a permanent bond with righteousness
Which can overcome the whole world.

RAG ASA

My eyes are damp with the nectar of the Lord.
My soul is filled with His love.
He tested my heart with His touchstone, and found it to be
 pure.
Through the Guru, I am dyed a deep crimson, and
This body and mind are wet with the love of the Lord.
Nanak, the slave, has been drenched in the fragrant musk of
 the Lord,
And this life of mine has been blessed.

The song of the Lord's love is like a piercing arrow;
It has struck deep into my heart.
Those who have felt love's pain know how to withstand it.
The one who dies to this life while yet alive
Has achieved liberation in his lifetime.
O God, make Thy slave Nanak to meet with the True Guru,
So he can cross the difficult ocean of the world.

Though I am ignorant and a fool, I seek Thy shelter
That I may aspire to the love of my Beloved!
It was through the perfect Guru that I reached God:
I ask for nothing but to serve Him.
This mind and body are soothed, O Lord, by Thy Word,
And I constantly meditate on the Infinite Lord.
Through meeting the saints and seeking Truth in their
 company,
Nanak has realized his God.

O Lord, who has mercy on the poor, hear this my prayer:
Thou art my Lord and my King.
I find shelter in the Name and I love for the Name to be on
 my lips.
It is Thy greatness, O Lord, to love Thy saints and save their
 honor.

Nanak is but humble, and has entered Thy sanctuary;
Thy Name has saved him.

DEV GANDHARI

Pray tell me in what street I may find my beauteous Lord.
O saints of the Lord, show me the way I should follow.
The words of the Beloved fill my heart with peace.
Though the Bride be hunchbacked and undersized,
If the Lord desires her then she becomes beautiful,
And she melts in His embrace.
There is but one Beloved, and every soul is as the Bride
seeking His love.
She who pleases the Lord is good.
What can the poor, humble Nanak do but walk in the way
that pleases the Lord?

Now I have come, exhausted, to my Master.
O Lord, I seek Thy protection,
Save me or else destroy me.
I have cast into the fire this world's deceptive honors.
It matters not to me if a man blame or praise me,
For I have devoted my whole being unto the Lord.
O Lord, he who seeks refuge in Thee
Stands protected, through Thy Infinite Mercy.
Nanak is Thy slave, and seeks his refuge in Thee:
O Lord, Destroyer of the wicked, save my honor.

JAITSIRI

O Lord, I am but Thy child, and know nothing of Thy
greatness.
I am stupid, silly and ignorant, Lord, have mercy,
And bless me with Thy high wisdom.
Transform this stupid child into a sage.
My mind has been lazy and drowsy.
Then, by the Grace of God, I met the Guru,

And the shutters of darkness have been opened.
O Guru, inspire my heart with everlasting love of God,
And make the Name of the Lord my breath of life.
O Guru, I would die without the Name of the Lord.
It is to me as opium for the addict, who has a craving for it.

Those who have been blessed with the love of God
Are reaping the reward of good deeds performed in past lives.
Every moment I worship the feet of those who have known
the sweetness of the Lord.
My Lord was extremely merciful, for after a long separation
He has again united me with Him.
Great, great, is the True Guru, who has planted the Name
within me.
Nanak is truly a sacrifice unto Him.

RAG SUHI

I would make myself a slave to the one who can take me to
meet my Beloved Lord.
When the Lord is merciful, He makes me to meet with the
True Guru,
And I contemplate the Lord's Name.
O Lord, if it is Thy Will to grant me happiness, I will ever
meditate on Thee;
And even in pain, I will never forget Thee.
If Thou give to me hunger, I will feel satisfied,
And I will feel happiness if you bring me sorrow.

This body and soul I break into little pieces,
And make them an offering to Thee.
For Thee I would burn this body in fire.
For Thee I would wave fans and draw water,
And eat whatever Thou givest to me.
Poor Nanak has fallen before Thy gate.
O Lord, unite me with Thee that I may know Thy glory.

I take out these eyes and place them at Thy feet.
O Lord, I have realized this after travelling over this entire
earth.
If Thou should seat me near to Thee, then I would
remember Thee,
And even if Thou should beat me and drive me away,
I would meditate on Thee.

When the people praise me, it is really Thy praise,
And even if they slander me, I would never leave Thee.
With the Lord on my side, it matters not what anyone says.
Yet if I forget Thee, then I would breathe my last breath.
I am ever and ever a sacrifice unto the Guru.
I fall at his feet to win the favor of Thy saint.
Poor Nanak is mad with longing for a sight of Thee, O Lord.

Let there be a gale, a storm or a torrential rain,
And still I would set out to meet the Guru.
Even with the breadth and depth of the oceans between them,
The disciple would cross the ocean to meet his Guru.
As a man dies of thirst when deprived of water,
So a disciple also dies when deprived of his Guru.
As the earth looks beautiful after a rainfall,
So a disciple blooms upon meeting his Guru.
O my Lord, I long to be a servant of Thy servants.
I call on Thee from afar in a prayerful tone.
Nanak prays to the Lord;
That he may attain to the peace of the Guru.

O Lord, Thou alone art the Guru, and also the disciple.
By holding the Guru in esteem, truly I worship Thee.
Those who truly worship Thee, become like Thee.
The Lord has eternally protected the honor of His servants.
The Lord's treasury is filled with devotion.
He who is loved by Thee is blessed, Lord.

None is blessed with the gift of love for Thee, except through
Thy gracious Will.

No amount of human cleverness will ever reach a man to Thee.
By constantly remembering the Guru, the sleeping spirit is
awakened.

Nanak is but a lowly wretch and asks for but one gift:
That he may humbly serve those who serve Thee.

Should the Guru find fault with me, how sweet would be his
criticism,

And should he then forgive me, that would indeed be his
greatness.

The words spoken by the man who is instructed by the Guru
have substance,

While the words of the self-willed man are meaningless and
vain.

In the depths of the frozen winter, frost-laden, with snow
falling,

A true disciple will still set out to meet his Guru.

All day and night I behold my Guru and I have implanted
his feet within my eyelids.

I make every attempt to please the Guru,

But only that thing which pleases him is acceptable to the
Lord.

Day and night I contemplate the feet of the Guru.

Show me Thy mercy, O my Master.

To Nanak, the Guru is as his soul and his substance.

Upon meeting with the True Guru, he is satisfied and fulfilled.

Nanak's Lord pervades the entire creation.

He sees the Lord of the universe here, there and everywhere.

RAG GOND

Just as a man with a great thirst longs for refreshing water,
So does my soul have a deep longing for the sight of the Lord.
Like an arrow, love of the Lord has pierced my heart.

Only the Beloved Lord knows my pain and what suffering is mine.

I will accept as my companion and my brother,
Any man who can tell me a tale of my Beloved Lord.
So, come all my brothers and friends,
Let us join together in praise of the Lord,
And follow the instructions of the most patient True Guru.
O Lord, Slave Nanak asks that you but fill his one desire:
That I may behold Thee, and my body and soul find peace!

SLOK VADHIK

Great, O Great is the Omnipotent True Guru,
Who has realized the highest Truth!
Upon meeting him all thirst is quenched
And body and mind are cooled.
Greatest of the great is the True Guru, for he is the living
Truth
And in his eyes, all men are equal.
Wonder of wonders is the True Guru, who is free of hatred,
And who feels praise and slander alike.
Great, O great is the Omniscient True Guru, who holds the
Lord's Divine Wisdom.
Great, Great is the True Guru, who is formless and
unfathomable.

Blessed, Blessed is the True Guru
For he confirms men in the life of Truth.
Hail, all hail, to the True Guru.
Sayeth Nanak: He is the one who reveals the Name.

PARA MAHA

(THE TWELVE MONTHS)

RAG TUKHARI: GURU NANAK

There is One Creator of all. This is realized by the True Guru's
Grace.

Hear, O Lord, that every man achieves peace or sorrow
according to his own past actions.

Whatever is given by Thee is good.

O God, this creation belongs to Thee.

What is my worth, when I cannot live for even a moment
without Thee, my Lord.

Without my Beloved, I am in misery and friendless.

By the Guru's Grace, I drink His Nectar.

The Formless Lord lives within His Creation.

The highest action is to act according to the Will of the Lord.

Hear, O Omnipresent Spirit, Nanak says that the Lord's bride
is beholding His ways.

The sparrow is crying the Name of the Beloved; and the
cuckoo is singing its song.

The bride enjoys every pleasure and merges with the being of
her Beloved.

When she makes herself pleasing to her Lord God, then she is
merged in His Being, and she is the joyous bride.

God has set up the nine houses and above them He has set
 His great mansion;
 In that mansion lives the Lord Himself, the enemy of the ego.
 Nanak, the sparrow of the mind is crying for her husband
 and the tongue is the cuckoo, which has been lavishly
 adorned by His Name.
 Hear, O my Beloved God, I am drenched with Thy love.
 With my mind and with my body, I am ever speaking and
 repeating the Name of the Lord.
 I do not forget Thee for even a moment.
 For how can I forget Thee when I live by singing Thy praise,
 O Lord.
 I am a sacrifice unto Thee.
 There is no one who belongs to me and I belong to none.
 Without my Lord, I cannot live.
 I have sought the refuge of His feet, and living there my body
 has become pure.
 Nanak, I have experienced the inner vision and peace, and my
 mind is soothed with the Guru's Word.
 The Divine Nectar is pouring down, and each drop is a delight.
 When the friend Guru meets a man at the proper time, then
 one achieves the love of the Lord.
 The Lord God enters the temple of the body, when it is
 pleasing to Him,
 And the bride rises up, speaking His praises.
 In every home the virgin bride is pleasing to her spouse.
 Why has my Lord forgotten me?
 The rolling clouds have covered the sky, and when it rains,
 It is pleasing, and the Lord's love is satisfying to my body and
 mind.
 O Nanak, when the nectar of the Guru's Word pours down,
 the Lord graciously enters into my home.

CHET (March - April)

In the month of Chet the delightful spring has come,
And the beautiful bumble bee appears.
Before my door the forests are blooming
May my love return home
How can the bride find peace when her spouse does not
return home?
Her body gradually weakens with the aching sorrow of
separation.
In the mango tree, the beautiful cuckoo is singing.
But how can I bear the pain of my mind?
The busy bee hangs over the blossoming boughs,
But I feel like dying, O dear mother of mine!

Sayeth the Guru:

The blessing of peace will come in the month of Chet
If the wife receives the Beloved Lord as her spouse.

VAISAKHI (April - May)

Lovely is the month of Vaisakhi,
When the bough turns green again,
And the bride awaits her Beloved,
With her eyes ever watching at the door:
“Come, my Beloved, and show me your kindness,
It is Thee alone who can carry me safely across
The turbulent waters of life.
Without Thee I have
As little value as a shell,
Who can estimate my worth if I am pleasing to Thee?
My love, I see Thee and I make others to see Thee.
O Lord, to me you are never far away:
I believe that Thou art living in me,
And I have realized your presence within.

Sayeth the Guru: She who realizes her Lord in Vaisakhi has
her soul filled with the meditation of the Name.

JETH (May - June)

The month of Jeth is a pleasing time,
So how can we forget the Beloved Lord in such a month?
Earth is burning like a raging fire,
The bride sits in prayer:
She makes her obeisance and speaks His praises.
Singing His praise, I become pleasing to Him.
My detached Lord lives in the realm of Truth.
If Thou would but grant me permission to be with Thee,
I may find it possible to enter into Thy mansion.
Lowly, and helpless is the bride,
How can she find peace without her Lord?

Sayeth the Guru:

During this month of Jeth,
The one who knows her Lord becomes as her Lord is.
By His Grace, her way becomes virtuous, and she meets with
Him.

ASARD (June - July)

In the month of Asard, the sun is burning in the sky,
The earth is sorrowful and parched by the fiery heat.
All moisture is absorbed by the heat,
And men die with anxiety.
The relentless sun does not cease.

The brilliant sun moves across the sky like a fiery chariot —
The bride searches out the cooling shadows,
And the grasshoppers chirp from the glades.
If she should depart, carrying a load of sin,
She will find suffering awaits her.

But if she remembers the True Lord,
She will be blessed with peace.

Sayeth the Guru:

This life of mine had its beginning at the Will of the Lord,
And so will come its ending.

To the Eternal Lord I surrender my soul.

SAVAN (July - August)

Feel joyful my soul, for the rainy season has come at last.

My body and soul are constantly longing for the Master,

But He has gone abroad.

He has not come home, and I am dying with longing for Him.

The lightning flashes and I am filled with terror.

O my mother, my couch is empty and I am near death with
the pain.

Without my Lord, I know not hunger nor sleep,

And I find no comfort in the clothes which cover my body.

Sayeth the Guru:

The true bride is she who merges herself with her beloved
Lord.

BHADON (August - September)

In Bhadon, the youthful bride wanders in doubt,

And afterwards she is sorry.

The ponds and meadows have become filled with water.

It is the season of the monsoon, the time for celebrating.

The rains fall incessantly.

The nights are full of darkness.

The bride can find no peace.

The peacocks and frogs are shrieking,

And the call of the Papiha is heard: "Beloved, my Beloved,"

While the serpents are biting,
And the mosquitoes are stinging.

The tides have risen and the pools are filled to the brim.
Without the love of her Lord,
How can the bride find comfort?

Nanak, seek from the Master, for He knows the way,
Then follow the steps which He has taken.

ASUN (September - October)

Come, O Beloved, in Asun,
For Thy wife is slowly withering away and will surely die.
If it is the Master's Will,
Then she will come to stand before Him.
But the bride has spoiled herself in the love of another;
She wandered thoughtlessly into the ways of untruth,
And the Master has left her there.
Age has left its mark,
Now summer is gone and the winter months lie ahead.
Watching this play, my mind is disturbed.

Ever green, the bough remains all around me;
That which ripens slowly is very sweet.

Sayeth the Guru:

The time of meeting is drawing near, my Lord,
And the True Guru is guiding my steps to Thee.

KATAK (October - November)

Whatever is pleasing to the Lord,
Is recorded in the man's destiny.
The flame which is lit with the Essence, burns well;
When the lamp is fed with the fuel of love,
The bride will unite with her Lord,

And she will blossom in ecstasy.
If she should die through sinful acts, she will never find
emancipation;
But when she dies while practicing the ways of virtue, she
dies really.
Those who know the blessing of Thy Name and Thy
devotional service,
Find the Lord residing within.
The Lord is their goal of life.

Sayeth Nanak: O Lord, open the shutters of Thy door and
meet me,
Each moment of waiting feels like months.

MAGHAR (November - December)

Full of joy is the month of Maghar,
For those who merge in the Lord by singing His praises.
The bride who is virtuous speaks the Lord's praises,
And her constant love is pleasing to her Lord.
The Lord is Wise, Unchanging, and Omniscient,
While this world is ever-changing.
They who have the virtues of wisdom and meditation, are
merged in Him.
They please their Lord and He is pleasing to them.
I have listened to all the songs, music and poems,
But it is the Lord's Name which is the dispeller of sorrow.

O Nanak, that bride is most dear to her groom
Who serves and worships her Beloved.

POHA (December - January)

In Poha, the snow falls,
And the sap of winter freezes within the tree and bush.
O Lord, why dost Thou not come?

For it is the Lord who lives in my body, my mind, and my
mouth.

This creature is filled with Thee, O Life of the universe,
I enjoy Thy love, which is known through the Guru's Word.

The Lord's light is contained in all —

Those who are born of the egg, the womb, sweat and seed,
And He is the light of every heart.

O compassionate and kind Lord, bless me with the vision of
Thee

And Thy wisdom shall bring me liberation.

God, the Enjoyer of love and pleasure, enjoys the bride who
regards Him with love and affection

MAGH (January - February)

In the month of Magh,

I am purified, for I have found within me the waters of
pilgrimage.

I have met with my Friend, by making His virtues my own,
And merging in Him.

Hear me, O Beloved, I have filled my mind with Thy virtues,
And if it please Thee, I shall bathe in Thy tank.

The Ganges, the seven seas, the Jamuna,

And all the holy rivers of pilgrimage;

All charity, alms and worship, are contained in the Lord's
Name.

I realize that the One Lord prevails in every age.

Sayeth Nanak:

In Magh, the blessings gained by bathing in all the sixty-eight
places of pilgrimage are contained in the meditation upon
the Supreme Nectar of the Lord's Name.

PHALGUN (February - March)

In the month of Phalgun, the hearts of those with whom the
Lord is pleased,
Bloom with the love of God.
She who eliminates the love of self,
Lives day and night in the highest bliss.
When the Lord pleases, He washes away this worldly love,
And the Merciful Lord comes to dwell in me.
Though I may dress myself in every costume,
Without His love, there will be no place for me in His mansion.
When the Lord calls for me, all manner of necklaces,
Garlands, silks and perfumes adorn me.

Sayeth Nanak:

The Guru has united me with the Lord and His bride has
received her groom within her own home.

The twelve months, the week days, the hours, the minutes,
and the moments are all sweet, when the True Lord comes
and meets me at the proper time. The Beloved Master has met
me and all of my activities have been arranged. All ways are
known to the Creator-Lord.

I am dear to Him, who has adorned me, and I have met Him
and I enjoy His love.

The couch in my home is beautiful when my Beloved enjoys
me.

The destiny which is written on my forehead is fulfilled, by
the Guru's Grace.

Nanak, night and day my Beloved enjoys me and having taken
God as my mate, my marriage is for eternity.

GHE WEDDING SONG

(LAVAN)

RAG SUHI: GURU RAM DAS

Har pehlarhi lavan pavvtri

Proceeding forth into the first nuptial round
The Lord presents before you His instruction for the daily
duties of marital life:

Rather than the Vedas or Brahma,
You are to recite the hymns of the Guru,
And be constant in the performance of your duty.
Thus the errors of the past shall be washed away.
Be confirmed in righteousness and
Repeat the Lord's Name.

The practice of the Name has been urged in the Smritis as well.
Reflect upon the True Guru, who is ever perfect,
And all your sins and errors will leave you.
By the greatest good fortune the mind is filled with bliss
And thoughts of the Lord are soothing to the mind.
Slave Nanak proclaims that in this first round,
The marriage ceremony has begun.

Comes the second nuptial round
And the Lord has made you to meet the True Guru.
With your heart bound by the fear of the Fearless God
All sense of pride has been washed from the mind.
Knowing the fear of God and singing His praises,
You behold His presence before you.
God, the Lord Master is the soul of the creation;
He pervades everywhere and fills all places with His Being.
Know then that there is One God, within us and without:
And His songs of rejoicing are heard in the company of His
servants.
Nanak proclaims, that in this second nuptial round, the Divine
Music is heard.

In the third round the praises of the Lord fill my mind.
By the greatest good fortune you have come to meet the Lord
God in the company of the holy.
Singing His praises and speaking the Divine Word, the
Immaculate Lord is found.
It is by very great good fortune
That the pious attain to the Lord
And tell that story which can never be told!
The music of God resounds within and we contemplate the
Lord God:
For we have been blessed with a great destiny written upon
our foreheads.
Slave Nanak proclaims that in this third round, the love of
God has been awakened in the heart.

In this fourth round,
The mind grasps the knowledge of the Divine,
And God is realized within.
By the Guru's Grace, we have reached the Lord with ease;
Our bodies and our souls are filled
With the tender delight of the Beloved.
I am a sacrifice unto my Lord.

God seems sweet to me and I have become pleasing to my
Master.

He fills my thoughts all night and day.

I have obtained the object of my heart's desire – my Lord.
By praising His Name I have gained the highest praise.
The Lord Himself becomes one with His Holy bride,
While the heart of the bride blooms and flowers with His
Holy Name.

Slave Nanak proclaims, that in the fourth round we have
found the Eternal Lord.

ANAND SAHIB

(SONG OF BLISS)

RAG RAMKALI: GURU AMAR DAS

The Creator of all is one; this is realized by the True Guru's
Grace.

1

Anand Bia Mere Mai Satguru Ma Paia

O my mother, I am in ecstasy, for I have found the True
Guru.

Yes, in a flash, I found my Lord and my mind is filled with
the Song of Bliss,

Like every jeweled angel and the fairies of every region, all
joined in chorus to sing the song of the Word.

All who have Him enshrined in their minds, sing the Word of
the Lord.

Sayeth Nanak: I am truly in ecstasy, for I have realized my
True Guru.

2

O my mind, hold fast to the thought of the Lord.

Yes, in this way, be ever with Him and He will make you free
from all sorrow.

Then He, the Lord, will be your support and He will guide
your affairs.

The Master is all-powerful, so why forget Him?

Sayeth Nanak: O my mind, dwell ever on the Lord.

3

O my True Master, there is nothing which does not live in
Thy home.

Yes, everything is within Thy creation, but it comes only to
him whom Thou hast blessed.

And then he sings Thy praises ever, enshrining the Name in
his mind.

Those who hold the Name in their minds with reverence, are
filled with Divine Music.

Sayeth Nanak: O my True Master, what is that which is not
found in Thy creation?

4

The True Name is my only support.

Yes, it is my sustenance and satisfies my craving.

With the Name dwelling in my mind, peace and joy dawn on
my soul,

And all my desires are fulfilled.

Sayeth Nanak: Listen, O saints, and cry out your love of the
Lord's Word.

Yes, the True Name is my only support.

5

Celestial music is heard in the house which is blessed;

In that fortunate home where the Lord's power is manifested,

There rings the Melody Divine.

For there He causes one to overcome the five passions¹

1. The five passions: Lust, anger, attachment, pride and greed.

and one is freed from the fear of death.
Those who have been blessed with the Lord's Mercy are
attuned to the Name.
In that place there is all gladness, and the Divine Music rings
in that home.

6

✓ Without true love, this human body is deprived of all honor,
And being without the Lord's love, of what use is this form?
Without the Lord, none has any power,
Therefore I seek Thy mercy, O Lord.
There's no other refuge but Thy Name,
By the love of the Name, this form is made beautiful.
Without being attuned to the Lord, of what use is this poor
body?
Sayeth Nanak: Without the love of the Lord, what can the
wretched creature do?

7

✓ Everyone speaks of his state of bliss, but the true bliss can
only come through the grace of the Guru.
When the Beloved Lord is merciful, bliss is known through
the Guru.
Being merciful, the Lord washes off our evil and blesses us
with the salve of wisdom.
By His Grace, the True One upholds the word of those
whose minds have become detached.
Sayeth Nanak: This is the bliss which is known through the
Guru.

8

O my Lord, bliss comes only to those whom Thou hast blessed.
He alone knows it who has been blessed by Thee —
All other efforts are of no avail.

Some wander aimlessly in every direction, while others are
firm, being attuned to the Name.
If one loves the Will of the Lord, his mind is cleansed by the
Grace of the Guru.
Blessed is only he, who has been truly blessed by Thee.

9

Come dear friends, let us speak of the gospel of the Lord who
is beyond description.
But how can I speak of the indescribable? From what
direction can I approach it?
If I surrender my body, my mind and my wealth to the Guru,
Submitting to his will, then I will know it.
Submit to the Guru's will, and sing the True Word.
Sayeth Nanak: Listen O saints, as I speak the indescribable
Gospel of the Lord.

✓
10

O my fluctuating mind, none has found the Lord through
cleverness.
Yes, it is not through cleverness that one realizes God.
This illusion of Maya is the temptress that leads all away from
the path.
Maya is also the Lord's creation, bewitching everyone with
her charms.
I am a sacrifice to that God who also has given me the sweet
love of the world.
O fickle man, the Lord is not realized through cleverness.

11

O my dear mind, forever contemplate the True One.
This family that you see, does not go away with you.
Why become involved with what cannot go along with you?
Refrain from those actions which will only cause regret.

Listen to the instructions of the True Guru, for they will
endure.

O my mind, forever cherish the Truth.

12

The Lord is Unfathomable, Imperceptible, and none knows
His extent.

Yes, the Lord's limits are unknown – the Lord alone knows
His way.

The creation is but the Lord's play.

In speaking of His greatness what words can one say?

The Creator alone created and watches over His creation.

The Lord is Unfathomable, and none knows His extent.

13

The saints and sages search for the nectar of the Lord,
But it is to be found through the Guru.

When the Guru grants his mercy, man receives the Nectar, and
The True One is enshrined in the mind.

The Lord alone has created all the creation,

But few are they who understand, and seek the shelter of
the Guru.

Then he is freed of ego and greed, and he knows the
sweetness of the True Guru.

The Nectar-Name of the Lord comes to those who are
touched by the Lord's Mercy.

14

Wondrous are the ways of the Devotees,
For they tread a difficult path.

And they shed their greed and ego and craving, and they
speak but little.

Their path is sharper than a dagger's edge, finer than a hair's
breadth.

They who shed their ego, by the Guru's Grace, are saturated
with the desire for their Lord.

Wondrous have been the ways of the Devotees, throughout
the ages.

15

I go as my Master leads me, I cannot know of His virtues.
The Lord shows the path, and those alone walk on it as He
Wills,

And some He attaches to His Name, and they ever dwell on
Him.

To others he recites His gospel, and they find bliss through
the Guru.

Sayeth Nanak: O Master, Thou leadest men on as Thou Will.

16

This beauteous Word is the true praise of the Lord.

Yes, this beauteous Word, spoken by the True Guru, is the
eternal praise of the Lord.

They alone cherish it in whose destiny it is written by God.

There are many who talk much about God, but can one find
God by mere talk?

Sayeth Nanak: The True Guru has revealed his teachings to
the world.

17

They are pure who remember the Lord.

Yes, those who contemplate the Lord, by the Guru's Grace,
become pure.

Pure are their fathers and mothers, their kinsmen, and their
whole company.

They are pure who speak it and hear it, and who treasure it
in their minds.

They are pure who contemplate the Lord.

18

By rituals alone, wisdom does not come to the mind,
And without wisdom, one is not free from doubt.
The doubt is not dispelled through any rituals,
One may grow weary in their performance.

✓ The soul is covered by doubt, by what discipline is it cleaned?
Become attached to the Word, and thus cleanse the mind,
And fill the mind with the thought of God.
In this way, by the Grace of the Guru, wisdom comes to the
mind and doubt is dispelled.

19

✓ Those who are pure on the outside, but unclean within,
Waste their life in a useless play.
They are afflicted with the disease of desire and greed,
And they are oblivious to their coming end.
The glory of the Name is known to the Vedas, but men don't
hear, and they wander about like madmen.
✓ Sayeth Nanak: Those who leave the Truth and hold to
untruth, lose their life in a vain play.

20

✓ Those who are pure from within and pure from without,
And practice the duties as requested by the Guru,
They never hear the talk of falsehood, and they desire only
the Truth.
✓ Blessed are those who have earned the gem of eternal life:
✓ They are the best merchants.
Sayeth Nanak: Those of pure mind live eternally with the
Lord.

21

If a seeker remains ever in the presence of the Guru,
And his soul also lives with him,

And he cherishes the Guru's feet in his mind and in his Inner
Self,
And sheds his own ego and leans on the Guru,
Knowing none other than him,
Sayeth Nanak: O saints, know that such a seeker lives in
the Lord's presence.

22

The one who turns his back on the Guru, he is not redeemed;
You may ask any man of wisdom if such a one can be
redeemed in any other way.
He wanders through a million births, but without the True
Guru, he is not liberated.
Yes, he finds salvation at the feet of the Guru, when the
Guru recites the Lord's Word.
Reflect on this thought: That without the Guru, none
achieves liberation.

23

So come, beloved disciples of the Guru, sing the true songs
of the Lord.
Yes, sing the Word of the Guru, which is the most sublime
Word of words.
The Lord's Grace is on those who cherish it,
So drink the Nectar of God and be filled with His love,
And contemplate the Lord, the Support of the earth.
Yes, sing the Word of the True Guru.

24

Without the Word of the True Guru, all other words are false,
For false is every word which is not the True Guru's
Untrue are those who speak, untrue are those who listen,
untrue are those who recite.

They speak the Name of the Lord, but its meaning does not reach their souls.

Their mind is lured away by Maya, though they constantly repeat the Name.

Sayeth Nanak: Without the Word of the True Guru, all other words are false.

25

The Guru's Word is the jewel studded with diamonds.

He who constantly applies his mind to this jewel, merges into it.

Yes, this mind is in tune with the Word, and he's in love with the True One.

The Lord Himself is the jewel and the diamond:

To the one whom He blesses with His Word, is revealed its true worth.

Sayeth Nanak: The Word is the jewel studded with diamonds.

26

God Himself created matter and spirit, and His inscription runs through all His creation.

All are bound by His Will, but some rare few know the Will, through the Guru's Grace.

Breaking his bonds, he is freed and he enshrines the Word in his mind.

Only the one who is blessed by God turns to Him and is united with Him alone.

The Will of the Creator-Lord is revealed by He Himself.

27

The Smritis and Shastras discriminate between good and evil, But they do not tell of the Essence of reality.

Without the Guru, none knows the Essence.

The world is asleep, misled by the illusions of Maya,

And so passes this life, in the darkness of the night.
They are ever awake, through the Guru's Grace,
Who keep the Lord in their hearts and speak only the True
Word.

Sayeth Nanak: The Essence is known to him who stays
attuned to the Lord and passes his night in wakefulness.

28

Why forget Him who protects us in the mother's womb?
Yes, why betray such a great and kind Master, who feeds us
even in the fire of that womb?

No harm can come to that one who is held in the service of
the Lord.

✓
29

Like the raging fire of the womb within, is the fire of Maya
without:

Both are alike, for both are the plays of the Creator.

When the Lord wills, one is born into the world, to the great
joy of his relations;

And then one is no longer in tune with the Lord, and greed
takes hold;

Thus Maya's play begins.

This illusion of Maya makes us forget the Lord, and love for
the other fills our mind.

Sayeth Nanak: Those who live in the love of the Lord,
through the Guru's Grace, find the Lord in the midst of Maya.

30

The Lord is invaluable — none can know His value.

No one can value the Lord, though many have tried in vain.

If one is fortunate to meet with the True Guru,

He should surrender his mind and lose himself in Him.

He should be attuned to the One who owns his soul, and the
Lord should dwell in his mind.

Sayeth Nanak: The Lord is invaluable, and they are fortunate
indeed, who are in tune with Him.

31

The Lord is my merchandise, my mind is the trader.
My trader-mind deals in the merchandise of the Lord:
This I learned from the Guru.

Yes, contemplate the Lord, O my soul, and you will gain
profit daily.

Such wealth of blessings comes only to those with whom the
Lord is pleased.

Sayeth Nanak: The Lord is my merchandise, my mind is the
trader.

32

My tongue is lured by other tastes and so this craving is never
satisfied.

Yes, this craving will not cease until the Lord's Nectar is
found.

Only by drinking the Nectar of the Lord does the craving
leave.

He who is met by the True Guru, through the Lord's Grace,
gains the nectar of the Lord's Name.

Sayeth Nanak: All other desires cease when one treasures
the Lord in His mind.

33

The Lord put His light in this body, and so it came into the
world.

Yes, it came into the world when the Lord illumined the
mind with His light.

The Lord Himself is the Father and the Mother, who created
creatures so that they might see the world.
When one realizes the reality, by the Grace of the Guru,
One comes to know that this world is a mere show.
Sayeth Nanak: Thus the Lord created the universe,
Putting His light in every being.

34

My mind is in ecstasy, hearing that the Lord is to come
into my home.
O my friends, sing now the songs of rejoicing, for my home
has become the Lord's temple.
Yes, sing yourselves the songs of welcome, so that you may
never be infected by pain or sorrow.
With your mind ever contemplating the Guru's feet, the
days are blessed and the Beloved is ever filling your mind.
Then through the Guru's Word is heard the Unstruck Music,¹
and you enjoy the taste of the Lord's Name.
Sayeth Nanak: I have met with my Lord, who is the
Creator and the Cause.

35

O my body, what deed did you do to come into the world;
And what are your achievements since coming here?
You did not enshrine the Lord in the mind – the One who
created you.
And the Lord's destiny is fulfilled.
Sayeth Nanak: This body is approved if the mind becomes
attached to its Lord.

36

O, my eyes, the Lord has put His light in Thee;
See none but the Lord in everyone.

1. Shabad – sound current.

Yes, see none but the Lord, for He alone is worthy of
beholding.

This universe you see is a manifestation of the Lord:

Yes, it's only the One God that you see.

When this mystery is known, through the Guru's Grace,
I see none other than the Lord.

Sayeth Nanak: These eyes were blind, but when I met with
the Guru, I began to see all things.

37

O, my ears, you were meant to hear only the True Name.
For this reason were you given to a man, that you might
hear the Word,

Which having heard, the mind and body blossom forth,
And the tongue is filled with the Nectar-Name.

The Lord is wondrous and unfathomable – His state none
can tell.

Sayeth Nanak: O hear the Nectar-Name, and become pure,
For the True Name is what you were created to hear.

38

The Lord placed the soul in the body's cave, and the breath
held the music of life.

He made each body with nine gates,

With the tenth gate remaining well hid.

And the tenth door was opened to him

Who truly loved the Guru's wisdom.

And there lives the Lord in His myriad forms,

It is a treasure which none can imagine.

39

Sayeth Nanak:

This eternal Song of Bliss is to be sung in the depth of the soul.

Sing this Song of Bliss in the true home of the Lord's worship.

Those with whom the Lord is well pleased,

They are blessed with understanding and through the Guru, they meditate on Thee.

This truth is above all others, that the Lord is obtained through His Grace alone.

Yes, sing this Song of Bliss in the depths of the soul.

40

Hear this Song of Bliss, you blessed ones, and all your heart's longings shall be fulfilled.

You will reach the Transcendent Lord, and your sorrows will depart.

All afflictions and sorrows are destroyed at the sound of the True Word,

And my friends, the saints are in ecstasy when the perfect Guru reveals it to you.

Those who speak and those who listen become pure,

And they see the All-pervading Lord everywhere.

Nanak prays: Withdrawing to the feet of the Guru,

Your mind is filled with the Divine Music of the spheres.

RIRTAN SOHILA

(SONG OF PRAISE)

RAG GAURI DIPAK:

GURU NANAK, GURU RAM DAS, GURU ARJUN

The Creator of the Creation is One, this is realized by the
True Guru's Grace.

Jai ghar kirat akhiyai

In that house where holy men dwell on the Lord, reciting His
Name,

In that house, meditate on Him and joyously sing His praises.

Yes, sing the praises of the Lord, the Fearless One.

I would give my life for that song which imparts the peace
eternal.

Every day the Lord is watching all His beings.

The great Giver looks to the needs of all creatures.

His gifts are beyond all measure,

Then how may one describe the Giver.

The day of the marriage of the soul-bride with her Lord has
dawned.

O friends, pour the oil of love down upon the threshold,

And give me all your blessings

That I may know a perfect union with my Lord.

This call is being sent to all homes each day,
So forget not the One who calls.
O Nanak, the day is drawing near for everyone.

RAG ASA: GURU NANAK

There are six systems¹ and six teachers,
And six are their different teachings.
But the teacher of all is the One Lord, who meets a man in so
many forms.
One should practice those teachings where His praises are in
some way sung.
Then one will gain honor.
There is but one sun, which runs through the seconds, minutes
and hours,
The solar and the lunar days, the changing season of the year:
Just so, there is but One God, from whom come all the variety
of forms.

RAG DHANASRI: GURU NANAK

The sky is the azure salver,
The sun and moon are Thy lamp,
The stars are Thy scattered pearls.
The sandal forests are Thy incense,
And the breeze is Thy fan.
These, along with the flowers of vegetation,
Are laid as offerings at Thy feet.
What other worship can be compared to
Nature's own Festival of Lights,
While the Divine Music resounds within.
Thousand are Thine eyes, yet Thou hast no eyes;
Thousand are Thy forms, and yet Thou hast no form;
Thousand are Thy lotus-feet, and yet Thou hast no feet;

1. Guru Nanak is referring to the six schools of Hindu philosophy.

Thousand are Thy noses to smell, yet Thou hast no nose.
I am enchanted with Thy play,
It is the Light which lives in every heart,
And Thy Light which illumines every soul.
It is only through the Guru's teachings that the Light comes
to be shown.

Whatever is pleasing to Thee, that is the True Worship.
My soul yearns for the honey of Thy lotus-feet.
Night and day I am athirst for Thee.
I am like that bird who cries: Peeoo, Peeoo,
Waiting to receive the drop of water which is the nectar of
your kindness,
So that I may live in the ecstasy of Thy Name.

RAG GAURI PURBI: GURU RAM DAS

This human body is filled with the passions of lust and anger,
But in the presence of the saints, I am freed from their bonds.
My last life's karma has led me to the True Guru,
And by his kindness my heart has obtained a permanent place
in the Lord's sanctuary of love.

Make a salutation before the saint,
That is an act of piety.
Bow deeply before him,
This brings great virtue.

Those who have been stuck by the thorn of pride,
Do not know the taste of the Lord's Nectar.
As they walk away from God that thorn pierces deeper,
The more is their suffering, until they bring death upon
themselves.

Those who belong to God live ever in His Name,
Yes, they have broken the fear of birth and death,
For they have found God, the Eternal, and they are honored
through all the universes and worlds.

I am meek and lowly, but I belong to Thee, O Lord.
Save me, for Thou art Greatest of the great.

Thy Name is Slave Nanak's only support and in Thy Name
he has found perfect peace.

RAG GAURI PURBI: GURU ARJUN

Listen my friends, I beg you;
Now is the time to serve the saints,
And in earning merit here, you will live in bliss forever.
Each night and day brings this life closer to its dreaded end,
So go and search out the Guru, and settle your account.
This world is enveloped in evil and duality;
That man alone, who God awakens to the Nectar of His Name,
Comes to realize the teachings of the Indescribable Lord.
Use this life to achieve that purpose for which it was given,
And through the Guru, God will come to live with you.
Your soul will return to its true home, finding purest peace,
And this round of births and deaths shall cease.
O Lord, who knows the inmost reaches of our hearts,
And who gives to each the fruits of their actions,
Fulfill also the desire of my mind:
Nanak, Thy slave, wants no other happiness than this,
That he may become the dust under the feet of Thy saints.
Sat Nam

REHIRAS

(EVENING PRAYER)

1. RAG ASA:

GURU NANAK, GURU RAM DAS, GURU ARJUN

There is One Creator of all.

This is realized through the True Guru's Grace.

SO DAR TERA KEHA, SO GHAR KEHA

O where is Thy house and how to open Thy door?

Where dost Thou sit to give support to us all?

Endless are the harmonies, played by the minstrels;

The players prepare endless tunes and measures,

To sing to Thee, O bountiful Creator.

To sing Thy praise are the winds, water and fire,

And singing Thy praise is the Lord of the Law, with his
accompanying angels.

Sings Shiva and Brahma, sings Goddess Parvati,

Countless are the voices that sing,

Countless are the tunes and chants of this world-song.

The Siddhas sing in silent meditation,

The saints all sing in profound contemplation.

All the zealots, celibates and warriors are a song to Thee.

The scholars, the readers of the Vedas, holding the wisdom of
ages,
The seven supreme sages, all exalt Thee.
Thy praise is sung by those captivating women
Who enchant the hearts in paradise, this world and the next.
The gems created by Thee, the sixty-eight places of pilgrimage,
All relate Thy excellences.
The mighty warriors and Divine heroes hymn Thee,
And the four sources of creation magnify Thee.
The continents, the worlds and solar systems,
All were created and placed by Thy hand;
They all chant Thy glory.
Those saints who are pleasing to Thee, they are filled with
Thy Name,
So many others are there, Nanak cannot name every one.
True is He and True is His Name.
He is the Creator of all and He alone will remain when this
creation ends.

He it was who manifested this world
Of various colors and species.
He watches over all that He's done,
All being just as He pleases.
Everything is according to His Will;
He takes instruction from none.
He is the King of kings, and Nanak remains subject to His
Will.

2. RAG ASA: GURU NANAK

O Lord, hearing of Thee, everyone speaks of Thy greatness,
But Thy greatness can only be known to the one who has
seen Thee.

No one can know Thee and none can describe Thee.
And those who are reciting Thy praises remain constantly
absorbed in Thee.

O my Lord, whose vastness cannot be imagined,
Thou art an ocean of virtue.
Thy greatness and Thy vastness are unknown.
All the contemplatives have met and have tried to
contemplate Thee;
All the appraisers have joined together to try and measure
Thy worth;
The theologians and the mystics and those who instruct the
preachers;
All have attempted to describe Thee.
But they cannot even relate the minutest portion of Thy
greatness.

All Truths, all austerities, all perfections,
And all the great achievements of the adepts, are all gifts
from Thee, O Lord,
They come by Thy grace and there is no one who can alter
Thy plan.
Of what value are the words of this helpless man?
Thou hast given all to this man,
So why should he look to another?
O Nanak, all beauties and treasures come from the True One.

3. RAG ASA: GURU NANAK

In the remembrance of His Name I am given life,
By forgetting, I surely die.
It is very difficult to contemplate the True Name.
If a man hungers after the True Name,
That hunger will consume all his pains.
True is the Lord and True is His Name.
O my mother, how can He be forgotten?

Men have grown weary in telling the praises of the True
Name,
And still they have not begun to tell any portion of its worth.
Even if all beings were to meet and all would try to tell Thy
greatness,
The Lord would not become greater or smaller by their
praise.

The Lord does not die and He knows no sorrow.
He keeps on giving and His store of gifts knows no end.
This is His greatness, that there is none equal to Him,
Nor there ever was, nor there ever shall be.

Thou art great, O Lord,
As great as Thou art, so great are Thy gifts.
Thou it was who made the day as well as the night.
They are the lowly ones who forget their master.
O Nanak, without His Name, this man is a miserable outcaste.

4. RAG GUJRI: GURU RAM DAS

O my True Guru, Servant of God and Embodiment of Truth,
I beg of Thee:

“I am but the lowliest of creatures and I seek my refuge in
Thee.

Out of Thy Mercy, grant me the Light of God’s Name, O my
True Guru.”

O my friend, my Divine Guru, enlighten me with the Lord’s
Name.

The Name, which was revealed to me by the Guru’s
instruction,

Is the support of my life,

And praising Him is my life’s occupation.

Most fortunate are those men of God

Who have faith in the Lord and Thirst for Him.

Receiving the Name of God, their thirst is quenched.

By keeping the company of saints, their qualities shine.
Those who have not known God, His Nectar, on His Name,
Are unfortunate indeed and Death's minister stands near
them.

The life is cursed and hopeless for those who have not sought
The company and protection of the True Guru.

Those who are to join the company of the True Guru
Have that destiny already written on their foreheads.

Blessed, blessed is the gathering of the Saints;

There one receives God's nectar.

O Nanak, on meeting with God's servant, His Name is made
manifest.

5. RAG GUJRI: GURU ARJAN

O my mind, why are you thinking of every enterprise,
When the Lord Himself is taking your care?

He has even placed living creatures in the rocks and stones,
And their sustenance he has also placed before them.

O my respected Lord, one who keeps the company of the
Holy is carried across.

By the Guru's Grace, he obtains the supreme state,
Thus the dead wood bears blossoms.

There is no one who is the support of another;

Not mother, father, friend, son or wife.

The Lord alone provides sustenance to everyone,

So why do you fear, O my mind?

The flamingoes migrate over hundreds of miles,

Leaving their young behind them.

Think, O man, who is it that feeds them and causes them to
peck?

God holds in his palm all the nine treasures of the world,
And all the eighteen occult powers.

Nanak, Thy servant is devoted, dedicated, and ever a sacrifice
unto Thee, O Lord.

Thou art vast beyond measure or bound.

6. RAG ASA: GURU RAM DAS

The Creator of all is One,
This is realized by the True Guru's Grace.

That Lord is pure, His Being is pure,
He is unapproachable, unknowable and Infinite.
All meditate on Thee, all reflect on Thee,
O revered God, the True Creator.
All beings belong to Thee because it was Thee who gave them
life.

O Saints, meditate on God, Who is the dispeller of all sorrows.
God Himself is the Master and Himself is the Servant.
O Nanak, how insignificant is this man!

O venerable Lord, the One Supreme Being,
Thou art pervading every heart and all things.
Some are the givers and some receive their gifts.
All these are Thy wondrous plays, for Thou art the Giver
And Thou art the Enjoyer also.
I know of none other than Thee.

O Lord, Slave Nanak is a sacrifice unto the servants of Thy
servants.

Those who meditate and contemplate on Thee live peacefully
in this age.

Those who meditate on Thee, they are liberated and they
are saved,

And death's noose is cut from them.

Those who meditate on the fearless Lord, their fears are all
destroyed.

Those who have served the ones who serve the Lord,
They are merged in His Being.

Blessed, O blessed are they who have meditated on the Lord.
Slave Nanak is a sacrifice unto them.

Thy infinite treasures of devotion are ever filled and refilled.

O many and various are Thy saints and their forms of praise.
Many are they who worship Thee, O boundless Lord,
They practice penance and repeat Thy Name.
Many and various are they who read the Smrities and
Shastras.
They perform rituals and the six Hindu Rites.
O Nanak, they are the real Devotees, who have pleased the
Bountiful Lord.

Thou art the Primal Being, the most Excellent Creator.
There is none other as great as Thee.
From age to age, Thou art ever and ever One;
Thou art always the same: Immovable Creator.
Whatever is pleasing to Thee, that comes to pass.
Whatever is done is done by Thee.
Thou it was Who created all things,
And having designed it Thou shalt also destroy it.
Slave Nanak sings the praises of that Lord, Who is
All-Knowing.

7. RAG ASA: GURU RAM DAS

O Lord, the Creator and the True One,
That alone is done which is pleasing to Thee,
And I receive whatever is given to me.
All belong to Thee and all meditate on Thee.
Those ones unto whom Thou art merciful have gained the
Jewel of the Name.
The one who practices the Guru's instructions earns the
Name,
And the one who is self-willed, loses it.
Thou art the One who separates a man
Or unites him with Thyself.
Thou art the ocean and all things are within Thee.
Outside of Thee there is none other.

All the creatures are Thy playthings.
Those who were separated meet,
But it is by a great good fortune that the separated ones are
united.
That man understands Thee whom Thou hast made to
understand,
And he ever speaks and repeats Thy praises, O Lord.
He who has served Thee has gained peace,
And he is readily absorbed in Thy Name.
Thou art the Doer and all things exist by Thy Will.
There is none other than Thee.
The Lord alone beholds and understands His creation.
O Nanak, God is revealed through the Guru.

8. RAG ASA: GURU NANAK

God has created the world,
Which is like a pool of burning hot water;
This is the home which man has earned.
With his feet stuck in the mud of worldly love, he cannot
move,
And some have been seen drowning there.
O foolish mind, why not remember the One Lord;
By forgetting Him, all your virtues will melt away.
Being not chaste, nor honest, nor a scholar,
Foolish and ignorant, I came into this world.
O Lord, Nanak prays that he may ever seek the sanctuary of
those
Who never forget Thee.

9. RAG ASA: GURU ARJUN

This human form has come into your possession;
It is your opportunity to realize the One Who sustains the
universe.
All other efforts are in vain,
Therefore, join the company of the Holy,

And contemplate on the One Name only.
Make every effort to prepare to cross this terrible ocean of
life.
In the love of this illusory world,
This life is wasting away:
“I have not repeated His Name, nor made penance,
Nor practiced self-restraint nor been faithful.
I have never served the saints nor recognized the Lord.
All of my actions are shameful.
O my Lord, preserve the honor of the one who seeks Thy
protection.”

A RDAS

(PRAYER)

After first worshipping the Adi Shakti, the Primal Power, meditate on Guru Nanak, Guru Angad, then Guru Amar Das and Ram Das, may they grant us their protection.

*

Worship Guru Arjun, then Guru Hargobind, and Siri Har Rai.

*

Meditate on Siri Har Krishan, upon seeing whom all sufferings shall depart.

*

Meditate on Guru Tegh Bahadur and the nine treasures shall run to you.

*

Great, great is Guru Gobind Singh, Protector of the Faith, Master of the unity, may he protect us everywhere.

*

The light of the ten gurus, the living Guru, the Word of God and Truth of truths, the Siri Guru Granth Sahib, by meditating on its Words, all sufferings vanish. Meditate O pure ones and utter Wahe Guru!

The four sons of the tenth Master, the five beloved ones, the forty liberated ones, the four holy thrones, all the dwelling places of the Guru. Meditate, O pure ones and utter Wahe Guru!

*

Those who were true to the Guru, who meditated on the Nam, who shared their earnings, and sacrificed for righteousness, think of their deeds O pure ones, and utter Wahe Guru!

*

Those who were broken by the wheel, cut up limb by limb, who gave their scalps but not their hair, and those ladies, who for the sacrifice of the Truth gave their dear sons and suffered through hunger and pain at the hands of the enemy, but never gave up their faith and their determination to live according to the Sikh Dharma, with all their hair, to the last breath. Meditate O pure ones, and utter Waheguru!

*

Bless Thy devotees to ever live in the righteousness of the true disciples. Give them the life of the living principle of the Guru's discipline.

*

Grant them the insight, the trust and the blessing of blessings, the Name and the sight and dip in the nectar tank of the Sri Harimandir Sahib.

*

May all flags of the pure ones, seats of religious authority and the forts and houses prevail through all times. Then call on God and utter Wahe Guru!

*

Now let the whole Khalsa¹ offer its prayer.
Let the whole Khalsa remember the Name.

1. The brotherhood of pure ones (created by Guru Gobind Singh).

As we think of Him, so may we be blessed. Wahe Guru!

*

May God's Grace and protection extend to all bodies of the Khalsa wherever they may be.

*

May the Lord's glory be fulfilled and His Will prevail.

*

May we receive victory from the sword of righteousness (sangat) and the charity of brotherhood (pangat).

*

May the Holy Sword of God assist us.

*

May the Pure ones prevail.

*

May the choirs of the devotees,¹ their banners and mansions,² abide forever and ever.

*

May the realm of justice come.

*

May the disciples unite in love.

*

May the disciples be humble but their wisdom be exalted in the keeping of the Lord. O Pure ones, say that God is great. Wahe Guru!

1. The choirs that go around the Golden Temple (Amritsar) at night, singing hymns of the Gurus.
2. The guest houses used to house pilgrims to the Golden Temple.

O True King! O loved Father! in the ambrosial hours of the morning, we have sung Thy sweet hymns, heard Thy life-giving Word and have spoken of Thy manifold blessings. May these things find a loving place in our hearts and serve to draw our souls towards Thee.

*

Save us, O Lord, from the five sins of lust, anger, greed, pride and attachment, and keep us always attached to Thy Lotus Feet.

*

Grant to Thy Devotees the gift of Sikh Dharma, the gift of Thy Name, the gift of faith, of confidence in Thee and of reading and understanding Thy Holy Word.

*

O kind Father, O loving Father, by Thy Grace we have spent the night in peace and happiness. May Thy Grace extend to our labors of the day so that we may do what is right according to Thy Will. Give us light and understanding so that we may know what pleases Thee.

*

We offer this prayer in Thy presence, O Lord, to give our guide, (his name), who is Thy humble servant, the power to teach us the truth and lead us to the power, unity and purity.¹

*

Forgive us our sins, help us that we may keep ourselves pure.

*

1. This Ardas is an open prayer where any special prayer can be added at any time. This portion has been included especially for all of the students and student teachers of Yogi Bhajan to offer their prayer for him so that he may be blessed to guide and channel truth and wisdom.

Let us be in the company of only men of love, that we may
remember Thy Name in their presence.

*

Through Nanak, may Thy Name forever increase, and the
spirit be exalted.

*

And may all men prosper by Thy Grace.

*

Waheguruji ka khalsa.
Waheguruji ki fateh.
The pure ones belong to God.
Victory be to God.

Prof. Dr. Harnam Singh Shan
Principal Project Investigator
U.G.C. Research Project on Sikhism
605, Sector 16 Chandigarh.

B-3283

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