

HARJEET SINGH GILL

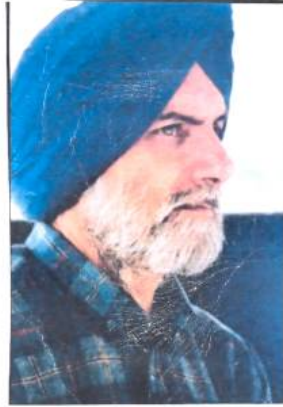
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Reviews of the first edition of Bābā Nānak, 2003.

'Oh no!' I thought as I opened Harjeet Singh Gill's *Baba Nanak*. 'Not another of these attempts to retell the story of Guru Nanak in what is meant to be English poetry.' These, it seems, almost invariably consist of dreary prose dressed up as flowery poetry. But I was wrong. I was very wrong. *Baba Nanak*, far from being cast in the style which one normally associates with the 'poetry' of English translations of the *Adi Granth*, is in fact an excellent piece of work. The works that it paraphrases are some of the finest of Guru Nanak's works, set in the context of his life story and supported by passages from the *janam-sakhis*. *Japuji* naturally appears, as do portions of *Siri Ragu*, and the whole of *Barahmaha*, and *Siddh Gost*.

The style in which the life and travels of Baba Nanak is recorded makes exceedingly pleasant reading and those who wish to have the story well told as simple but effective English poetry will find Gill's work a delight.

W. H. McLeod

International Journal of Punjab Studies, Oxford, 2003, 10 : 1-2.

I do not know how Harjeet Singh Gill, Emeritus Professor of Semiotics, Jawaharlal Nehru University, was spurred into song when he elected to write in verse form the story of Guru Nanak, and of his divine hymns in a capsuled, simple, but effective style. Nothing, as far as I know, in Gill's past suggested such a "return of the native" to the faith of his ancestors, for in his long academic career, he remained involved in the study of semiotics and signification under the tutelage of his French mentors and theorists of linguistics.

Whatever the reason, this volume underscores the nature of his inner transformation – from a logician and sceptic to a seeker after truth, with Baba Nanak as his light and guiding star. I could stretch the argument and see how the science of languages, which invests all human thought and its highest reaches, possibly led Gill to apply his earned insights to the Sikh scriptures...Gill's rendering, thus, is simple, direct and nearer to fine prose. And he sustains this discourse with imagination and insight.

Darshan Singh Maini

The Tribune, October 12, 2003.

In his translations, Professor Harjeet Singh Gill has rendered admirably the mystic profundity, the articulatory freshness and the astonishing poetic simplicity of Guru Nanak. At the same time, he has, with these excellent translations, restituted exceptional modernity to the discourse of the Guru.

Denis Matringe

Director, Centre National de la Recherche Scientifique, Paris.

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THUS SPAKE BĀBĀ NĀNAK

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PUNJABI UNIVERSITY, PATIALA.

FOREWORD

Thus Spake Bābā Nānak presents some of the compositions of Bābā Nānak rendered in free verse. They include Japujī, Sirī Rāg, Dakhñī Onkār, Sidh Goṣṭ, Bārā Māhā. The introduction delineates the life and travels of the Guru.

Nānak Bāñī articulates the dialectic of anthropology and cosmology. In its rhythmic resonance the complexity of the conceptual constructs that each composition presents is underscored by extremely lucid discursive formations. Instead of literal translation, these renderings concentrate on the metaphysical discourse of the Guru that is the veritable epistemological cut in the traditional Indian philosophy. There are mystical reverberations. There are also anthropological overtones. The real and the conceptual, the physical and the metaphysical blend in the linguistic articulation par excellence.

This volume is an attempt at interpreting the rhythmic resonance of Gurbāñī in the dialectic of form and content, of expression and concept.

Punjabi University, Patiala.

Jaspal Singh
Vice-Chancellor

C O N T E N T S

Foreword	Jaspal Singh Vice-Chancellor	
Preface	Harjeet Singh Gill	
Introduction		1
Japujī		107
Sirī Rāg		155
Dakhṇī Oaṅkār		207
Sidh Goṣṭ		263

in memory of my teachers

Dr Mohan Singh Dewana

Professor Henry Allan Gleason, Jr.

Professor André Martinet

whose incisive insights transformed
the discipline of linguistics for ever

PREFACE

This volume is dedicated to the memory of my teachers, Dr Mohan Singh Dewana, Professor Henry Allan Gleason, Jr., and Professor André Martinet.

It was Dr Mohan Singh Dewana who encouraged me to pursue studies in linguistics. When I was awarded research scholarship by Panjab University, he sent me to Deccan College, Poona in 1957 where I met Professor Henry Allan Gleason, Jr.

Dr Dewana was the most distinguished scholar of Punjabi, Urdu and English during the first half of the twentieth century. His *History of Panjabi Literature*, 1933 is a classic. The other two important contributions are *Gorakhnath and Mediaeval Hindu Mysticism*, 1935, and *Kabir and Bhakti Movement*, 1936.

This academic association continued with his son, and my very dear friend, the distinguished sociologist of Delhi University, Professor J P S Uberoi. Almost all of my research projects were discussed with him at some point or the other. We often participated together in different symposia and seminars at the Maison des Sciences de l'Homme, Paris. The one very important was on Theories of Signification since the Middle Ages that I organized at the Maison in 1993. It was later followed at the Institute of

Advanced Study, Shimla, that I organized as the Fellow of the Institute in 2001...

I first came in contact with Professor Gleason during my two years research fellowship at Deccan College, Poona in 1957-58. In 1959 I was awarded scholarship by the National Science Foundation of the United States and I proceeded to Hartford. The *Reference Grammar of Punjabi* was published in 1962 in Hartford Studies in Linguistics under the guidance of Professor Gleason who initiated structural analysis of Punjabi phonology and grammar. The Introduction to Descriptive Linguistics by Professor Gleason remained the basic text book of linguistics throughout the sixties.

In 1963 I left for France where I was engaged in extensive fieldwork for several years in the French Alps of Franco-provençal region under the guidance of Professor André Martinet, Professor of General Linguistics at the Sorbonne. This research was conducted as Attaché de Recherche of the Centre National de la Recherche Scientifique, Paris.

The sixties were also the years of intense intellectual debates and discussions around the structuralist-semiologist movement. I had the privilege of following the lectures of some of these great thinkers : Jean-Paul Sartre, Claude Lévi-Strauss, Jacques Lacan, Louis Althusser, Emile Benveniste, Michel Foucault, A. J Greimas, Roland Barthes, A. G. Haudricourt, and of course, André Martinet, amongst others.

Professor Martinet dominated the structuralist movement in linguistics and semiology, Roland Barthes being one of his followers, throughout the second half of the twentieth century. In his early writings Lévi-Strauss often

referred to Roman Jakobson but in his monumental *Mythologique* in four volumes he rigorously followed Martinet's method of structural analysis as presented in his *Economie des Changements Phonétiques*, Berne, 1955. After the second world war, in the fifties, all three were in New York where as Professor of Linguistics at Columbia, André Martinet was Editor of *Word*, a very influential journal of linguistics in the United States. As the most distinguished scholar of Prague School initiated by Troubetskoy, Professor Martinet emphasized the structural specificity of each language and culture. In each structure, there is a core, central sector and there are peripheral regions. The binary oppositions have more or less functional load depending upon the associated structural support. All structures are dynamic structures, in the process of the becoming of the being, with various pulls and pushes.

The same is true of Michel Foucault. His *Archeology of Knowledge* establishes the identity and the development of the epistemological statement, the énoncé, following the same method of structural diachrony proposed by André Martinet. He opposed the static uniformity of popular, naïve structuralism and placed himself squarely in the theoretical framework of dynamic structural evolution of Martinet.

As opposed to this specificity was the universality of Roman Jakobson that influenced Noam Chomsky. With his idea of innate linguistic competence, Chomsky's transformational descriptions of American English phonology and syntax were imposed on all languages of the world. The specific structural differences were simply ignored that led to the demise of the discipline of linguistics in the United States.

To pursue my interest in the philosophy of language I spent the decade of the seventies to the study of the Cartesian period with René Descartes, Condillac and Destut de Tracy as the three prominent philosophers of the period along with the celebrated Port Royal Grammar and Logic. This resulted in my monograph, *The Cartesian Discourse*. This monograph earned me the friendship of the distinguished historian of linguistic thought, Professor Sylvain Auroux, and an invitation to continue these studies at the Centre Nationale de la Recherche Scientifique.

The next twenty years, eighties and nineties, were devoted to the study of the philosophy of language of the twelfth century French philosopher, Pierre Abélard. When I was invited by the Collège de France to deliver a series of lectures in 1998, I proposed a typological comparison with Buddhist conceptualism of Dignāga and Dharmakīrti. The Indian linguistic tradition since Pāṇini had emphasized the primacy of word phonology and morphology. With Bharṭṛihari we move on to the sentence as the basic unit of study but the grammatical construct continued to be the primary interest. As opposed to this formal linguistics, the Buddhist philosophers following Dignāga in the fifth CE, considered language as social, human phenomenon, subject to all human conditions. The natural versus social opposition was the main focus of discussion.

According to D. N. Shastri, *Critique of Indian Realism*, 1964 :

“The advent of Dignāga is indeed one of the greatest events in the history of Indian philosophy. He can as a matter of right claim a place among those pioneers of human thought who discovered an eternal truth and made a lasting contribution to

human knowledge...Subsequent philosophical thought in India was dominated by him directly or indirectly for six long centuries. He revolutionized Indian philosophy by introducing into it the theory of radical distinction between two mutually exclusive sources of knowledge, direct sense-perception, *grahana*, and intellect or thought, *vikalpa* or *adhyasāya*...”

The point of departure is the first contact with reality that is always in flux, followed by *kalpana*, the domain of imaginaire, leading to its articulation in language. The French philosopher, Pierre Abélard, in the twelfth century, presented a similar division of *sensus*, *imaginatio*, *intellectus*. According to F. Th. Stcherbatsky, *Buddhist Logic*, Leningrad, 1930 ...

“The Indian mediaeval logic is filled up with a struggle between Realism and Nominalism, just as the Middle ages in Europe...There is an unmistakable parallelism between the European struggle and the Indian controversy. Its general lines are similar, but not its details...It can be mentioned that Abelard in his attempt at mediation between extreme Nominalism and extreme Realism expressed views which are partially found in India...”

Here I must mention Professor Jean Jolivet, Director, Ecole des Hautes Etudes en Sciences Religieuses, Sorbonne, whose monumental work, *Arts du langage et théologie chez Abélard*, 1982, introduced me to the study of the history and philosophy of the Middle Ages. It is he who later encouraged me to continue with the prolonged study of Abélardian theory of signification. He was also primarily responsible for inviting and introducing me to the

distinguished European scholars when he helped me organise the international seminar on Theories of Signification since the Middle Ages at the Maison des Sciences de l'Homme in 1993. When my friend, Professor Claude Hagège, invited me to deliver a series of lectures at the Collège de France in 1998, I proposed a typological comparison of Conceptualism between the Buddhist and French traditions, thereby considerably enlarging my field of research.

At Jawaharlal Nehru University, from where I retired in 2000 as Professor Emeritus, the renowned Saussurian scholar, Professor Roy Harris of Oxford, was my main academic collaborator. His frequent visits to the University as a Visiting Professor or as a participant in the seminars was a source of inspiration for all faculty and students.

During these years I also had the privilege of close academic collaboration with Professor Bernard Pottier of the Sorbonne, with whom I published an anthology of French writings of Semiology as *Ideas, Words and Things*. Orient Longman, 1992, and Professor A.J Greimas whose seminal work on semantics I had translated as *Structural Semantics* in 1970 at Patiala.

Mention may also be made of my friend of the sixties, Catherine Clément, who came to India in the French Embassy during the nineties. Her monographs on Lévi-Strauss and Jacques Lacan and also on Gandhi and Nehru are well known. For several years, as a philosopher and as an anthropologist, she participated in our seminars and gave a series of lectures on the structural analysis of myths.

Another scholar during the JNU years was Professor Amiya Dev of Jadavpur University whose scholarship in comparative literature was an incisive juncture with my interest in structural and semiotic discourse that I had introduced in the Indian academic field on my arrival at Patiala in 1968. In the seventies, Punjabi University, Patiala was the only university in India where for the first time some of the most seminal French writings were translated and commented upon in English and a number of doctoral theses were written on the Discourse analysis of linguistic, literary and cultural texts...

The discerning readers may find the traces of my intellectual journey in this text of *Thus Spake Bābā Nānak*.

Harjeet Singh Gill
Professor Emeritus
Jawaharlal Nehru University

INTRODUCTION

life and travels of Bābā Nānak

on the moonlit night of November
fourteen-sixty-nine
in the sacred land of the five rivers
a son was born
to mother Triptā
to father Kālū
the entire universe echoed
with the music of the spheres
with the harmony of the planets
the gods and goddesses
rejoiced with songs and dance
the cosmic dance of peace and prosperity
of absolute unity
of body and soul
of earths and heavens
piercing the fog of ignorance
of sin and superstition
of crass and corruption
the light of love and longings
spread over the entire universe

the child Nānak
brought with him
the hope of humanity
the hymn of serenity
the discourse of reason and rationality
in the Dark Middle Ages of Hindustān !

the sages paid homage
to the divine child
the learned bowed
to the miraculous birth
the yogis, the sādhus, the seers
felt the cosmic rhythm
men and women
young and old
longed for his blessings
for his audience...

there was movement
in the planets
there was growth
in the plants
there was spring all over
once again there was life

there was love
there was hope of reunion
of ultimate bliss
of eternal peace
beyond faiths and fraternities
beyond castes and classes
there was cosmic equilibrium
between light and darkness
between sun and moon
between stars and spheres
between logic and love !

as Nānak grew up
his father engaged
a Brahmin and a Muslim scholar
to acquaint the young lad
with the classics of his two traditions
soon Nānak was proficient
in Sanskrit, Persian and Arabic...

he reflected upon
the wisdom
the scepticism
the intellectual incisions

of the great masters
of the great prophets
of the great gurus
and wondered if
it was enough
to steer through
the vicissitudes of life
in this world of absolute contradictions
the world of real men and women
the world of flesh and blood

if there was more to knowledge
more to reason
more to meditation and reflection...

the more he learned
the more he knew
the more he was anxious
the more he was uncertain
about the absolute faith and fortitude
that was required
to stay steady and steadfast

in this world of upheavals
in this world of uncertainties
in this world of betrayals !

the divine child
went about his own way
reflecting and meditating
on the affairs of the world around
on the ceremonial limits
of temples and mosques
on the rites and rituals
of the priests and the qāzīs
he soon realised
that all was not false
if all was not true
he had to sift the pearls
from the heaps of mud

he had to purify
the stinking waters
of centuries of neglect
he had to constitute
a new discourse

where one could
differentiate and discern
where ideas and images
could form new conceptual constructs
delineate new horizons ...

it was a daunting task
but he had no choice
his very birth in this world
his very advent
in those tumultuous times
activated his spirit
his search
his inquiry
to the utmost limits
of the ancient discourses
of the ancient disputes ...

and in this environment
of faith and fortitude
there were miracles all over ...

once he was sleeping under the shade of a tree
as the sun moved
so did the tree...

on another occasion
it was the turn of a king cobra
to protect the divine child
from the scorching heat of the Punjab
for hours, the ferocious beast
kept his large hood
over the sublime face
that radiated with spiritual power...

often he was seen
in the company of
the wandering sādhus
the roaming yogis
the solitary faqirs
they discussed and discoursed
the eternal truths
the sublime verities
of spirit and mind
of this vast universe
of faiths and fraternities...

it was obvious however
that something was amiss
in those overcrowded thoughts
in those intellectual gymnastics
in those artificial simplicities
in those deliberate complexities
the truth
if there was one
was beyond those dialectics
was beyond those formal horizons !

when Nānak was eighteen
following the custom of the country
he was married to Sulakhanī
the union gave birth to two sons
Sirī Chand and Lakhmī Dās
Sirī Chand became a great yogi
his disciples continued the lineage for centuries ...

but family was not yet Nānak's mission
he spent his time in meditation and reflection
Nānak's silence and serenity
was getting more and more mysterious

as the parents were worried
he was sent to his sister to Sultānpur
to help his brother-in-law
in administration and accounts ...

from one world to another
the existence remained the same

the business of administration
did not interest Nānak
often he got stuck
at the number thirteen
which in Punjabi also meant “yours”
he continued to recite, *tērā, tērā*, thirteen, thirteen
yours, yours !
it was all yours, of the Almighty
of the Master of all !

Nānak was devoted to his elder sister
Bēbē Nānkī
a very religious and pious person herself
she was the first to recognise
the divinity in her younger brother

as a child she played with him
she brought him up with love and care
she recounted the fairy tales
the legends and the myths of the Punjab
the mysterious growth of flora and fauna
in the vast jungles and the hinterlands

the symbols of boat, the river, the fish
the serpent, the peacock, the cuckoo
were employed by Nānak
later in articulating his reflections
on this and the other world
the child Nānak was nurtured
in the cultural heritage of his ancestors
of sages and seers

Bēbē Nānkī adored the simple gestures
of her younger brother
his fables, his tales
his imagination, his vision
when the parents admonished him
for his carelessness
for his other worldly behaviour
she was always there

to plead on his behalf
to defend the divinity of her divine brother
she admired his reflections, his perceptions
she appreciated the garb of the faqir
she followed the transcendental meditations of Nānak

the brother and sister formed a perfect harmony
of body and soul
a perfect balance
of head and heart
of brotherly devotion
of sisterly affection

as an adult
Nānak always remembered his sister
after every Udāsī
after every pilgrimage
after every travel in search of truth
he came to see Bēbē Nānkī
to pay respect to his elder sister
to ignite the flame of humanity
to surcharge the atmosphere of serenity
to respond to the aspirations of family and friends

to celebrate the ideal and sacred love
of brother and sister

at home and in his wanderings
Nānak mixed with the farmer, the trader
the goldsmith, the carpenter, the weaver, the potter
the yogi, the sādhu, the seer
to perceive nobility and sanctity in every profession
in every caste and creed
in every hearth and home

he paid respect to the young, to the elderly
the mothers baking bread
the girls at their spinning wheels
the beautiful brides
the handsome bridegrooms
the farmers with their ploughs
the labourers toiling in the fields
the artisans with their craft

he was at home with the poorest of the poor
he admired their way of life
their language, their idioms, their expressions

he used their simple and affectionate language
in all his compositions
he articulated the most complex concepts
in the idiom of his beloved artisans
the creators of the most beautiful forms and figures
the noble artists of his sacred country ...

at dawn Nānak used to go to the river
for a dip in the pure waters
of the flowing stream
to cleanse his body and spirit ...

Nānak was thirty-six years old
when on the night of full moon
on the night of soothing light
he went deep
into the waters of Wēī
the river of salvation...

the angels flew him to heaven
where the God Almighty
the Lord of the Universe
in the guise of a splendid old man

with long white beard
clad in red robes
was sitting on a golden throne
with all the gods and goddesses
in attendance to the Master of Heavens
the celestial music was vibrating
every horizon of the universe

the majesty, the grandeur
of the presence
of the audience
transcended all imagination
Nānak duly bowed before the Eternal Spirit
he was beckoned to step forward
to receive nectar
the milk of the heavenly buffalo
from the very hands of the Creator
of all worlds and heavens
of all stars and spheres...

Nānak was intoxicated
he had just received the blessings
the greatest gift of his life
the Knowledge of all knowledge

the Secret of all secrets
he had just acquired
the most splendid spiritual serenity
the vision of the most transcendental truth
the assurance of his mission
of love and peace
for all faiths, for all fraternities ...

the good tidings spread to the thirteen worlds
all gods and goddesses
all stars and spheres
sang in unison
Hail Nānak !
the Chosen of the Lord of the Universe !

now the entire universe
was Nānak's temple
where all gods and goddesses
all suns and moons
all stars and spheres
in perfect harmony
in perfect rhythm
of cosmic music
worshipped his Master ...

there was no Hindu
no Musalmān
all humanity
all men and women
of all races and religions
were one
before the One
and the Unique
the Creator and Master of the Universe

the Eternal Spirit
the Ultimate Transcendence
could not be confined
within any sects
within any bricks
within any boundaries
temples and mosques
dresses and diets
rites and rituals
must give way
to the absolute
to the universal

such was the mission of Nānak
the discourse of his truth
of his vision
of his philosophy !

the child Nānak was transformed into
Bābā Nānak
the Sage, the Master, the Guru
he set out
to reach the four corners of the world
to spread the truth of his vision
to meet the noble souls
of all religions, of all races
to discuss and discern
the problems and pains that inflict the suffering humanity
to propose peace and patience
discipline and detachment
to conquer the evil spirits
the temptations of this mundane world
to bring harmony
between body and spirit
between mind and intellect

love, service, serenity
peace, harmony, temperance
were the kernel themes
of his universal message
of his transcendental truth !

Bābā Nānak
and Mardānā, his companion
the musician with his melodious Rabāb
set out to travel and to witness
the vicissitudes of this world ...

the young Mardānā was always hungry
for the pleasures of body and flesh
Bābā Nānak always
counselled patience and perseverance

travelling through villages and wilderness
Mardānā had his wishes fulfilled
and more
his greed often overwhelmed him

Mardānā would collect alms and offerings
Bābā would insist on
throwing away all unnecessary baggage
Mardānā would feel lonely and frightened
in the savage jungles
Bābā would consider the wilderness
as the dwelling of the Lord
the disciple and the Guru
presented the dialectics
of flesh and spirit
the mediation continued
throughout their life !

in one of the sorties
Mardānā could stand no more
he was so hungry
he refused to follow the Master
in the ferocious jungles
the Guru asked him to eat
the fruits of a wild plant
the berries were so delicious
Mardānā kept some for later crises

one day taken over by his usual hunger
he bit into the forbidden fruit
and fell unconscious
the Guru had transformed
the poisonous plant into delicious food
only once to quench
the thirst and hunger of Mardānā
he had to be patient

patience is sweet
greed is poison
the Bābā continued
with his eternal discourse !

while Mardānā could not resist
the riches of the world
the Bābā practiced austerities in the jungle
he ate wild fruits
and tasted sand and hot winds
for days he meditated
in absolute isolation
in the company of his Master
the Lord of the Universe
under the canopy of the stars

listening to the sublime music
of the innermost rhythm
of the steady mind
of the resolution of all conflicts
achieving a harmony and balance
of absolute beauty
of absolute truth !

in April on the occasion of Baisākhī
Bābā Nānak and Mardānā
arrived on the banks of the Ganges
the devotees were taking the holy bath
throwing water to the East
towards the rays of the sun
to appease and worship their ancestors ...

Bābā Nānak went down
bathed and began to throw water
to the West, towards his home
towards his farmland

this ceremonial contradiction
this religious absurdity
infuriated the devotees

who considered it sacrilege
to go against the age old custom
and asked Bābā to stop
this most irreligious act
of changing the holy directions

Bābā Nānak answered by a counter-argument
why the devotees were throwing water to the East
how can it reach millions of miles
where in heaven were their ancestors
when it could not reach
a few hundred miles to his fields in the West !

on another occasion
he was asked to pray along with another devotee
after the prayer was over
the Bābā questioned the devotee
what was he doing during the prayer
instead of concentrating on meditation
on the transcendental spirit
of the Lord of the Universe
he was selling oil in Kabul
he was all the time thinking

of his business affairs
of his loss and profit
of his material needs

there is no prayer
no religious, pious act
if there is no concentration
the mind and body
must be emptied of all frivolities
of all that is Other
that is foreign to spiritual purity
mere ceremonial prayer is of no use
it is hypocritical
it is a false path
it leads nowhere !

once the Bābā was offered a delicious meal
but he refused to eat
it was impure, he said
it was full of dirt and filth

the host could not believe such words
such an utterance
that went against all the religious purities

the meal was prepared
with all the ceremonial precautions
all the taboos of caste and class

Bābā declared it impure
it was prepared by an impure person
by a corrupt master
who was engaged in evil deeds
who looted the poor
who suppressed the others
material gains were his only concerns

the purity of the meal
does not lie in the ceremonial purities
purity is honesty
purity is devotion
purity is love and care of the others
purity is the purity of the mind
of the soul
where inner harmony and love
are in tune with each other
where hatred, cruelty, corruption
are exiled to the other world
the world of the evil doers !

in one of the encounters
the Bābā was asked
how does one reach the Almighty ?
how does one acquire salvation ?
some practice extreme austerities
others indulge in every crass
some smear their bodies with ashes
others lie on sharp nails

some stay in water for days
others never bathe
some wear heavy clothes in summer
others stay naked even in winter
some have their heads shaven
others wear their hair long
some never leave their abode
others never stay home
some eat certain foods to propitiate their gods
others avoid the forbidden flesh and fruits
some don't eat cows
others don't eat pigs
some eat what is grown above the ground

others eat only what grows underground
some eat only on certain days
others pretend not to eat at all
even the days and nights
are divided into holy and unholy
there are auspicious hours
and there are dark days
the heads of humanity seem to be spinning
in this absolute confusion

what is the right path ?
O Bābā, the divine Master !

there is no right or wrong path
all paths lead to the Lord
austerities of the body lead nowhere
love, service, serenity
bring harmony and union
cleanse yourself of all envy
of all greed and pride
listen to the inner music
have faith in His bounty
only He who has created this universe
can differentiate and discern

the false from the true
the right from the wrong
in His will is every path !

normally we follow, O Mardānā
our customs and conventions
traditions and orders
they are the repository
of centuries of experience and wisdom
of sages, of elders

but they are not rigid
they are not sacred
this universe is not stationary
since millions of years
millions of stars and planets
earths and heavens
have been in movement
there is continuity
but there is also change
our cultures and concepts
must also follow
this law of evolution
the youth must pay respect to the elders

the elders must pay attention
to the ambitions of the youth

when the priests, the qāzīs, the jathedārs
lay down strict rules
of hearths and homes
of diets and dresses
when they insist
on specific ideologies
on specific discourses of religions and rituals
it does not work
it has never worked
differences and dissents
must be resolved
through discussions and debates
through love and affection
through respect for the other

the transcendental truth
if there is one
is the truth of hearts and harmony
of tolerance and temperance
of equality and fraternity !

there are too many questions
there are too many confusions
my dear Mardānā
the world is rife with divisions and dissents
the jihāds and the crusades
are the order of the day
spreading hatred and enmity
the rulers have no regard for their subjects
the subjects have no faith in their masters
it is Kaliyug
the Dark Age of ignorance and superstition
where men are suppressed
where women are ill treated
where children are bewildered
who know not what to do
what to follow

o dear friend
tune your melodious Rabāb
with the hymn of love and longings
with the music of service and serenity
let us proclaim the Age of Enlightenment
the age of reason and rationality

the age of friendship and brotherhood
the age of dignity and freedom
let us proclaim the mission
that I was charged with
by the Lord of the Universe
by the Creator of all humanity ...

Mardānā wanted to know
if it was always so
when did this universe come to be
how all this happened ?
how things began ?
how they turned the way they are ?

the Bābā was always there
to answer his disciple's questions
to satisfy his inquisitive nature

no, he said, it was all different
long, long ago
millions of years ago
it was all dark ...

*arbad narbad dhūdhūkārā
 dharan na gagan nā hukam apārā
 na dīn raiṇ na chand na sūraj
 sun smādh lagāēdā
 khāṇī na bāṇī pauṇ na pāṇī
 opat khāpat na āwaṇ jāṇī
 khaṇḍ patāl sapat nahī sāgar
 nadī na nīr wahāēdā
 na tad surg macch piālā
 dozak bhist nahī khai kālā
 nark surg nahī jamaṇ marṇā
 na ko āē na jāēdā ...*

long, long ago
 millions of years ago
 it was all dark
 all silent and sombre
 there was no earth, no sky
 only the Being of the Lord prevailed everywhere
 there was no day, no night
 no sun, no moon
 only the Almighty Lord immersed in His light

there was no life, no language
 no regions, no air, no water
 there was neither birth nor death
 none came, none left
 there were neither planets nor underworlds
 neither rivers nor oceans nor streams of water
 there were neither hells nor heavens
 neither growth nor decay
 neither rise nor fall
 nor the eternal cycle of birth and death
 there was neither Brahma nor Bishan nor Mahesh
 there was none other than the sovereign Lord Himself

there were neither men nor women
 neither castes nor creeds
 neither sins nor sorrows
 there were neither sanyāsīs nor renunciants
 neither siddhās nor seers
 there were neither yogis nor jangams
 nor any claim to be the Nāth of all of them
 there was neither fasting nor penance
 neither austerities nor abstentions
 none to rival the eternal Lord

there were neither lovely maids nor Krishnas
neither cows nor shepherds
there was neither the magical farce
nor the futile deceptions
there were neither ceremonies nor deceiving rituals
neither illusions nor delusions

there was neither any caste nor any creed
neither any indulgence
nor the ruthless wrath of the eternal Time
there was neither praise nor jealousy
neither life nor breath
there was neither Gorakh nor Machhandar
neither endless disputes nor futile discussions
neither any camouflage nor deliberate deceptions
there were neither Brahmins nor khattris
neither gods nor temples
neither cows nor the magical rituals
neither elaborate ceremonies nor sacrifices

there were neither pilgrimages nor sacred baths
neither mullahs nor qāzīs
neither sheikhs nor hājīs
there were neither subjects nor kings
neither prides nor humiliations

there were neither infatuations nor false devotions
neither bewildered minds nor illusions
there were neither friends nor enemies
neither the blood of the mother nor the sperm of the father
there was but one sovereign Lord
who imbibed in Himself all truth and transcendence

there were neither Vedas nor Qurāns
neither Smritīs nor Shāstras
neither readers nor interpreters

there was no sun to rise, to set
the sublime Lord imbibed in Himself
all manifestation, all immanence
and when He willed
it all came to be
in all its mysteries and extensions
the universe appeared in all regions and spheres

Brahma, Bishan and Mahesh came into existence
and with them all the snares of māyā

rare were those who discerned the Word of the Lord
who perceived the will of the Sovereign
who reflected upon His manifestation
in all regions, in all planets
who meditated upon His extensions

Nānak, those who discern His truth
who vibrate with His truth
they are blessed by the Lord
they live in His truth
they find His sublime refuge !

and now my dear Mardānā
every thing is changed
it is Kaliyug
the Dark Age of Hindustān
corruption and cruelty
are the order of the day
charity is given
from the looted wealth
the gurus go to the houses of the disciples

women follow men only for their wealth
they bother not where they go
with whom they sleep
the Vedas are forgotten
only selfish motives prevail

the qāzī sits in judgement
he rolls his sacred beads
and declares justice in favour
of the one who bribes him
the hindu has forgotten his sacred books
his courtyard is washed clean
but his heart is polluted
the yogi lives with his women
with his children running around
he has smeared his face with ashes
and his head with dust
all this for a few loaves of bread
the temples, the mosques, the guru dwārās
have become the veritable dens of corruption
the dwelling places of evil spirits
of demons, of devils...

this sacred land of rishis and bhaktās
 of Qurāns and Purāṇas
 of noble men and women
 of the devotees of the Lord
 is invaded by the foreign hoards
 who should be blamed ?
 the Bābā was in pain to describe this absolute cruelty
 this absolute massacre
 he asked his Master ...

*khurāsān khasmānā kīā Hindustān ḍarāēā
 āpē dos na deī kartā jam kar mughal chaṛāēā
 ētī mār pāī kurlāne te kī dard na āēā
 jē saktā saktē ko mārē ta man ros na hoī
 saktā sīh mārē pē waggē khāmē sā pursāī*

if a powerful warrior fights with another
 it can be understood
 it can be permitted
 but when the terrible armies crush
 the meek and the humble
 where should one go ?
 with whom one should plead ?
 it is all in His will
 where should one turn to ?...

and in utter distress
he meditated
where are the mansions and horses ?
the warriors with swords and spears ?
the luxuries of plenty and prosperity ?
where are all the beauties and beds ?
where are all the attendants ?

Bābā was sure
all wealth is acquired by evil deeds
death destroys all ambitions
in His will is every act
when Bābar invaded Hindustān
all prayers were lost
all ceremonies were doomed
all charms were of no avail
no invader went blind
no miracle happened
Mughals and Pathāns fought pitched battles
the entire land was drenched in blood
His will prevailed
and death took its toll
the veils of many a woman were torn
and several lost their husbands
there was no let up
His Order transcended all religions and rituals...

it is the age of the dagger
of the butcher kings
religion has vanished
the dark night of falsehood
is spread all over
the moon of truth
is under the clouds of corruption...

cheating and deceiving
are the order of the day
the kings, the denizens, the world at large
are all stuck in the mire of deception

the gold, the silver, the pearls
are only illusions
so are our bodies, our clothes, our forms
men and women deceive each other
love and friendship
are replaced by fraud and insincerity...

Bābā continued to articulate
the vanity of the ignorant
the verity of the universe
of men and women
of hearts and hearths
he meditated on the complexities of life
on the mysteries of the divine
on the frivolities of human nature...

and thus the Bābā
discerned and described
the vicissitudes of life
the complexities of human thoughts and deeds
Truth and Love were always the two eternal themes
of his divine discourse
he was critical of all rituals
of all ceremonies
of all that was based on falsity and corruption
he went to see all the sādhus and the faqirs
the yogis and the siddhās
he was always engaged in dialectical discussions
he was ruthless in his opinions
in his sarcasm
in his critique

he spared none
the highest, the richest
the mighty, the princes

he was sad
that this wonderful world
this sacred creation of the Lord of the universe
was so polluted, so corrupt
in the name of religion
the humble people were looted
the meek had no place in this world of the powerful
he lamented the darkness of the mind
the ignorance of the spirit
the stronger suppressed the weak
the powerful crushed the poor
he often wondered
why the Lord Almighty let this happen
why so much sufferance was the lot of his countrymen
why the women were considered evil
who gave birth to pīrs and princes
who gave birth to sādhus and scholars
on whom depended all creation
all birth, all begetting
all friendships, all families ...

the places of worship, the houses of God
had become the dens of corruption
the sacred courtyards
had become the dwellings of the demons

he encouraged the farmer
to sow the seeds of good deeds
to plough the fields of truth and love
he asked the Hindus
to wear the sacred thread of humility and honesty
he asked the Muslims to substitute their five prayers
with truth, justice, charity, love and devotion
he told the merchants to deal in the business of truth
to meditate on the nature of honesty and generosity
he told men to be righteous and courageous
he told women to be true to their love and longings...

Mardānā and his Guru, the venerable Bābā
went around the world to witness
what was going on in their beloved country
in the sacred land of the great rishīs, of sublime saints
who once excelled in spiritual life
in serene and superb living
in perfect co-ordination of thoughts and deeds
in humility and charity
in love and devotion

and he told his dear friend, Mardānā
not to despair
the Lord is great
great is His universe
and even greater is His will and order

there is always hope in His devotion
in the humble attitude of love and affection
in meditation and reflection ...

maybe the things will change
as He wills, so it is done
in Him there is hope, there is happiness
there is music, there is rhythm
His nature is wonderful
there is no limit to His manifestation
His sublime presence ...

in his Udāsīs, the travels to the different
far away lands of Hindustān and beyond
the Bābā often met the religious mendicants
of different sects
siddhās and yogis
who practiced austerities
to achieve supernatural powers
to be able to perform miracles
to impress the simple people
to involve the innocent populace
in all kinds of rituals and rites
which led nowhere
which only created more problems for the ignorant
the divine purpose was often forgotten
the appearances took over the transcendence

these siddhās and yogis lived in a different world
in āshrams and ḍerās
away from the common people
they gave the impression of simplicity
divinity and sublimity
in practice, there were deluded
in their own net
in their own illusions
they stayed away
from the real problems of the people
their miseries, their measures
the metaphysical snares
replaced the Truth of the True Lord ...

in one of the compositions, the Sidh Goṣṭ
the dialogue with the siddhās
he described and discerned
the complexities and absurdities
of religious life based on false metaphysics
where the truth and love of the Lord of the universe
were forgotten
were reduced to mere ceremonies
mere disputes over frivolous issues
mere discussions in the void

mere intellectual gymnastics
to mislead the innocent
to misappropriate the spiritual and the divine

in Āsā dī Wār the Bābā described
this terrible state of affairs...

the disciples gather, the gurus dance
the feet stamp, the heads in trance
there is dust all over the hair
people laugh and return home
all this jugglery for a few loaves of bread
this indignity, this stampede on earth ...

all austerities are hollow
all miracles are illusions
the only miracle
is the miracle of His Creation
of His Truth
of His Love...

thus the Bābā continued his discussions, his debates
with the siddhās and sādhus of his time
there was no place in his path
for false deals and delusions
for endless disputes over austerities and renunciations
for ceremonial paraphernalia

the corrupt, the dishonest, the cruel
could not be saved
by rites and rituals
miracles and mysteries
prayers and pilgrimages

the salvation
if there was one
depended on
truth
love
purity
every thing else was illusion of the mind
delusion of the soul ...

once Mardānā and the Bābā visited
the famous temple of Jagannāth
the priests were busy in the worship of the idol
with candles and flowers
the Bābā asked them to shun all these rituals
all these rites and superstitions

he asked Mardānā to tune his Rabāb
to compose the divine worship
to vibrate the cosmic music

the whole universe prays for the Lord, he said
the skies serve as the vast plateau
where the sun and the moon burn as two lamps
and the stars twinkle in the sky
there is the incense of the woods
and the east and the west winds
sweep the extensive spaces
with the fragrance of His gardens
what a wonderful spectacle it is

what splendid worship
of the Lord of life and death
all souls vibrate with inner music
there are millions of eyes
millions of forms
merged in one eternal Form
there are millions of faces
millions of silhouettes
all form a part of the same universal gaze
there are millions of lights within
pushing darkness into extreme recesses
the eternal lamp
burns for ever
to worship the Lord of the universe
the little bird, cuckoo, the being is thirsty
longing to drink the nectar of the Guru
Nānak prays for universal peace and prosperity ...

from Jagannāth the wanderers reached
a deserted place on the shore of the ocean
in the southern country
far from all habitation
from all nature and culture
Mardānā was forlorn
he was thirsty
he could stand no more
but there was no water in sight
there was nothing but the vast spaces of sand

suddenly a jackal appeared on the scene
and bowed before the Bābā
the Guru was happy
there was no water
but there was the insignia of water
of all that quenches thirst and hunger
the travellers followed the mysterious jackal
as they reached the other side of the desert
they saw a small lake
full of the purest water

Mardānā drank to his fill
he had never tasted such a sweet
and invigorating drink
his greed overtook him
he went to the other side of the lake
to drink more water
to quench his unending thirst
as he tasted the sparkling water
he fell down

the water was poisonous
the Bābā came to his rescue
he explained to him the secret of the divine jackal
who was sent by the Lord Himself ...

then as usual Mardānā was hungry
the Bābā told him to wait on the bank
as he takes a dip in the lake
it took him long in the depths of the mysterious lake

Mardānā was anxious
he was worried
he started crying for his Guru

after a long interval the Bābā reappeared
resplendent in heavenly robes
with the divine food in his hands
as Mardānā had his fill
he was overjoyed
he was transported to the heavenly bliss ...

the two travellers continued their pilgrimage
of the wonderful universe of the Lord
they walked for days, for months
and reached an absolute wilderness
for miles there was nothing but sand dunes
there was no vegetation, no culture
there was no life, no movement

Mardānā was frightened
in this vast land with no end in sight
he cried, O dear Bābā
where have you brought me

there is nothing to see
none to talk to
there is not even a tree, a bush
that he could embrace and cry
there is no country, no company
the Bābā counselled patience
we have travelled so far
to be one with the Master of the universe
away from all hassle
from all that disturbs your attention
your meditation
there is nothing but sand dunes to walk on
and the stars to gaze
the great canopy of the vast blue sky is above us
the air is pure
the atmosphere is beyond all worldly impurities
this is the right place for peaceful reflection
for meditation and prayer
for days and months we have walked
to reach this heavenly abode of the Master
to breathe this purest of the breezes
to think of none but our dear Lord
tune your Rabāb and play the divine rhythm
the divine music

that vibrates in this spiritual domain
in this sphere of absolute sublimity
of Truth and Love
of Trance and Tranquillity ...

the eternal travellers continued their journey
from the sand dunes of the vast deserts
they turned to the North
to the snow clad mountains of the great Himalayas
it took them several months
through wilderness
through jungles and woods
infested with the bandits of the midlands
the Bābā continued to preach and pray
for their physical and spiritual health

when finally they reached the summit
of Sumer Parbat, the snow clad golden hills
which were famous for their diamonds
their gold and silver
their yogis and siddhās

they saw the yogis lying in trance
since ages they had not moved
the Bābā uttered the divine Shabad, the heavenly Word
to wake the sleeping sādhus

the yogis moved to the strange voice
that came from the depths of nowhere
for they had forgotten even the human voice
for centuries they were oblivious of the affairs of the world
they had gone into slumber
never to wake
never to bother about this mundane world

the Bābā reminded them of their duties
of their Dharma
of their mission to spread the love of the Lord
to declare the sublime Word of the Master
the yogis had lived in a dream world
they had forgotten the vast suffering humanity
it was the Age of Kaliyug
the Bābā reminded the careless yogis
they should not enjoy their spiritual bliss
while the populace in the underworld

in the vast lands of Bhārat
their sacred land
was suffering
caught in the most illusory snares of the world
the Kaliyug, the Dark Ages had engulfed their countrymen
how can they be oblivious of their lot
of their pains and passions

they must descend to the world below
and work for their uplift
to preach Truth and Love
to spread the Word of God
of honesty and humility

the spiritual powers, the miracles
are of no use
declared the Bābā
the sādhus, the seers
the siddhās, the yogis
must not renounce this world
to remain in their ignorant bliss
it is the duty of the pure and the sublime
to help others
to alleviate suffering and pain

to share their burden
the divine beings must not be egoist
they must partake in the general penance
in the problems and prayers of the meek and the humble
of those who know not what they lack
what they suffer
the Truth and Love of the Master
is the precious gift for all

there is no high
no low
in the eyes of the Lord
there is absolute equality
the lowly must not be ignored
they deserve the most from the divine grace
God loves those who love the others
the forlorn and the poor
the needy and the wretched
there are no chosen people
there is absolute equality
there is no class, no creed
no high, no low
all must be treated equally
all must benefit from the grace of the Guru...

from the inaccessible mountains to the plains of Kāmrūp
it was a long way
but Mardānā and the Bābā were made of tough clay
they continued to walk, to trek
through thick and thin
through all the hardships of the routes of the Middle Ages

the Bābā had a mission
it had to be performed
it had to be followed

the land of Kāmrūp was known for its beauty
for the most fair damsels of Hindustān
many a man had lost his heart
in search of love and lust
in search of false infatuation
the most beautiful girls of Bhārat
had ensnared many a prince
nobody had ever resisted their charm

as Mardānā was always anxious
always in trouble
he left for the city of pleasure while the Bābā was asleep
when the Bābā woke up
he realised the misadventure
that Mardānā was about to get into
when after a long time the disciple did not return
the Bābā left for the net of passion and pleasure
as he entered the House of the Queen of the fairies
Her Majesty fell at the feet of the Bābā
she immediately recognised the great divine Master
and pleaded for prayer and providence

for the Bābā
every being
whatever her state and standing
was the creature of his Master
she deserved all care and credence
all the divine gifts of truth and love
she was duly blessed
but was forbidden to trade in evil deeds
in evil snares

after the boon
the Bābā saw his disciple, Mardānā
who had fallen to the charms of the fair maidens
who had been transformed into a sheep
who had been subdued and humbled
who had surrendered all his body and soul
to the most beautiful girls he had ever seen
it was not his fault
after all he was a simple human being
what could he do before those most enchanting fairies
he was forgiven

the slave girls
the maidens of the Queen of Kāmṛūp
had turned a young man into
the most humble and meek lover
the Bābā was graceful
the Queen was humble
she asked for forgiveness
and brought the innocent Mardānā to his original state
the Bābā blessed all the denizens of Kāmṛūp
the House of Pleasure was transformed
into the House of God
of worship and prayers

the Queen and her girls became the young disciples
of the eternal Guru
the great Bābā
the divine Master ...

from Kām̄rūp the travellers
moved to the Muslim lands
it was a hazardous journey
it took long, very long
several months
to reach
the holiest of the holies
the most sacred Ka'bah
as they had been tired
they went to sleep ...

a Mullah passed by
and saw the Bābā with his feet towards the great Ka'bah
he was furious
how could a mortal, an infidel
dare rest with his feet
towards the holiest of the shrines
it was the greatest sacrilege

he moved the feet to the east
in the opposite direction to where the Ka'bah was

the miracle of the miracles
as the feet moved
so did the Ka'bah
the Mullah was astonished
what had happened
the House of God
the House of Allah
was following this infidel, this pagan ...

as the Bābā awoke
he realised the predicament of the poor Mullah

do not worry, my dear Mullah
nothing has happened
the Ka'bah is where it was
only the curtain of your ignorance has been removed
the Ka'bah is the House of worship
but God is everywhere, Allah is everywhere
the greatest miracle is His omnipresence
you want to confine the greatest of the powers

to one small place
to one narrow quarter
it cannot be done

Allah's presence must be felt in all corners
in all directions
east and west, north and south
all directions are sacred
they all belong to the same Almighty Lord
rituals and superstitions are of no avail
there are not only five prayers
and certain periods of fasting
one must pray all the time
one must remember his Master at all moments
one must fast every day
fasting on certain days or months
and then eating like animals on other days
is no prayer
is no sacred worship

Allah's Truth and Love surcharge the whole universe
all humanity
all classes and creeds
all people, rich and poor

all men, all women
His dispensation is for all
without any discrepancy
without any distinction
without any differentiation ...

and so it went on
the Udāsīs
the journeys of the indefatigable travellers
they encountered sādhus and faqirs
they discussed the affairs of this and the other world
they dwelt deep into the mysteries of life
of divine creation
of spiritual flights
of intellectual incisions ...

off and on there were miracles
to prove a point
to change the hardened minds of the stubborn
to show the Truth of the True Lord
to remove the darkness of ignorance ...

Truth and Love
were always the ultimate refrain
of their mission
of their message ...

Mardānā was always curious
my dear Bābā, the Sage, the Great Master !
you have been critical
of temples, of mosques
of Hindus, of Muslims
of sādhus, of siddhās ...

are you sure
your followers will listen to what you preach
what you discern and describe ?

no, my dear Mardānā
I have no illusions
humanity is like the tail of a dog
it can never be straightened
my followers will also be caught in the snares of māyā
in the mire of classes and castes
they will fight for the gaddīs, for the ḍerās

replete with rites and rituals
their houses of worship will be
no different from the temples and the mosques
they will bother more about dress and diet
than Truth and Love
they will worship the Granth
and will never reflect on
what is written in it
they will have no time
for meditation and introspection
for honest and true deeds ...

but what can I do ?
what can we do ?

I follow my mission
I proclaim the Word of the Lord
I live in His will
in His truth and love
in His rhythm and reason ...

what has to happen will happen
one must follow His order
His dictates, His dispensation ...

Mardānā continued with his doubts
O wise and sage Bābā !
we have travelled so many years
east and west, north and south
mountains and seas
deserts and depressions
met so many sādhus, yogis, faqirs
learned men of all religions and sects
when we started
we were young and strong
now we are old and tired
and yet I am not sure
I understand this life, this universe

O Bābā, please tell me
what is a Shabad ? what is a Sikh ?

my dear Mardānā
you always ask questions
which do not have any answers
any explanations ...

a Sikh is a shishya
a disciple, a student, a seeker
who wants to know, to comprehend
the infinite, the incomprehensible ...

you see these trees around us
they all have different forms
different trunks, different branches
different leaves, different flowers
even on one tree, all leaves, all flowers
are different from each other
how these forms are born, grow, blossom
who knows ? ...
who knows ? ...

the Lord of humanity
has created this mysterious universe
we have met
so many wise men and women

with so many concepts and ideas
of truth and justice
of good and evil
of nature and culture
of body and soul
they are infinite
created by the Infinite

a Sikh is a student
who is always in search of the Truth
this infinite and incomprehensible Truth
for more he knows
more he realises
there is more to know
knowledge has no frontiers
no finite forms
no definitive answers ...

the Sikh follows his Guru's Shabad
his Guru's discourse
Shabad is the first sound
the first utterance
that created the universe
that was created with the universe

it is the discourse of the Guru
it explains and discerns
it articulates and animates
the eternal, transcendental Truth
of forms and concepts
of sublime ideas
of infinite horizons
of hearts and hearths
of men and women
of young and old
of this marvellous nature

thus O dear Mardānā
the Shabad is both the creator and the created
the forms created lead to new forms
the ideas created lead to new ideas
there is no end to this creation
the trees, the flowers
will continue to have ever new forms
the ideas and concepts
will continue to discern and discourse

a Sikh will always be a Sikh
a student, a seeker
the Shabad of the Guru
will always enlighten his Sikh
to the sublimity of life
to the infinity of forms
to the eternity of Truth ...

the manmukh, the fool thinks, he knows
what is tree, what is leaf, what is flower
what is man, what is woman
what is life, what is death

the gurmukh, the wise man, the philosopher
the artist, the student, the Sikh
knows that he does not know

all his life he spends in search of the Truth
of tree, of leaf, of flower
of man, of woman
of life, of death
of this absolute mysterious universe

he discerns and discourses
he articulates in forms and ideas
he creates incisive texts
he continues his search
inspiring others
the following generations
to conceptualise and create
more and more incisive texts and forms

to articulate and animate
the evolutionary process
the creative process
that began with the first Shabad
the first music, the first rhythm, the first nād

the object of knowledge
is not this tree, this leaf, this flower
this man, this woman
this life, this death
it is the concept or the idea
of tree, of leaf, of flower
of man, of woman
of life, of death

that is responsible
for the infinity and continuity of each of these

we move from the concrete to the abstract
and from the abstract to the concrete
we reflect and meditate
on the eternal nature, on the eternal evolution
we feel, we imagine, we analyse
we constitute incisive discourses
of this most mysterious universe
of concepts and ideas
which engender other concepts and ideas ...

the Guru's Shabad
discerns and discourses
the ultimate Truth and Verity
the ultimate Mystery

when the mind is steady
and the body is balanced
we reflect without deception
we meditate without distraction
we comprehend concepts and ideas
we understand the true nature

without fear or faction
without hurdles or hindrance

to grasp the knowledge of the Infinite
one has to merge with the Infinite
one has to meditate in absolute isolation
away from all prejudice
away from all consideration
what we see is māyā, an illusion
what we perceive is Truth, the Verity

the eternal Shabad
the eternal concept
is the cause of all creation
of all trees, of all leaves, of all flowers
of all men, of all women
of all life, of all death
all that is created
is consumed
all that is constructed
is destroyed
all that is born
dies

where they come from
where they go
nobody knows
what is
is not
what may be
may be
this whole universe
is just a dream
just a concept
just an idea
of the Lord of the Universe ...

those who meditate and reflect
to understand this concept
live in His will
in His comprehension
they acquire the ultimate Knowledge
in the domain of non-knowledge
where truth, beauty, justice
are conceptual constructs
where cultures and traditions
are in eternal flux

where images and incisions
ideas and instincts
enlighten the student, the Sikh
of ultimate Truth
of ultimate Verity

where the being realises
his Being
and the Being of the Other
of every being who is his Other
in His conceptual domain
in His universe of imagination
in His transcendental horizon
in His Union
in His Love !

most revered Bābā
I feel enlightened
but I am not sure
I comprehend all the fine points
you have enunciated
in your most lucid discourse

in yonder days
you composed hymns on Truth
Truth before the beginning of the sublime Time
Truth through the ages
Truth, it will ever be
you discerned
what is this Truth, O dear Bābā
the greatest of the sages !

my dear Mardānā
you want to know every thing
knowledge is a dangerous pursuit
the erudite, the philosophers
the pundits, the logicians through the ages
all have tried to unravel the mystery
of the most mysterious
the most complex paradox of cosmic Truth
all fell in the trap of pride and prejudice
in this wild goose chase
of knowing the unknowable
in the fruitless efforts
of solving the eternal riddle
the divine principle of all existence
manifest or immanent

my dear Mardānā
the divine shabad is the discourse of Truth
it is the cosmic principle
of all existence
of life, of death
of growth, of decay
of all that is
that may be

as you sow
so do you reap
says the sage
but what do you sow ?
what can you possibly sow ?
and what do you reap ?
what can you possibly reap ?
in this duality of sowing and reaping
in this paradox of action and reward
none is sure
none can foresee the inevitable
there are numerous forms
there are numerous silhouettes
numerous nuances
between the beginning and the end

in this most wonderful nature
in this most varied culture
there are parallels
there are differences
all depends upon the cosmic principle
upon the Truth of every existence
human or animal
animate or inanimate
the Truth of existence
holds the tension
the balance
the cosmic vibration
that surcharges every universe
conceptual or physical

Truth is a conceptual construct
that is envisaged
that is realised
in the domain of ideas
in the domain of images
in the domain of cosmic discourse
that is the cause
of all being
of all becoming

sages and erudite
have attempted to discern and describe
but our words and thoughts do not coincide
the Truth
the eternal principle
of all being and becoming
transcends all composition
all articulation
all knowledge
all comprehension

the sun, the moon
the stars, the planets
all the four corners of the universe
east and west
north and south
the vast spaces
lost in the cosmic infinity
defy all descriptions

the cosmic tale
has no beginning, no end
it began before the beginning of Time

it will continue beyond the infinite horizons
of every possible imagination
of every possible dream

the Infinite Creator
has created this Infinity
millions of suns and moons
millions of stars and planets
earths and heavens
men and women
nature and culture
are held together
with invisible force

there are luminous spaces
there are dark regions
bound by cosmic rays
they keep a respectable distance

since millions of years
they move in unison
but off and on
there are collisions
there are catastrophic encounters

there are attractions
there are distractions
there are relations
there are aberrations
there are marriages
there are divorces
held by the invisible gravity
and the invisible time
they follow the divine law
the cosmic discourse of Truth and Time
the unfathomable Truth
the immeasurable Time

in the universe of stars and planets
in the universe of vegetation
in the universe of animals and birds
in the universe of men and women
in different spaces
in different regions
in different lands
there are varied forms
varied sizes and colours
varied movements, pulls and pushes
varied enunciations, music and tunes

they all follow the eternal laws of nature
of eternal Truth

this most beautiful and wondrous creation
is tuned to the sublime hymn of Truth
to the eternal cycle of growth and decay
of life and death
of destruction and resurrection

the cosmic Truth
is the cosmic music
its invisible, melodious vibrations
resound in the infinite universe
of eternal and sublime creativity
that continues to constitute
the most splendid images
on the horizons of hope and despair
of incessant struggle for existence
of immeasurable note of harmony

moderation is the order of Time and Truth
those who pretend to know every thing
know nothing

whosoever tries to transcend
the ordained thresholds
the ordained horizons
falls in the trap of pride and prejudice

Rāvana was the greatest scholar
of Vedas and Purāṇas
his pride, his greed, his lust let him down
he left this world in ignominy
his erudition is forgotten
his futile projections
his deceptive intrigues
constitute the folklore of the day

in eating, in drinking
in every aspect of life
in knowledge, in erudition
one must be humble
one must follow the age old dictum
of moving with care and caution
with harmony and humility

the cosmic music, the cosmic truth
follows a certain concordance
a certain communion
that must never be transgressed
that must never be surcharged
with discordant notes
with doubts and disputes

all vegetation
all nature
must submit to the ravages of Time
there are flowers
that bloom only a season
and there are mountains
that subsist for millions of years

but nothing lasts for ever
even the great Himālyas
have emerged from endless waters
water is the womb of all beings, entities
animate or inanimate
it is also their grave
there is incessant movement

the typhoons, the earthquakes, the eruptions
 continue to transform
 earths, mountains, seas, civilisations, cultures
 the citadels of this mundane world
 earths and heavens
 planets and stars
 continue to appear and disappear
 even our earth, our mother earth, will one day
 complete its physical appearance
 it will be inundated by the great deluge
 the Parlo
 as has been ordained by the old sages

O revered Bābā, I am scared
 there will be no religions, no races
 no sādhus, no sages
 no kings, no queens
 no princes, no princess
 no trees, no flowers

my dear Mardānā
 it is all a matter of Time
 all that is born must die
 all that is constructed will end up in ruins

all growth and decay
occurs in physical time

in the eternal Time
we begin from nothing
we end in nothing
this is the sublime Truth

after one civilisation
there is an other
after one religion
there is an other set of beliefs
the prophets, the avatārs, the sages
follow the same sequence

all beings, all entities
are circumscribed
all must submit to the eternal verdict
only the sublime Time and Truth
are eternal and infinite
like the Infinite Creator of the universe

my dear Mardānā
one must comprehend
the vicissitudes of Time

one must bow
to the inevitable law of Nature
in all humility
one must acknowledge
the fatality, the futility
of transgressing the thresholds
of piercing through the horizons
of imagination and creativity
there must be a concordance
a correspondence
between the concrete and the abstract
between the known and the unknown
between acquisitions and propositions

the search for Truth
is a humane act
a pious, noble attitude
but it requires a certain sustenance
a certain balance of mind and intellect

the music of spheres
the rhythm that holds
the movement of the stars and the planets
allude to that cosmic harmony
that must set the pace
of all mental activity
of all conceptual creativity

before one articulates the cosmic discourse
the discourse of Truth and Time
one must perceive the sublime images and horizons
one must reflect upon
the most abstract delineations
of the divine contours
in this cosmic infinity
silence is the order of Nature
in this cosmic music
the divine harmony
defies all human rhymes and reasons
it reverberates in the sublime cosmos
it resounds in the voids of eternity ...

and thus the disciple and the Guru
continued their endless journeys
through jungles and mountains
through deserts and depressions
they discussed and discerned
the ways of the world
the ways of the sublime
of loves and longings
of unions and separations

blessed are those
who live in love
in the harmony of body and spirit
in the rhythm of their heart
in the music of their soul
to love is to give
to surrender
to be one with the other
in thought and deed
in meditation and reflection

the sublime moments of love
the rhythmic movements of the heart
the pangs of separation
the mysterious depths of the unknown
the anxieties, the hesitations
the moments of faith and fortitude
the horizons of dark clouds
of despair and depression
of the mysterious rhythms of desires
of the absolute
of the One Eternal Unity
where life and death dissolve
in the everlasting Being
where one knows not where one is
where one is ever lonely
where Time and Space
lose their identity
where one cannot differentiate
between the cosmic union
and the cosmic dissolution

life and death are inseparable
my dear Mardānā
to live is to die
to die is to live
one who carries his death on his shoulder
lives for ever
one who is afraid of death
dies every moment

where there is fear
there is death
where there is faith
there is life

love and separation
life and death
dissolve into each other

on the horizon of life is death
on the horizon of love is separation
on the horizon of anguish is bliss

in this vast universe
under the canopy of the sky and the stars
in this endless wilderness of mind and body
we reflect on the destiny of the beings
lost in the search of the self
of the unknown
of the other
of love and hate
of life and death
of rise and fall
of heart and hearth

in these moments of reflection
in these rhythms of sublime music
there is no life, no death
no love
no separation
there is eternal union
there is eternal serenity

to love is to transcend
the being and the other
to live is to be eternally engaged
in the endless struggle

of evil and good
of truth and falsity

within one's own self
within one's own dimensions
there is absolute restlessness
there are unknown dangers
there are dark depressions
there is no peace for the brave
there is no tranquillity for the lover
every moment is surcharged with anxiety
with the sword of death and destruction
with the pangs of separation

this is the lot of those
who dare
to live
to love
who reflect on the ways of the world
who meditate on the mysteries of the universe

my dear Mardānā
 there is no easy path
 no rituals
 no prayers can help you cross this fierce ocean
 you must plunge deep into these fathomless waters
 you must risk all
 lovers and warriors
 must never look back
 their journey is endless
 none has ever seen the other side
 there is nothing beyond the horizon
 there are no thresholds to cross
 no dimensions to measure
 one must go on and on
 one must experience the most excruciating pains of love
 one must suffer the most anxious moments
 in absolute anguish
 in absolute agony ...

jō to prēm khēlan ka chāo
sir dhar talī galī mērī āo
it mārag per dharījē
sir dījē kāṇ na kījē

my dear Mardānā
all this confusion
all this discord
is due to human nature
man and woman
are independent but interrelated complexities

they are created in the image of God
and like God they are mysterious

they have bodies and souls
the worlds within and the worlds without
are engulfed in eternal struggle
in eternal strife
there are desires and delusions
there are hopes and despairs
there are loves and longings
there are beautiful moments
there are periods of anguish and pain

sublimity and serenity
are tainted by absolute cruelty and craving
there are moments of extreme victimisation
there are times of extreme tyranny
the devil and the deity
belong to the same being

there are complexes of absolute chastity
there are moments of horrid rapes
men and women
are destined to live this eternal curse
they are thrown in a sea of tribulations
without any horizon
without any shore

men and women
must face this terrible onslaught
of extreme emotions and extreme anxieties
peace belongs only to the dead
to the living dead
but one must live
one must fulfill God's mysterious designs
one must follow His dictates

in age after age
seers and saints
priests and prophets
have tried to solve this riddle
to simplify what is complex
to systematise what is sensuous

my dear Mardānā
it is a futile exercise
it is an attempt to dehumanise the human
to ignore the mysterious nature
of the most complex construct
human mind is an infinite ocean
with multiple currents
of unknown urges
of undiscovered emotions
men and women
must live their lives
their tribulations and temptations
their caresses and cruelties
their loves and hates
their hopes and despairs
their affections and affronts

they cannot be chained to this material world
this physical, concrete surrounding
they must continue to constitute their lives
in the domain of imagination
in the domain of conceptual constructs

their fancies and fears
go beyond the real
they live in the surreal
in the universe beyond any constraints
beyond any deliberate dictates
ideas and instincts must mingle with the unknown
with the innermost desires of the mysterious depths

my dear Mardānā
men and women are independent
but interrelated complexities
their individual universes are sacred
their existential experiences are holy
but there is also a relation
also an interaction
in the dialectics of the being and the other
there is a respectable space
but often there is also a collusion

conflict and concord are the two sides
of the same spectacle

mercies and murders are the order of the day
we go from one extreme to the other
from one temptation to another snare

but that is how it is to be
His Will must be done
none dare spoil this sport
this riddle must remain a riddle forever
this complexity cannot be simplified
one must face life
in all its intricacies
in all its ruptures
loves and longings
delusions and deceptions
must follow their course
must reach their climax ...

kām, krodh
lobh, moh, ahankār
cannot be wished away
these five basic human instincts
of passion, anger
greed, lust, pride
fight in the battlefield of life
to the annihilation of every protagonist
to the extinction of every being

it is Kaliyug
the temptress and
the goddess of fury and revenge
the tyrant and the god of destruction and devastation
are ever engaged in their nefarious designs
in this mad world
men and women
the being and the other
all have lost their balance
love has ceded to lust
affection has given way to affront

the world within
and the world without
do not find their equilibrium
they have lost their rhythm

sex, hunger and anger
rule the roost
the muse and the music of the soul
are drowned in the noise of animosities

off and on
there are moments of reflection
moments of wisdom and vision
which herald
the hope of humanity
the hope of sublimity and serenity

my dear Mardānā
Nānak lives for those moments
of peace and prosperity
of harmony and happiness
of rhythm and reason ...

*bikh bohithā lādiā diā samund manjhār
kandhī dis na āwāī na urwār na pār
wanjhī hāth na khēvtū jal sāgar asrāl
bābā jag phāthā mahā jāl*

... ..

*koi ākhē bhūtnā ko kahē betālā
koi ākhē ādmī Nānak wechārā
bheā diwānā sāh kā Nānak baurānā
hau har bin awar na jānā*

... ..























JAPUJĪ

JAPUJĪ

let us meditate on
the One
the Eternal
the True
the Creator
beyond fear or faction
beyond time or space
beyond being or becoming
perceived by the grace of the Guru

True in the beginning
True through the ages
True in the present
Nānak, True, He will ever be !

His truth is beyond all reflection
beyond all silences and abstentions
His perception is beyond all hunger and thirst
beyond all projections and pretensions

how can we arrive at His truth ?
how can this wall of ignorance be removed ?

Nānak, one must live in His will
in His nature, in His order ! (1)

in His will
are created forms
in His will
are life and grandeur
nobility and servility are due to Him
there are some who are graced
and other who suffer for ever

in His will
is every one
beyond it
there is none
Nānak, he who comprehends His will brags not ! (2)

some sing His praise for His omniscience
and some celebrate His plenitude
some sing His praise for His noble deeds
and some celebrate His wisdom and thought
some sing His praise for His dispensation and destruction
and some celebrate His creation and consumption
some sing His praise, for He is inaccessible
and some celebrate His eternal presence
there is no limit to His manifestation
there are millions who sing
and millions who describe Him
He is the eternal benevolence
the devotees change from place to place
through the ages, He has sustained all
Nānak, all moves depend upon His will
and all life follows His wondrous disposition ! (3)

the righteous Lord
who dwells in Truth
love is His language of meditation,
His benevolence, His benediction

what can we offer in His majestic audience ?
words of love and affection
can alone adorn His omniscience
in the serenity of the dawn
are offered the hymns of devotion

His grace endows us with form
His benevolence leads to eternal salvation
Nānak, this is the righteous path of truth
and transcendence ! (4)

beyond construction or constitution
in His will is His projection, His perception
His devotee is bestowed with His benevolence
Nānak, she vibrates with His music
with His magnificence

let us sing and listen
and tune in the melody of love
let us shed our miseries
and enter the house of bliss

with the grace of the Guru
we hear music
with the grace of the Guru
we acquire knowledge

the Guru is all pervasive
the Guru is Ishvar
the Guru is Gorakh, Brahma
the Guru is Pārvatī Māī

even if I knew
I cannot describe
words and thoughts
do not coincide

the Guru has revealed the mystery of the One
on whom depend all dispensation
I must never forget His manifestation ! (5)

in His will are sacred baths
beyond His will are all farce
in His will is all creation
beyond His will there is no salvation

if in the will of the Guru
a Sikh wavers not
there are pearls and diamonds
in his wisdom and thought

the Guru has revealed the mystery of the One
on whom depend all dispensation
I must never forget His manifestation ! (6)

if one lives for four ages
and extends it to tenfold
if he is known in nine regions
and all follow his hold
if he has a glorious name
and is famous all over

but if he is fallen from His grace
he is no more
he is the lowest of the lowest
a beast, a bastion of all blames

Nānak, He transforms the simplest
into the most talented
and the talented reach the heights of sublimation
but there is none
who can add to His excellence, His formation ! (7)

listen in for the truth
of sidh, pīr, sur, nāth

listen in for the truth
of the earth, the bull and the sky
the regions, the spheres and the underworld
listen in to transcend Time and Death

Nānak, the listeners ever in tune with Him
listen in to eradicate all misery and sin ! (8)

listen in for the truth
of Ishvar, Brahma and Indira
listen in to transform sinners into singers

listen in to comprehend
His mysteries and manners
listen in to reach the innermost depths of knowledge

Nānak, the listeners are ever in tune with Him
listen in to eradicate all misery and sin ! (9)

listen in for truth
temperance and knowledge
listen in for divine reflection
and perception
listen in for steady concentration
and convention

Nānak, the listeners are ever in tune with Him
listen in to eradicate all misery and sin ! (10)

listen in for the revelation of truth
listen in to acquire the state of
sheikh, pīr, pātshāh

listen in to be on the righteous coarse
listen in to discern His sublime discourse

Nānak, the listeners are ever in tune with Him
listen in to eradicate all misery and sin ! (11)

believe in to be in a state of transcendence
a state beyond all pretence

no prayer, no pen, no scribe
can delineate the state of His omniscience

believe in is a state of absolute purity
only a believer can achieve that serenity ! (12)

believe in to crystallise your perception
believe in to apprehend the entire universe

believe in to surmount all illusions
believe in that Death may not demand submission

believe in is a state of absolute purity
only a believer can achieve that serenity ! (13)

believe in to lead the righteous path
believe in to step in with honour and glory

believe in to follow the straight and the narrow
believe in to discern His truth and transcendence

believe in is a state of absolute purity
only a believer can achieve that serenity ! (14)

believe in to reach the door of salvation

believe in for all preservation

believe in for the harmony of the Guru and the Sikh

Nānak, believe in to escape all dependence

believe in is a state of absolute purity

only a believer can achieve that serenity ! (15)

the listeners, the believers, the elders
are honoured in His audience
they are accepted and counted
they embellish the company of the kings
they are ever tuned to the Word of the Guru
but their words and thoughts do not coincide
His infinite deeds are beyond their mind

the bull of Dharma, the son of dispensation
patiently and steadily follows the Order
one can never estimate the weight on the bull
there is one earth after another

there is no end to His universe
none can support His enormous pressure

the races, the castes, the colours are infinite
and beyond all description
only he who attempts realises their extension

who can fathom
His energy, His form, His compassion
His one Word led to infinite expansion
to the flow of endless waters

His wondrous nature is beyond all reflection
beyond any attempt at comprehension
what He wills is the righteous path
He is the eternal Nirankār ! (16)

infinite are the meditations
and infinite are the devotions
infinite are the rituals
and infinite are their recitations
infinite are the yogis
and infinite are their renunciations
infinite are the devotees
and infinite are the thinkers
infinite are the seekers of truth
and infinite are the sages
infinite are the gallant warriors
and infinite are those who face danger and death
infinite meditate in silence
and infinite sit in eternal contemplation

His wondrous nature is beyond all reflection
beyond every attempt at comprehension
what He wills is the righteous path
He is the eternal Nirankār ! (17)

infinite are the fools
who live in the darkest recesses
infinite are the thieves
who loot and plunder
and infinite are those
who remain always under
infinite are the criminals
who kill and murder
infinite are the sinners
who sin and suffer
and infinite are those
who live in dirt and squalor
infinite are involved in stinking deeds
and infinite are those
who indulge in rage and rancour
thus reflects Nānak on the affairs of this world

His wondrous nature is beyond all reflection
beyond every attempt at comprehension
what He wills is the righteous path
He is the eternal Nirankār ! (18)

infinite are the names
and infinite are the places
infinite are the regions and spheres
they are all beyond the reach of the seers

with words we compose music
we sing cosmic hymns
with words we acquire knowledge
we articulate our perceptions
with words we communicate
we arrive at divine projections
with words we establish eternal unions
we present our reflections

in His Word is every creation
in His Word is every relation
all acts follow His dictate
His Word saturates every state

His wondrous nature is beyond all reflection
beyond every attempt at comprehension
what He wills is the righteous path
He is the eternal Nirankār ! (19)

hands, feet and body
drenched in dirt
are cleansed with water
and soiled clothes
are washed with soap
but only meditation cleanses the stinking sinner

sin and service leave their traces for ever
as you sow
so do you reap

Nānak, as He wills
so is there advent and end ! (20)

rituals and renunciations
charities and recitations
are only outer manifestations
but listening and believing
devotion and love
cleanse the inner self

before Thy benevolence and beatitude
I can only offer my servitude

bereft of Thy blessing
there is no devotion, no meditation

Thou art the Word
Thou art the Utterance
Thou art the Creation
the universe is an expression
of Thy beatitude and benediction

who knows the time, the hour
the day, the week
the season, the month
when it all came to be

the Brahmins have not located the time in the Purāṇas
the qāzīs have not mentioned the hour in the Qurān
the yogis know not the day
the week, the season, the month
only the Creator knows the hour of His creation

how can I discern and discourse
divide and describe
Nānak, each claims to be the wisest of the scribes

the Lord is great
as He wills
so it is done
Nānak, he who pretends to know
is lost in the row ! (21)

there are millions of underworlds
and no count of skies
the Vedas searched in vain
and came to the same refrain

some have counted eighteen thousand
some more
there can be no count
there can only be delusions

Nānak, He alone can discern His own dimensions ! (22)

descriptions and discourses
lead not to knowledge
rivers and streams get lost in the ocean
reflections and perceptions do not attain His projections

a Sultān with sway over seven seas
and mountains of gold
compares not with the smallest insect
who forgets not his Lord ! (23)

there is no limit to His description, His discourse
there is no limit to His deeds, His dispensation

there is no limit to His perception, His projection
there is no limit to His reflection, His selection

there is no limit to His form
there is no beginning, no norm

many have attempted to reach His limits
they are all lost in His infinite
His form is beyond all perception
beyond all count and conception

the great Lord resides at higher planes
greater is His name
only He who rises to His level can perceive Him
He alone knows His abode
Nānak, all grace is within His mode ! (24)

His compassion is beyond all description
His generosity is beyond all prescription

many a gallant warrior is at His door
one cannot count the seekers' rows
many are stuck in their ambitious muck

there are many who find and forget
and there are fools who never regret
there are the ones whose lot is
hunger, thirst and misfortune
this too is within His will and boon

fetters and freedom are in His will
none can alter His order
he who goes beyond His will
he alone suffers His mill
He knows what is in store
others can say no more
Nānak, he is made the King of kings
who is in tune with Him and sings ! (25)

precious are the virtues
and precious is their reception
precious are the traders
and precious is their conception
precious things are received
and precious is their consumption
precious is His love
and precious is His reflection

precious is the order
and precious is the court
precious is the measure
and precious is its treasure
precious is His compassion
and precious is His grace
precious are His deeds
and precious are His dictates

it is beyond all price
it is beyond all estimation
one can only realise it in meditation

there are Vedas and Purāṇas
there are infinite readings and discourses
there are Brahma, Indra, Gopi and Govind
but none can reach Him

there are Ishvar and siddhās
there are many buddhās
demons and gods
noblemen and sages
all describe His images

many attempt to perceive Him
all leave in despair
one group follows another
but none is able to repair

as He wills, so it is done
Nānak, He alone knows His truth
man tries in vain
fool of fools, insane ! (26)

imagine the wondrous abode
where the protector of all resides
where the musicians sing
where the hymns vibrate
where different tunes adore His state

all sing Thy praise
the air, the water, the fire
Dharamrāj in His palace
with Chitra and Gupta
the keepers of deeds and duties

there are, Ishvar, Brahma, Devi
all sing in unison
Indra on his throne
gods in His attendance
the siddhās in meditation
the sages in deep thought
the disciples, the ascetics
the seekers of truth
and the brave warriors
all are tuned to the same hymn

the Brahmins, the rishis
throughout the ages sing along
the maidens fair
and the creatures of the underworld
join the chorus

the most precious
the sixty-eight pilgrimages
the valiant soldiers
in the four corners of the universe
in all spheres and centres
sing Thy praise

they alone can sing
who follow Thy will
Thy devotees are ever in tune
there are so many others
one can count not
Nānak, they all enjoy the same boon

He is the everlasting truth
the true Lord
truth is His designation

He is
He will ever be
the Creator of the universe
as He wills
so it is done
none dare oppose Him
the King of kings
Nānak, in His will are all things ! (27)

let your earrings be of patience
your begging bowl of hard work
and your ashes of meditation

the fear of death
your rags
the purity of mind
your yogic order
and faith in Him
your staff of a pilgrim

in every class
in every creed
the victory over mind
is the victory in deed

salutations to the highest
whose form is sublime
who has no beginning, no end
who is present through the ages ! (28)

with truth and transcendence
the cosmic music vibrates in the universe

the austerities, the miracles
are all wanton waste
the nāths, the siddhās
must follow His dictate
as He wills
so is union and separation
it all depends upon deeds and devotion

salutation to the Highest
whose form is sublime
who has no beginning, no end
who is present through the ages ! (29)

from one mother is born the order of the universe
with three disciples
the creator, the protector, the destroyer

as He wills
so it is realised
all follow His command
His vision surveys all
yet He is invisible
it is a strange spectacle

salutations to the Highest
whose form is sublime
who has no beginning, no end
who is present through the ages ! (30)

in every cosmos is His abode
in all spheres there is even mode

the Creator transcends His creation
Nānak, His truth saturates every action

salutations to the Highest
whose form is sublime
who has no beginning, no end
who is present through the ages ! (31)

if there are millions of tongues
vibrating His name
there will be one eternal verse
of the Lord of the universe

many a step leads to His path
but only a few reach His abode
the tales of heaven
lure many a lowly rogue

Nānak, His grace alone can lead us there
duplicities and divisions
are dissolved in His divine discourse! (32)

one cannot force
word or silence
request or receiving

one cannot force
thought or perception
system or salvation

Nānak, He alone has the will
to frame and force
as He desires
so it is ordained ! (33)

seasons, periods, nights and days
wind, water, fire and earth
form the temple of His gaze
there are all kinds of colour and life
there are infinite names

with deeds and devotion
the truth of the True prevails
and the five chosen shine

the false and the true are differentiated
Nānak, thus is His judgement enunciated ! (34)

In Dharam Khāḍ there are deeds and devotions

let us describe the Gyān Khāḍ
 where infinite are the winds, waters, fires
 and infinite are the Krishnas and Maheshas
 infinite are the Brahmins
 and infinite are the forms, colours, costumes
 infinite are the spheres of deeds
 and infinite are the words of wisdom
 infinite are the Indras, suns and moons
 and infinite are the spheres and regions
 infinite are the siddhās, buddhās, nāths
 and infinite are the gods and goddesses

infinite are the ways, words
 infinite are those who know
 and infinite are those who follow
 Nānak, there is no end to the devotees rows ! (35)

knowledge is supreme in Gyān Khāḍ
there are music, spectacles and celebrations

form reigns in Saram Khāḍ
there are created the most beautiful curves
whose forms one can articulate not
all attempts lead to deception

there are formed
consciousness, intelligence and reflection
in this cosmic domain
the surās and the siddhās
acquire wisdom and perception ! (36)

only deeds matter in Karam Khāḍ
 where the warriors and the valiant heroes dwell
 who are swayed by His grace, by His benevolence
 where the devotees are immersed in His devotion
 whose forms are beyond any perception
 they die not, nor are they deceived
 they resonate with His grace
 in beatitude, they enjoy His sublime gaze

the formless dwells in Sach khāḍ
 radiating grace and benediction
 there are infinite regions and spheres
 they are all beyond the reach of the seers
 there is light, there is form
 as He wills, so is His norm
 there is vision
 there is growth
 there is reflection
 Nānak, its articulation is beyond all perception ! (37)

discipline is the oven
and patience is the goldsmith
with the hammer of knowledge
He strikes on the plate of intelligence

with the bellows of fear
and the fire of faith
from the pot of love
flows the nectar of reflection
in the atelier of Truth
is formed the True Word

this is given to those
who are blessed
Nānak, He is ever gracious ! (38)

air is the Guru
water, the father
and, earth is our mother

in the nursing hands
of day and night
plays the whole world

He watches every good and bad deed
as we act, so do we reap

those who spend their lives
in deep thought and meditation
Nānak, they radiate with glory
and enjoy eternal salvation !

SIRĪ RĀG

SIRĪ RĀG

palaces studded with diamonds and pearls
lit with the most beautiful lamps
perfumed with the sweetest fragrance
are all illusions, all distractions
in His meditation and reflection

in separation
my heart aches
my body burns
bereft of the union with my Guru
there is no refuge, no support

the splendour of diamonds and pearls
the brightness of luxurious beds and beautiful women
lust and longings
indulgence and infatuation are all illusions
all distractions
in His meditation and reflection

endowed with all the miracles and magic
hidden in the eternal depths
these supernatural powers
are all illusions
all distractions
in His meditation and reflection

inflated in the pride of a Sultān
with armies and populace to follow
Nānak, such haughty positions
are all illusions
all distractions
in His meditation and reflection ! (1)

if I live for millions of years
sustained by air and water
if I hide myself in the darkest caves
where sun and moon never appear
I cannot attain Thee
without Thy grace, compassion and comprehension

the true Lord transcends all forms
His discourse is above all norms

if I torture my body with nails
cut my limbs with sharp knives
grind myself in burning wheels
I cannot attain Thee
without Thy grace, compassion and comprehension

if I fly like a bird in the vast spaces
remain hidden from every gaze
without eating or drinking for days
I cannot attain Thee
without Thy grace, compassion and comprehension

if I have thousands of reams of paper
unlimited ink and a fluent pen
to describe and discern my Lord
I cannot attain Thee
without Thy grace, compassion and comprehension ! (2)

all steps leave their traces
our speech, our thoughts
our dreams, our discourses
our behaviour, our breathing
Bābā, all lead to the eternal illusion
the blind do not see the truth
they are doomed for ever

within life and death
time is eternal
the mourners do not help the sinner
only the good deeds transcend this eternity

all attempt to comprehend the incomprehensible
His discourse is beyond all discernment
His truth is beyond all description
only the true Lord is eternal
the rest is all ephemeral

blessed are the poorest of the poor
Nānak resides with them
he lives their life
and bothers not about others
God's grace protects these humble creatures ! (3)

greed is the dog
deception, the scavenger
the dishonest, the corrupt
devour rotten corpses
jealousy and hatred leave bad taste
and anger burns our hearts and hearths
indulging in flattery and false glory
the divine path is obliterated

Bābā, those who meditate and reflect
are honoured in His audience
and the good deeds are rewarded

evil ferments evil
the sinner is drenched in his sins
the being is doomed in the lust
for gold and silver
for wealth and women
for horses and chariots

the discourse that leads to His perception
is the discourse reflected
falsity and deception
are doomed for ever
as He wills
so it is accepted
the rest is lost and infected

all honour, all treasure
are bestowed on those
who live in His will
in His order

Nānak, they are rich and happy
they need no worldly goods
no false baggage
they are honoured, they are respected
others are lost in the wilderness ! (4)

there are those who indulge
in all kinds of intoxicants
they lose all senses
all measures of truth
all accounts of life and death

and Nānak, there are others
who are blessed by the Lord
who deal in truth
who recognise the eternal verity
who serve the Almighty
who are honoured in His audience

the wine of truth is beyond all crass
it is transparent and transcendental
the devotee is beholden to those
who are blessed with His truth
who live in His truth

those who meditate on His Name
on His Form and Concept
they breathe fresh air
they bathe in pure waters
their life is sacred
their happiness is sublime

how can one forget that Master
on whom depend all dispensation ?
every thing else is impure, farce
in His will is every truth, every perception ! (5)

burn your desires
and comprehend and converse
to discourse on the truth of the Lord
to discern His sublimity, His serenity

Bābā, let devotion be your pen
and your heart, your scribe
to discern and delineate His universe
to present your credentials in His audience

where there is reflection
there is serenity
where the mind is steady
and the heart follows the divine rhythm
there is sublimity
there is birth
there is death
there is being
there is becoming

there are those with honoured names
and there are others
who are wretched for ever

at the end they are all one
without class or creed
without wealth or greed

my being is scared
afraid of the unknown

Nānak, the sultāns and the sardārs
all submit to the final judgement
all are subjected to the eternal ferment ! (6)

in His will are all sweets, all tastes
in His meditation are all rhythms, all hymns
in His reflection are all projections, all perceptions
every other projection is bitter, beaten
that corrupts minds
that pollutes souls

in His devotion
is every dress, every splendour
in His benediction
is every grandeur
in His blessing
is every decoration
every other dress is deception
that corrupts minds
that pollutes souls

in His path
are all horses, all chariots
all silver, all gold
all arrows, all spears
all the insignia of royalty
every other path
every other chariot
corrupts minds, pollutes souls

in His peace is every peace
in His bliss is every bliss

Nānak, the true Lord transcends all norms
every other form is illusion, depression and deception
that corrupts minds
that pollutes souls ! (7)

rituals and riches
reflections and discourses
concepts and conventions
pilgrimages and purities
depend upon His will, His order

Bābā, empty logic leads nowhere
from absurd intelligence emerges ignorance
those who command respect
with force and wealth
those who perform miracles
with austerities and abstinence
are not honoured in His audience

but those who live in His will
who meditate and reflect
who are merged in His being
in His spirit
are the beloved of the Lord
they live in His eternal order

when the body decays
when all discourses are silent
when all senses are lost
the being withers
Nānak, the world is shattered
the universe is pushed into oblivion ! (8)

the talented exercises her talent
the foolish spreads her ignorance
only truth and temperance lead to His bliss
to His benediction
there is no boat, no oars
how can I cross the river of separation
to reach my Lord, my eternal Love ?

my Lord is splendid on His throne
He is generous
His abode is beautiful
adorned with diamonds and pearls
there are infinite horizons
how can I attain their heights ?

with the benediction of the Guru
we acquire the boat, the oars
to cross the river
to reach the Lord

the Guru is the ocean of truth
the universe of peace
the world of serenity
Nānak, with the blessings of the Guru
one attains the sublime horizon ! (9)

come sisters
let us talk about our Lord
of His virtues and our ignorance
of His love and our indulgence
the whole world is led by Him
it is the mystery of His Word
the secret of the divine discourse

ask the brides
how they adored their loves ?
how they practiced patience and service ?
how they remained steady and sincere ?

the Guru's discourse helps us all
the Lord is supreme
His nature is a wonder
His creation is a miracle
His form is infinite
His abode is splendid
Nānak, merged in truth and love
the true Lord leads to the eternal truth
to the divine verity ! (10)

thank God I am saved
pride hath given way to humility
and the demons have been subdued
desires and lust have taken leave
the heavenly bliss has descended
and truth prevails every where
fear is replaced by love
and the heart follows the rhythm of the divine Word

there are so many seekers
so many destitutes
but there is one universal bounty
whose blessings bring peace
whose bliss brings serenity

this world is a dream
in a moment this spectacle is over
union and separation are in His hands, in His will
as He wishes, so it is done
it is all in His will, in His order
Nānak, the Guru bestows truth and tranquillity
with the blessing of the true Lord
there is serenity, there is sublimity ! (11)

the devotees merge in the Lord
as different elements in a pot
the burning desire of union glows for ever
their patience, their passion
attain the ultimate truth
they are blessed
their company is a bliss
their discourse leads to the true path
to the temple of absolute truth
of divine love, of spiritual union

in the discourse of the Guru
is the salvation of the disciple
in its absence are all temptations
in the discourse of the Guru
is the purity of the mind
in its absence is all dirt and defection

the Guru's discourse is sublime
it quenches all thirst
Nānak adores that Guru
whose discourse shows His omniscience
His transcendence ! (12)

the destitute is lost
her life is deserted
like a falling wall
she has no support
bereft of the discourse of the Guru
there is no solace
no respite from sufferance
bereft of His love
all décor is doomed
there is no place for falsehood
no place for deception

he is the wise farmer
who deals in truth
who plants the right seeds
who brings peace and recognition

the one who knows her Guru
knows the ultimate truth
she is blessed
she is saved

the one who is oblivious of His presence
is lost in ignorance and infatuation
she is caught in the eternal cycle
of birth and death

all the embellishment of the bride
the ornaments, the fragrance
the bright attire
are of no avail
if the Lord is indifferent
if His blessings are not bestowed
all luxuries are evil
all indulgence is fruitless

bereft of the discourse of the Guru
there is no salvation
Nānak, in the discourse of the Guru
there is love, there is sublimation ! (13)

when life slips away
the body decays
the burning light extinguishes
the smoke lingers
there is mourning
there is sadness

greed and pride engulf the being
the Lord is forgotten
the mind is led astray
there is tension, there is thirst
only the Guru can save thee
from evil deeds
when life is no more
there is no desire, no distraction
no pride, no prejudice

if the Guru is gracious
the mind is held in devotion
truth and tranquillity prevail there
cutting the cycle of birth and death
Nānak, the being is honoured in His audience ! (14)

the body burns on the funeral pyre
the mind is haunted by the evil spirits
bereft of devotion
the mind is stretched in different directions

with the discourse of the Guru
the devotee crosses the river of separation
bereft of his discourse
the being is caught in the eternal cycle

the mind is purified
by the divine truth
the body is washed
by the divine nectar
in His will is the eternal peace
the eternal order

in the beginning was the truth
it led to the flow of waters
to the birth of life
to the light of love
to the rays of purity

in His will
the being acquires the right perception
Nānak, with the grace of the Guru
there is meditation, there is reflection ! (15)

Nānak, with the boat of truth
and reflection on the Guru's Word
one crosses the river of life
others revolve in the eternal cycle

the foolhardy, the manmukh, is doomed
the devotee of truth, the gurmukh, swims across
bereft of the grace of the Guru
there is no crossing, no salvation

on the one side
there is destruction, there is burning
on the other
there is construction
there is growth

He is the source of life and death
He is the source of all union and separation

in every breath of the devotee
is the presence of the Creator
the devotee lives in His presence
she drinks His nectar
her pride is gone
her devotion is eternal

due to Him light spreads
and darkness recedes
the devotee is enlightened
she acquires the eternal truth
the ignorant lives in darkness
in eternal confusion and wilderness

the eternal lamp burns for ever
the divine discourse is realised
the devotee is honoured
her knowledge is sublime, her truth is supreme
Nānak, her life is steady
her path is serene ! (16)

o dear friend
it is the time of union, of love
as long as you are young
there is life, there is desire
the time spent in devotion, in reflection
is the time of union
of eternal bliss

the devotee is merged in devotion
there is no place for pride and prejudice
it is the time for listening, for meditation
for reflection and comprehension

it is the time to eradicate all evil thoughts
of desire and delusion
it is the time to be with Him
with His truth and transcendence
it is not the time of deceit and deception
it is the time of reunion and reception

in His company the devotee acquires His culture
in His company the devotee attains His nature
in His company is purity and piety
in His company is steady serenity

Nānak, He prevails in the three worlds
with love and affection
the devotee realises His omniscience
in His union
there is temperance, there is transcendence ! (17)

there is no fear of death
no desire to live
every beat of my heart
is in the hands of my Lord
every vibration of my soul
depends upon the rhythm of His will

o devotee
meditate and reflect on His nature
on His culture
to eradicate ignorance
to gain knowledge
of His truth
of His transcendence

the Guru dispels all doubts
all evil thoughts of life and death
of longings and lust

the rhythm of His music
vibrates in every beat of the universe
in every breath of the devotee

in the devotion of the Guru is your life well-spent
in His audience is all honour
in His audience is the union of all impulses

body and mind
spirit and soul
are united in Him
are immersed in the sublime Being

if the mind is steady
and the reflection is serene
there is peace, there is projection
there is divine perception
Nānak, there is bliss
there is the extinction of all misery and sin ! (18)

this mind is stuck in greed and lust
the Guru's Word is forgotten
the evil thoughts lead to the eternal cycle
in the company of the Guru
there is the treasure of virtues
there is the absence of pride and prejudice
in His will is peace and patience
in His service is honour and respect

day and night there is meditation
there is reflection
there are all the pleasures of body and soul
there is service, there is serenity

the sinner is immersed in her sins
she has lost all vision
she is afflicted with all miseries
the demon has smothered her
the foolhardy, the manmukh, is lost
the devotee, the gurmukh, enjoys truth and tranquillity

the ignorant, the manmukh, is engrossed
in the affairs of this world
in corrupt practices
and evil deeds

the devotee, the gurmukh, serves her Lord
and enjoys the blessings of the Guru
she forgets not her Master
she is recognised in His audience ! (19)

a moment of separation
leads to anguish, to anxiety
bereft of His blessings
there is no peace, no serenity

the Guru's union is love
in his company is virtue
chosen are those
who live in His bliss
who live in His light
in His supreme attention
in His sublime sight

there is no place for haughty aggression
no place for doubts and depression
lust for the ephemeral, greed for the transient
lead the being astray
from the divine path, from the righteous deeds
the beloved longs for His love
the burning desire gives way
to union and celebration
there is bliss
there is happiness, there is devotion
there is love, there is affection ! (20)

in His Word is love
in His discourse is bliss
His eternal truth separates the false from the true
His presence is a treasure full of diamonds and pearls

the Guru is the purest diamond
his discourse leads to the Transcendent
to the sublime union

those who deal in truth are never forgotten
their fire is extinguished, their thirst is quenched
they are beyond the reach of the demon
they swim across the river of life
they resonate in His sublime light

those who live in truth
live in love and union
in all the riches of the world
there is no treasure
richer than the love of the Lord
purer than the union with the Master ! (21)

roaming around in different lands
the being moves from one confusion to another
the inner dirt remains dark
life is laden with sin and suffering
bereft of the discourse of the Guru
there is no reflection, no perception

the inner fire must be extinguished
with meditation and reflection
the Guru's Word discerns truth and transcendence
in His will is all serenity
in His will is peace and prosperity
in His will is all bliss, all honour

the being is dissolved
the pride melts away
those who go astray
are lost for ever
are doomed to darkness

this life is precious
this meditation is a treasure

in His union is love
in His vision is comprehension

in His order
the being swims across the river of life
she is honoured
she perceives the divine light ! (22)

those who deal in truth
retain the precious treasure
their profit stays for ever
for the Lord knows the right from the wrong
the false from the true

stay with truth my friend
it leads to eternal virtue, to eternal bliss

those who deal in deceit and deception
they are never happy
they live in eternal agitation
like a deer caught in a net
they always live in separation
in dejection, in depression

deception has no place, no caste, no creed
it is destined to face ignominy

Nānak, the discourse of the Guru
discerns the truth from falsity
in its meditation is every virtue
in its reflection is eternal serenity ! (23)

all these riches and rituals
all this wealth and youth
are ephemeral, a matter of days
there is nothing to be proud of
there is nothing that lasts for ever
it is the time for meditation and reflection
for recitation and reception

many a friend is already gone
lying buried in cemeteries
o young, beautiful girl
think of your in-laws, of your future
your Lord will love
only your virtue and your truth
spend your time in His love
in His affection
in good deeds
in His sublime reflection ! (24)

He is the jouissance
He is the indulgence
He is the body
He is the bed
He is the joy incarnate

He is the fish
He is the fisherman
He is the net
He is the bait
He is in every play
in every pearl
He is the eternal lover

He is the lake
He is the swan
He is the seeker
He is the sought ! (25)

let your body be the soil
your good deeds, the seeds
and meditation, your water
be the farmer of the Lord
and raise the crop of virtue

shed all pride and lust
your parents, your women, your children
will all be left behind
stuck in the eternal grind

weed out all your evil thoughts
live a life of steady and serene ideas
live under the shadow of the inevitable death
discern the sacred texts
to recognise the eternal Lord
for the merger of the seeker and the sought ! (26)

sow good deeds in your fields
and irrigate them with the water of truth
be a farmer with faith in Him
you need not bother about hell and heaven
about this or the other world
clever chat will lead you nowhere

wasting your youth in ambition and desire
you will lose your very being
your very attire

evil thoughts breed evil
dirt leads to more dirt
the pure lotus is not recognised
the truth of love is lost
indulging in wealth and women
there is no peace, no projection

those who live in His will
live in His truth
they find the sublime refuge

all these austerities and abstentions
all these ritual prayers and ceremonies
lead you astray

all these riches, all these pearls
are a matter of days
under the shadow of death
all wealth and hearth are washed away ! (27)

He alone is the Maula, the Master
who is the Creator of all humanity
all beings, animate and inanimate
who has put together all elements
to create new forms, new lives

o mullah, the priest
the end awaits us all
live in His will, in His order
to avoid all misery and fall
o mullah, o qāzī
you deserve to be a priest
if you live in His knowledge, in His discourse
all your learning, all your rituals
will lead to depression, dejection and remorse

a qāzī is he who lives in His meditation, in His reflection
meditate on the truth of the true Lord
your five prayers
and your learned discourses
are of no avail
when the last hour strikes
when the end is announced ! (28)

the greedy dog has taken over
led by the bitches of depression
they bark day and night
there is a dagger to kill and rotten corpses to eat

bereft of His will and bliss
the being has taken awful form
only His blessing can save the humanity
this is the only support, only hope

burnt in hatred and jealousy
passion and anger, loot and plunder
the being leads the life of a scavenger
in the garb of a faqir
there are deceits and evil deeds
the being has become a thief, a thug
the more he hankers after
the more he is drenched in dirt

the ungrateful being is tortured
he dare not appear in His audience
bereft of all support and bliss
the scavenger is lost for ever ! (29)

all knowledge is due to Him
all discernment is due to His will
as He knows, so He acts
there is but one measure for all deeds
there is no place for clever chat

all dispensation is due to His blessing
due to His compassion
it is all His creation
His conception
His convention

His benevolence is transparent
His kindness knows no limit
acts and intentions go together
without good deeds there is no salvation

he has the knowledge
who knows his Master
his acts are supreme
his words are serene ! (30)

Thou art the ocean of knowledge
I am but a small fish
how can I apprehend
Thy vast dimensions
Thy innumerable conceptions

I know not the fisherman
I know not the boat
Thou art my only refuge
my only support
I cannot fathom the depths of Thy benevolence
the heights of Thy transcendence

Thou art omniscient
Thou art gracious
I am ignorant, I am indulgent
Nānak, I pray, I beseech
I lay myself at Thy feet

I reflect, I meditate
I yearn for Thy love
Nānak, to see, to perceive, to comprehend
all depends upon Thy will
upon Thy benevolence, upon Thy benediction ! (31)

in His will is all bounty
in His will is all charity

if He wills, there is construction
if He wills, there is destruction
He is the Truth, the Verity
the being is lost in ignominy

he who sows knows his plants
their nature, their culture
their flowers, their seeds
as you sow
so do you reap

the false wall is constructed in ignorance
the fool's acts follow no course
Nānak, in His will is all truth
all wisdom, all discourse ! (32)

what has to happen
will happen
His will cannot be altered
His order cannot be changed

there is no light without oil
one must discern and describe
the wisdom of the sacred texts
one must realise the eternal truth

this is the oil that makes the lamp burn
it gives light and comprehension
it leads to the righteous path
to the truth of the Lord

Nānak, this world is ephemeral
this life is short
in His grace
is all humility
all service
all serenity ! (33)

DAKHṆĪ ŌKĀR

DAKHŪĪ ŐKĀR

in the beginning, at the dawn of creation
the Lord created Brahma
who reflected upon His truth and transcendence
it was followed by mountains and oceans
the regions, the times, the ages
there were also the Vedas
and many a devotee who meditated upon the sacred texts

with the grace of the Guru
the devotees cross the river of life
they reflect upon the discourse of the divine light

o pande, you are lost in dualities and divisions
in conflicts and confusions
with the grace of the Guru
the devotee meditates and reflects
she discerns the mysteries of the universe
she discerns His truth and transcendence ! (1)

in His steady creation
the Creator lit the three worlds
the three universes of animate and inanimate beings

with the grace of the Guru
there is reception
there are pearls and diamonds of divine reflection

with the Word of the Guru
the devotee discerns and articulates His truth
she meditates, she reflects upon the divine verity
bereft of His grace
it is all deception, all duality ! (2)

with the grace of the Guru
there is truth, there is transcendence
there is steady serenity

with the grace of the Guru
the devotee acquires the purity of gold
she is enriched with the treasures of divine reflection
with His truth, with divine perception

with the grace of the Guru
the devotee discerns the divine mystery
she lives in purity, in piety

with the grace of the Guru
the devotee articulates its metaphysical complexity
she enjoys serenity and sublimity ! (3)

those who are ignorant
who are lost in dualities and divisions
in conflicts and confusions
they know not the divine path
they are stung by the poison of indulgence
their mind is restless
their heart is not in tune with the divine rhythm

with the grace of the Guru
there is meditation
there is divine perception
there is truth
there is transcendence

with the grace of the Guru
the devotee lives in His will
there is peace
there is serenity
she is blessed with the nectar of divine reflection
there is tranquillity
there is sublimity ! (4)

there is but one unique Sovereign
there is no place for pride and pretence

all earths and heavens move in a unity
within and without there is one entity

with the grace of the Guru
the devotee reflects upon this divine mystery

there is meditation
there is reflection
the devotee perceives the vast dimensions

Nānak, with the grace of the Guru
the devotee realises His immanence in every manifestation
there is no division, no duality
the Sovereign of the universe surveys His humanity ! (5)

my Lord is beyond all projections
beyond all measures and perceptions

the beings are lost in indulgence, in deception
their pride and prejudice hinder their divine perception

in ignorance, in duality
there is no peace, no serenity

in meditation, in reflection
in the service of the Guru
there is no chain of the eternal cycle
there is benevolence
there is truth, there is transcendence ! (6)

there is but one substance, one essence
one form, one figure
in air, water and fire
those who meditate and reflect
perceive the mystery of the universe
discern the contours of the divine creation

in meditation and reflection
the devotees are bestowed with divine perception
with the grace of the Guru
they are blessed with His projection

rare are those who perceive His truth
they are honoured
they are bestowed with divine refuge
with the grace of the Guru
there is peace and prosperity
there is the discerning of the sublime verity ! (7)

under the sublime light of divine projections
shines the whole universe
the stars, the planets
the three worlds
the devotee perceives the divine spectacle

with the grace of the Guru
there is omniscience
there is presence
the heart of the devotee
vibrates with cosmic hymns

with the Word of the Guru
there is discerning
there is perception

with the Word of the Guru
there is manifestation
there is immanence
there is truth
there is transcendence ! (8)

the bright rays of the divine sun
push all ignorance into oblivion
and annihilate the demon of dualities and deception
of conflict and confusion

He is, He will ever be
the Sovereign, the Lord of the universe
He is the Word, the Discourse, the Utterance
that led to the creation of the three worlds
of stars and planets
of heavens and earths

He is the eternal mystery
the devotee discerns His Word
to comprehend, to perceive
His truth, His transcendence

Nānak, in meditation and reflection
the devotee discerns His truth, His verity
there is peace, there is serenity ! (9)

those who meditate and reflect
who fight the evil designs of dualities and deceptions
who are beyond all conflicts and confusions
who are beyond all pride and prejudice
who vibrate with the music of cosmic hymns
who perceive the divine truth in every creation

they perceive Him in the four ages
they realise His immanence in every time and space
they are purified by His sublime projection
their hearts vibrate with truth and transcendence
they enjoy the sublimity of His presence ! (10)

there is no place for complaints and controversies
there is no place for dualities and divisions
for conflicts and confusions

as time passes
every thing decays
this world is transitory
a matter of days

this is the place for meditation and reflection
this is the place for love and devotion

with the grace of the Guru
with the Word of the Guru
the devotee discerns the divine truth
she acquires peace and serenity
she lives in His sublime refuge ! (11)

the devotee has shed all pride and pretence
she follows her Lord in His truth and transcendence

there is faith, there is fortitude
there is courage and conviction
there is meditation and reflection

beyond all ceremonies and rituals
she bothers not about talismas and taboos
beyond all liens of the transitory world
beyond all the bonds of family and friends
she reflects, she meditates
she vibrates with the hymns of His cosmic music

her mind is tuned to the eternal rhythm
her heart is dyed in the deep red of divine love

in every reflection, in every perception
she follows her Lord in every projection ! (12)

o dear friend, in meditation and reflection
there is peace and perception

in greed and lust
in dualities and divisions
in conflicts and confusions
there is no peace, no projection

in indulgence, in luxuries
in the splendour of this world
there is no merit
there is anguish and anxiety
there is restlessness
there is complexity

Nānak, those who spend their lives in
meditation and reflection
they are honoured in His audience
they are blessed with His omniscience
with His presence ! (13)

the ignorant beings follow the path of the devil
of evil, of duplicities and deceptions
they know not the righteous path
they follow the path of dualities and divisions

bereft of meditation
bereft of reflection
there is deception
there is dejection

with the grace of the Guru
the devotee lives in service and servitude
in faith and fortitude

there is love
there is affection
there is reflection
there is devotion ! (14)

beyond fear or ferment
beyond birth or begetting
beyond conflict or confusions
the Creator transcends all times and ages

the Lord of the universe
in immanence, in manifestation
transcends all disciplines
all divisions
of all yogīs
of all siddhās

He is, He will ever be
the Lord of the universe

in devotion and reflection
there is serenity, there is perception
bereft of meditation
there is no solace, no salvation ! (15)

bereft of meditation and reflection
there are dualities, there are divisions

dear friend, meditate and reflect
to eradicate all pain and suffering
all anxieties and anguish

bereft of meditation and reflection
there is no truth, no perception
there are deceptions
there are dejections

bereft of meditation and reflection
all transactions are lost
all deeds are deluded
all actions are doomed

bereft of meditation and reflection
there is no peace, no prosperity
there is no repose, no serenity ! (16)

a sage is he
who reflects upon the mysteries of the universe
who reflects upon the wonders of nature
who perceives His truth and transcendence

my Lord is beyond all measure
beyond all wealth and treasure
beyond all indulgence
beyond all horizons
of imagination and projection

with His grace
with His bliss
the devotee meditates in divine serenity
she vibrates with the hymns of His sublimity

Nānak, with the Word of the Guru
the devotee discerns His truth, His verity
she enjoys eternal peace and serenity ! (17)

pride and prejudice are eradicated
to purify our body
as the gold is melt in the fire
to cleanse it of all impurity

the ignorant world is stuck
in ceremonies and pretensions
there is no place for service and devotion

as you act
so are you received
in the divine audience
in the sublime presence
in meditation and reflection
His truth is perceived ! (18)

in the service of the Guru
with the grace of the Guru
the devotee perceives the nectar of divine projection
in the purity of the purest
she receives the purest diamond of reflection

there are those
who wasted their lives in indulgence
in infatuation
they died in vain
in dejection, in disdain

with the Word of the Guru
there was meditation
there was reflection
there was divine projection
there was sublime reception ! (19)

those who meditate and reflect
live in divine serenity
they vibrate with His hymns
they resonate with divine purity
they are blessed
with the grace of the Guru
they perceive the sublime verity

my Lord is beyond all reach and reception
beyond all limits, all projections
He is, He will ever be
the sovereign of the universe

dear friend, meditate and reflect
to escape all suffering and misery
to ward off the demon of death
to avoid the arduous path of anguish and anxiety
with the grace of the Guru
there is peace, there is serenity ! (20)

in the mire of birth and death
in the mire of the eternal cycle
the mind is restless
the soul is bewildered

bereft of the divine support
there is no hope for family and friends
gurus and disciples
there is eternal anxiety
there is eternal anguish

there is but one unique Lord
the sovereign of the universe
the benefactor of all humanity

in the service of the Guru
with the grace of the Guru
the devotee vibrates with divine truth
she is steady and serene in His sublime refuge ! (21)

in meditation, in reflection
there is cosmic music
there is divine rhythm
there is balance
there is serenity

in meditation, in reflection
the devotee discerns His truth
she perceives the contours of the divine horizons
she sheds all dualities and divisions
all conflicts and confusions

in meditation, in reflection
the devotee reflects upon the mystery of the Vedas
she is endowed with the merit
of all the sacred baths and pilgrimages
she is in tune with the divine Word
Nānak, with the grace of the Guru
the devotee crosses the river of sorrow and sufferance ! (22)

in anxiety, in anguish
the restless mind is like a timid deer
there is hesitation, there is perplexity
there is the fear of eternity

with the grace of the Guru
with the Word of the Guru
the devotee discerns the divine verity
she acquires peace and prosperity
there is steady serenity

with the grace of the Guru
with the Word of the Guru
the devotee perceives the sublime horizons
she is received with grace and charity ! (23)

when the last hour strikes
when the body decays
when the demon of death hovers over
the being submits to every dispensation
to every call
to every projection

when the end is announced
when youth recedes
when age takes over
when the eternal judgement approaches
the mind withers
the body decays
it loses all strength in a matter of days ! (24)

my Lord surveys the entire universe
since the beginning of time
since the beginning of the beginning
He is, He will ever be
all ages, all times
are blessed by His benediction
by His benevolence

in meditation, in reflection
the devotee perceives His truth
His transcendence

with His grace
all sins and sufferance are eradicated
all anxieties and anguish are mitigated

with His grace
the devotee is blessed by His omniscience
by His divine presence ! (25)

with the grace of the Guru
there is no dispute, no discussion
no frivolous arguments
no flimsy projections

those who indulge in such fruitless exercises
those who waste their life in such strife
are condemned to the eternal cycle
to depression and dejection

those who live in His will
they meditate and reflect
they perceive His truth
they live in divine refuge
they discern the righteous path
they are steady and serene ! (26)

my Lord is the ultimate knowledge
the ultimate perception

in His will, in His bliss
there is meditation
there is reflection

those who live with His immanence
they perceive His truth and transcendence

the Guru is the sublime ocean
with immense treasure
with the diamonds of truth
with the grace of the Guru
the devotee finds peace in His will and measure

Nānak, in the service of the Guru
with the grace of the Guru
the devotee follows the divine reflection
she vibrates with love and affection ! (27)

our relations are broken
with misconceptions and guile
our arms are broken
with stretching and strife
love and union
fall prey to deception and divide

with meditation and reflection
there is union and reception
with the grace of the Guru
with the Word of the Guru
there is truth
there is temperance
there is serenity
there is divine presence ! (28)

dear friend, stay steady and serene
in duality and divisions
there are conflicts and confusions

there is but one unique Lord
the one sublime sovereign

the ignorant is confused in disguises
in His will
in His abode
there is perception
there is even mode

with the grace of the Guru
with the Word of the Guru
there is meditation
there is reflection
the bride resonates with His love and affection ! (29)

dear friend, caught in dualities and doubts
there is restlessness, there is anxiety
there is no peace, no security
no solace, no serenity

with fear and ferment
with the grace of the Guru
there is meditation, there is reflection
the devotee discerns His truth
His transcendence

with the grace of the Guru
with the Word of the Guru
there is reflection
there is divine perception
there is no hunger, no thirst
no greed, no lust

with the Word of the Guru
the devotee enjoys the nectar of verity
there is benediction
there is charity ! (30)

in this vast universe
there are sinners laden with heavy sins
with withering minds and decaying bodies
they fall under their own weight

and there are others
with good deeds and devotion
with meditation and reflection
they swim across the river of sorrow and dejection

hail the devotees
who meditate and reflect
who perceive the divine truth
even the dust of their feet is a blessing
their acts are sublime
their company is a bliss

with the grace of the Guru
there is reflection, there is humility
there is benediction, there is benevolence

in His will is every action, every dispensation
every reflection, every perception
the devotee vibrates with love and affection ! (31)

bereft of His support
there never was, there never will be any hope
in dualities and divisions
the being is caught in the eternal confusion

bereft of meditation
bereft of reflection
the being is hollow like a falling wall
bereft of the divine perception
the end is dark and depressing

my Lord is beyond all discerning and description
bereft of the grace of the Guru
there is no knowledge, no reflection

when the mind is not in tune with the divine rhythm
when the string of the rabāb is broken
there is no tuning, no music

Nānak, with the grace of the Guru
there is meditation
there is reflection
there is love, there is devotion ! (32)

this body is a tree
where the mind rests like a bird
where the five senses find their nest

when the mind meditates and reflects
there is no hunter, no snare, no threat

in ignorance, in greed, in haste
there is no peace, no serenity
the life is a wanton waste

bereft of reflection
bereft of perception
there is no bliss, no benediction

with the grace of the Guru
with the Word of the Guru
there is reflection
there is discerning
the devotee lives in His will
in His benevolence ! (33)

bereft of His support
the being trembles
she is enveloped in loneliness, in distress

there is but one unique sovereign
the Lord of the universe

with the grace of the Guru
with the Word of the Guru
there is reflection
there is divine perception
the devotee discerns the sublime truth
she is blessed in His refuge

with the Word of the Guru
the devotee perceives His immanence
His manifestation
she is endowed with His truth
His transcendence ! (34)

in His will is all charity, all verity
all creation, all dispensation
in His will is all action, all projection
in His will is all discerning, all perception

with the Word of the Guru
the devotee is steady and serene
there is meditation
there is reflection
the devotee is free from all sins and sufferance

with the Word of the Guru
the devotee perceives the divine truth
she vibrates with cosmic hymns
she is blessed with the sublime refuge ! (35)

those who indulge in wealth
who live for wealth
they are restless souls
they are enveloped in anxiety and anguish

rare are those whose wealth is divine reflection
who are steady and serene
who live with good deeds and devotion

those who lose their wealth
they gain in divine perception
they are blessed by the Lord
they enjoy His benediction

in search of the divine treasure
the restless being wanders in vain
the devotee meditates
and perceives the truth within

with the grace of the Guru
there is steady serenity
there is peace and prosperity ! (36)

bereft of reflection
there is no projection
the demon of death frightens the sinner
the restless soul
suffers in anguish and pain

bereft of reflection
there is dejection
there is depression
there is anguish
there is distress

Nānak, with the Word of the Guru
the devotee finds peace and perception
there is love, there is affection ! (37)

the sinner loves his sins
he is lost in indulgence
under the heavy weight of evil deeds
he is crushed by his own dualities and divisions

how can the sinner be saved ?
how can he escape the demon of death ?
how can he avoid the eternal cycle ?
how can he fight the wrath of time ?

bereft of meditation
bereft of reflection
there are conflicts and confusions
there are snares and illusions
there are sins and sufferance ! (38)

the crow gets caught in his clever acts
it is too late then to react and repent

with the grace of the Guru
the devotee perceives the divine truth
the righteous path
the path of pious deeds

the fish gets caught in the net
restless, she struggles to be free
bereft of the grace of the Guru
there is no freedom
no peace, no serenity

with the grace of the Guru
with the love of the Guru
there is salvation
there is freedom
there is benevolence
there is benediction ! (39)

in anxiety, in anguish
the sister calls for her brother
lonely she needs his help, his support

when her brother leaves
she is left alone
she is restless, helpless
depressed and dejected

the young girl awaits her love
who is away in the farthest lands
in anguish, in separation
she cries, she is dismayed

in the service of the Guru
with the grace of the Guru
she meets her love
her heart beats with cosmic rhythms

rare are those who perceive His Word
who meditate and reflect
who discern the sublime truth
who fathom the divine wisdom ! (40)

from creation there is destruction
from destruction there is creation

in the will of the Creator
is all construction, all destruction
all rivers, all inundations

the being is lost in duality
what she receives is her destiny
the string of all knowledge, of all perception
is in His hands
as He pulls
so it is discerned

the devotee is immersed in His reflection
she enjoys His bliss, His benediction
with the grace of the Guru
she perceives His truth
she avoids the snares of dualities and divisions
with the grace of the Guru
she subdues death in life
she surmounts all strife ! (41)

all this indulgence in wealth is in vain
it does not stay with the living
it does not accompany the dead

when the last hour strikes
when the demon frightens the being
there is nothing but good deeds and devotion
there is nothing but meditation and reflection

the wealth and the palaces are left behind
they are all crushed in the final grind

Nānak, bereft of His truth and transcendence
there is nothing but repentance
in His will is all benediction
all benevolence ! (42)

the beings are caught in the eternal cycle
there is the reception
and there is the exit
in this mortal world none stays for ever

in meditation and reflection
the devotees escape the cycle of birth and death
they surmount all greed and lust
all hunger and thirst
they live in steady serenity
they enjoy sublime tranquillity

all that is manifest is bound for extinction
all that appears must fall into oblivion
in meditation, in reflection
the devotee discerns the divine truth
she lives in His sublime refuge

my Lord is the sovereign of the universe
in His will is every life, every death
with the Word of the Guru
there is divine support
there is sublime hope ! (43)

the princes, the paupers
the kings, the faqīrs
all have to leave this world
all must follow His will, His order

there are dangers and deceptions all over
there are obstacles of high mountains and deep oceans

bereft of deeds and devotion
bereft of meditation and reflection
there is no peace, no perception

the devotees meet their Love in devotion
how can one attain this union ?
with meditation and reflection
there is love, there is communion

there are sins and sufferance
there are also deeds and devotions

bereft of the grace of the Guru
bereft of the Word of the Guru
there is no peace, no perception ! (44)

the soldiers of my Lord
the servants of the Sovereign
live in His will, in His order
they shed all greed and lust
all hunger and thirst
in the service of the Lord
they are always victorious

and there are others
who rot in pride and prejudice
who are stuck in perplexities and pretence
they are bewildered
they live in anxiety and anguish

in His will is all action, all dispensation
in His will is divine reflection
in His will is sublime perception ! (45)

my Lord is the unique verity
I adore His eternal sublimity

the annihilator of all evil
all hells and heavens
of all the boundaries of dualities and divisions
He is, He will ever be
the divine truth and transcendence

in the jungles, in the woods
in the farthest corners of the bewildered mind
I search Thee in vain
I look for the divine terrain

with the grace of the Guru
the devotee perceives the divine treasure
full of diamonds and pearls
full of truth and transcendence
Nānak, in meditation and reflection
the devotee perceives the sublimity of His creation
the divine contours of His immanence and manifestation !
(46)

the Sovereign of the universe
my Lord is the master of all He surveys

with the Word of the Guru
there is reflection, there is discerning

with the Word of the Guru
there is no conflict, no confusion
no duality, no division

with the Word of the Guru
there is serenity, there is reception
there is peace, there is perception

with the Word of the Guru
the devotee discerns the sublime truth
she resonates in His divine refuge ! (47)

all this gold and silver
all this wealth and treasure
lead the being astray
every thing, every object is subject to decay

the devotee is restless in dualities and divisions
bewildered, she is stuck in conflicts and confusions

those who meditate and reflect
who perceive His truth
who deal in truth
they imbibe His love and affection
they resonate with service and devotion

my Lord is my Love, my ocean, my swan
hail the swan of the Lord
who imbibes in himself the truth of the Transcendent

the Creator transcends His creation
all treasures and tribulations are in His will and order
the sage discerns the divine truth
of poison and nectar
of doubts and divisions ! (48)

bereft of His grace
there is dejection, there is destruction
bereft of His grace
millions are lost in wilderness
restless, they find no peace, no perception

in meditation, in reflection
the devotees discern His truth
His transcendence

with the Word of the Guru
the devotees are blessed by His omniscience
by His presence

He is the ultimate measure of His immense treasure
He is the sublime truth
He is the divine refuge

those who are steady and serene
who reflect and perceive
who shed their pride and prejudice
they are blessed
they are bestowed with His benevolence ! (49)

only the Creator knows His creation
in His will is every action, every dispensation

there are those who pray and beseech
for women and wealth
as they sow
so do they reap

it is all illusion, all delusion
all this wealth and treasure
will stay behind
nothing can escape the final grind

bereft of His grace
bereft of His truth
there is no refuge
there is dejection
there is depression

in His meditation, in His reflection
there is serenity, there is benevolence ! (50)

dear friend, hail the Lord of the universe
the treasure of all benevolence
with serenity and service
there is devotion
there is reflection

with the Word of the Guru
the devotee resonates with divine perception
her heart vibrates with love and affection

with false embellishment and disguises
there is no love, no devotion
with the Word of the Guru
there is truth
there is transcendence

Nānak, with the grace of the Guru
there is meditation, there is reflection
there is serenity, there is sublimation ! (51)

dear friend, what is destined to happen
will happen
in His will is every action, every dispensation

as He wishes
so it is done
in His will is every projection, every reflection

Nānak, with the grace of the Guru
there is steady serenity
there is divine reception

the foolhardy are lost
the devotees are saved
with the Word of the Guru
there is reflection, there is perception

with the grace of the Guru
the devotee discerns the truth
of the invisible, immanent Lord
of the mystery of His universe ! (52)

a pundit is learned
who discerns and describes His Word
who lives in His will, in His order
who follows the righteous path

those who trade in falsities and deceptions
in poison do they deal
in poison do they breathe

the fool follows the path of evil
bereft of meditation and reflection
there is no discerning of the divine truth
there is no perception of the sublime refuge ! (53)

a pundit is he
who reflects upon His Word and perceives
who discerns His truth to teach
he is blessed by the Lord
he is honoured in His audience
he vibrates with His presence

a pundit is he
who insists on meditation and reflection
who guides the students to the divine path

on the slate of truth is written the true word
Nānak, a pundit is he
who is blessed with the garland of reflection
with the truth of divine perception ! (54)

SIDH GOṢṬ

SIDH GOṢṬ

hail the assembly of the siddhās
hail the assembly of the sages

I bow before my Lord
who imbibes in Himself all truth and transcendence
I offer my head, my heart to the Almighty Lord

Nānak, in the company of the sages
there is truth, there is tranquillity
there is honour, there is serenity

in wilderness, in wandering
there is no truth, no reflection
bereft of the true Word
there is no perception, no salvation ! (1)

where do you come from ?
who are you ?
what path you follow ?
what indeed is your goal ?

in search of the divine truth
I live in His will
I hail the assembly of the sages

O Bairagī, please tell us
where do you stay ?
where do you subsist ?
where do you come from ?
where do you go ?
Nānak, what indeed is your path ? (2)

my heart vibrates with His eternal presence
my mind follows the path of righteousness

in His will is steady serenity
Nānak, in His will is divine sublimity

with the Word of the Guru
there is perception of His omniscience
there is reflection of His truth and transcendence ! (3)

Charpat asks Nānak
how can we cross the river of sorrow and sufferance ?
how can we arrive at its perception ?

one who asks this question knows the answer
you are the yogi, the sage
you should know better ! (4)

as the lotus remains pure in water
as the duck glides along
so with the Word of the Guru
with meditation and reflection
one crosses this river of sorrow and sufferance

those who live in steady serenity
who surmount all anguish and anxiety
Nānak hails those sages
who perceive and teach His truth
who live in His refuge ! (5)

o wise and noble sage
do not be angry
please answer us gently
how does one find
such a Guru sublime ?

o yogi, this restless mind finds its steady serenity
with meditation and reflection
with love and affection
with truth and transcendence ! (6)

remain away from all hustle and bustle
wander in the jungles
and eat fruits and roots
to meditate and reflect upon the eternal truth

with sacred baths at holy sites
we eradicate all impurities and dirt
Loharipa, the disciple of Gorakh
explains thus the sublimity of the yogic discipline
of steady serenity and divine reflection ! (7)

one should stay steady and serene
in country and town
Nānak, bereft of His reflection
there is no perception
there is greed and lust
there is hunger and thirst

those who are blessed by the Guru
they live in His truth
they trade in His truth
Nānak, with mild sleep and little eating
they spend their lives in meditation and reflection ! (8)

to live in His omniscience, in His presence
is the true path of transcendence
all these yogic disguises and pains
serve no purpose
these are efforts in vain

Nānak, those who follow the righteous path
do not suffer anguish and pain
they enjoy the divine bliss
they stay steady and serene ! (9)

with the resonance of His Word
with the earrings of His discourse
there is no pride, no pretence
there is no passion, no anger, no offence

Nānak, in His blessing, in His benevolence
there is truth, there is transcendence
with the grace of the Guru
there is reflection, there is omniscience ! (10)

o yogi, let the control of passions be your begging bowl
and the discipline of five senses, your cap
the submission of body, your seat of meditation
and the temperance of mind, your loin cloth
let truth, patience and serenity be your disciples

Nānak, with the grace of the Guru
there is meditation, there is reflection
there is divine truth, there is sublime perception ! (11)

who is hidden ?
who is saved ?
who is in tune with the eternal rhythm ?
who is born ?
whom death takes away ?
who is immersed in the three worlds ? (12)

my Lord is immanent in the whole universe
 the devotees are saved
 they resonate with divine hymn
 they vibrate with His sublime rhythm

bereft of His grace
 the being is caught in the eternal cycle

Nānak, with His benevolence
 the devotees perceive His truth and transcendence ! (13)

how is the being in bondage ?
 how is he stung by the serpent ?
 how is he lost ?
 how is he found ?
 how is there light ?
 how is there darkness ?
 whoever perceives this truth is our Guru ! (14)

o yogi, bereft of His Word
there is bondage
there is serpent
bereft of His Word
there is sorrow
there is sufferance
with the grace of the Guru
darkness recedes and light pervades
Nānak, with the grace of the Guru
all pride and pretence fade ! (15)

the one who controls his senses
who is steady and serene
whose mind flutters not
whose body follows His discipline
he perceives His truth in His sublime cave
Nānak, in His will, in His truth
he is sound and safe ! (16)

why is this renunciation ?
why is this wandering ?
why is this guise of a sage ?
what indeed is your goal ?
how do you intend to cross
the river of sorrow and sufferance ? (17)

in search of the true devotee
is this wandering
for his love, for his presence is this disguise
I live for truth
I trade in truth
Nānak, with the grace of the Guru
one crosses the river of sorrow and sufferance ! (18)

how have you followed this grind ?
how have you controlled your mind ?
how have you transcended hope and despair ?
how have you perceived the sublime light ?
how can one cut into iron without teeth ?
Nānak, how can one arrive at His truth ? (19)

with the grace of the Guru
this mind is steady and serene
with the Word of the Guru
it vibrates with divine hymns
with the Word of the Guru
there is no hope, no despair
the devotee perceives His light in every sphere

with discipline and temperance
the iron of evil is cut with His omniscience
Nānak, with the grace of the Guru
there is discerning
there is the crossing of the river of sufferance
there is benediction
there is benevolence ! (20)

what was there at the beginning of Time ?
where was the Creator ?
how does one perceive this sublime truth ?
how does one stay steady and escape the final grind ?

with the Word of the Guru
there is no fear, no ferment
no pride, no pretence
Nānak is beholden to those
who perceive His truth
who live in His benediction
in His divine refuge ! (21)

where does one come from ?
where does one go ?
where does one stay steady and serene ?

with the grace of the Guru
the devotee sheds greed and lust
with the grace of the Guru
he gains His trust

how does one arrive at His perception ?
how does one follow His projection ?
Nānak, please enlighten us with this sublime reflection

in His will is birth
in His will is death
in His will is every breath
with the Word of the Guru
the devotee perceives His truth
with the Word of the Guru
he stays in His divine refuge ! (22)

in the beginning of the beginning
at the beginning of Time
there was none but the Lord sublime

with the Word of the Guru
the devotee discerns the discourse of His manifestation
the discourse of His immanence

with the Word of the Guru
with meditation and reflection
the devotee is rid of all dualities and divisions
of all conflicts and confusions

Nānak, with the Word of the Guru
the devotee reflects and perceives His truth
with the Word of the Guru
the devotee lives in His sublime refuge
with the Word of the Guru
the yogi sheds all pride and pretence
he enjoys His benediction and benevolence ! (23)

from the divine immanence
there was sublime manifestation
the Creator transcended His creation

with the Word of the Guru
there is truth
there is transcendence
there is reflection
there is perception

there is but one unique verity
it resonates in every breath of the devotee

with the Word of the Guru
the yogi perceives His truth
the lotus of his mind is in bloom

with the Word of the Guru
the yogi burns his dualities and desires
he discerns the mysterious universe
Nānak, the devotee realises his self in every creation
he is bestowed with His sublime reflection ! (24)

those who reflect upon His truth
they resonate with His truth
they vibrate with His truth

those who live in falsities and pretensions
their mind is restless
they are caught in the eternal cycle

with the Word of the Guru
there is no birth, no death
there is no pride, no pretence

bereft of His grace
there is anguish, there is pain
all the physical efforts are in vain

with the Word of the Guru
there is perception, there is salvation
Nānak, with the Word of the Guru
there is renunciation, there is devotion
there is reflection, there is benevolence ! (25)

the ignorant follows the wrong path
restless, bewildered, he wanders in the jungles
he is stuck with greed and lust
he is sick with hunger and thirst
he prays at the graveyards
he is lost in ceremonies and superstitions
bereft of the Word of the Guru
he is caught in dualities and divisions

Nānak, with the Word of the Guru
the devotee perceives His truth
he lives in divine refuge ! (26)

the devotee lives in the fear of the Lord
he follows His divine command
with the Word of the Guru
he controls his bewildered mind

with the grace of the Guru
the devotee vibrates with divine hymns
his heart resonates with cosmic rhythms

Nānak, with meditation and reflection
the devotee is immersed in His sublime projection ! (27)

with the grace of the Guru
the devotee discerns the Vedas
with the grace of the Guru
the devotee crosses the river of life
with the grace of the Guru
the devotee perceives the divine light
with the grace of the Guru
the devotee reflects upon His immanence
Nānak, with the grace of the Guru
the devotee is saved
he enjoys His benediction and benevolence ! (28)

with the grace of the Guru
the devotee discerns and describes the eternal verity

with the grace of the Guru
the devotee resonates with love and affection
he spends his time in meditation and reflection

with the grace of the Guru
the devotee attains the spiritual height
with the grace of the Guru
he fathoms the mystery of life

Nānak, with the grace of the Guru
the devotee is rid of his desires and strife ! (29)

in His will is the wondrous creation
in His will is construction and conception

with the grace of the Guru
there is love, there is affection
there is truth, there is transcendence
there is benediction, there is benevolence

bereft of meditation and reflection
there is no honour, no reception
Nānak, bereft of meditation and reflection
there is alienation, there is dejection ! (30)

with the grace of the Guru
there is reflection, there is discerning
there is truth, there is transcendence

with the grace of the Guru
there are no dualities, no divisions
there are no wanderings, no renunciations

with the grace of the Guru
there is the crossing of the river of sufferance
Nānak, with the grace of the Guru
there is benediction, there is benevolence ! (31)

in His reflection
there is divine perception
there is no pride, no pretence
there is truth, there is immanence
there is temperance, there is discipline
there is serenity, there is salvation

in His reflection
the devotee perceives the truth of the three worlds
Nānak, in His reflection
there is peace, there is projection ! (32)

in His reflection
there is dialogue and discussion
in His reflection
there is discipline and devotion
there is perception and discerning

bereft of divine reflection
it is all baseless begging

Nānak hails the devotees
who resonate with meditation and devotion
who follow the divine projection ! (33)

with the grace of the true Guru
there is meditation and reflection
there is devotion and discipline

the yogis are lost in their twelve sects
and the sanyāsīs in their six

those who reflect upon the Word of the Guru
are saved, are honoured
bereft of the Word of the Guru
there is duality, there is division

Nānak hails those fortunate devotees
who vibrate with His truth
who live in His truth ! (34)

with the grace of the Guru
the devotee receives the jewel of meditation
with the grace of the Guru
he reflects, he discerns
he trades in truth
he stays steady and serene

with the grace of the Guru
the devotee perceives His immanence
His manifestation
Nānak, with the grace of the Guru
the devotee escapes all evil and deception ! (35)

with the grace of the Guru
there are charities, there are sacred baths
with the grace of the Guru
there is meditation, there is steady perception
there is honour, there is reception

with the grace of the Guru
there is no fear, no ferment
no conflict, no confusion

Nānak, with the grace of the Guru
there is love, there is affection ! (36)

with the grace of the Guru
the devotee discerns the Shāstras, the Vedas
with the grace of the Guru
the devotee comprehends the mysteries of the universe

with the grace of the Guru
there is no enemy, no jealousy
no duality, no division
with the grace of the Guru
the devotee is saturated with His meditation

Nānak, with the grace of the Guru
the devotee arrives at His truth and transcendence ! (37)

bereft of the grace of the Guru
the being is caught in the eternal cycle
bereft of the grace of the Guru
there is anguish, there is pain
bereft of the grace of the Guru
all efforts are in vain

bereft of the grace of the Guru
there is hunger and thirst, there is poison
bereft of the grace of the Guru
the being is stung by the serpent
Nānak, bereft of the grace of the Guru
there is fear, there is ferment ! (38)

with the grace of the Guru
there is smooth crossing of the river of life
there is no sin, no sufferance
there is eternal light
with the grace of the Guru
the devotee discerns the Word divine

with the grace of the Guru
there is meditation, there is reflection
Nānak, with the grace of the Guru
there is sublime perception ! (39)

with the grace of the Guru
the bridge was built
and the Lanka of passions was destroyed

with the grace of the Guru
Babhikhan's secret was disclosed
and Rāvan's kingdom was ruined

with the grace of the Guru
even the stones did not drown
with the grace of the Guru
thirty-three million gods were safe and sound ! (40)

with the grace of the Guru
there is no cycle of birth and death
with the grace of the Guru
there is honour, there is respect

with the grace of the Guru
the devotee discerns the right from the wrong
he follows the contours of the divine discourse

Nānak, with the grace of the Guru
there is no bondage, no hindrance
there is truth, there is transcendence ! (41)

with the grace of the Guru
there is meditation, there is perception
with the grace of the Guru
there is no pride, no pretension

with the grace of the Guru
there is devotion
there is cosmic reflection

with the grace of the Guru
there is truth, there is transcendence
Nānak, with the grace of the Guru
there is discerning, there is benevolence ! (42)

what is the beginning ?
what is the auspicious time ?
who is your Guru ?
whose disciple you claim to be ?

what is your reflection ?
what is your perception ?
O Nānak, please tell us
what indeed is your discourse ?
how does the Word help you across ? (43)

from the beginning of the beginning
is the grace of the Guru
is the auspicious time
His Word is the Guru
that saturates our mind
Nānak, He is, He will ever be
the Lord sublime
with the grace of the Guru
the devotee sheds all pride and pretence
His Word resonates in the entire universe
the devotee vibrates with His love and benevolence ! (44)

how can one cut into iron with the teeth of wax ?
 how can one face the onslaught of māyā ?
 how can one escape pride and prejudice ?
 in which cave can we keep the house of snow
 and the coat of fire ?
 what is the goal of meditation and reflection ?
 what is the source of truth and perception ? (45)

with the Word of the Guru
 the being escapes all pride and pretensions
 all dualities and divisions
 beret of the Word of the Guru
 the being is lost in falsities and deceptions
 with the Word of the Guru
 there is meditation, there is reflection
 Nānak, with the Word of the Guru
 the fire is extinguished
 the being is free from all false projections ! (46)

those who live in fear and ferment
they meditate, they reflect
they discern His Word
they vibrate with His love and affection
their passions are sublimated
they live in His will, in His bliss
Nānak, they are blessed
by His benediction, by His benevolence ! (47)

how is our mind drenched in darkness ?
how is it enlightened by the sun of divine perception ?
how can one escape the eternal cycle ?
how can we surmount the demon of death ?
how can we discern and perceive His truth ?
please Nānak, discern and describe these reflections ! (48)

with the Word of the Guru
the mind is enlightened
the sun of knowledge rises
and the darkness recedes

with the support of meditation and reflection
there is no despair, no dejection
there is steady serenity
there is easy crossing of the river of life
with the grace of the Guru
there is truth, there is light

Nānak, such a devotee escapes the demon of death
there is truth, there is trust ! (49)

in meditation, in reflection
there is perception, there is sublimation
bereft of meditation
there are sins and sufferance
in meditation, in reflection
there is peace, there is projection
there is no duality, no deception
Nānak, when the Word resonates in the universe
there is divine music, there is transcendence ! (50)

my Lord is sublime
His immanence surveys the three worlds
the devotee who perceives His transcendence
is bestowed with His benediction, with His benevolence
he discerns His mysterious universe
he attains His love, His essence
the devotee who meditates and reflects
who sheds all pride and pretence
Nānak, he is blessed with His omniscience
with His presence ! (51)

all talk about His immanence
how do we perceive His presence ?
how do we discern His omniscience ?
it all depends upon deeds and devotion
as we are born, so are our actions
Nānak, with the grace of the Guru
there is no cycle of birth and death
there is meditation, there is redemption ! (52)

in meditation and reflection
the devotee transcends the physical universe
he discerns His truth and transcendence
he vibrates with cosmic hymns

Nānak, with the grace of the Guru
the devotee discerns the Word of the Guru
he lives in truth
and enjoys the divine refuge ! (53)

in meditation and reflection
there is peace and projection

with the grace of the Guru
the devotee is always awakened
he sleeps no more

with the Word of the Guru
there is discerning, there is sublimation
there is easy crossing, there is salvation

Nānak, with the grace of the Guru
there is presence, there is benevolence ! (54)

bereft of His grace
the being is bewildered
he discerns not the sublime truth
he is ensnared in falsity
the demon of death hovers over his destiny

bereft of the Word of the Guru
there is no honour, no respect
there is no crossing, no support

Nānak, bereft of meditation and reflection
there is no devotion, no reception ! (55)

with the Word of the Guru
there is discerning, there is perception
with the grace of the Guru
there is serenity, there is salvation
bereft of the His Word
the ignorant is lost
he faces the onslaught of sins and suffering
Nānak, in His will is all knowledge, all discerning
all benediction, all becoming ! (56)

in His truth
there is transcendence, there is treasure
the devotee crosses the river of life
and helps others along in discerning His truth and light

Nānak, in truth and transcendence
there is meditation and reflection
there is benediction and benevolence ! (57)

what is the Word ?
whose discerning helps us cross the river of life ?
what discipline we follow ?
where is His light ?

how can we reflect upon His Word ?
how do we perceive the eternal truth ?
please Nānak, explain to us this mystery
how do we comprehend this complexity ?

with the Word of the Guru
there is no duality, no division
no conflict, no confusion
with meditation and reflection
there is projection, there is divine perception ! (58)

His Word surcharges the whole universe
it resonates in every heart
it is the source of all reflection
it is the source of divine perception

with the grace of the Guru
His Word saturates our mind
with the grace of the Guru
there is no duality, no bind

with the grace of the Guru
there is steady serenity
there is sublimity
the devotee crosses the river of life
he perceives the divine light

Nānak, with the grace of the Guru
with the Word of the Guru
there is truth and transcendence
there is benediction and benevolence ! (59)

o yogi, all your breathing exercises
all your physical gymnastics
serve no purpose
they lead nowhere

with meditation and reflection
there is projection, there is divine perception
with the grace of the Guru
the devotee perceives the truth of His immanence
His sublime Word resonates in his heart
he is enlightened, he discerns His essence

with the Word of the Guru
there is communion
there is love, there is affection, there is union
Nānak, with the Word of the Guru
there are cosmic projections
the heart beats with divine perceptions ! (60)

the air is the breath of life
but where does the air come from ?
what is the source of our knowledge ?
what is the source of our perception ?

o yogi, bereft of the Word of the Guru
there is no air, no breath
there is greed and lust
there is hunger and thirst
the Word of the Guru is the source of all knowledge
of all truth

what is the eternal truth ?
what is the sublime refuge ?

Nānak, with the Word of the Guru
the devotee discerns His truth
there is steady serenity
there is sublime refuge ! (61)

when there is no meditation, no reflection
when the Word of the Guru is forgotten
when there is no discipline, no devotion
when there is no truth, no transcendence
there is no serenity, no salvation
Nānak, with meditation and reflection
there is benevolence, there is benediction ! (62)

with the grace of the Guru
there is meditation, there is reflection
there is the nectar of His truth and transcendence

with the Word of the Guru
there is discerning, there is perception
there is smooth crossing, there is sublimation
Nānak, with the Word of the Guru
the devotee discerns the sublime truth
he remains steady and serene in divine refuge ! (63)

how can this mind, this wild elephant
be disciplined ?
o renunciant, where is that sublime Word ?
that brings peace and serenity
that controls human vanity

with the grace of the Guru
the restless mind is steady and serene
the heart vibrates with divine hymns

how can one perceive this verity ?
how can one fathom the inner complexity ?
how can the warm sun of knowledge rise
in the cave of the cold moon ?

Nānak, with the grace of the Guru
there is no pride, no prejudice
there is serenity, there is verity
there is patience, there is tranquillity ! (64)

with the grace of the Guru
there is knowledge
there is perception
there is steady discerning

there is no need of breathing exercises
no need of physical gymnastics

with the grace of the Guru
the heart vibrates with divine rhythms
there is eternal light
there is divine life
there is truth
there is transcendence
the whole universe resonates with His benevolence

Nānak, with the grace of the Guru
the mind is steady
the heart beats with serenity, with sublimity ! (65)

when there was no mind, no body, no heart
how could there be meditation and reflection ?

when there was no form, no figure, no blood, no bones
how could there be any perception
of His truth, of His transcendence ?

Nānak, the devotee dyed in the colour of meditation
perceives His truth, His transcendence
in all conditions, in all times ! (66)

when there was no mind, no body, no bones
there was eternal silence and sublimation
when there was no breath, no lotus within
there was eternal truth and transcendence
when there was no form, no figure
there was the Word in the beginning and for ever
when there was no earth, no sky
there was the eternal light in the three worlds

Nānak, all forms, all figures were within His immanence
He was, He is, He will ever be
the source of all life, of all light
of all creation, of all sight ! (67)

how is there creation ?
how is there destruction ?

o yogi, bereft of meditation
there is no creation, no consumption

bereft of reflection
there is pride, there is prejudice
there are sins, there is sufferance

with the grace of the Guru
the devotee perceives the divine truth
there is purity, there is presence
with the Word of the Guru
there is no pride, no pretence
there is truth, there is transcendence

Nānak, bereft of meditation and reflection
there is no discerning, no perception ! (68)

with the grace of the Guru
the devotee discerns the divine discourse
with the grace of the Guru
there is truth
there is transcendence

rare is the devotee who perceives His truth
rare is the devotee who finds His refuge

Nānak, with the grace of the Guru
the yogi follows the divine projection
there is steady serenity in meditation and reflection ! (69)

bereft of the grace of the Guru
there is no peace, no serenity
bereft of the grace of the Guru
there is no meditation, no sublimity

bereft of the grace of the Guru
there is no reflection, no salvation
bereft of the grace of the Guru
there are sins, there is sufferance

Nānak, bereft of the grace of the Guru
this life is drenched in falsities and deception ! (70)

with the grace of the Guru
the devotee controls his mind and pride
with the grace of the Guru
there is eternal light

with the grace of the Guru
there is no fear of the demon of death
with the grace of the Guru
there is no conflict, no strife

Nānak, with the grace of the Guru
the divine truth is in sight ! (71)

o yogi, bereft of meditation and reflection
there is no yoga, no perception

with divine reflection
there is peace, there is projection
there is truth, there is transcendence

bereft of meditation and reflection
there is duplicity, there is division
there is conflict, there is confusion

with the grace of the Guru, o yogi
there is yoga, there is perception

Nānak, bereft of meditation and reflection
there is no discerning, no salvation ! (72)

my Lord alone knows His dimensions
none else can discern His extensions
He is manifest, He is immanent
He is the sole agent of every action

many a siddhā has searched in vain
none has perceived His grain
He is, He will ever be the Sovereign of His universe
of this grand spectacle

Nānak, there is but one unique Lord
in His will is every action, every dispensation ! (73)

MĀRŪ SOHALĒ

MĀRŪ SOHALĒ

my Lord is the truth sublime
the source of all truth, all light
in His will is all creation, all consumption
in His will is every action, every dispensation
in His will is every life, every death
in His will is every reflection, every perception

in His will are all deeds and devotions
in His will are all devices, all decisions
in His will is His immanence, His manifestation
in His will are all fire, water and air
all beings, all creatures

in His will there is sun, there is moon
there is darkness, there is light
in His will there is knowledge, there is discerning

those who meditate and reflect
there suffer no anguish, no pain
they are steady and serene
they follow His grain

in His being are imbibed both man and woman
in His being are imbibed all actions and actors
in His being are imbibed
the game, the player, the arbitrator
in His being are imbibed
the flower, the bee, the fruit of the tree
in His being are imbibed
the earths, the oceans, the heavens, the stars
in His being are imbibed
the crocodile, the fish, the movement, the ferment

in His will there is day, there is night
in His will is every discourse, every sight
He is, He will ever be
in His Word is every discernment, every guide

He is the sublime diamond
He is the sole measure of His treasure
in His will is every benediction, every benevolence

in His being are imbibed
the bow, the arrow, the hunter
in His being are imbibed
all beauties and beatitudes
in His being are imbibed
the Word, the Utterance, the Discourse

in His will are the movements of air, water and earth
in His will is all creation, all fertility
in His will the world is nursed in the hands of His
sublimity

in His being are imbibed
the fish and net, the cow and the shepherd
His universe is lit with sublime light
in His will is every discernment, every device

in His being are imbibed
the yogī and the indulgent
in His being are imbibed

the union and the communion
in His being are imbibed
all the states of manifestation and immanence
all the states of reflection and perception

in His grandeur He surveys the whole universe
all regions, all spheres and stars
in His will is all life, all resurgence
in His will is all knowledge, all discerning

with the grace of the Guru
there is reflection, there is perception
there is omniscience, there is presence
there is truth, there is transcendence
there is purity, there is perfection
those who live in His will, in His order
they are beyond the cycle of birth and death
those who discern His Word
they are blessed
they vibrate with His love in every breath
with the grace of the Guru
the devotee discerns His mysterious universe
he perceives His manifestation, His immanence
Nānak prays for His bliss, for His benevolence ! (1)

in His being are imbibed
the earth, the sky and their support
in His being are imbibed
all meditations, all reflections
in His being are imbibed
all renunciations, all indulgence
in His being are imbibed
the Creator and the creation
in His being are imbibed
all deeds and deductions
in His being are imbibed
all honour, all devotion

the restless mind is caught in the snares of poison
in the net of jealousies, in the allure of deceptions
the body decays, the mind is bewildered
there is no respect, no reception
those who meditate and reflect
acquire the knowledge of the three worlds
and the light of divine perception

in His being are imbibed
the heavens, the hells and the underworlds
in His being are imbibed
the light and the life of the three worlds
in His being are imbibed
all forms and figures
all gods and goddesses

the Vedas, the Purāṇas could not
fathom His mysterious universe
He is beyond all relations and unions
beyond all descriptions and prescriptions
beyond all reflections and perceptions

in this vast and deserted world
there is no support, no hope
there is none to quench my thirst of love
none to help the divine union

in His will is the righteous path
in His will there is meditation, there is reflection
in His will there is perception, there is projection

in His being are imbibed all the sacred baths
 all the pilgrimages of the holy sights
 in His being are imbibed
 all the siddhās, the yogīs, the sages
 in His being are imbibed
 all the princes and the judges
 in His being are imbibed
 all the judgements and the consequences

in His being are imbibed the qāzī, the mullah
 in His being are imbibed the judge, the judged
 in His being are imbibed
 all the turmoil of the conflicts and the confusions
 in His being are imbibed all benevolence, all benediction

in His will, in His order
 there is bliss, there is honour
 in His will, in His order
 there is no greed, no lust
 no hunger, no thirst
 in His will the devotee meditates and reflects
 in His will is His manifestation, His immanence

my Lord is sublime
beyond all discernment and description
those who live in His will, in His order
they are blessed with love and affection

Brahma, Bishan, Mahesh
all follow His will, His order
they seek His blessing, His benediction
there are innumerable devotees
immersed in His meditation
in His reflection

my Lord is the sublime truth
truth is His insignia
truth is His reflection
the Vedas and the Purāṇas could not perceive His
immanence
truth is the ultimate treasure
of His sublimity, of His divine measure
He is the sublime and the eternal truth
He is, He will be
all else is false and ignominy
Nānak prays for His omniscience
for His discourse and presence ! (2)

in dualities and divisions
the being is blind and deaf
wearing the robe of passions
the being is caught in the snares of illusions
the ignorant being is unaware of her love
he is burning in the fires of hunger and thirst
with the grace of the Guru
in the service of the Guru
there is peace, there is perception

those who live in His will
those who abandon all passions and pretensions
those who fight the evil with the sword of reflection
they live in His benevolence, in His benediction

with the union of mother and father
the being is born in this universe
with form and figure
in the image of His manifestation
with the light of knowledge within
with the gift of action without

in the game of birth and death
there is no fear, no ferment
in His will
there is benediction, there is benevolence
in divine reflection
there is peace, there is projection
in divine reflection
the restless mind finds sublime perception
in divine reflection
the devotee drinks the nectar of discernment
he lives in His truth and transcendence

the decree of death hangs over every head
the being lives in moments, in transition
those who live in His truth
they are saved, they are blessed with divine perception

the Creator transcends His creation
He alone is the measure of His divine treasure
this life is a spectacle of a few days
the beings are doomed to the darkness of ignorance
they are lost in the dreams of decay

those who live in His will, in His order
they are endowed with His truth
they are immersed in divine reflection
they follow the sublime projection

my Lord surveys the three worlds
He is manifest in spheres and stars and the underworld
with the grace of the Guru
the devotee perceives His truth and transcendence
he is honoured in His union, in His presence

in dualities and divisions
the being is bewildered
there is turmoil within
there is restlessness without
with the grace of the Guru
there is steady serenity
the being acquires peace and tranquillity

blessed are those who perceive His truth
who are dyed in the colour of His love
who vibrate with the divine hymns
who resonate with divine rhythms

those who live in His love, in His truth
they are blessed with His benevolence, with His refuge
they are beyond all dualities and deceptions
they are enlightened with His sublimation

my Lord, I seek Thy love, Thy refuge
I follow Thee in every pursuit
I live in Thy will, in Thy truth

when the last hour strikes
when the last call is announced
there is no support, no hope

Nānak, with the grace of the Guru
the bairāgī lives in divine reflection
in His benevolence, in His benediction ! (3)

before the beginning of the time
before the beginning of the beginning
the Creator was immersed in His reflection
there was darkness all over
the Creator conceived a thought, a concept
to create the universe
to infuse life in the lifeless matter
the true Lord dwelt in His truth and transcendence

in the age of truth
there was reflection and perception
there was truth and temperance
in His will the creation moved in perfect consonance

He was the veritable Guru
the incarnation of sublime truth
His truth and transcendence reigned supreme
His manifestation resonated in every heart
His reflection vibrated every chord
there were no dualities, no divisions
there were faith and fortitude
it was the age of sublime Truth

in the following age of Treta
there was emphasis on deeds and devotion
on meditation and reflection
on the strict adherence to the righteous path
on righteousness in thought and deed
but there were also dualities and deceptions
there were devotees who lived in His will
there were others who were caught
in the snares of greed and lust

bereft of divine reflection
there was no peace, no projection
the restless mind was lost in wilderness
the ignorant being fumbled in darkness

in the age of Duāpar
the path of righteousness lost its strength
rare was a devotee who perceived His truth
there was no steady serenity
no truth, no tranquillity
the princes were stung by greed and lust
their charities betrayed their hunger and thirst

bereft of divine reflection
they moved towards decay and dejection

bereft of divine reflection
all charities, all renunciations, all abstentions
make no sense
bereft of divine reflection
there is no salvation
there are dualities and divisions
there are conflicts and confusions

those who live in His will are blessed by the Lord
they are endowed by His benediction
their hearts vibrate with divine hymns
they are blessed by His presence

bereft of divine reflection
the sacred baths, the pilgrimages
lead the being astray
in His will, in His order is the righteous way
bereft of divine reflection
the superstitions, the physical prostrations
lead the being astray
in His will, in His order is the righteous way

in the age of Kaliyug
there is but one guide
the devotee follows the Guru's sublime light
bereft of the grace of the Guru
the being is ignorant and blind
the true Guru imbibes in himself
the sublimity of the Creator
he represents His truth and transcendence
with the grace of the Guru
there is peace and serenity
there is sublime purity

the true Guru is blessed by the Creator
he represents his Lord on the earth
his heart beats for every home and hearth
his Lord is the supreme support
he is the eternal hope

with the grace of the Guru
there is meditation, there is reflection
there is perception, there is projection
Nānak prays for His truth and transcendence
for His benediction and benevolence ! (4)

with the Word of the Guru
there is union, there is communion

in His will is His bliss
in His will is peace and projection
in His will is the sublime light in the three worlds
in His will is reflection
in His will is divine perception

with the grace of the Guru
the devotees discern His Word
with the grace of the Guru
the devotees perceive His truth

in His will is steady serenity
in His will is peace and prosperity
there are those who live in His will
they enjoy His bliss and benevolence
and there are others, ignorant and indulgent
they are lost in dualities and divisions
they do not follow His righteous projection

with the grace of the Guru
the devotees shed their greed and lust
bereft of the grace of the Guru
the ignorant beings are drenched in dirt and dust
they live and die in hunger and thirst

with the grace of the Guru
there is reflection, there is perception
bereft of the grace of the Guru
there is restlessness, there is darkness
there is pride and pretence
there is pain and penance

with the grace of the Guru
there is truth, there is transcendence
there is reflection, there is presence
there is peace of mind
there is eternal bind

bereft of the grace of the Guru
there is no reflection, no perception
there is clever chat, there is deception
there is sin, there is sufferance

hail the devotee who lives in His will
who sheds pride and pretence
who lives in His bliss, in His presence

the Creator transcends His creation
in His will is every benevolence
every benediction
my Lord is sublime
in His will is all creation, all projection
as He wills
so is His omniscience, His presence

in His will is anguish and pain
in His will is every strain
with the grace of the Guru
with the Word of the Guru
the devotee discerns His truth and transcendence

there are those who remain naked
who wear no clothes
there are those who remain hungry
who eat no food

all these exercises and abstentions
serve no purpose
bereft of divine reflection, there is no perception
there are those who spend their lives
in sacred baths and pilgrimages
they lead a life of turmoil and tension
bereft of divine reflection
there is no perception

bereft of the grace of the Guru
the ignorant beings are led astray
they are lost in wilderness
they are doomed to decay

in His will is every birth, every death
in His will is every reflection, every perception
Nānak, in His will is every benevolence
every benediction ! (5)

the Creator transcends His creation
in the different shades of immanence and manifestation

in His being are imbibed the Guru and the devotee
in His being are imbibed the presence and the distance
those who perceive His truth
who stay steady in the company of the sages
they are blessed by His benediction
by His benevolence

in every age there are devotees who meditate and reflect
who vibrate with His love and affection
who are saved from all fear and faction
they live in His truth, in His perception
they resonate with divine hymns
they are generous
they follow the righteous path
relieved of all sin and sufferance
they are blessed by His benediction
by His benevolence

dear friends, enjoy the company of the sages
their perception is sublime since the ages
when the last hour strikes
when age takes over youth
His truth is the only refuge

dear friends, shed all pride and pretence
all jealousies and passions
those who indulge in wealth and women
in dualities and divisions
they are destined to disaster
they find no solace, no respite

dear friends, shed all jealousies and divisions
shed all pride and pretensions
the restless mind finds no refuge
the bewildered being is far from the truth
stay in the company of the sages
for meditation and reflection
for divine perception and projection
dear friends, shed all vile passions
shed all the illusions of wealth and indulgence

with the grace of the Guru
there is benediction, there is benevolence
bereft of divine reflection
bereft of the grace of the Guru
there are the fires of hell
there is anguish, there is pain
there is heat within, horror without
there is conflict, there is confusion

with the grace of the Guru
with meditation and reflection
there is serenity, there is salvation
those who live in His perception
they are blessed by the Guru
they are endowed with His benediction

bereft of the grace of the Guru
there are conflicts, there are passions
the ignorant beings are stuck by the demon of death
they suffer pain in every breath

dear friends, perceive His sublime truth
perceive His omniscience
perceive His presence

dear friends, ride on the boat of reflection
to cross the river of sorrow and sufferance
within and without
there is meditation, there is reflection
there is sublime truth
there is divine refuge
there is eternal sublimation

in His will there is purity, there is piety
there is truth, there is justice
those who live in pride and pretence
they are bound to eternal sufferance

with the grace of the Guru
with the love of the Guru
the devotees perceive His sublimation
they are blessed in the company of the sages
they spend their lives in meditation and reflection
with the grace of the Guru
the devotees cross the river of sorrow and sufferance
and help others in distress
Nānak is beholden to such noble beings
who vibrate with His love and affection
who live in His truth and transcendence ! (6)

since ages there was absolute darkness
the sublime Lord was immersed in meditation
in that pitch dark cosmos
there was no life, no lien
thirty-six ages passed in that cosmic vision
in that sublime reflection

after the creation He surveyed all regions
all planets, all spheres
every creature vibrated with cosmic rhythms
with the grace of the Guru
with the Word of the Guru
the devotee acquires this perception

with the union of sperm and blood
the human body came into being
with air, water and fire there were more beings
more becomings
in His will there were lives, there were liens

before his emergence in this world
within the body of his mother the child meditates
with every breath there is sublimation

with the grace of the Lord
there is advent in this world
there is search, there is wandering
there is anguish, there is pain

the world is caught in the snares of māyā
when the child is no more
there is mourning, there is wailing
in His will, in His order
is every anguish, every pain

wailing and crying serve no purpose
death does not spare age or youth
mourning and memorials find no refuge
those who spend their lives in indulgence and passions
are bound to eternal sufferance
they are devoid of all reflection
when black hair turn white
when youth cedes to age
when the ignorant being is bereft of all perception
there is sufferance, there is affliction

with the grace of the Guru
with the Word of the Guru
there is meditation, there is reflection
with the grace of the Guru
with the Word of the Guru
there is knowledge, there is divine perception

when age takes over
when there are wrinkles all over
bereft of meditation and reflection
there is sufferance, there is affliction

bereft of divine reflection
there is deception, there is dejection
there is the ominous danger of the demon of death
there is restlessness, there is divine wrath
in indulgence and passions
the ignorant being is led astray
bereft of divine reflection
the mansions are a matter of days
bereft of discerning good from evil
the righteous path is forgotten
there is depression, there is dejection

those who live in His will, in His order
they perceive the divine truth
they follow His order
they live in divine refuge
with the grace of the Guru
they are blessed, they enjoy the divine muse

with the grace of the Guru
there is truth, there is divine reflection
there is love and affection
there is purity, there is perception

Nānak, with the grace of the Guru
the devotee acquires the divine perception
to cross the ocean of sin and sufferance
there is benediction, there is benevolence ! (7)

my Lord is the Creator of the whole universe
the Creator of my body, my being
He created life and infused life in my veins
with the grace of the Guru
the devotee discerns His truth
she dives deep into the ocean full of sublime diamonds
of knowledge, of truth

my Lord is beyond all projections
beyond all reflections and perceptions
with the grace of the Guru
the devotee traverses the ocean of sorrow and sufferance

bereft of the grace of the Guru
there is no serenity, no salvation
my Guru is my guide, my saviour
with the grace of the Guru
there is benediction, there is benevolence

with the grace of the Guru
there is meditation, there is reflection
there is steady serenity, there is nectar of piety
there is sublime perception

the ignorant being is lost in indulgence
in wealth and women
in the wiles of the World
stuck in the snares of transition
the being is drenched in dejection

the Creator transcends His creation
with the elements of air, water and fire
there is movement, there is construction
with greed and lust
with hunger and thirst
the restless mind trembles in vacillation

bereft of the grace of the Guru
there is deception, there is dejection
when the last hour strikes
when the last judgement is announced
the ignorant being is drowned in the mire of hell
like a fish out of water
there is no peace, no protection
the cycle of eighty-four hells begins
and the being reaps the fruits of his deeds and deceptions
bereft of the grace of the Guru
there are sorrow and sufferance

there are depressions and dejections
on the path to the final judgement
there are fear and ferment
on that most arduous route
there is no family, no friends
the being faces the ultimate truth

bereft of the grace of the Guru
there is no friend, no aid
there is no support, no hope

with the grace of the Guru
in the service of he Guru
there is meditation, there is reflection
there is perception, there is projection

dear friend, shed all dualities and divisions
all pretensions and falsifications
in His will, in His order
there is benevolence, there is benediction
with the grace of the Guru
with the Word of the Guru
there is reflection, there is perception
there is meditation, there is divine projection

in His will, in His service
there are gods and goddesses
there are devotees, there are sages
in the three regions, in the entire universe
there is benediction, there is benevolence

with the grace of the Guru
the devotees meditate and reflect
they shed their pride and pretence
their restless minds acquire steady serenity
their vibrating hearts beat with divine rhythms

dear friend, in the service of the Guru
the devotees enjoy His bliss, His benevolence
immersed in deeds and devotion
they cross the threshold of judgement
in the service of the Guru
there is no fear, no ferment
in the service of the Guru
there is peace, there is perception ! (8)

hail the Lord of the universe
the annihilator of all dualities, of all divisions
with meditation and reflection
the devotee perceives His truth, His transcendence
with the grace of the Guru
the devotee crosses the river of sorrow and sufferance
with the grace of the Guru
the devotee crosses the ocean of fire and passions

bereft of the grace of the Guru
the ignorant being has no reflection, no perception
he is stuck in the eternal cycle
he is bound by his deeds and deceptions
in the cycle of birth and death
the being suffers the eternal wrath
for his deeds and deceptions he faces the final judgement
caught in pride and lust
he suffers hunger and thirst

all this embellishment, all this décor
is of no avail, it finds no projection
if there is no love, no affection

as the prostitute's son has no father
so the destitute, bereft of divine reflection
faces anonymity and dejection

bereft of divine reflection
the ignorant being suffers the fires of hell
when the last hour strikes
he faces the final judgement
bereft of meditation and reflection
he is doomed to eternal deception
bereft of divine reflection
he is hollow within
he is burnt without
bewildered, there is no peace, no perception

bereft of divine reflection
there is anguish, there is pain
bereft of His grace
there is sin, there is bane
those who carry the weight of evil deeds
they are drowned in the river of sorrow and sufferance
those who spend their lives in meditation and reflection
they cross the river of pain
they acquire sublime perception

in infatuation, in indulgence
the world is stuck in sin and sufferance
those who live in the grace of the Guru
they are blessed by His benediction
by His benevolence

in falsities and dualities
in the fire of greed and lust
there is no peace, no rest
with the grace of the Guru
the devotee mediates and reflects
with the grace of the Guru
there is truth, there is transcendence
there is steady serenity
there is righteousness
with the grace of the Guru
there is bliss, there is benevolence

when the last hour strikes
when the body decays
there is anguish, there is pain

all the physical efforts
all wailing and crying are in vain
bereft of the grace of the Guru
there is sufferance, there is strain

in the illusions of māyā
there is greed, there is lust
bereft of the grace of the Guru
there is no reflection, no trust
the ignorant beings drown in the river of sorrow and
sufferance
drenched in dirt and squalor
they are bewildered like dogs and pigs
with their endless barking and restless wandering
they are stuck in dualities and divisions

with the grace of the Guru
with meditation and reflection
there is peace, there is perception
there is love, there is affection
with the grace of the Guru
there is no conflict, no confusion
there is love, there is communion
Nānak, there is bliss, there is benediction ! (9)

shed all greed and lust
and meditate and reflect
to perceive His truth
to acquire steady serenity
to vibrate with His sublimity

with the grace of the Guru
there is reflection, there is projection
there is no anguish, no pain
there is no depression, no dejection

with the grace of the Guru
there is love, there is affection
there is truth, there is temperance
there is meditation, there is benevolence

with the Word of the Guru
there is knowledge, there is discerning
there is the nectar of His meditation
there is being, there is becoming

with the grace of the Guru
bathe in the pristine waters of meditation
when the last hour strikes
there is no fear, no ferment

with the grace of the Guru
with the Word of the Guru
there is reflection, there is perception
the devotee discerns His truth, His transcendence
there is no fear of the demon of death
there is no indulgence

with five elements this body is formed
for deeds and devotion
for reflection and perception
with the Word of the Guru
there is meditation, there is sublimation

dear friend, lead a life of steady serenity
in the service of the Guru
there is truth, there is tranquillity
with the grace of the Guru
there is service, there is sincerity

stuck in the mire of greed and lust
there is eternal hunger and thirst
the life is led under the sword of death
the being suffers the divine wrath
bereft of the grace of the Guru
there is no reflection, no salvation
replete with pride and pretence
the being is drowned in the river of sufferance
with the grace of the Guru
there are no dualities, no deceptions
there are no sins, no sufferance
bereft of the grace of the Guru
there is sorrow, there is depression
there is pain, there is anguish

dear friend, bereft of the grace of the Guru
there will be no succour at the final judgement
life laden with sins will drown in the river of depression
and dejection
as you act, so do you receive
there is no delay, no reprieve
your deeds and deceptions cannot escape the final verdict
your pride and pretension cannot face the final judgement

with greed and lust
with the anguish of hope and despair
with the anxieties of falsifications
the restless being is lost in conflicts and confusions

dear friend, meditate and reflect
to acquire truth and tranquillity
to stay steady in serenity
to accord with His will and purity

there are those who live in His will, in His bliss
they discern His truth, His transcendence
they are blessed with His benediction
with His benevolence ! (10)

my Lord, the devotee seeks Thy refuge
he meditates to perceive Thy truth
he is overwhelmed by Thy omnipotence, Thy omniscience
by the sublimity of Thy creation

Thou art the most benevolent
in Thy sublime manifestation
in Thy will, in Thy order
there is creation, there is benediction

the Creator transcends His creation
His eternal light surcharges every diction
as He wills, so there is benediction
there is benevolence

His creation is a wonder
with air, water and fire
there is life, there is movement
there are nine doors to His divine reflection
and the tenth leads to His sublime perception

with the grace of the Guru
with the Word of the Guru
the devotee crosses the four rivers
of sorrow and sufferance
the ignorant beings are stuck in pride and pretence
they are drowned in the river
of depression and dejection

in air, water and fire
in the earth and the sky
there is life, there is movement
those who meditate and reflect
they discern the divine truth
they are saved from greed and lust
with the Word of the Guru
there is meditation, there is reflection
there is divine support, there is hope
but the ignorant being is lost in delusion and deception

in dualities and divisions
in conflicts and confusions
bereft of the Word of the Guru
there is the eternal cycle of birth and death
there is dishonour, there is divine wrath

dear friend, you have wasted your life
in dirt and squalor
when the last hour strikes
there is nothing but dust and ashes
bereft of divine reflection
there is no serenity, no salvation
stuck in greed and lust
the being is scared of the final judgement
his crying and wailing serve no purpose
like a fish caught in a hook
he trembles at the sight of death

in the illusions of māyā
the ignorant being is restless and lonely
in pain, in anguish
there is no peace, no serenity
the demon of death crushes his being
he is tortured in the burning fires of hell
bereft of the grace of the Guru
there is no support, no hope

with the grace of the Guru
there is love, there is presence
there is benediction, there is benevolence

with the grace of the Guru
the devotee follows the righteous path
he acquires His love and affection
he is bestowed with His benediction

bereft of the grace of the Guru
Brahma, Bishan, Mahesh tread the beaten path
with the grace of the Guru
the devotee steers clear of all evil deeds
with the grace of the Guru
he perceives His sublime truth

those who are blessed by His love and affection
those who follow His Word
and are led to His perception
they are blessed
they enjoy His benediction and benevolence
with the grace of the Guru
the devotee discerns His Word
he perceives the divine truth
shedding all passion and pretension
he lives in His love and affection
Nānak prays for the company of the sages
for their meditation, for their sublime reflection ! (11)

the Creator transcends His creation
He is the creator, the benefactor
He holds the key to all life and movement

there are all kinds of creatures
there are ignorant beings
who tread the paths unknown
and there are the devotees
who reflect and perceive the divine truth
who follow the righteous path
who are blessed with His sublime refuge

bereft of the grace of the Guru
there is no meditation, no reflection
there is dirt, there is squalor
there are learned discourses but no perception
there are false witnesses
there are treacheries

there are those who discourse on Smritīs and Shāstras
they are stuck in dualities and divisions
in conflicts and confusions
bereft of the grace of the Guru
they are deprived of divine perception, of right reflection

there are those who indulge in false praise
they perceive not His truth
they know not the righteous path
they are led astray

with the Word of the Guru
the devotees vibrate with divine hymns
their hearts beat with sublime rhythms

there are those who are stuck in conflicts and confusions
who do not follow His extensions
who do not perceive His projections

with the grace of the Guru
there is meditation, there is reflection
there is truth, there is transcendence
there is rejoicing, there is singing
at the birth, at the advent of life
the ignorant beings do not perceive inner conflicts,
the inner strife

in His will, in His order
there is union, there is separation
there are deeds and deceptions

there are final judgements
with the grace of the Guru
the devotee is steady and serene
he glides along the river of sorrow and sufferance

those who deal in truth
who meditate and reflect
who perceive His truth
they discern His Word
they vibrate with truth

in the mire of dualities and delusions
the devotee is lost in illusions
with the grace of the Guru
he is saved from the demon of death
he deals in truth and sincerity
he vibrates with His sublimity

the ignorant being brags and barks
he is deluded in his own illusions
he is blind to all advice, to all reflection
he is stuck in the eternal cycle
he is drowned in the river of despair and dejection

the ignorant being lives and dies in dejection
bereft of the grace of the Guru
he is lost in his own deceptions
in sin he is born, in sin he dies
there is no hope, no salvation

those who live in His will, in His order
they live in His truth and transcendence
they escape the eternal cycle
they follow the path of divine benevolence
the devotees are beyond the reach of the demon of death
they live in peace and prosperity
they vibrate with love, with serenity

my Lord, the devotees live in Thy will
they enjoy the divine bliss
they are honoured in Thy presence
they are blessed by Thy omniscience
my Lord, many a devotee sings Thy praise
gods and goddesses vibrate with Thy hymns
O King of kings, O Sovereign of the universe
Nānak prays for Thy grace
for Thy benevolence ! (12)

my Lord dwells within me
within my body
within my mind
with His touch, with His affection
there is purification, there is sublimation

with the Word of the Guru
there is divine exchange
there is divine trade
my Lord transcends every transaction
every shade

within the cave of my being
my Lord blesses every breath
the nine doors of duality are closed
the tenth door of truth is wide open
all thresholds are crossed

with the elements of air, water and fire
this edifice is created
my Lord has placed the contours of reflection
in the pristine waters of perception

the Creator has created this universe
for deeds and devotion
for meditation and reflection
my Lord is above all friction and faction
in His will is every action, every dispensation

this universe is a garden of flowers
where the morning breeze spreads the fragrance of
devotion
where the sun and the moon shine as two celestial lamps
where the thoughts of the devotee
spread their wings as the birds in flight
they savour the fruits of divine reflection
they vibrate with the music of sublime perception
the heart of the devotee is lit with devotion
it is beyond the brightness of the suns and the moons
it is surcharged with love and affection
with sublime union
with divine reflection
there is no duality, no division
with the grace of the Guru
the devotee enjoys His blessings
His eternal communion

my Lord is there from the beginning of the beginning
He is, He will ever be
beyond conflicts and confusions
beyond dualities and divisions
pure and sublime in His majesty
the devotee prays for His love and affection
for divine reflection and perception

with the nectar of the Guru
the devotee enjoys His love, His blessing
in divine reflection, in divine perception
there is the eternal judge, the eternal projection

in meditation and reflection
the devotee perceives His sublimation
none knows the extensions of His projection
the whole world prays for His benevolence
for His benediction

in His will are deeds and devotion
truth and transcendence
there is no measure of His eternal treasure
there is no limit to His benediction
to His benevolence

in His will is His presence
His omniscience
in His will is every creation, every consumption
in His will is every union, every separation

the whole universe is immersed in His being
in the temple of His meditation
there is love, there is affection
Nānak prays for His truth, for His transcendence
for His bliss, for His presence ! (13)

in His will is His audience, His presence
in His will is His love, His affection
in His will is His meditation, His reflection

there are innumerable devotees
who pray for their salvation
who live in humility and purity
who lead a life of love and devotion

there are Ishar, Brahma, gods and goddesses
there are Indra, yogīs, sanyāsīs
who serve His projections
there are innumerable renunciants, ascetics
who meditate and reflect upon His universe

in His will the devotees discern His mysteries
in His will is every thought, every perception
in His will are eighty-four lakh lives
who live in His bliss, in His benevolence
in His will is every action, every dispensation
in His will is every movement, every manifestation

bereft of His will
the ignorant beings suffer anguish
and pain of eternal dejection

in His meditation, in His reflection
there is peace, there is perception
there is purity, there is sublimation
there is the nectar of His benediction

in wealth and indulgence
there is sin, there is sufferance
bereft of His grace
there is duality, there is deception

bereft of divine reflection
there is restlessness, there is dejection
the truth of the true Lord is forgotten
the mind is lost in wilderness

with the Word of the Guru
the devotee perceives His sublime light
he is blessed by His benediction
by His divine sight

He is, He will ever be the Lord of the universe
in His will is all creation, all extinction
without form or figure
with the Word of the Guru
with meditation and reflection
the devotee discerns His truth and transcendence
hail the devotees of the Lord
who meditate and reflect upon His truth
who live in His will
who are not beaten in the battle of life

there are those who live in His truth
who vibrate with His truth
who discern His Word
who perceive Him in the three worlds
who are saturated with His truth

with the grace of the Guru
the devotees live in meditation and reflection
in His love and union
in His perception and communion

there are those who suffer eternal separation
they are stuck in the eternal cycle
and there are others who are blessed by the Lord
who follow His will, who enjoy His benevolence

in His being are imbibed creation and consumption
in His being are imbibed saturation and sublimation
in His being are imbibed devotion and salvation

in His will is all reflection, all perception
in His will is all action, all dispensation
in His will is every deed, every devotion
those who live in His will enjoy His love and affection
their birth and death follow His projection

Nānak prays for His love, for His communion
for peace and protection, for sublime union ! (14)

long, long ago
millions of years ago
it was all dark
all silent and sombre
there was no earth, no sky
only the Being of the Lord prevailed everywhere
there was no day, no night
no sun, no moon
only the Almighty Lord immersed in His light

there was no life, no language
no regions, no air, no water
there was neither birth nor death
none came, none left
there were neither planets nor underworlds
neither rivers nor oceans nor streams of water
there were neither hells nor heavens
neither growth, nor decay
neither rise nor fall
nor the eternal cycle of birth and death
there was neither Brahma nor Bishan nor Mahesh
there was none other than the sovereign Lord Himself

there were neither men nor women
neither castes nor creeds
neither sins nor sorrows
there were neither sanyāsīs nor renunciants
neither siddhās nor seers
there were neither yogīs nor jangams
nor any claim to be the Nāth of all of them
there was neither fasting nor penance
neither austerities nor abstentions
none to rival the eternal Lord

there were neither lovely maids nor Krishnas
neither cows nor shepherds
there was neither the magical farce
nor the futile deceptions
there were neither ceremonies nor deceiving rituals
neither illusions nor delusions

there was neither any caste nor any creed
neither any indulgence
nor the ruthless wrath of the eternal time
there was neither praise nor jealousy

neither life nor death
 there was neither Gorakh nor Machhandar
 neither endless disputes nor futile discussions
 neither any camouflage nor deliberate deceptions
 there were neither brahmins nor khatrīs
 neither gods nor temples
 neither cows nor magical rituals
 neither elaborate ceremonies nor sacrifices
 there were neither pilgrimages nor sacred baths
 neither mullahs nor qāzīs
 neither sheikhs nor hājīs
 there were neither subjects nor kings
 neither prides nor humiliations

there were neither infatuations nor false devotions
 neither bewildered minds nor illusions
 there were neither friends nor enemies
 neither the blood of the mother nor the sperm of the father
 there was but one Sovereign Lord
 who imbibed in Himself all truth and transcendence

there were neither Vedas nor Qurāns
 neither Smritīs, nor Shāstras
 neither readers nor interpreters

there was no sun to rise, to set
the sublime Lord imbibed in Himself
all manifestation, all immanence

and when He willed
it all came to be
in all its mysteries and extensions
the universe appeared in all regions and spheres
Brahma, Bishan and Mahesh came into existence
and with them all the snares of māyā

rare were those who discerned the Word of the Lord
who perceived the will of the Sovereign
who reflected upon His manifestation
in all regions, in all planets
who meditated upon His extensions

Nānak, those who discern His truth
who vibrate with His truth
they are blessed by the Lord
they live in His truth
they find His sublime refuge ! (15)

my Lord is sublime in His manifestation
in His abode of truth and transcendence
in this edifice of air, water and fire
He is magnificent

the Creator created the nine elements of life
the tenth belongs to His sublimity
the devotee is blessed with purity, with serenity
of His most splendid majesty

with the lamps of sun and moon
the whole universe is lit and transparent
with His manifestation, with his immanence
the splendid Lord enlightens the world

in this supreme bazaar, there is the trade of truth
of true deeds and true devotion
of true reflection and true meditation
the Lord Himself is the measure
of all truth, of all treasure

with the grace of the Guru
the devotee perceives His truth
she meditates and reflects
she follows the righteous path
to acquire His truth, His divine refuge

in His will the devotee is bestowed with the grace of the
Guru
the demon of death passes no judgement
the lotus of reflection surcharges the ambiance
with its sublime fragrance

with the grace of the Guru
there is the nectar of reflection
there are diamonds and pearls of divine perception
there is love, there is affection

those who deal in truth
they live in truth
they enjoy the blessing of His treasure
they acquire the merit of truth
they live in His divine refuge

those who live in His will, in His order
they perceive His truth
they are blessed by the true Guru
they vibrate with His truth

in His will is all birth, all death
in His will is all creation, all consumption
in His will are hells and heavens
in His will are all judgements

in His will is the earth and all its creatures
in His will are air, water and the skies
in His will is all life, all spectacles

in His will are separated the earth and the sky
in His will are created the oceans, the spheres, the
underworlds
in His will is all growth, all manifestation
in His will were created the ten avatārs
in His will were created all gods and goddesses
in His will is the perception of all truth and transcendence

in His will were spent thirty-six ages
in His will the siddhās, the sages reflected upon His truth
He is, He will ever be the Lord of all creation
in His will is all salvation

the King, the Sovereign of all creation
dwells in His abode
where all the elements serve the Lord

those who are stuck in greed and lust
they die in remorse, they suffer in thirst

those who lead a life of steady serenity
who are disciplined
who are led by patience and reflection
Nānak, they are blessed
they follow the Word of the Guru
they perceive the divine truth
they are honoured in His sublime refuge ! (16)

my Lord is omnipotent in His immanence
He transcends His own creation
and emerges as He wills
from immanence to manifestation

He created air, water, earth and sky
with the divine fire He lit the whole universe
from that immanence were also created
Brahma, Bishan and Mahesh
and the regions and the spheres and the ages
those who discern this mystery
are beyond all dualities and divisions
beyond all conflicts and confusions

from that immanence were also created the seven oceans
those who reflect upon and perceive this truth
bathe in His sublime waters
they acquire eternal salvation
they are steady and serene in His sublimation

from that immanence were also created
the suns, the moons, the stars
whose light spread over the entire universe
in His sublime immanence

the Lord remained in eternal reflection
in eternal meditation

from that immanence were also created
the earths and the skies
without pillars they were held steady and high
in the three worlds there was the sublime spectacle
the sublime manifestation of the Lord of the universe

from that immanence were also created
the four regions and their articulations
in His will was every movement, every projection
from that immanence did it emerge
and in that immanence did it relapse
in His will was every movement, every spectacle
in His will was the sublime manifestation
of the Lord of the universe

from that immanence were also created
day and night, birth and death, sin and sorrow
those who were blessed by the grace of the Guru
surmounted all sufferance and anguish
from that immanence were also articulated
the Vedas : Sam, Rig, Jajur and Athurv

and those who could discern and discourse
who could perceive the eternal truth

from that immanence were also created
the seven seas and the underworlds
the three universes and their mysterious depths
in His will was every creation, every reflection

from that immanence were also created
all the passions and the potentials
all the prides and the pretensions
of births and deaths, of sins and sorrows
those who were blessed by His grace
perceived His truth, His transcendence

from that immanence were also created
the ten avatārs, the gods, the goddesses and the demons
all followed His will, His order
all were judged by their deeds

with the grace of the Guru
the devotee discerns His Word
she follows the righteous path
the ordained path through the ages

from that immanence were also created
the five elements and their unity and diversity
the modes of their division and duality

those who discern His Word
who follow the contours of His projection
they vibrate with meditation and reflection
they resonate with His truth and perception

those who spend their lives in indulgence and infatuation
those who are lost in conflict and confusion
their minds are restless, they suffer eternal dejection

those who meditate and reflect
who perceive His truth and transcendence
Nānak, they vibrate with the hymns of His devotion
they resonate with serenity and sublimation ! (17)

my Lord surveys the whole universe
with His benediction, with His benevolence
beyond life or death
beyond being or becoming
in His will is every action, every dispensation

beyond relations or liens
beyond father or mother
beyond brother or sister
beyond caste or creed
beyond death or decay
He is , He will ever be the Lord of the universe

my Lord is beyond all construction or destruction
beyond all deeds or divisions
those who discern His Word
perceive His truth
they are steady and serene in His refuge

my Lord is beyond the three mysteries
dwelling in the fourth perception
He transcends all life and liens

with the grace of the Guru
with the Word of the Guru
the devotee discerns His truth
she resonates with His muse

those who spend their lives in meditation and reflection
they are the beloved of the Lord
they are the seers and the sages
Nānak prays for their blessing
for their love and affection

my Lord is sublime
the devotees seek His blessing
they pray for the nectar of His reflection
with the grace of the Guru
the devotees acquire the divine perception

with the union of five elements
the body acquires this formation
with meditation and reflection
there is perception, there is projection

those who live in His truth and transcendence
they shed their greed and lust
they live in His benediction, in His benevolence
they resonate with His presence

those who spend their lives in good deeds and devotion
those who radiate in His sublime light
they discern His Word
they follow His divine sight

those who perceive His transcendence in the three worlds
who follow the contours of the divine will
Nānak, with the grace of the Guru
they discern His Word
they live in His bliss
rare are those who reflect upon the Word of the Guru
who discern His truth, who follow His order
who swim across the river of sorrow and sufferance
who help others to follow the righteous path

with the grace of the Guru
the devotees discern the truth of body and mind
the sacred lieu of meditation and reflection
the source of divine perception

the suns and the moons of the fourteen regions
witness the sublime spectacle
with the grace of the Guru
the devotees shed the pleasures of passion
to resonate with the music of meditation
with the hymns of reflection

with the grace of the Guru
the devotees are blessed with the vision of His majesty
shedding all passions and pretensions
they follow the truth of His transcendence
who is, who will ever be the Lord of the universe

with the grace of the Guru
with the Word of the Guru
the devotees discern the sublime truth
they are blessed in His divine refuge

Nānak, with meditation and reflection
the devotees cross the river of sorrow and sufferance
they enjoy His benediction, His benevolence ! (18)

dear friend, meditate and reflect
to discern His truth
to perceive the contours of His projections
to follow the will of the Lord

my Lord, Thou art the unique and sublime Sovereign
in Thy will, in Thy order is every action, every extension
beyond life and death, beyond time and space
Thou art, Thou will ever be

this body, this mind is
the sacred abode of divine meditation
the sacred abode of reflection, of sublime perception
there are nine doors of this divine abode
the tenth belongs to the Sovereign of the universe
it resonates with the rhythms of cosmic music
it resonates with the hymns of devotion
beyond all counts and contemplation
in His will is all creation, all consumption
all action, all dispensation
Nānak, search your heart
to find the nectar of His sublime perception

with the grace of the Guru
all passions are subdued
there is truth and transcendence
there is judgement and benevolence

those who discern His Word
those who perceive His truth
they are blessed by the Lord
they are blessed in His omniscience
in His presence

the yogī who lives in His will
who follows the righteous path
perceives the divine truth
lives in His sublime refuge

those who shed pride and pretence
who stay steady and serene
who discern His truth and transcendence
they are blessed by the Lord
they live in His benevolence

my Lord annihilates all sins and sorrows
with His gracious gestures
all pride and prejudice are gone
all judgements are avoided
Nānak, with the grace of the Guru
there is union, there is devotion
there is meditation, there is reflection

those who perceive His truth
they are beyond the reach of time and death
those who discern His Word
they are beyond all fear and ferment
in His will is the spectacle of His vast extensions
in His will are all projections

my Lord is both the trader and the trade
both the treasure and its measure
both the sovereign and the annihilator

those who are blessed by the Lord
whose hearts beat with cosmic rhythms
they are purified by His sublimity
they are sanctified by His purity

in His benevolence there is no pride, no pretension
there is no duality, no division
there is divine support
there is eternal hope

with the Word of the Guru
there is discerning, there is perception
there is steady serenity, there is reflection

Nānak, in the company of the sages
the devotees spend their lives in meditation and reflection
they earn sublime merit
they follow His projections ! (19)

dear friend, live in truth
live in meditation and reflection
to cross the river of sorrow and sufferance
the Guru is the boat
the Guru is the boatman
with the grace of the Guru
the devotee crosses the river of anguish and dejection

with divine reflection
there is no pride, no pretence
with divine reflection
there is perception, there is salvation
with divine reflection
the devotee perceives His immanence
His manifestation

dear friend, live with the Word of the Guru
live in the grace of the Guru
to eradicate all fear and ferment
all fear of death and destruction
live with the Word of the Guru
to be with one unique manifestation
meditate and reflect upon His truth and benediction

meditate upon the Word of the Guru
to follow the righteous path
reflect upon the Word of the Guru
to acquire divine sublimation
to achieve eternal salvation

bereft of the divine truth
there is no peace, no serenity
bereft of the grace of the Guru
there is no solace, no purity
Nānak, reflect upon His Word
to discern His verity
to be blessed with His sublimity

bereft of the divine truth
there is no crossing of the river of sorrow
the river of abysmal depths and dangers
those who follow the Word of the Guru
who discern His truth
they are beyond all passions and perversions
beyond all fear and ferment

those who spend their lives in infatuation and indulgence
those who hanker after ephemeral passions
they are drenched in dirt and squalor
they are stuck in the eternal cycle
those who are caught in the snares of māyā
they are consumed by the fire of passions
bereft of the Word of the Guru
they await the day of judgement
they are lost in the mire of fear and ferment

bereft of the grace of the Guru
there is no meditation, no reflection
bereft of the grace of the Guru
there is no serenity, no salvation
dear friend, discern the Word of the Guru
to shed all dualities and divisions
all passions and perversions

with the grace of the Guru
Krishna could lift a mountain
with the grace of the Guru
Rāma could cross the ocean
Nānak, with grace of the Guru
the devotee is rid of all conflicts and confusions

dear friend, discern the Word of the Guru
to cross the ocean with the boat of truth
meditate and reflect to perceive His transcendence
to vibrate with His presence
meditate and reflect to be blessed with His benediction
to escape the demon of death, the eternal cycle

with the grace of the Guru
there is the company of the seers and the sages
with the grace of the Guru
there is no greed, no lust
no hunger, no thirst

dear friend, meditate and reflect
to discern His truth
to vibrate with His muse

with the grace of the Guru
there is reflection, there is perception
there is serenity, there is reception

dear friend, meditate and reflect
to discern His truth
to comprehend the mystery of His transcendence

dear friend, meditate and reflect
to perceive His immanence, His manifestation
with the Word of the Guru
the devotee discerns the contours of His projection

dear friend, with the Word of the Guru
there is perception, there is divine reception
with the Word of the Guru
there is omniscience, there is divine presence

Nānak, with the Word of the Guru
the devotees live in love and affection
they spend their lives in serenity and devotion ! (20)

dear friend, shed all pride and pretence
shed all greed and lust
to reflect upon His will, His order
to perceive His truth
to be blessed with divine refuge

as the lightening brings light at night
so the meditation enlightens the dark alleys of the devotee
with the grace of the Guru
there is perception, there is light
there is projection, there is divine sight

dear friend, in the service of the Guru
with the grace of the Guru
the devotee crosses the river of sorrow and sufferance
the sun of divine perception
removes the darkness of dualities and divisions

with meditation and reflection
the devotee perceives His immanence, His manifestation
those who are blessed with the nectar of reflection
they are beyond all depression and dejection
they perceive His truth, they vibrate with His muse
in His immanence, in His manifestation

the sublime Lord is beyond all senses and space
with meditation and reflection
there is cosmic music, there are divine hymns
Nānak prays for His blessing
for His reflection and perception
for His benediction and benevolence

with meditation and reflection
there is peace and serenity
there is truth and sublimity
with the Word of the Guru
the devotee discerns His truth
with the grace of the Guru
there is honour and refuge
with the grace of the guru
there is right projection
there is eternal salvation

those who follow the Word of the Guru
they are beyond all fear and ferment
they are beyond the reach of the demon of death
they are blessed with divine reflection

with the Word of the Guru
the devotee crosses the river of depression and dejection
shedding all dualities and divisions
she subdues all passions and perversions

bereft of the Word of the Guru
there is no discerning, no truth
there is darkness all over
there is the eternal cycle of birth and death
Nānak, with the grace of the Guru
there is meditation, there is reflection

with the grace of the Guru
there is no fear, no ferment
with the grace of the Guru
there is reflection, there is divine perception
with the Word of the Guru
the devotee discerns His truth and transcendence

my Lord is beyond all deeds and deductions
He is manifest in His nature, in His creation
He is, He will ever be beyond all birth and death
beyond all being and becoming

those who follow the Word of the Guru
who discern His truth
they perceive His sublimity
they live in steady serenity
shedding all dualities and deceptions
all conflicts and confusions
they perceive His manifestation in every creation

those who live in His truth
who vibrate with His divine muse
Nānak, they are blessed
they are steady and serene in the company of the sages
they enjoy His benevolence, His sublimation

those who perceive Him in every manifestation
who discern His truth in every creation
they are beyond all temptations
beyond all passions and deceptions
Nānak, they are blessed with the nectar of His reflection
they are bestowed with His benevolence
with His benediction ! (21)

the Creator transcends His creation
in His will is every action, every dispensation
in His will is every life, every deed, every devotion
in His will is every manifestation, every reflection
in His will is every distance, every presence
in His will is His manifestation, His immanence

those who meditate and reflect
those who discern the Word of the Guru
they live in His truth
they vibrate with His love, with His muse

those who spend their lives in deed and devotion
they are blessed by His generosity, His affection
bereft of the grace of the Guru
there is no peace, no perception

with the grace of the Guru
the devotee discerns His truth
Nānak, in the service of the Guru
the devotee follows the righteous path
she enjoys His grace, His benevolence

the devotees vibrate with His love, with His affection
with the grace of the Guru
they spend their lives in meditation and reflection
they discern His truth
they live in His divine refuge

those who reflect and perceive His truth
they are honoured in His audience
those who are oblivious of the righteous path
they suffer in the eternal cycle of birth and death

dear friend, spend your life in the service of the Guru
to dwell deep into the ocean of nectar
to be blessed with the diamonds and pearls of reflection
to cleanse yourself of all dualities and deceptions
to bathe in the sublime waters
of meditation and perception

dear friend, spend your life in the service of the Guru
to eradicate all doubts and dualities
to transcend all temptations and lust
to meditate and reflect with faith and trust

those who live in faith and fortitude
who are immersed in His love and truth
Nānak, they are blessed by the Lord
with the grace of the Guru
they live in His benediction
in His benevolence

there are those who recite the Vedas
there are those who discourse on their verity
bereft of the grace of the Guru
they cannot acquire the divine perception
there is no meditation, no reflection

there are those who smear their bodies with ashes
but do not shed their pride and pretence
they are lost in superstitions
in metaphysical disguises
they discern no truth
they find no refuge

there are those who wander in pilgrimages
who spend their lives in austerities and abstentions
who flaunt their superficial knowledge
bereft of the grace of the Guru
they are restless, they are not tuned to divine reflection
they are lost in dualities and divisions

there are those who indulge in physical exercises
who perform all kinds of yogic tricks
their stubborn minds are stuck in divisions
bereft of the grace of the Guru
they linger in conflicts and confusions

there are those who perceive Him in every manifestation
they are blessed with meditation and reflection
Nānak, with the grace of the Guru
they live in steady serenity
they vibrate in His divine sublimity ! (22)

BĀRĀH MĀHĀ

BĀRĀH MĀHĀ

in Chēt (March) there is spring
the butterflies spread their wings on the flowers
the nature is in full bloom
the beloved longs for her Love
in separation, in anguish
she spends her time in sorrow, in sufferance
the cuckoo sings the melodies of love on the mango tree
the butterflies sing and dance on the flowers
Nānak, in this auspicious month of Chēt
the beloved resonates with His love, with His devotion
she vibrates with the pangs of separation !

in Waisākh (April) the branches are adorned
with fresh green leaves
the beloved awaits for His love
for His benevolence
to cross the river of sorrow and sufferance
bereft of His grace
she is restless, she is tormented in anguish

Nānak, with the grace of the Guru
she discerns His truth, His transcendence
she perceives her Love in meditation
in reflection !

in Jēṭh (May) the being cannot forget her Lord
it is hot, it is burning
she is restless
she prays, she yearns to meet her Love
to be with Him in His sublime presence

Nānak, she meditates, she reflects
to discern His truth, His transcendence
to be blessed by His benediction
by His benevolence !

in Asār (June) the sun burns in the sky
the earth is scorched
engulfed by the overwhelming fires
all water evaporates
the creatures suffer in hunger and thirst
the chariot of the sun burns
all that falls in its crest

Nānak, the beloved who prays and reflects
is rid of her sins and sufferance
she vibrates for her Love
she resonates in His presence !

in Sāwan (July) it is pleasant
the clouds of hope hover over the entire universe

my Love is in far away lands
I suffer in separation, I yearn for His affection
lonely, restless, in anguish, in pain
I tremble with every movement, every strain

Nānak, blessed is the beloved
who resonates with His union
who vibrates with His communion !

Bhādō (August) has not brought peace and serenity
the devotee is stuck in divisions and duality

there are rains all over
the earth is soaked in water
the night is dark and the clouds are thundering
the cuckoo sings the hymns of the Lord
the peacocks are dancing
the lakes are full, the insects are gathering

Nānak prays for the grace of the Guru
to spare his devotee
from all sorrow and suffering !

in Asun (September) the beloved withers in anguish
bewildered, she is lost in dualities
in falsehood and pretension, there is no serenity

the heat is receding, the cold is approaching
there are fresh green branches on the trees
but there is no let-up in sorrow and sufferance

Nānak, with the grace of the Guru
there is love, there is peace, there is fragrance !

in Katak (October) His will surveys the entire universe
the devotee discerns His truth, His transcendence
with the lamp of meditation and reflection
with the oil of love and the wick of affection
there is union, there is reception

those who are drenched in sin and squalor
they are doomed, they are lost in wilderness

Nānak, those who are blessed by the Lord
they are saved
they are bestowed with His benediction
with His benevolence !

in Maghar (November) there is harmony
between the body and the mind
the beloved prays to the Lord
for His love sublime

she reflects upon the ingenuity of the eternal Creator
upon His truth and transcendence
upon His benediction and benevolence
she vibrates with the hymns of devotion

Nānak, she adores the Lord
with all her love and affection !

in Pokh (December) it is biting cold
all nature is withered and dry
the devotee lingers in anguish, in separation
in anxieties, in dejection

those who resonate with His love and devotion
they are blessed by the grace of the Guru
they vibrate with His hymns, with His reflection
they perceive His light in every projection

Nānak prays to the sublime Lord
for His audience, for His omniscience
for His grace, for His presence !

in Māgh (January) the devotee bathes
in the pure waters of divine reflection
she resonates with cosmic rhythms
she vibrates with love and affection
she enjoys the holy dip
in the union of Ganga and Jamuna
in the depths of the seven seas

Nānak, the month of Māgh is sweet and serene
the devotee bathes
in the pristine waters of the divine stream !

in Phalgun (February) the weather is ecstatic
there is sublime communion
all greed and lust are gone
there is joy, there is union

in His will, in His bliss
all evil is eradicated
all actions are sublimated
there is no place for false embellishment
for superficial decoration
in love and affection
there is purity of meditation
there is sublimity of reflection

Nānak, with the grace of the Guru
there is union, there is divine reception !

all seasons are pleasant
all weathers are auspicious
all periods, all moments herald the sacred times
of divine union, of sublime communion

in the presence of the Lord of all projections
all decoration, all embellishment
bring joy and bliss of the sublime union
there is love, there is affection
the devotee is surcharged with divine perception

Nānak, with the grace of the Guru
there is meditation, there is reflection
there is love, there is affection !